



# Strengthening Pancasila Philanthropy in the Millennial Generation to Develop Citizenship Character

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**Abstract.** Strengthening philanthropy must continue to be carried out considering this activity is an activity that is often carried out by our nation. Philanthropy in Indonesia started from traditional philanthropy that comes from religion and the implementation of philanthropy in its development has changed, especially for millennials. The purpose of this study is to discuss the strengthening of Pancasila philanthropy in the millennial generation to develop civic character. This study uses a qualitative method with a literature study approach, analyzing theories based on the phenomena that occur to obtain a comprehensive understanding of strengthening the philanthropy of the millennial generation of Pancasila to develop civic character. The results of the study indicate that the millennial generation as the nation's next-generation should receive special attention in carrying out this philanthropic practice as well as possible. Millennials who are very, creative, innovative, and informative are expected to carry out philanthropy in different forms. Millennials are a generation that tends to be close to digitalization so that the millennial generation can develop digitalization-based philanthropy with the foundation of Pancasila. Pancasila philanthropy is expected to be the foundation for the millennial generation to develop community social activities. Human life will not be separated from the social and economic pillars, even things are needed that can glue public relations and can help the nation's economy. The social pillar of the nation is generosity which is an awareness that must be offered to overcome difficulties so that the welfare of society as a whole in various lives can be realized. It is feared that the characteristics of millennials who are closer to social media will hurt community social relations so the strengthening of Pancasila philanthropy in the millennial generation needs to be strengthened and gets attention from the government.

**Keywords:** Citizenship · Pancasila · Philanthropy · Strengthening

## 1 Introduction

In the beginning, there were only two generations that we knew, namely the older generation and the younger generation, both of which were based on the year of birth and a sense of shared destiny in historical experience. In contrast to today, where there has been a development of generations into several categories, namely baby boomers (1946–1964), generation X (between 1965–1980) or commonly referred to as the millennial generation, generation Y (1981–2000), and generation Z (2001–present). The grouping of the categories above is based on the similarities between the years of birth, places, and important events that affect the lives of these groups. Thus, the generation itself is a group of individuals who have experienced the same event in the same period [1].

The need for proper guidance and efforts for the next generation of the nation, but the efforts that must be made cannot separate technology from the current generation whose lives are closely related to technology or can be called the millennial generation. Over the past two years, Indonesia has faced an epidemic that has brought rapid digital transformation, pushing us into the middle of the digital era. Millennials are the generation that has left its mark. Although the millennial generation has mastered technology better than other generations, the millennial generation's sense of nationalism cannot fade because nationalism is very important for a nation [2].

The technology that is currently developing does indeed have a lot of positive impacts if it is used intelligently and wisely. However, it cannot be denied that this very useful technology has side effects or negative impacts on attitudes of nationalism and love for the homeland. This is because of the free disclosure of information that can be accessed by all people, making various cultures and things that are not under the national culture just enter without any cultural filtration by the Indonesian people. From this unrestrained freedom of access to information, it is feared that it will pose a threat that can endanger the safety of the Indonesian nation [3].

Various problems and global issues that occur become problems for citizens globally to participate in solving [4]. Today the individualistic nature is growing in the lives of Indonesian citizens, thus it is of course contrary to the Indonesian national identity [5]. Indonesian society based on authenticity is correct based on cooperation and mutual assistance [6]. For this reason, it is appropriate to ground and implement philanthropic behavior. The word philanthropy comes from the Greek word, namely the word *Philo* which means love, and *Anthropos* which means human [7]. Philanthropy itself is closer in meaning to charity, a word that comes from the Latin *Caritas*) which means unconditional love [8]. The upper classes in Latin America and Europe place Philanthropy as a *Mutual Help Societies*, namely a community that helps each other, and also *Friendly Societies* create a friendly society that is characterized by mutually beneficial relationships and reciprocity “Mutual and Reciprocity” [9].

The theme that always arises is related to philanthropy, that philanthropy is a sign of “prestige” among the elite. Benefactors and donors see that giving is an obligation for those who have the privilege [10]. Generosity is not just something done by the upper class or elite, on the contrary philanthropy is a sign of privilege and high social status. This is part of the elite standard which is considered one of the very defining characteristics of being in the upper class [11].

To promote an engaged and inclusive community that actively contributes to philanthropy, and establish a repository of information focused on enhancing the effectiveness and adaptability of charitable endeavors in addressing societal needs [12]. During the 19th century, within the backdrop of urban culture, there existed a significant power struggle between established elites and emerging ones in urban society. In this context, philanthropy emerged as a pivotal force in asserting cultural and social dominance by these elites [13]. Engaging in philanthropic activities can sometimes serve as an incentive or motivation for individuals to exert extra effort and work diligently in anticipation of a potential reward [14].

Philanthropy originated from traditional philanthropic elements originating from religion. Religious philanthropy in Indonesia is related to missionary and da'wah activities [15]. Religious activities are carried out through the provision of social services, especially education, health, and social welfare. The early 1990s saw the emergence of philanthropic organizations. The Asian economic crisis reinforced this development which sparked a new spirit of philanthropy by creating momentum for communities with a long tradition of giving to break the habit of spontaneous giving and make long-standing efforts to help communities help themselves [16].

The role of the state is needed to suppress illegal philanthropic practices, and how the state can make Pancasila a "civic religion". Pancasila is the foundation and pillar of civilized society as well as the social glue where sacred spaces and symbols become a sign of social identity that binds individuals into a common bond. Returning to being a human being who has citizenship competence based on divinity and justice and is committed to upholding the noble values of unity and humanity that wants to be grown on the Indonesian site is clear evidence that this nation has indeed risen from the start and predicted the existence of a pluralistic global society bound by principles of humanity and divinity.

Strengthening Indonesian civic competence and philanthropic culture encourages various parties in the country to intervene to help overcome the crisis and the nation's difficulties, including philanthropic institutions and even greater philanthropic power, both individuals, groups, and institutions when the Indonesian nation enters a period of economic crisis. Today, the millennial generation is very easy to accept and respect the surrounding environment because since birth the development of the millennial generation has been influenced by the environment. According to the millennial generation, information and technology is something that has become part of their lives, because they were born at a time when access to information, especially the internet, has been integrated into global culture. So that knowledge connected to the internet today needs to be balanced with the civic culture of the millennial generation. Citizenship culture in general is a phenomenon that emerged in the modern era. However, it is important for the recent development of a civic culture that is cultural globalization, which can be linked to the growing interconnectedness of the world economy and world development [17].

From some of the things described above, this research focuses on strengthening Pancasila philanthropy in the process, ways, and or actions of the millennial generation to develop citizenship competencies. So the title is formulated to be: "Strengthening the Millennial Generation of Pancasila Philanthropy To Develop Citizenship Character".

## 2 Methodology of Research

This research departs from the point of view of a proposition that civic education is seen as capable of providing practical solutions related to national education in Indonesia. So it is necessary to instill Pancasila philanthropy in the millennial generation to strengthen the character of citizenship. This study explains the concept of strengthening the philanthropy of the millennial generation of Pancasila to develop civic character. This study employs qualitative research methods and utilizes a descriptive research design. The primary objective of this descriptive research is to comprehensively depict and offer a comprehensive overview of the existing phenomena being studied [18], both those that occur naturally and those made by humans, which prioritize the nature, quality, and relevance of activities [19]. Data analysis was carried out using qualitative analysis methods with descriptive decomposition [20]. In this study, the author conducted a literature study, then described the strengthening of the millennial generation of Pancasila philanthropy to develop civic character.

The data in this study were obtained from interviews and analysis of related documents “Strengthening the Millennial Generation of Pancasila Philanthropy To Develop Citizenship Character”. For analysis, the researcher divided the data sources into two categories, namely: first, printed materials (libraries), including textbooks, curriculum documents, journals, papers, clippings, newspapers, tabloids, and others [21].

Under the nature and technique used in this study, the data obtained will be analyzed in the following stages: 1) Data reduction which includes the selection process, focusing on simplification of data, abstracting, transforming coarse data that emerges from data sources; 2) Presentation of data in the form of the appearance of a set of information that is arranged to give the possibility to conclude; 3) Drawing conclusions or verifying research data; 4) Researchers will also triangulate data in the form of comparisons of research results with reality or phenomena before concluding [22].

## 3 Result and Discussion

One of the hot topics that are often discussed in society is generational differences. The difference between each generation is determined by the determination of the communication process that takes place in various contexts. The problems that arise due to this generational difference are because each generation has certain ideal values that are different from one another. The social background of the Indonesian people who tend to be group-oriented is what makes generational differences an urgent topic [1].

The concept of philanthropy according to Robert Payton is all voluntary actions in the public interest [23]. Philanthropy is all the voluntary giving of “time, talent, and property,” by individuals and organizations for the “public good,” whatever the underlying impulse [24]. This broader definition includes financial donations, in-kind gifts, and voluntary services in associations and organizations as McCarthy describes as identified as the “time economy” [25].

Philanthropy develops along with the development of human life itself. What was understood as philanthropy in the past, has now received a certain change of meaning, whereas philanthropy today is considered as an expression of solidarity and commitment

to society that must be considered from the global socio-economic context. Philanthropy is not just donations in traditional ways, but has developed into specific policies in the social sector, and involves a wide range of products and practices, which are shaped by business practices and the market economy [26].

In strengthening the identity and culture of Indonesian philanthropy, encouraging various parties in the country to intervene to help overcome the crisis and the difficulties of the nation, including philanthropic institutions and even greater philanthropic forces, both individuals, groups, and institutions when the Indonesian nation enters a period of economic crisis. They carry out philanthropic activities for social justice and community welfare, especially in developing community identity empowerment such as health services for underprivileged families, economic empowerment, scholarships, job training, providing capital to the middle to lower traders, and others aimed at empowering community identity.

Pancasila philanthropy intended in this study is to try to apply the values contained in the five Pancasila precepts to the practice of philanthropy. Philanthropy is expected not to develop based on our devotion to God alone or even wanting to help based on welfare alone, but philanthropy is expected to develop in line with the dynamics and changes in society. It is hoped that the practice of Pancasila values in social life will not cause divisions in the Indonesian state because the Pancasila view is based on a lifestyle based on balance, harmony, and harmony so that there is no difference. In a dynamic lifestyle full of Diversity can be strengthened into a solid unity [27].

Pancasila, which is essentially an original product of Indonesia and born of many differences, should be a basic value that is always upheld by all Indonesian people. But currently, many challenges and threats must be faced by Pancasila, especially when in this current era, Indonesian people are increasingly advanced in their civilization, especially in the use of technology. Technology is created to help humans in doing their jobs. However, technology can also be a tool that can endanger human life if it is not used wisely. In facing this challenge, it is Pancasila that can be the answer to the uniqueness of Indonesian human resources. Pancasila as the ideology of the Indonesian state is the result of thoughts as outlined in a series of sentences containing one meaningful thought to serve as the basis, principles, and guidelines for living and living together in an independent Indonesia [28]. For this reason, it is necessary to re-grow Pancasila so that it remains the study of the younger generation [29].

Pancasila values discussed in this study are about citizenship. A high sense of citizenship will make us not easily attracted to the only temporary glory. In addition, we will not be easily influenced directly by cultures that are not from Indonesia and respect all cultures and values that apply in the country. Civic education is essentially a form of education for the next generation, which aims to make them citizens who have sharp thoughts and are aware of the currents and obligations of life in society and as a nation, as well as to build the resilience of all citizens to become citizens of the world [30].

Pancasila shows as the basis of the state that the values contained in Pancasila are the basic or guiding principles of Indonesian society. The millennial generation in particular must understand, interpret and practice the total values contained in Pancasila. As the nation's next-generation, millennials play an important role in determining the nation's future; The fate of the nation is determined and is in the hands of this generation [31]. To

advance the values of Pancasila which are increasingly fading and fragile, millennials must be equipped, supported, nurtured, and consciously nurtured to defend the country.

The digital era is an era where there are various conveniences to be able to access information in various ways, and it is easy to enjoy the facilities of digital technology freely [32]. The positive impacts of this digital era are (a) Information obtained is faster and easier to access, (b) There are innovations in various aspects that are oriented toward the advancement of digital technology that can facilitate the entire work process, and (c) Able to improve the quality of human resources. Human beings through the development and use of information and communication technology. Negative impacts in the current digital era, among others (a) Can reduce the value of morality due to easy access to pornographic sites and acts of violence, (b) Acts of misuse of knowledge for criminal acts or things that can harm many parties others, (c) the influence of social media for children to be difficult to concentrate, think and unable to control emotions, (d) the emergence of excessive egoism such as individualism so that eventually it becomes difficult to live socially with others [33].

The growth and development of society can be influenced from a mental point of view, not only physically. The mental aspect can be done through what is obtained and read from the mass media. However, the phenomenon that is currently happening in our society, people's mentality is more informed by the mass media and is often treated to information that is not yet clear or what we can say as "information poison" [22].

Millennials who are very, creative, innovative, and informative are expected to carry out philanthropy in different forms. Millennials are a generation that tends to be close to digitalization so that the millennial generation can develop digitalization-based philanthropy with the foundation of Pancasila. It is feared that the characteristics of millennials who are closer to social media will hurt community social relations so the strengthening of Pancasila philanthropy in the millennial generation needs to be strengthened and gets attention from the government.

The millennial generation is asked to continue to preserve the values of Pancasila as the foundation in the life of the nation and state by caring for and practicing Pancasila in daily life as stated in the motto that Pancasila is the way of life of the Indonesian nation that is united and develops with progress. With the current high technological progress, Pancasila can be done by working and being creative by utilizing the current digital era. Technological developments accompanied by the rapid flow of information trigger the inculcation of Pancasila values in the younger generation which deserves serious attention, especially from the government [34].

## 4 Conclusion

The application of Pancasila values using traditional teaching methods is irrelevant to the conditions of the millennial generation. Millennials who are very, creative, innovative, and informative are expected to carry out philanthropy in different forms. Millennials are a generation that tends to be close to digitalization so that the millennial generation can develop digitalization-based philanthropy with the foundation of Pancasila. Pancasila philanthropy is expected to be the foundation for the millennial generation to develop community social activities. Human life will not be separated from the social and economic pillars, even things are needed that can glue public relations and can help the

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