

## Internalizing Pancasila Values among the Younger Generation in Jakarta in the Context of the 2024 Presidential Election in Indonesia

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**Abstract** - The internalization of Pancasila values among the younger generation is significant for a more in-depth study ahead of the 2024 presidential election in Indonesia. This has become a hot issue as material for study, especially after the 2024 presidential and vice presidential candidate debate took place. This research aims at 3 things: First, to inform the importance of internalizing the Pancasila values among the younger generation to welcome the 2024 election; Second, to instill Pancasila values in the younger generation in responding to currently developing political dynamics; Third, to strengthen implementation of Pancasila values in political ethics by socializing them among the younger generation to realize peaceful elections in 2024. The mixed method used for this research is quantitative data collection, using qualitative descriptive techniques with text analysis. The distribution of questionnaires conducted directly and online is based on the theory of social reality construction, with the concept of internalization being the focus. This research shows 3 things: First, the younger generation received information regarding the importance of internalizing Pancasila values in creating peaceful elections in 2024. Second, researchers succeeded in socializing the effort to instil Pancasila values in the younger generation in responding to political dynamics in the 2024 elections. Third, ethical politics in peaceful elections have been socialized by strengthening Pancasila values to make the situation more conducive to implementing peaceful elections. It is hoped that this research can become a consistent and sustainable national movement for the upcoming elections and prepare the younger generation to have a peaceful and constructive mentality.

**Keywords:** Internalisation; Pancasila values; Peaceful elections; Political Ethics; Young generation.

### Introduction

It appears that there has been a shift in the communication ethics of the younger generation ahead of the 2024 election due to the lack of socialization of Pancasila values. These values have not been internalized among the younger generation, who make up the majority of voters in the 2024 election as a result of the demographic bonus. Hence, it is interesting to discuss and review the issue in this article. It is important to research and analyze this theme because it carries urgent elements during the 2024 presidential election, so the internalization of Pancasila values and the participation of the younger generation are very necessary. In line with this, young voters take up a reasonably large portion of the 2024 elections, which can be a challenge and obstacle in their political participation where it is necessary to emphasize the political ethics that apply in the Indonesian nation (Fauzi, 2023; Kausar, 2023; Munadi, 2023).

Three things show the urgency with which this theme title is raised: *First*, conceptually, this study is an urgent issue because of the extensive polemic in interpreting, implementing and living up to the values of Pancasila, which have not been implemented optimally. This is due to a lack of understanding

of the meaning of the values contained therein, leaving social conflict expressed in political and ethical attitudes to show the maturity of the younger generation during the 2024 elections (Nurafifah & Dewi, 2021; 2023; Santoso et al., 2023); *Second*, this study functions to promote awareness, participation according to political rights and obligations, political literacy, sensitivity and an active role in involvement, and increase a knowledge, understanding and dissemination of peaceful elections in the 2024 elections (Irwan et al., 2023; Ma'Arif et al., 2022; Telaumbanua et al., 2022); *Third*, providing theoretical contributions by forming an understanding of young voters in instilling and realizing Pancasila values in everyday social life as a guide to life and increasing knowledge through descriptive ethics, normative ethics and metaethics so that first-time voters, mostly generation Z, have experience and learning. The right approach to politics in the 2024 election is a practical contribution (Ardhani et al., 2022; Irwan et al., 2023; Wahana, 2016). The above is an essential point that underlies the argument that the current condition is a social fact that has happened to the younger generation concerning the current Pancasila values.

Data shows that previous research relating to the theme of this article has a tendency, including: *First*, regarding the role of young voters which discusses only the function of the young generation as part of election organizers or political participants (Kharisma, 2015; Telaumbanua et al., 2022; Argenti, 2022); *Second*, the implementation of democracy in the 2024 elections is only discussed from a historical perspective so that it is trapped in historical romance and does not give rise to the implementation of Pancasila values as a form of internalization of values (Anugerah, 2023; Asyifa, 2023; Purnamawati, 2020); *Third*, the values of Pancasila in the younger generation tend only to be discussed from a conceptual perspective, so it is trapped in definitions and does not discuss the realization of the younger generation as agents of the 2024 peaceful elections. On the other hand, this is in line with the role of Pancasila in optimizing nationalist awareness among the younger generation in the era of globalization (Anggraini et al., 2020; Handitya, 2019; Irhandayaningsih, 2012).

Meanwhile, this article discusses elections linked to internalising and implementing Pancasila values as ethics in realizing peaceful presidential elections in 2024. So, this article differs from previous research and fills the existing gaps.

This article aims to understand three related things: Informing about the importance of internalizing Pancasila values in the younger generation in the 2024 election, Instilling Pancasila values in response to currently developing political dynamics, and Strengthening Pancasila values in political ethics towards the 2024 peaceful elections. To answer this goal and as a follow-up to previous research, other researchers are still questioning the central position of young voters in elections (Anugerah, 2023).

However, the author's academic anxiety regarding this matter, which is related to the implementation of Pancasila values, is the main issue in this article. So, to answer this, three arguments strengthen this article. *First*, the internalization of Pancasila values in everyday life must be socialized. It is hoped that this will create and ward off radicalism and intolerance in society, which in this context can also be related to particular ideologies or ideologies that can endanger the nation's condition (Pudjiastuti, 2020). The need for education in building character by internalizing the nation's noble values, including the values of Pancasila, one of which is the internalization of religious values, which constitutes implementation of the first principle of Pancasila in order to improve the process of forming human character with good manners, where the first principle of Pancasila realizes this (Idris, 2017). In line with this, education, internalizing these values can be implemented formally in learning at primary, secondary, senior and higher education levels (Wiratomo et al., 2017).

*Second*, factors that influence the internalization of the implementation of Pancasila values are, among other things, internal factors including the influence of an individual's closest circle, namely the family. The family is the first and foremost forum for character education in instilling Pancasila values. Habits carried out continuously become habits taught to individuals by parents and other family members, whether they realize it or not (Syarif, 2017). An individual's external factors, namely obtaining influence from outside the family by getting it from school, play community, social environment, agency, society, or another community. This means that these external factors can create an individualist society that can apply its abilities as citizens who can apply the Pancasila ideology (Rahmat, 2019; Tiarylla et al., 2023).

*Third*, implementing Pancasila values as a form of peaceful elections. The process referred to in implementing Pancasila values should be ingrained in the entire younger generation because from childhood to adulthood, they can interpret Pancasila values into an ingrained daily action. Carrying out

obligations according to the teachings of one's religion and beliefs, social care, good manners, and living with mutual tolerance is a form of application of Pancasila values (Galuh & Dewi, 2022). However, the importance of implementing Pancasila values was also discussed. Pancasila ideology and nationalism are not just jargon and mere rhetoric but also need to be developed in the form of real action in everyday life (Anggono & Damaitu 2021). Therefore, to be able to create Indonesia into a great country, tolerance, mutual respect, understanding and ingraining the values of Pancasila are needed, as well as hard work and a sense of mutual understanding (Octavian, 2018). From the opinions of several previous researchers, the process that has occurred in translating Pancasila values into action requires consistency.

This process certainly cannot be done instantly; therefore, there need to be further studies which can be expected to contribute to Communication Science and other scientific fields that can relate each field of science with the values of Pancasila as the nation's ideology to become fundamental knowledge (foundation) which needs to be socialized in Indonesia in the academic and practical world. In this context, it is related to the dynamics of supporters of the presidential and vice presidential candidates ahead of the 2024 election that the practice of internalizing Pancasila values is not only understood but also manifested in everyday social life in society. If viewed from the perspective of communication as a form of conveying messages of national insight originating from Pancasila, this is done to maintain the integrity of the Unitary State of the Republic of Indonesia (NKRI), becoming concrete evidence of the form of love for the homeland and nation, not just mere discourse.

### **Theoretical Framework**

This sub-chapter discusses the theory used and several concepts related to the theme, namely taking the essential thinking from the theory of social reality construction (Berger & Luckmann), where the theory discusses the concepts built, including internalization, externalization and objectivation. These three concepts exist because of the presence of society as an objective and subjective reality, so these two aspects must be understood in any adequate theoretical understanding of society (Berger & Luckmann, 1966, 149). However, this paper does not discuss all the concepts that make up this construction. It is only limited to the internalization of values, where the internalization of Pancasila values in the lives of the younger generation is the subject of a more comprehensive discussion.

#### *Internalization of Values*

The internalization process always goes hand in hand with macro-sociological aspects, where there is a particular social structure not only in terms of content but also includes certain social conditions and consequences (Berger & Luckmann, 1966,183). This creates an understanding that internalization has reached the starting point of entering ingrained values. In agreement with this, value internalization has meaning as the starting point of understanding, interpreting, expressing meaning, appreciating, and entering values into each individual (Idris, 2017). Internalization consists of two keywords, namely primary socialization and secondary socialization. Basically, knowledge and reality in internalization have these characteristics. The process of internalizing values as reality in primary socialization is carried out in the immediate sphere, such as the family environment from childhood, to becoming part of a larger society, such as in institutions and communities. This reality will divide each individual into "subworlds", the nature of which is determined by various objective sectors of society (Dharma, 2018; Najib & Habibullah, 2020; Syarif, 2017; Sulaiman, 2016).

Internalization of values is included in the three stages of education and learning. The process of internalizing values by the younger generation can be learned through thinking, behaving and doing (Trisno, 2019). The process from birth to the end of life is an internalization process that lasts throughout human life. So, internalization can be said to be a process where individuals will learn, bind themselves, and be accepted as part of social norms and values in society (Biringan, 2020, p.35). Therefore, this process is a process that does not occur instantly in every person.

Referring to the definition of internalization of Pancasila values, it has an etymology, terminology and particular characteristics. Etymologically, internalization is defined as a process that begins when a human is born and continues until the end of life, which is carried out and exists in his or her life. Pancasila comes from *Sanskrit* (Indian Brahmin language); *panca* means five and *sila/syila* means joint stone; it can also mean *susila*, which means good behavior. Thus, Pancasila can be interpreted as five good behaviors that will permanently be attached throughout the existence and decline of the life of the

Indonesian nation (Asyifa, 2023; Muhdi, 2012; Trisno, 2019). In terms of terminology, this study contains the term Pancasila which Bung Karno gave the name of the five basic principles at the BPUPKI session on June 1, 1945 (Nurafifah & Dewi, 2021). Implementing national values originating from Pancasila is the basis of the Republic of Indonesia, Pancasila as a national ideology, and Pancasila as a philosophy of the nation's outlook on life Lemhannas (2023). This means that Pancasila can become the soul, personality, unifier and noble covenant of the Indonesian nation.

The internalization of Pancasila values is divided into two patterns according to the classification used: fundamental and instrumental values. If you look at fundamental values, they consist of divine, human, unity, deliberation, and justice values. However, if viewed from an instrumental value perspective, Pancasila in the laws and regulations and the 1945 Constitution of the Republic of Indonesia are considered instrumental values for the administration of the Indonesian Government (Muhdi, 2012). So, this paper requires a clear conceptual framework regarding this understanding to analyze existing data and the value indicators used.

### *Young generation*

The young generation referred to in this context is divided into meanings from various perspectives, including etymology, terminology and characteristics. The younger generation contains the words generation and young. Etymologically, generation has the meaning of descendants who are related by blood. In terms of terminology, studies with the theme of the younger generation have a meaning that is not narrow, depending on where you look at the interpretation. If seen from public knowledge, a pair of parents (father and mother) have children for an extended period (at that time) (Endang Sumantri et al., 2014). Meanwhile, following article 1, paragraph (1) of Law No. 40 of 2009 concerning Youth Affairs, youth (young generation) are Indonesian citizens who enter a period of growth and development from the age of 16 to 30 years (Law No. 40 of 2009). Youth have a very strategic role and function, so they need to optimize their role and potential with empowerment, development and awareness as elements of national development. Empowerment is an activity that awakens the potential and active role of youth, and youth awareness activities are more about directing, responding to and understanding environmental changes.

Studies on the younger generation are divided into two discussion patterns according to the definition viewed demographically. The first pattern of the younger generation, which means the millennial generation, is a term that also provides an overview of the population in groups born around 1981 to 1996 who are developing in the era of technology and online communication. The second pattern of the younger generation, Generation Z, is a term that also illustrates the population in groups born between 1997 and 2012 (Kadir, 2022; Mulyaningrum et al., 2022; Robin et al., 2022).

The younger generation is the generation of hope for the nation. This means that the younger generation is where the strength of the quality of Indonesia's Human Resources (HR) lies. To become a nation-building force, it is necessary to focus on implementing character with an understanding of Pancasila values in the younger generation. Pancasila education is critical for the young millennial generation to make the five basic principles of Pancasila the main foundation for a just and prosperous Indonesia, the formation of characters with noble, superior and intelligent character (Darmawan, 2019; Handitya, 2019). Moreover, in this article, the younger generation, which is also the millennial generation and first-time voters with a focus on those aged 17 years, is a potential group for political parties to gain more outstanding support because their numbers continue to increase in each election (Kholisoh et al., 2019; Nugraha et al., 2016). So, it is very important to internalize the values of Pancasila in the younger generation.

Communication has become a field with many relations, including social, organizational, business, political, intercultural communication, and politics. From a political perspective, communication ethics is used to develop scientific habits in communication practices, optimize fair attitudes by selecting potential leaders based on freedom, prioritize logical motivation, and instill an appreciation for existing differences. The world of politics requires communication not only as a basis for behavior but also as a means of political communication. The goal is to influence and change attitudes, opinions, behavior, and society by informing, educating and influencing. Kholisoh et al. (2020) that a large number of young voters could potentially increase voting. Therefore, many political parties and politicians use new media to convey their political messages.

For this reason, the younger generation must also understand the communication ethics that apply in Indonesian society, which has a solid Eastern culture. For example, the preparation of prospective young voters for the first election in 1955, using radio as a communication tool as a medium for political education, then the use of social media in election campaigns, which can be seen from the increasing number of social media users with elements of political culture (Fadillah et al., 2019; Mufid, 2015). This is an inspiration for further studies regarding election conditions occasionally.

### Materials and Methodology

This research uses a mixed method to test the primary and secondary data obtained and give preference to internalization, Pancasila values, the younger generation, and the 2024 presidential election. Qualitative descriptive analysis technique uses quantitative data. Primary data sources come from post-test results, and secondary data is obtained indirectly through journals, books, research documents, mass media information, etc. The research was carried out on Sunday, February 4 2024, through socialization with the topic "*Orang Muda Pilih Pemilu Damai*" at St. Mary's Catholic Church. Stefanus, South Jakarta, offline and online, and was open to the public.

The subject of research and outreach is the St. Mary's Catholic Church community and the younger generation in general. Participants are asked to complete a pre-test before the socialization is carried out and then given a post-test, which must be completed after the socialization is complete. The pre-test contains questions regarding participants' opinions about the four basic national and state consensus (*Pancasila, Bhinneka Tunggal Ika, NKRI, 1945 Constitution of the Republic of Indonesia*) carried out by participants in facing the 2024 elections.

The post-test contains questions to see participants' responses regarding the learning process and understanding of the speakers in the socialization. Data from answers to the pre-test and post-test questionnaires were analyzed using descriptive analysis techniques and the survey method. However, this paper only presents data related to values originating from Pancasila, and only the post-test analysis is discussed. Not testing or assessing before and after comparisons. This research procedure was carried out in the following stages: *First*, data coding by identifying question categories according to the research objectives. *Second*, the data will be grouped based on the categories that have been identified. *Third*, the findings should be connected with the context of the research objectives to obtain maximum understanding. *Fourth*, data interpretation by presenting quantitative data for qualitative analysis. *Fifth*, discuss and conclude from the results of the data analysis as the final step.

### Results and Discussion

It is assumed that there has been a shift in ethics in the community. The younger generation has an impact on communication behavior in their interaction environment. This can be seen in the degradation of Pancasila values in the younger generation, especially before the election, due to a lack of understanding about Pancasila values and the younger generation's maturity level. A shift in the communication ethics on the part of the younger generation ahead of the 2024 elections is essential to demonstrate maturity in politics, with an emphasis on respectful interactions, to anticipate the multidimensional crisis that will hit the younger generation if they do not have the fundamental foundation, namely Pancasila (Munadi, 2023; Yuniar R., 2020).

The concept of mutual respect is part of a form of internalization of Pancasila values, becoming a particular emphasis in social behavior attitudes. As a young generation that is critical, creative, and productive, it is necessary to focus on their thought patterns, action patterns, thought patterns, and behavior patterns. This is a matter of concern because it is related to the term (agent of change) the younger generation can be said to be an agent of change and a national asset (Endang Sumantri et al., 2014).

After the socialization with the theme "*Anak Muda Pilih Pemilu Damai*", post-test questionnaires were distributed to socialization participants to evaluate the results of their understanding after the speakers presented material about the four basic consensus. This post-test will likely be able to see the positioning of the younger generation regarding this material as a result of participants' understanding, especially those originating from Pancasila. Table 1 presents post-test indicators for the internalization of Pancasila values among the younger generation in Jakarta in the context of the 2024 presidential election in Indonesia, showing the following data:

**Table 1.** *Post-test* indicators of internalization of Pancasila values among the younger generation in Jakarta in the context of the 2024 presidential election in Indonesia

No.	Indicator	Strongly Disagree	Don't agree	Neutral	Agree	Strongly agree
<b>Divine Value</b>						
I.	Trust and believe in the existence of God.	2.8%	-	-	-	97.2%
II.	Religion plays an important role in meeting the need for security or safety in this world and the hereafter.	-	2.8%	2.8%	5.6%	88.8%
<b>Humanized Values</b>						
III.	Respect the dignity and rights of fellow human beings.	-	2.8%	-	2.8%	94.4%
IV	Prioritize common interests above personal interests.	-	-	11.2%	11.2%	77.7%
<b>The Value of Unity</b>						
V.	Respect opinions that differ or conflict with personal opinions.	-	-	2.8%	8.4%	88.8%
VI.	Avoid hostile attitudes towards different people or groups.	-	2.8%	5.6%	-	91.6%
<b>The Value of Development</b>						
VII.	Deliberate in making decisions.	-	2.8%	-	2.8%	99.4%
VIII.	Appreciate and uphold every decision reached as a result of deliberation.	-	2.8%	2.8%	2.8%	91.6%
<b>The Value of Social Justice</b>						
IX.	Do not interfere with the rights and obligations of other people.	-	2.8%	-	2.8%	94.4%
X.	Believes that lasting peace can only be achieved if it is based on social justice.	-	5.6%	-	8.3%	86.1%

In post-test table 1, which was distributed to socialization participants, several messages were obtained, which were hopes, actions and forms of implementation of Pancasila values in building the nation. Some of the messages conveyed were: (1) The younger generation plays an active role in building the nation by studying seriously, increasing literacy, upholding democracy, and actively making and giving decisions; (2) Taking part as an agent of change in creating peaceful elections following Pancasila values; (3) Internalize Pancasila values by socializing Pancasila values to create peaceful elections; (4) Reminding the importance of leadership track record data that has integrity, transparency, and is oriented towards the interests of the people, and always respects differences; and (5) Striving for maximum contribution to creating a safe, prosperous and unified Indonesian state. The results become material for evaluation as factual data in creating peaceful elections in Indonesia.

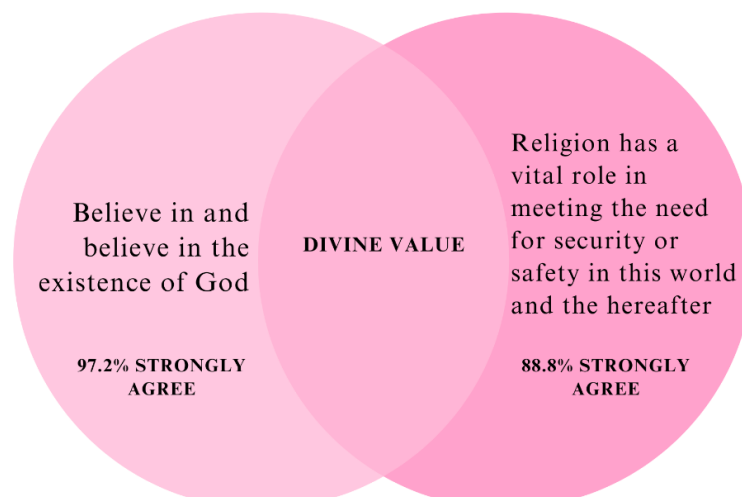
Suppose it is related to the understanding of the theory used. In that case, one of the discussions in social construction theory is about the process of absorbing and profoundly understanding an individual's value to create an understanding of social reality. This is by Berger & Luckman's (1966)

statement quoted by Idris (2017) that the construction of reality has meaning as the starting point of understanding, interpreting, expressing meaning, appreciating, and inserting values into each individual. So, internalization needs to be carried out to understand and appreciate values, especially the five precepts in Pancasila, which become meaningful values and have an actual form in everyday life.

The fundamental value of national and state life is Pancasila. The fundamental implementation of national values originating from Pancasila (Divine, Human, Unity, Deliberation, and justice) must be internalized into every human being (Muhdi 2012; Lemhannas,2023). It needs to be understood that the 2024 election has the potential for conflict because some pros and cons can divide the sense of national unity, so there is a need to appreciate and implement the values of Pancasila in national and state life to create peaceful elections and elections in Indonesia. To avoid all conflicts, all people are obliged to create a peaceful atmosphere by instilling the values of Pancasila within themselves as a character-building effort to prevent identity politics in the implementation of elections and voting (Sagala & Nasution, 2022).

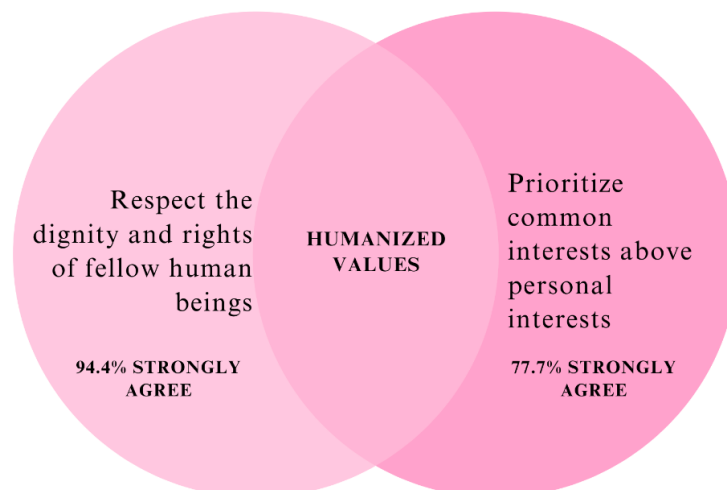
#### *Internalization of Pancasila Values in Daily Life*

This condition can be realized if understanding the values of Pancasila becomes a guideline for implementation by all parties. Fundamental values can be implemented in everyday life in the form of religious, family, harmony, people's, and justice values (Lemhannas, 2023). The importance of internalization in the form of implementing Pancasila values to the younger generation in the 2024 election is a form of practicing religious teachings, tolerance in different choices of candidate pairs, and having the ethics of voters who care about using their right to vote.



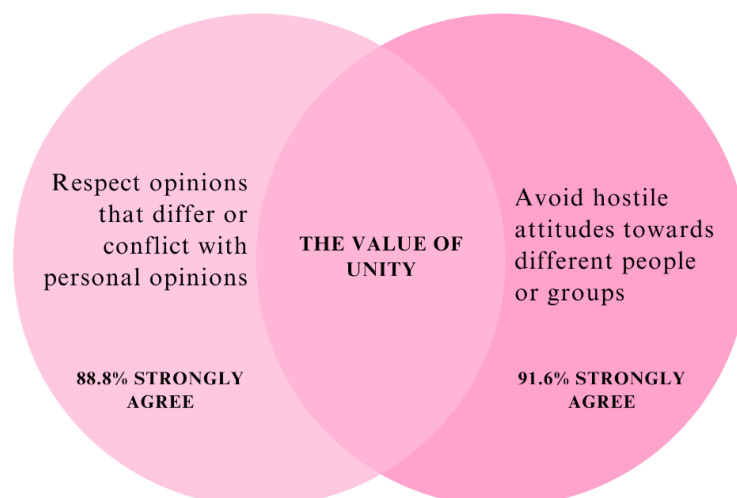
**Figure 1.** Post-test results of Divine Value Indicators

The younger generation, who can strengthen their behavior and character by implementing attitudes representing divine values, can be role models in social life. The first principle, divine values or religiosity, is the primary and principal value guiding human life. This value views that every human being's religiosity needs to have knowledge, understanding, and wisdom to create a balance between the rationality or logic, soul, body, and spirit. Humanity must have logic that is by common sense and a sense of responsibility to the Creator. Based on Figure 1, the first principle is internalized by showing that 97.2% of participants "strongly agree" to believe in and believe in the existence of God. This means that if you believe in the existence of God, devotion to Him must be practiced in every social behavior in society as well. Then 88.8% "strongly agree" understand that religion is vital in meeting the need for security or safety in this world and the hereafter. Therefore, a balance between relationships with God and fellow humans as the embodiment of the concrete value of the first principle is an absolute obligation before practicing other principles. Next, reviewing the second principle of humanity, the following data is displayed:



**Figure 2.** Post-test results of Human Value Indicators

The human values in Figure 2 convey family values. This means that individuals or human personalities who are intelligent, have character, are sympathetic, and have tolerance should be formed to realize social equality by humanitarian principles. Teaching noble human values and having spiritual and social responsibilities in society, nation and state. Data shows that 94.4% of participants "strongly agree" with respecting the dignity and rights of fellow human beings. This means that in the general elections, they realized and respected the dignity and rights of every citizen. Further data shows that 77.7% of respondents understand that they must be able to prioritize common interests above personal and group interests. This is very related and relevant to the next value of the Pancasila principle, namely the value of Unity, which is represented in Figure 3 as follows:

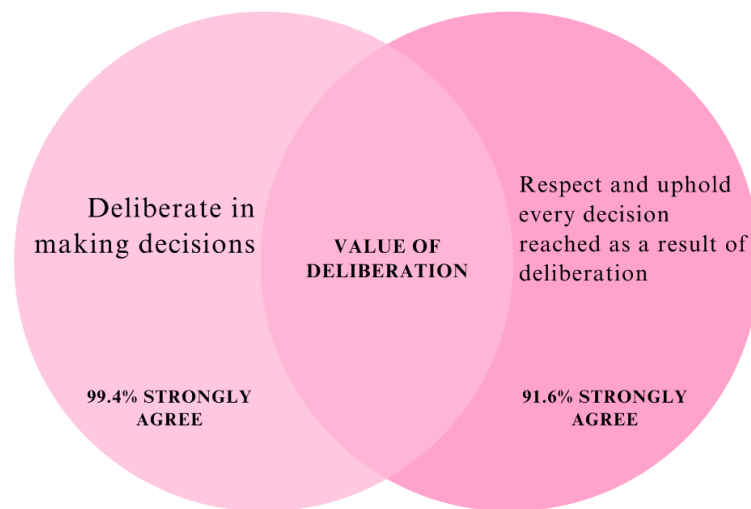


**Figure 3.** Post-test results of the Unity Value Indicator

The value of unity also coexists with the value of harmony. Linked to the first principle, there needs to be harmony between spirit, soul and body. The point is to see that forming individuals who are peaceful in facing the dynamics of life. If you see different perspectives, it is not used as a trigger for conflict, but becomes a wealth of knowledge points of view. The behavior of the younger generation who are able to restrain themselves and control themselves, as well as their tongues, will make the younger generation wiser in their attitude towards the dynamics of life that occur. Figure 3 internalized which shows that 88.8% of participants "strongly agree" that differences of opinion must be respected even if they conflict with their personal opinion. This means that democratic practices that occur become good seeds for development. So, it is also related to other precepts which also encourage self-restraint by not forcing one's will on other people. Then 91.6% understand avoiding hostile attitudes towards different people or groups. This attitude of tolerance and understanding towards different points of view is a must for the younger generation as a dynamic social characteristic. Creating a peaceful and



conducive community is a shared responsibility in the cultural climate of a pluralistic society. Furthermore, this cannot be separated from the populist values contained in Figure 4 as follows:



**Figure 4.** Post-test results of indicators of deliberative or populist values

The fourth principle, deliberative or famous values, this value looks at matters related to democratic decision-making, namely involving the aspirations of the people or the public. This behavior is implemented as behavior oriented towards the people's interests. In the context of the younger generation, a common thread can be drawn so that they can make decisions that favor the public interest. More outstanding interests must be prioritized above personal and group interests. Of course, with careful consideration regarding the applicable legal provisions. The form of internalization based on Figure 4 shows that 99.4% of participants "strongly agree" with deliberation in making decisions.

Then, 91.6% of participants understood by respecting and upholding every decision due to deliberation. Thus, consensus deliberations carried out by the younger generation should also take into account the conducive situation in a community or institution. This agrees with what Nahuddin (2017) conveyed that general election participants must reflect a wise and wise spirit in making decisions and uphold a sense of family and cooperation. This means that this process provides training for the younger generation in behaving by practicing deliberation related to the value of the fifth principle, which includes the value of social justice for all Indonesian people. This value is contained in practice in Figure 5 as follows:



**Figure 5.** Post-test results of Social Justice Value Indicators

The fifth principle is the value of social justice. This value considers that to form individuals who are intelligent, sympathetic and considerate, it is essential to uphold human values that are integrated with the second principle. Internalization is based on Figure 5, which shows that 94.4% of participants

"strongly agree" that they should not interfere with the rights and obligations of other people. This means that social practice requires personal maturity in dealing with the rights and obligations of other people. For example, if young people choose their candidates based on their personal views, there should be no need for intimidation and intervention in this situation. Then 86.1% believe lasting peace can only be achieved based on social justice. This means that harmony and peace can be realized if you can do justice to yourself and others. The values in Pancasila are interconnected and interwoven and cannot be done separately.

#### *Factors that Influence the Internalization of the Implementation of Pancasila Values*

Each individual must understand the internal and external factors that influence the internalization and implementation of Pancasila values. Internal factors include an individual's most minor and closest sphere, such as family. The family is a substantial factor in internalizing the implementation of Pancasila values because of the family's resilience in educating children from a young age to receive education, guidance and personality formation. First and foremost, education for children begins with the family environment where they are educated and born. Forms of internalization of Pancasila values that can be implemented within the family sphere, for example, teaching time discipline, worship, respecting parents, not stealing, not lying, respecting other people's opinions, helping each other, being tolerant of differences, instilling caring and empathetic attitudes, until it is fair (Wahy, 2012).

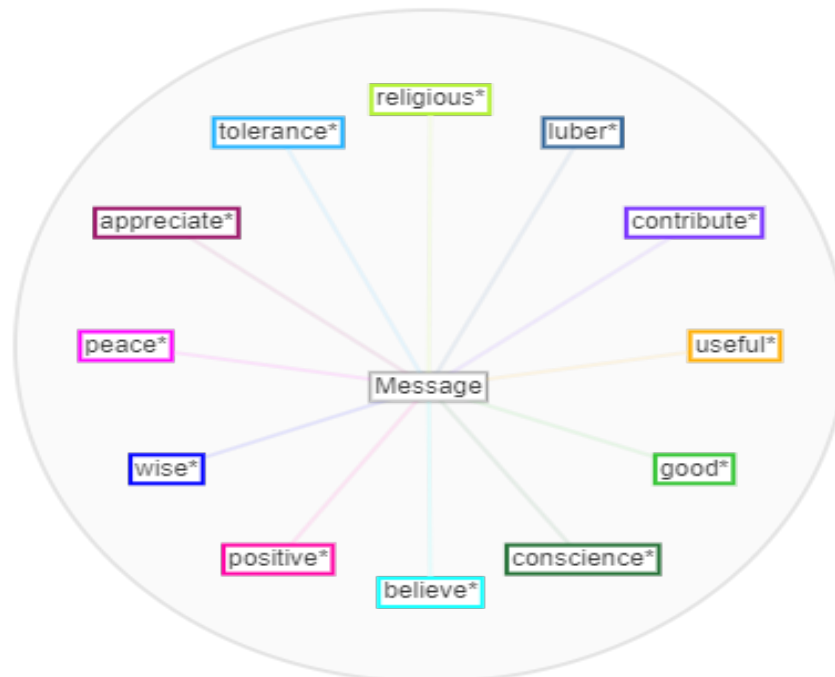
External factors include areas outside the individual that usually form a new environment, such as schools, agencies, or particular communities. The process of internalization of values occurs when individuals enter school and reach the wider community. The process of understanding and appreciating the values of Pancasila can be developed when individuals are outside the scope of the family, where individuals will gain new knowledge, problems, and cultural diversity that has never been discovered before. As stated by Tamara et al. (2023), schools can encourage understanding and appreciation of cultural, ethnic, and other background diversity as a process of realizing the values of Pancasila. Concrete forms of teaching and understanding the five values of Pancasila are teaching to help each other among friends, doing community service in cleaning the classroom, obeying school rules, maintaining harmony with friends, and participating in voting in the election of organizational administrators. Then, in the social sphere, this can be seen from participation in the cooperation of residents, holding deliberations in decision-making, active participation in elections, or even becoming an election organizer for neutrality and broader interests.

The nationalist younger generation must be able to prioritize the interests of the nation and state above personal and group interests so that the family, school, community and broader society become an educational ecosystem that can work together to build intelligent young people with character (Suparno 2018; Yuniar, 2021). Understanding the concepts above significantly influences character growth and development, as shown by parental parenting, the learning environment, and the social environment on a person's self-concept. Therefore, the family has an essential role as the foundation stone for the process of internalizing values and forming individual personalities based on Pancasila so that each individual is ready to enter society. *Process of Implementing Pancasila Values as a Form of Peaceful Elections.*

The focus is on implementing Pancasila values in each form, a habitus or habit for each person. Internalization of Pancasila values can prevent conflict between communities and create peaceful elections. The internalization of Pancasila values was created to realize peaceful elections and ward off radicalism (Pudjiastuti, 2020). Implementing Pancasila values must be realized as a form of carrying out obligations by religious teachings and beliefs adhered to, including living with tolerance, tolerance, social care, and good manners (Galuh & Dewi, 2022). However, has the younger generation implemented Pancasila's values?

This process can be carried out by strengthening national values originating from Pancasila. Strengthening these national values can be done by collaborating with the National Resilience Institute to disseminate these values as a mindset, action pattern, and behavior pattern for every Indonesian citizen. This internalization process, carried out massively by all levels of society, is a shared responsibility across sectors and all levels of society. Every good citizen needs to do his or her part in all lines and professions by making the values of Pancasila the foundation or guideline of his or her life. For example, as a young person who is educated and has student status, you should have this mentality:

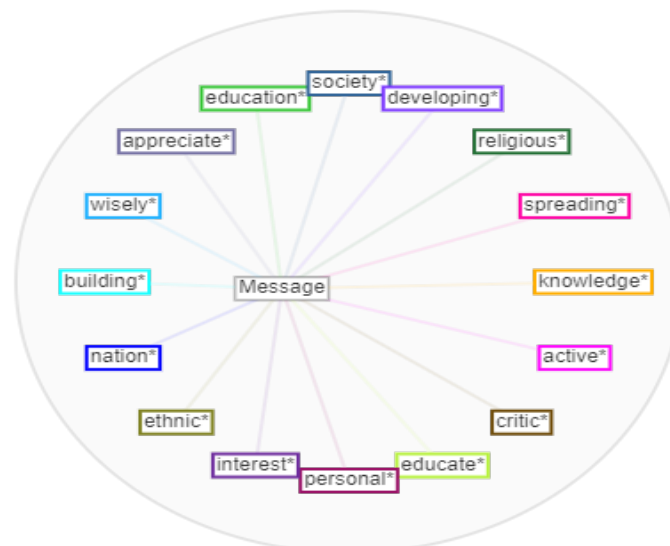
have devotion to God Almighty, be disciplined, and have a sense of responsibility towards your duties and obligations so that the quality of education for intelligent Pancasila students with character can be realized.



**Figure 6.** Respondents' Messages in the Context of Divine Values

Internalization of divine values, including belief in the existence of God and belief that religion plays an essential role in fulfilling the need for security or safety in this world and the hereafter. This means as citizens, they should have a comprehensive understanding of the Creator who teaches order in life (Rino, 2023) sustainable. Based on Figure 6, the concrete thing is that individual behavior in the context of piety by obeying His commands and avoiding His prohibitions can be realized by an attitude of mutual tolerance which becomes a guideline for the behavior of each young generation when approaching the determination of the presidential candidate they will choose. Then, orderliness is achieved by not making noise, eliminating identity politics, and discipline in carrying out His commands by being able to love fellow human beings wholeheartedly.

Respondents' implementation of Godly values can be seen from the message conveyed by choosing presidential and vice presidential candidates for 2024 according to what they believe in, rationally and logically, taking part in creating a healthy and peaceful election. This concrete attitude can help the nation prioritize conscience and foster unity and respect for differences by allowing them to be tolerated. Implementing this first principle can also take the form of participating in elections by prioritizing ethics and morals and selecting candidates according to the candidate's track record of leadership, where the conscience of every young generation does not experience coercion and intimidation from other parties. The choice of presidential and vice-presidential candidates is carried out in a trustworthy manner as an embodiment of carrying out one's obligations and as a good citizen to take part in honest, fair, and trustworthy elections. Suppose there is a connection between divine values, communication science and politics. In that case, the millennial generation will be able to manage the stimulation (information) they receive, so they are ready to take the right attitude and ethics in responding to information received from political messages in new media (Kholisoh et al.; 2020).

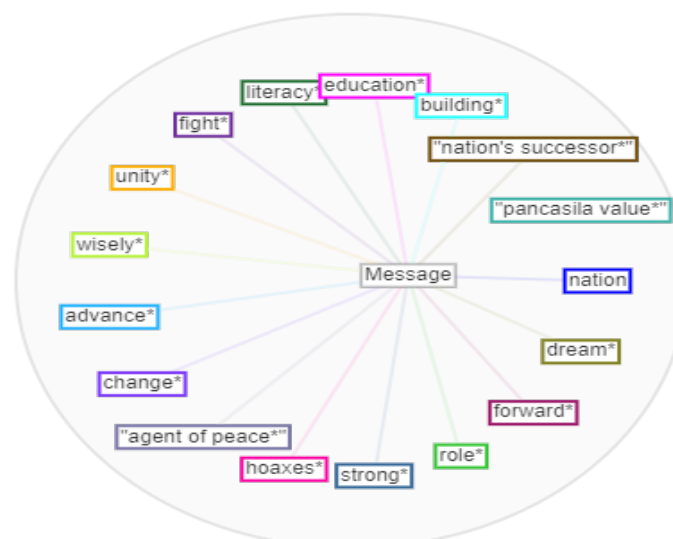


**Figure 7.** Respondents' Messages in the Context of Human Values

Internalization of human values, including respect for the dignity and rights of fellow human beings and prioritizing collective interests above personal and group interests. Based on Figure 7, the implementation of the second principle of Pancasila in creating peaceful elections can be done by respecting and recognizing the equal rights of other voters, viewing everyone as having the same position, learning and being willing to teach (the educational process is formed until the end of life), and not carrying out discriminatory actions that contain elements of SARA (Ethnicity, Religion, Race and Intergroup).

On the other hand, the implementation of these precepts is possible. This is done by respecting the candidate who will be selected and having the courage to voice criticism and provide suggestions. This is reinforced by Saparina & Dewi (2021) that is the application of Pancasila values in the second principle, namely establishing equality, love for fellow humans, respect for other people's rights, and fairness and civility between fellow humans.

The concrete manifestation of these human values is being able to humanize humans by respecting each other's differences to build more outstanding interests, namely the interests of the nation and state, with the knowledge they have without having to demean each other. If humans are knowledgeable, they should better understand their behavior and speech. In this way, hate speech and discrediting other people will not occur in our beloved multicultural homeland, Indonesia, because it implements the value of mutual respect.

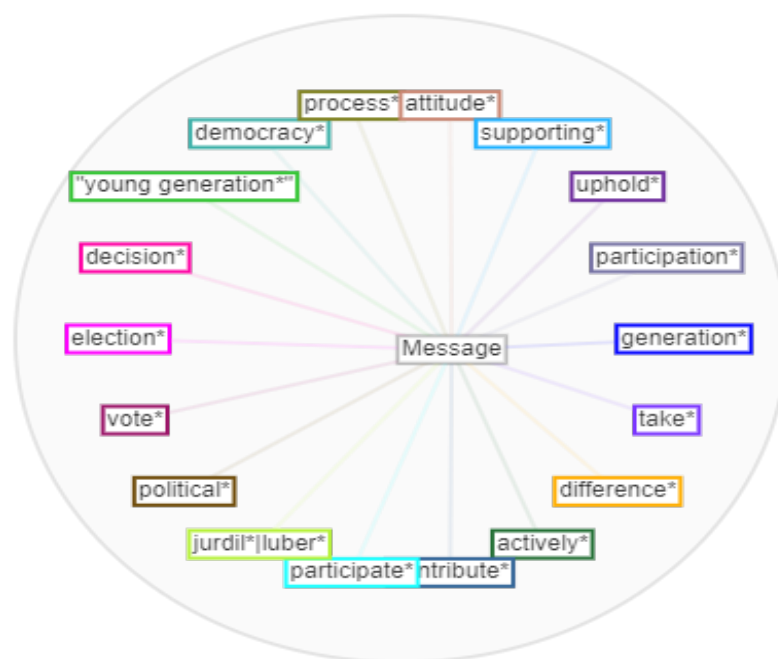


**Figure 8.** Respondents' Messages in the Context of Unity Values

Internalization of the value of Unity, including respecting differences or disagreements to minimize hostile attitudes towards different people or groups. Differences of opinion in academic dynamics or scientific forums should become a positive, constructive habit, thereby enriching perspectives. It is not a place to justify oneself and trigger conflict to seek hostility. Based on Figure 8, the form of implementing the third principle of Pancasila in creating peaceful elections can be done by playing an active role in building the Indonesian nation, participating in community development to create a strong foundation for the nation's progress, and strengthening the instillation of Pancasila values, as well as fighting for and maintain the Unity of the Republic of Indonesia.

The third principle can be implemented by not creating and spreading election-related hoaxes that can trigger chaos. Judging from the results of research conducted by Fardiah et al. (2021), there were 41% or 900 hoax posts related to political themes in 2020, such as fake news, manipulated content, misleading content, and false content. Therefore, literacy in using social media wisely by playing a role in maintaining and strengthening the values of Pancasila and improving the quality of education by providing outreach regarding peaceful elections to the public is critical to realizing concrete actions of National Unity and integrity.

Real action, in this case, as the younger generation should provide constructive thoughts, not just being able to deconstruct a condition without having an alternative solution. The contribution of the younger generation is at least not just having the courage to demonstrate or voice critical things deemed inappropriate but also being able to contribute in their field to create a united, advanced, and peaceful Indonesia. Directly, the dedication of time, discipline, and tenacity, as well as the resilience of the younger generation in their self-reliance in building the nation, will be visible in their daily attitudes and behavior.

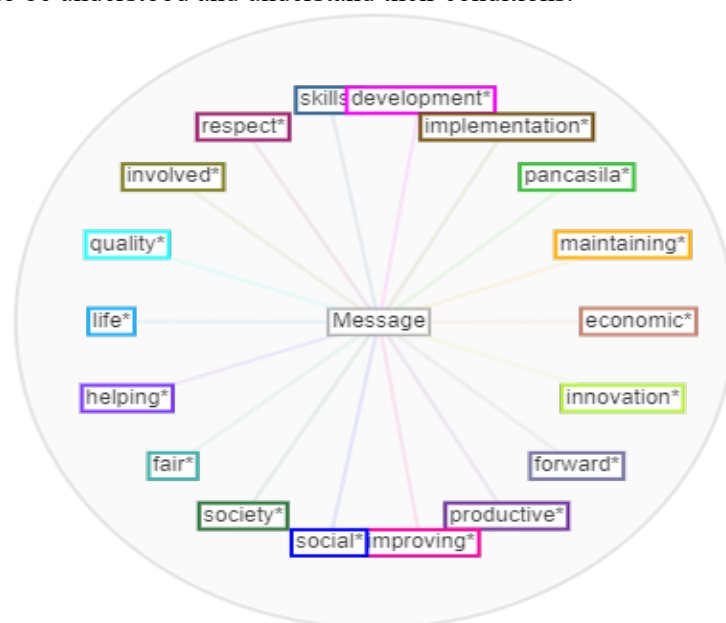


**Figure 9.** Respondents' Messages in the Context of Popular Values

Internalization of people's values, including making decisions through deliberation and respecting every decision. The internalization of the fourth principle in creating peaceful elections can lie in democratic attitudes, ways of thinking, and values, as seen in Figure 9. The democratic values in the fourth principle include freedom with responsibility to the nation and God Almighty. *First*, freedom with responsibility to the nation and God Almighty; *Second*, uphold human honor and dignity; *Third*, every Indonesian citizen has the same position, rights, and obligations; *Fourth*, do not impose your will on other people; *Fifth*, make decisions in the common interest through deliberation; *Sixth*, respect and uphold every decision reached as a result of deliberation; *Seventh*, recognizing differences as individuals, groups, races, ethnicities, religions; and *Eighth*, prioritizing collective interests above personal or group interests (Yusdiyanto 2016). If they have a different opinion, the younger generation

should learn not to impose their will on others, even if that opinion is based on scientific references or applicable legal sources. This is to get used to seeing other people's points of view from a different perspective, with richer considerations to be wise so that the younger generation with broad insight (open-minded) can become wise and fair decision-makers.

Another form of implementation that the younger generation can do is taking an active role in elections, respecting election results, taking part in elections, refraining from abstaining from voting, and not making a fuss about the results received. For example, demonstrations, boycotting selected candidates, carrying out propaganda, and others. Therefore, they should uphold every decision so that it can be carried out with scientific and academic considerations and the wisdom of understanding that every human being has is essential. Preparing a society that can think critically, act intelligently and democratically, and build awareness as a dynamic society is a form of democratic education goal that respects and guarantees collective rights and obligations Haliza et al. (2024). In this way, every citizen can conduct politics based on the principles of *Luber and Jurdil* (*Langsung, Umum, Bebas dan Rahasia, Jujur dan Adil*) so that their rights and obligations can be carried out correctly. The attitudes formed by each young generation should also be able to prioritize ethics and morals that adhere to the values or norms that apply to the Eastern customs of the Indonesian nation. The ethics adopted can at least apply local wisdom rules of local culture, where the earth is stepped on, the sky is upheld, so local culture and customs also need to be understood and understand their conditions.



**Figure 10.** Respondents' Messages in the Context of Social Justice Values

Internalizing the value of social justice includes respecting one's rights and obligations and believing that lasting peace can only be obtained based on social justice. With the aim of social justice, we talk about balance, which is the balance of fulfilling social, economic, and cultural life in society (Yuniar & Puspitasari 2020). Based on Figure 10, creating peaceful elections can be done by not interfering with other individuals' voting rights, being fair in the election (if you are an election organizer, do not commit fraud), and not accepting bribes from potential candidates who will be elected. To ensure fairness in elections, political parties and prospective candidates are prohibited from buying votes or distributing material or non-material benefits to individuals or groups of voters (Fayakun & Seituni 2023). Justice for all Indonesian people can be realized if they work hard to strive for neutrality, provide equal opportunities for all Indonesian people to contribute actively and have equality in their fields and expertise. Placing oneself and socializing healthily in one's environment as an individual and in social society. In this context, they can become creative, adaptive, innovative, and productive young people for things that are more constructive for the interests of the nation and state.

## Conclusions

The younger generation has gained knowledge about the values of Pancasila through the socialization of "Anak Muda Pilih Pemilu Damai". This can be seen from the understanding and

answers of the younger generation, who were also participants and respondents in the post-test given after the socialization was carried out, showing a positive level of participation. The younger generation not only understands but also has internalized these values and can implement the values of Pancasila to face the 2024 elections.

However, this socialization needs to be carried out continuously and sustainably by synergizing between institutions and collaborating with the National Resilience Institute, in this case, the Deputy for the Strengthening of National Values, the Ministry of Education, and related Ministries/Institutions, other educational institutions and stakeholders to carry it out on a massive scale to become a national movement. This can be done long before the election is held to create safe and peaceful elections in the following period.

Theoretical, methodological and practical contributions include enriching theoretical buildings and concepts regarding the internalization of values in the theory of social reality construction, the internalization of Pancasila values, the factors that influence the internalization of Pancasila values, the younger generation, and peaceful elections can be related to the ethical context communication by conveying messages about the implementation of national values originating from Pancasila. Methodologically, it enriches qualitative analysis complemented by quantitative data. Practically speaking, the younger generation is capable of realizing peaceful elections.

Followed up with real action related to the theme above in the form of ongoing socialization. The goal of ongoing socialization is to deepen 3 things, namely: (1) Informing the importance of internalizing Pancasila values to the younger generation in the context of preparations for the upcoming elections; (2) Instilling Pancasila values in the younger generation in responding to actual developing political dynamics; and (3) Strengthening Pancasila values in political ethics to create peaceful elections. In practice, making a national movement to develop a young generation based on Pancasila needs to be a priority program to realize a mental revolution as well as the tenacity and toughness of the young generation facing the next election by synergizing programs and budget synergies with related cross-sectors.

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