Peace Education in Strengthening Pancasila Ideological Resilience for Generation Z in the Era of Pandemic and Social Media

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ABSTRACT: *This article aims to analyze peace education in strengthening ideological resilience, especially for Generation Z. This article was compiled using library research methods from various relevant sources. The results of this study show that peace education is an effort made to provide a Gen Z life skill in the Pandemic era and strengthen ideological resilience. Generation Z's pandemic and social media have been very close in the past two years. Generation Z is forced to interact intensively with social media that carries various information. This information often contains hoaxes, debate narratives, and Pancasila ideology's dissolution with SARA. Generate Z, who has a character that is always familiar with new things, is an educational challenge in this era. Taking a peace education perspective, ideological resilience for Generation Z is something that needs to continue to be done. Peace education skills are not only in the aspect of learning in schools but also include skills in responding to various information and things that are developing on social media, which are the fundamental values of the Pancasila ideology.*

I. INTRODUCTION

Times are constantly changing. Generations also change with each other. The dynamics of technological progress are making significant changes in all aspects of life. The nickname Generation Z is presumably a designation for those who grew up in the second decade of the 21st century. They are a generation after millennials born in the mid-1990s and early 2000s. Meanwhile, the American research institute Pew Research Center defines Generation Z or "post-millennials" as people born between 1997-2012. These periods were chosen because they are considered to provide different experiences from previous generations, such as technological developments, new socio-economic trends, and so on (Anugerah, 2019). Based on sources from various circles, Indonesia is in a phase called a demographic bonus or increasing population. Interestingly, the results of the census in 2020 mapped the composition of the Indonesian population, most of which came from Generation Z (Gen Z), as much as 27.94%. Generation Z was born between 1997 and 2012. Meanwhile, the Millennial Generation (Gen Y), which is said to be the generation that drives society today, is positioned below Gen Z, with a percentage of 25.87% of the total population of Indonesia. This gives an idea that the existence of Gen Z has an important role and has an influence on the development of Indonesia today and later (Rakhmah, 2021).

Generation Z is touted as the generation that grew up as "digital natives." That is, those who grew up in the digital age. One of the essential things for generation z is social media. For most of them, social media is like "rice," which is a primary need. Unlike previous generations, social media is a TV, where all their

information gets. This ease of access to information also gives them a collective awareness of the issues around democracy, freedom, and humanity. Social media seems to be a new force for Generation Z in accommodating their aspirations, especially regarding the growing issues in Indonesia. It is not uncommon for them to use social media as a tool of social movement, which is not limited to distanced reaches. Only by uploading something that is considered to be a public issue can it immediately become trending.

The phenomenon that occurs above is the implication of the rapid progress of the times that continues to try to make humans seem easier to interact in a modern way. Meanwhile, this progress, besides having a positive impact, is also homework for the country to manage. The various conflicts that occur are straightforward to ignite due to social media. Hoaxes and fake news deliberately produced by irresponsible people are the primary sources of misunderstanding that ultimately lead to various tensions and social conflicts.

Gen Z grows and develops under overprotective guidance, where the world conditions are uncertain and unpredictable due to digital transformation, invasions in several countries, economic recessions, natural disasters, and worldwide disease outbreaks. This is the next cause in adulthood, and Gen Z becomes a generation that lacks tolerance for the ambiguity of environmental change because, in childhood, it is too protected. Research conducted by the American Psychological Association published in Media Literacy for Digital Natives: Perspectives of Generation Z in Jakarta (2018) they are explained in his findings that there is a decrease in each generation related to the ability to manage stress and achieve a healthy lifestyle. Therefore, this phenomenon could make Gen Z the most stressed generation in the annals of history if this phenomenon continues. In addition, it is also influenced by Gen Z characters who have no restrictions with other individuals, thus allowing Gen Z to be unstable because they receive various information and conditions that are rapidly changing and erratic (Rakhmah, 2021).

The Covid-19 pandemic that has hit the world has increased the intensity of interaction among people, especially generation z and the world of education, which is limited to implementing schools online or online. This inevitably makes most of the learning process ineffective. The various essential things that teachers should be able to instill in students are finally unable to be done. The values of social life are ultimately centered on the screens of their respective devices. Meanwhile, the resistance of the community, especially students and generation z, to get bad things on social media is also very large, even to ideological understanding, as opposed to Pancasila. With social media, this is very easy to do. Spreading and recruiting, as well as fighting and trying to divide the nation, has the potential to massively.

The problem of the resilience of Pancasila ideology is currently shackling the Indonesian nation. This can be seen from the emergence of various issues of movements to form a state based on specific religions to various liberalization practices in all aspects of life. Ideological issues have had a tremendous impact. All aspects of a nation's life will be problematic when ideology is problematic. Because basically, the ideology of Pancasila is the determinant of the direction of travel of a nation (Hastangka, 2021).

Based on the arguments and phenomena described above, this problem is interesting to discuss more deeply. Researchers are trying to relate it to how peace education can be applied as an effort to strengthen ideological resilience for Generation Z (Gen Z) in this age of social media. Peace education is essential to discuss because, in the era of various social media developments, the values and cultureof peace are also being eroded. The source of the nation's ideals based on Pancasila is getting farther and farther away from the character of the Indonesian nation. In addition, the learning loss caused by the Covid-19 Pandemic has seriously impacted Gen Z, who are still studying in schools and universities. The influx of transnational ideologies has also made threats to national defense and security even more real. Therefore, it is necessary to have ideological resilience carried out through regional education for Generation Z.

II. DISCUSSION

Peace Education in Indonesia

The most likely means for local education to be carried out in the school. Although now the school has just adapted to face-to-face learning, at least the school is a place for people, in this case, students from various backgrounds. It is this reason that makes education relevant to be applied contextually. *Peace education* is an activity that can promote knowledge, skills, and attitudes to help others. Both are preventing conflicts, peaceful

conflict resolution, and creating social conditions conducive to peace. *Peace education* is a concept that describes values that include respect for race, gender, religion, culture, physical appearance, age, unity, cooperation, and fairness (Wahab, 2019). This is line with contained in the values of Pancasila as the ideology of the Indonesian nation, especially in second precept, namely humanity, and the third precept, namely unity, both of which lead to a life that leads to a culture of peace.

In its development, until recently, the peace education strategy has shifted. Initially focused on non-violence training, it developed on constructive learning processes related to Human Rights, cooperative values, active communication, conflict resolution, disarmament, and peace-building. In addition, peace education is also expected to pay special attention to ideologies that give birth to extremities in social life, such as fundamentalist movements, hostile radicalism, and aggressiveness. With this constructive and contextual peace education, it is hoped that an alternative perspective can be built to realize world peace for all circles, especially Gen Z as the next generation of the nation (Wahab, 2019).

According to Wibowo (2021), the knowledge learned in peace education includes the concepts of conflict and peace, violence and non-violence, identity and self-understanding, and sustainable development. The values and cultures of peace that want to be fostered include respect, patience, courage, responsibility, commitment, and transparency. Then, the realm of skills that peace education learners need to have include reflection, empathy, critical thinking, creativity, decision-making, and communication. From the knowledge, values, and skills of peace, education is at their core, the basic things that a person needs to have and use at a time when they are facing challenges of different forms and conditions so that they can manage them and come up with excellent and informed decisions. Decisions that are not only beneficial to oneself but also beneficial for all human beings regardless of the differences they have (Wibowo, 2021).

In the context of the Indonesian state, peace education should be built on an awareness of the diversity of people who are tribal and have different cultures, plural religions, and beliefs that have grown in Indonesian society. Therefore, in the application of peace education in Indonesia, in addition to being constructive and contextual, it is also expected to provide an understanding or deepen historicalinsights about the plural Indonesian nation. One of them is by linking and strengthening the understanding of four consensuses the Indonesian nation as a source of guidance towards the ideals and goals of the state, as well as creating world prosperity. The consensual is Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia (NKRI).

Peace Education in Strengthening Pancasila Ideological Resilience for Generation Z in the Era of Pandemic and SocialMedia

From the reforms precisely in 1998 until now, ideological resilience has become a widely discussed and studied topic. This condition results from changes in Indonesia's socio-political life system from a regime that has been in power for approximately 32 years. The democratization of Indonesian society and the rapid flow of globalization in the 21st century have met a new chapter. This also opens up a space for challenges and threats to the existence of the Pancasila ideology during the destruction of various new values and cultures that enter Indonesia. When referring to the National Resilience Institute (Lemhannas) of the Republic of Indonesia, eight topics are discussed and studied on national resilience, namely: political, economic, ideological, and socio-cultural resilience, geography, demographics, and natural resources (Hastangka, 2021). From here, ideology becomes one of the critical inseparable parts of the process of national and state life. As a country formed based on the spirit of unity, Indonesia has Pancasila as a strong ideology and is expected to survive various challenges, including during the Covid-19 pandemic and the current social media.

Pancasila is an open ideology, meaning its position can dynamically adjust to the times. The fundamental values become a filter of non-conforming values (Karsayuda&Tektona, 2021). As the ideology of the Indonesian state, Pancasila is contained in the Indonesian constitution precisely stated in the Preamble to the 1945 Constitution. Pancasila is the lofty ideal of the Indonesian nation and state (Moedjanto, et al, 1996). Therefore, Pancasila is used as a state ideology because it has a source of lucid values from the Indonesian nation's value system that has existed for a long time and its values are the guidance of daily life. When Pancasila is positioned as a state ideology, Pancasila should become an ideal of statehood that is realized and

implemented in various policies through the structure of state power institutions (Haz, 2006). *Pancasila* is an ideology that can be used to measure the Indonesian state's national resilience. The size or standard can be seen from the general aspects that include the precepts in Pancasila. Pancasila, which is used as a general standard and validity of values in the life of society, nation, and state, refers to sharing attitudes and actions carried out by the community, whether referring to Pancasila values or not (Hastangka, 2021).

In the context of education, Pancasila as a state ideology may have been accommodated in the subject. However, the cultivation and transformation of values require an understandingcharacteristicsof eachgeneration and the context it faces. This is important to determine how effective learning strategies are given to students to provide an understanding of ideology in a relevant and contextual manner. The goal is not only students' academic and pedagogical achievements but also how the learning process can foster student character and love for learning activities, attract more student interest, and trigger curiosity.

As previously explained, most Gen Z is at school age, where the current conditions are. Due to the past few years, they have not found a school with interaction that should be in the classroom forCovid-19 Pandemic. They are closer to the gadgets in which so much interaction is done through social media. Therefore, adjusting the learning system in the current educational spaces that are beginning to re-adapt must consider the characteristics of Gen Z that are very likely to change. This is done to suit their needs without compromising their interests and habituation as a generational group (Rakhmah, 2021).

Shifts in behavior and various methods after school closures during the COVID-19 pandemic have encouraged educators and students to have commitment and consistency and are accustomed to utilizing technology in learning. Educators who are increasingly accustomed to using and utilizing learning facilities through digital technology will have implications for more positive use for students in their use, especially on social media. Educators can provide stimulus from various emerging issues on social media to wisely respond to it as a phenomenon that can educate Gen Z. Learning tools on social media can be an effective way in peace education against hoax issues, debate narratives, the formation of Pancasila and SARA ideologies that still often appear so that it affects the understanding of Gen Z. Educators play an important role in continuously training students (Gen Z) to have skills in using social media. Information circulating and pointing to negative tendencies can be countered by information or narratives that lead to intelligence and wisdom as a means of education for Gen Z. Thus, peace education is an ongoing effort as a gen Z life process.

In addition, the character FOMO, or Fear of Missing Out in Gen Z, where there is a fear of being "left behind" because they do not follow certain activities or moments, is also one of the educational challenges. Gen Z is highly curious about various new things with this FOMO character. FOMO makes Gen Z even more curious to know the scattered information sources and can be easily accessed today, and social media is no exception. This makes Gen Z choose to actively connect with their community so that new and up-to-date information is not missed. Therefore, education not only needs to be an open medium and accommodate various information needed by Gen Z, or only on matters related to learning, but also life skills. Peace education can be one of the life skills that become a means of curating what information is indeed beneficial to Gen Z and what is not, as well as how to understand and respond to a thing or information that is developing (Rakhmah, 2021).

III.   CONCLUSION

Over the past two years, the Covid-19 Pandemic and social media have been factors that shape Gen Z in attitude and behavior. The power of social media has increased massively for Gen Z because due to the Covid-19 Pandemic, all aspects of life have changed online, especially intensively Gen Z is forced to interact more often through social media. Meanwhile, it is also from social media that Gen Z gets information quickly. This has led to various negative impacts, namely conflicts due to hoax news, ineffective learning carried out online, and fading understanding of ideology due to the alignment with SARA and the vulnerability to obtaining ideologies that are not in line with the Indonesian nation. Regional education is an effort made to provide an understanding of how to manage life in the era of the Covid-19 Pandemic and the rapid pace of social media for generation Z. Peace education is hope as a means of internalizing a culture of peace in understanding and facing all the differences and ambiguities of the times.

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