National Characters: The Effect of Social Media on Youth in The Digital Era

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ABSTRACT

This research aims to analyze social media's influence on forming Pancasila's character among adolescents in the digital era. The research utilizes a quantitative approach with a survey method and simple random sampling of 100 active social media users among teenagers in Tasikmalaya. The collected data is analyzed using linear regression. The research findings indicate a significant correlation between social media usage and forming of Pancasila characters among adolescents in the digital era. The more frequently teenagers use social media, the lower their Pancasila character tends to be.

Additionally, the type of social media users also has varying effects on forming Pancasila's character. Teenagers frequently use social media platforms focused on physical appearance and lifestyle and tend to have lower Pancasila characteristics. This research contributes to the development of theories regarding social media's influence on forming Pancasila's character among adolescents. The results can be a reference for parents and teachers in supervising teenagers' social media usage and cultivating a stronger Pancasila character.

Keywords: Social Media, Pancasila Character, Digital Era

INTRODUCTION

In the increasingly advanced digital era, the use of social media has become an inseparable part of teenagers' lives (Adhayanto et al., 2021). Social media provides a comprehensive platform for teenagers to interact, share information, and build social relationships. However, the impact of social media usage on forming Pancasila's character among teenagers has become a crucial concern in sustaining national values in Indonesia.

In January 2020, data published by the British company We Are Social revealed that 175.4 million Indonesians were internet users and 160 million were social media users out of the total population of 272.1 million. The development of

social media in Indonesia is as essential as rice, a staple food. When expressed as a percentage, approximately 59% of Indonesians actively use social media. Among the total social media users, YouTube is the most accessed platform in Indonesia, followed by WhatsApp, Facebook, Instagram, Twitter, and Line (Akhuai et al., 2022).

As the foundation of the Indonesian state, Pancasila encompasses values of justice, democracy, unity, and humanity. Forming Pancasila's character among teenagers is essential in maintaining national integrity and turning them into an actively engaged generation in realizing the vision and mission of Pancasila. However, high exposure to social media makes teenagers susceptible to influences that can affect their character formation (Putri A.M & Andrian A.L.F, 2020).

Social media is a platform where users can socialize, share and obtain information, and express themselves with an unlimited reach (Nadrah U & Fauziah N, 2023). The development of technology related to social media began as early as 1978. However, it was only in the form of a Bulletin Board System (BBS) used to send or respond to specific information. (Literat et al., 2021; Rampersad & Althiyabi, 2020) Over time, innovators created a smartphone, a small device that individuals can carry anywhere and possesses numerous capabilities resembling a computer. Users can use this device to access

social media anytime and anywhere if there is a signal (Andriani et al., 2023).

Social media offers diverse content, including differing political views, extremism, and spreading values contradictory to Pancasila. Moreover, social media can reinforce negative behaviors such as cyberbullying, drug use, and violent actions. Therefore, it is essential to understand social media's influence on forming Pancasila's character among teenagers in the digital era (Tirza, 2022).

With a deeper understanding of social media's positive and negative effects, we can identify the challenges in building a strong Pancasila character in teenagers. (Dupont, 2020; Mahamid & Berte, 2019) Additionally, individuals and organizations can undertake appropriate prevention and education efforts to mitigate the negative impacts of social media and maximize its positive potential in shaping Pancasila's character among teenagers (Tirza & Cendana, 2023).

Pancasila holds an important function and position in the Indonesian state, serving as the national identity, the ideology of the nation and state, the foundation of the state's philosophy, and the principle of Indonesian national unity (Akbar et al., 2022). However, the existence of social media has raised many questions regarding its impact, mainly when it is related to Pancasila. Pancasila is the foundation of the Indonesian state, born on June 1, 1945, and has become a guiding principle for all Indonesian

people. Pancasila consists of five distinct principles with significant values, but these noble values have begun to weaken with the advancement of technology (Rastati R, 2022). Social media invites anyone interested to participate by providing open feedback, commenting, and sharing information quickly and without limits (Kusumaningrum et al., 2022; Ramadhanti A.Y & Pandin M.G.R, 2022).

This research will focus on analyzing social media's influence on forming Pancasila characters among teenagers in the digital era. By gaining a better understanding of the relationship between social media usage and Pancasila character among teenagers, this research aims to provide valuable insights to stakeholders, including parents, educators, and policymakers, to develop effective strategies for addressing these challenges and strengthening Pancasila character in the young generation of Indonesia.

LITERATURE REVIEW

The term "millennial generation" is not unfamiliar. This term originated from the millennial cohort coined by two American historians and writers, William Strauss and Neil Howe, in their books. The millennial generation, also known as Generation Y or echo boomers, is characterized by the influence of the internet and mobile devices on their daily activities. Although no specific demographic characteristics define this generation, experts classify it based on the starting and ending years. They classify Generation Y as those born between 1980 and 1990 or the early 2000s and onwards. Experts consider millennials highly skilled in using technology and digital platforms. (Sidharta & Suzanto, 2015)

The implementation of Pancasila values is essential because Pancasila serves as the foundation of the state, as stated in the fourth paragraph of the Preamble to the 1945 Constitution. Therefore, Pancasila must be appropriately and proportionally established as the basis of the state and applied in all aspects of life. Practicing Pancasila values is the obligation of all Indonesian citizens, including the millennial generation, who are the main hope for the nation's future. Implementing Pancasila values among millennials should be more profound, in line with the nation's expectations for the younger generation. Pancasila embodies five principles: 1. Believing in the One Supreme God. 2. Upholding Just and Civilized Humanity. 3. Fostering the Unity of Indonesia. 4. Embracing Democracy Led by the Wisdom of Consultative Deliberation. 5. Ensuring Social Justice for All Indonesians. The creators designed Pancasila as a foundation and guide for fostering good citizenship in Indonesia. Thus, Pancasila represents the five fundamental principles that guide and govern significant and positive conduct. It signifies the Indonesian nation's sacred values and diverse goals as the

cornerstone of its development. By practicing and adhering to these five Pancasila principles, we can foster harmony in nation-building and societal life in Indonesia.

Social media is an online platform for long-distance communication, facilitating user interactions, and obtaining information through specialized applications using the Internet network. The purpose of social media is to serve as a communication tool, connecting users across vast geographical areas. It invites anyone interested to participate by providing open participation and feedback, such as comments, and sharing information quickly and without limitations. A stable and fast internet connection is necessary to facilitate and expedite social media use. We no longer need to contact others through telephone cables or traditional communication devices. Social media allows us to connect with numerous people, create forums, engage in group discussions, share daily activities, and much more. From a business perspective, social media has positive impacts, such as increasing profits from product sales, enhancing the credibility of companies or organizations, and facilitating broad business collaborations. However, there are also negative impacts, such as promoting inappropriate or counterfeit products and spreading fake news or misinformation, leading to unhealthy competition. Social media can be categorized into the following types: Bookmarking, which involves sharing

website addresses based on common interests and preferences. Content Sharing includes platforms where the audience creates various media that can be published and shared with others. Wiki is a social media platform where visitors can contribute and edit information presented on the site if they find it inaccurate or incomplete. Flickr is a website owned by Yahoo that specializes in sharing images contributed by photography experts worldwide. A social network is an activity that utilizes various features available on specific sites to build connections among people. Creating Opinion, a social media platform for sharing opinions with people worldwide.

METHOD

In conducting, organizing, and searching for information regarding the Influence of social media on the Formation of Pancasila Character among Teenagers in the Digital Era, the author employed qualitative methodology using a literature study instrument, which involved collecting data through Internet and print media, specifically books and magazines related to the issues discussed in this paper. The obtained data will be descriptive and exploratory. Additionally, the quantitative methodology was employed using a questionnaire instrument. The author collected data by distributing questionnaires to 100 respondents who were students from

Cipasung University and Latifah Mubarokiyah Institute of Economics and Business. The questionnaire included questions about the Influence of social media on the Formation of Pancasila Character among Teenagers in the Digital Era. The obtained data will be numerical and statistical.

RESULT AND DISCUSSION

From the results of this research, we can determine the impact of social media on the values contained in Pancasila among Generation Z. The quantitative method we employed yielded results indicating that out of the 78 respondents who filled out our distributed questionnaire, the majority, accounting for 42.3% of the respondents, use social media for approximately 5-7 hours per day. Additionally, 70.5% of the respondents feel that using social media reduces their productivity in tasks such as doing homework, assignments, and worship. Figure 1 Communication on social media allows individuals to express themselves, their attitudes, and life perspectives or vent their frustrations (Lero et al., 2018). The freedom of expression on social media allows it to become a platform for hate speech, leading to cyberbullying. Out of the 78 respondents, 91% are aware that cyberbullying violates Pancasila's principles and values, and 32.1% have been victims of cyberbullying. This result indicates that most social media users are not affected by the negative impacts of social media. With knowledge of Pancasila, the negative influence of social media can be neutralized as individuals can better understand their mistakes and learn to improve upon them. In this digital era, social media can serve as an effective method to practice Pancasila values among Generation Z, ensuring that the noble values within Pancasila are not lost.

An example of this is the presence of influencers on social media who can introduce Pancasila values, allowing the exposure of Pancasila values to be flexible and not impose on Generation Z, as influencers today often serve as role models for this digital era. Our research can be valuable in providing knowledge about the influence of social media on Pancasila values. We have found that social media can have positive effects and can be used to convey Pancasila values.

Discussion

The implementation of the First Principle Our nation consists of various religions. The Indonesian government recognizes six religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Each religion has its holy book that contains guidelines for living. Recently, the principle of tolerance can be built through social media to convey information to others. However, it is also often found that individuals use social media as a platform for spreading false news (hoaxes) that lead to hate

speech. Many cases of hate speech, such as insults, defamation, blasphemy, and provocation, can be found on various social media applications. The spread of hoax content on social media caused the riots in Wamena, Papua, in September 2019. This result occurred due to netizens being given personal freedom to explore social media, enabling them to freely express themselves without considering the consequences that may follow.

The implementation of the Second Principal places human beings according to their essence. This result means that humans have equal status before the law. In line with this, we highly respect the rights to freedom and independence. This result is manifested in the mutual attitude of helping, sharing, caring for one another, and loving one another. In the second principle, we must respect and appreciate the rights and opinions of others, refrain from spreading hoaxes that disrupt the rights of others, and avoid easily defaming others. Hoaxes are false information that often appears on the internet to spread panic and mass fear, which is their objective. Irresponsible individuals carry out these activities. Email was the first known medium for spreading internet hoaxes and usually contained warnings about false claims. However, with the advancing technology, especially mobile phones and social media, internet hoaxes are increasing and becoming more dangerous. If not careful, internet users can easily fall victim to these deceptive

hoaxes and even contribute to spreading hoaxes, which would be detrimental to the victims of defamation.

Cultural diversity from Sabang to Merauke characterizes implementation of the Third Principle in Indonesia, leading to significant differences. Therefore, there is a need for unity and solidarity to reconcile these differences. In a diverse nation, we strengthen ourselves with the motto "Bhinneka Tunggal Ika," which means unity in diversity. Hence, Indonesian unity is necessary. Its application lies in upholding unity and refraining from spreading divisive issues to maintain national integration. Additionally, we can support domestic products by purchasing them and posting about them, tagging the accounts that sell these domestic goods so that people can become more familiar with and aware of domestic products. By doing so, Indonesia's economy can advance further.

To implement the Fourth Principle, individuals can foster healthy and constructive democratic behavior by refraining from writing hateful and derogatory comments about others. They should listen to other's opinions before making decisions and avoid being easily influenced. It is advisable to think before commenting, considering whether the comment may hurt someone's feelings. If the comment may cause harm, it is better to refrain from commenting on social media. When confronted with news on social media, individuals

should exercise wisdom and not allow themselves to be quickly provoked.

Implementing the Fifth Principle can be realized through the right to obtain information, access social media, and express opinions without fear. Everyone is equal in the eyes of the law, and violations related to social media are subject to legal consequences. Furthermore, it involves advocating for justice for oneself and others and assisting others in pursuing justice. We should use our voices on social media to promote justice wisely.

CONCLUSIONS

In social media, the simplest way is to use our fingers positively and responsibly. We can also create positive content that incorporates the values of Pancasila, such as making videos or short films about Pancasila or creating vlogs. For instance, a vlog about humanitarian movements, such as fundraising for disaster-stricken or needy individuals: furthermore, the millennial generation should develop writing skills, like articles, to sharpen their thinking and contribute positive content in this age of information overload. The younger generation can become agents of change for the Indonesian nation by analyzing and determining which aspects must be changed or preserved. For example, in the rapidly advancing and modern technological developments, instilling the noble values of

Pancasila is crucial for fostering a deep understanding and practice of Pancasila in various aspects of life for the entire society.

Social media use can have positive and negative impacts, and we should start distinguishing between the two from now on. Therefore, we should make the most of the features and conveniences provided by social media applications while avoiding actions that have negative consequences. As the millennial generation, we should utilize social media to socialize and communicate behaviors that align with the values of Pancasila. We must also eradicate intolerant thinking by promoting Pancasila values, ensuring that Pancasila remains alive as the nation's foundation amidst Indonesian society.

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