THE URGENCY OF POLITICAL ETHICS OF PANCASILA FOR THE MILLENNIAL GENERATION TOWARDS GOLDEN INDONESIA 2045

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Abstract:

Indonesian nation in welcoming the Golden Indonesia 2045 will achieve demography bonus which is appreciable that it is needed the existence of steady generation i.e., millennial generation. The aim of the research was to analyze the nature of political ethics in Indonesia and the essence of the millennial generation towards the Golden Indonesia 2045. This research used a qualitative approach by library research type. The technique of data collection used to support this research includes library research from various previous results research having linkages. The source data used in this research is obtained from books, scientific articles, scientific research reports, journals as well as related sources with this research. The analysis used in this research used content analysis. The results of the study show intelligent golden degeneration that can build a better life, is a generation that prioritizes the public interest, appreciate togetherness, patience, having religious values and norms, nationalism, patriotism, confidence, fairness, self-respect, superior, moral, religious, smart and have global competitiveness. Socialization of Pancasila towards the Golden Indonesia 2045 as a building character for the millennial generation is more relevant to be done by education trilogy, such as family, school and community becomes an activator of character building and mentality of the golden generation.

Keywords: political ethics of Pancasila, the millennial generation, Golden Indonesia 2045

1. Introduction

The echo of "Golden Indonesia 2045" is more obvious with various kinds of ideas, thoughts and discourse since this case could be an asset for the improvement of Indonesia. And the asset itself is a demography bonus. Indonesia is going to the second resurrection after their hundred years specifically in 2045. In 2045, Indonesia is expected to achieve the resurrection as it has a demography bonus that is sizeable. The years

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between 2012 to 2035 is the era to prepare for the gold generation of Indonesia (Darman, 2017).

In upcoming 2045, Indonesia has a number of populations which is about 70 percent that is of productive age (15 to 64 years) and the remaining is a non-productive population (the age of less than 14 years and above 65 years). One of the characteristics of civilization's progress is the more rapid development of the world of technology and the easier access to information. Both now and several years later, the world of technology and information will still have prestige in the world social arena (Wahyudi & Novita, 2019:47).

The nation of Indonesia in the term of welcoming the Golden Indonesia 2045 is needed the existence of a steady generation i.e., the millennial generation both outwardly and inwardly. The millennial generation is a modern generation that actively works, does the research, thinks innovatively about organization, has a sense of optimism and has a will to work competitively, openly and flexibly (Ambarwati & Raharjo, 2018). Besides, the millennial generation is also termed by connected or digital generation or gen why which is identical with brave character, innovative, creative and modern (Erkutlu, 2011). Permana (2021) the reality that occurs in the field, cases that are contrary to ethical and moral values, involve many young people in them, such as cases of drugs, crime, promiscuity that causes free sex and so on.

The millennial generation determines the face of Indonesia in the future. The presence of millennials in the contest of politics is really regarded. The motive is also various, but in general, they present to express the aspiration and as an agent of change. Based on the data from National Development Planning Agency, there is 63 million millennial or a population aged between 20 to 35 years old (Indonesia Millennial Report, 2019). The period of millennial age is started from the period of 20 years, the number of millennial populations in this time can be a challenge or opportunity, mainly for the target of Indonesia i.e., high-income country status in 2045 and raise the standard for the Indonesian community. The key is to understanding the orientation of millennial politics and supporting it to be a drive wheel, one of them is becoming a change driver in the political field (Charles, 2001).

Rosadi et al. (2020) affirmed that based on the results of research conducted on politics tends to be something that is considered boring and less attractive to the millennial generation. so that a good political ethic is needed. Awareness of the importance of politics for the millennial generation is an obligation and participation in political activities in order to understand how to have an opinion or express an opinion.

Chandranegara et al. (2018) affirm that the current political developments in Indonesia can be seen from several challenges of the millennial generation when participating in the world of politics such as the rise of hoaxes, hate speech, lack of good education, and the emergence of identity politics which is very dangerous for the diversity of the Indonesian nation. The challenges that arise must be addressed wisely and politely so that ethical education is very important to be instilled in this generation

so that the millennial generation realizes that the diversity that exists is a very extraordinary power that can change the world.

The obstacles that arise when this millennial generation is actively involved in politics in the 2019 election. Age and experience factors as well as seniority are often obstacles for millennials to be able to develop and get strategic opportunities. The assumption that the ability and experience are still lacking in the world of politics makes the millennial generation often look as if they are only a complement and jargon for the party elite. The campaign on behalf of the millennial generation, fighting for and providing space for this generation to appear as an actor of national change is more visible only to get votes from the 35% generation in Indonesia. This phenomenon must then become a concern and need to be addressed by the current Indonesian millennial generation so that it is not only a complement in a process of political dynamics that occurs but is also able to become an agent of solution in the political dynamics that occurs and provide a good political example for progress (Chandranegara et al., 2018).

Pancasila has a very important role in maintaining the existence of the Indonesian nation's personality, Anggraini et al. (2020) stated in their research that in the current era of globalization the boundaries between one country and another seem invisible and make it easy for various foreign cultures to enter Indonesia. The entry of various foreign cultures into Indonesia will have a negative impact, namely influencing the habits of the Indonesian people both internally and externally. The dominant example of the change in the character of the Indonesian nation is the increasingly sophisticated development of science and technology in Indonesia, which can lead to a decline in the morale of the Indonesian nation.

Rusmiati & Dewi (2021) in their research shows that the reduced public understanding of the values of Pancasila causes Pancasila to begin to fade and be eroded by the times. The actions of the current millennial generation are contrary to the values of Pancasila. Because actually, Pancasila is an important element for the Indonesian state, where Pancasila is the value of the struggle that must be preserved. Thus, it is necessary to have an awareness of the importance of the values of Pancasila as the basis of life in acting and thinking.

The millennial generation as a driver wheel should practice the system of political ethics based on Pancasila in forming a whole generation that has Pancasila spirit. As a nation based on Pancasila, if Pancasila is practiced in the life of the nation, Pancasila can be fully understood to organize the Indonesian community's moral of life. In line with the nationalism, Kartika (2015) Pancasila, if it corresponds with the system of ethics, it will give the answer about the basic concept about the life that we aspire, since it contains the deepest principle and the idea about the shape of life which is assumed to be great. The existence of a nation needs the spirit of the young generation or millennial generation. The youth which can be considered the millennial generation is an agent of change from a civilization. As mentioned by Ir. Soekarno, a charismatic nationalist, "*if you give me ten youths, I will shake the world*". This nationalism proves how great the youth

is to build a country and strengthen it. Youth is a generation having morale, a great man with brilliant ideas that will change the nation to be an advanced nation (Darman, 2017).

The millennial generation should be accurate and think critically about the dynamic in looking ahead, interpreting the present time and preparing themselves as the replacement of the present time generation. The proverbs nation that "*the wheel keeps turning*" there is no eternal power except the absolute power of Gods. This line is interpreted that the reality of government politics at present time and in the future in whole dimensions need the youth that has quality, ethical and moral as a candidate for next-generation that support the glory of nation and nation. The millennial generation and politics are two elements or parts that cannot be separated in developing a country, since on this side the young generation can give the contribution to the national development due to the current generation will be changed by the next generation in the future, so the existence of young generation is expected to be able to bring the change in a democracy toward a better way (Kurniadi, 2018).

To achieve a qualified generation towards the Golden Indonesia 2045, the urgency of political ethics of Pancasila is really needed by the community especially for the millennial generation in Indonesia, since Pancasila contains noble values of the nation of Indonesia which is appropriate with the characteristics of the nation. Political ethics with the sense of ethics is Pancasila ethics. Pancasila as political ethics for the nation of Indonesia is ethics that is inspired by the nation's philosophy i.e., Pancasila. The political ethics of the nation of Indonesia experience the development from time to time where the Indonesian community has had wide knowledge about political upheaval. Besides that, Lestari et al., (2019) today, the globalization era spreads the countries all over the world so fast including Indonesia.

The wave of democratization, human rights, neoliberalism, as well as neo-conservatism and globalism have entered the Indonesian community's perspective and way of thinking. These things can switch the position of Pancasila and bring the value system and new idealism which is opposite to the nation's personality. The implementation of the political ethics of Pancasila in social life in fact is a practical realization to achieve the future goals of the nation. The millennial generation as young intellectuals should respond to the dynamic social politics. The problem that will be faced by the millennial generation is too complex, therefore it should be analyzed critically and systematically. Political ethics contains a mission for the millennial generation to be honest, trustworthy, sportsmanship, ready to serve, big-hearted, exemplary, and humble. Ethics is realized in the form of a well-mannered attitude in political behavior that is tolerant, not pretending, not arrogant, far from being hypocritical and not manipulative and various other disgraceful actions (Kurniadi, 2018).

The explanation above indicates that research on the urgency of political ethics of Pancasila for the millennial generation toward the Golden Indonesia 2045 is very important to do. The aim of the research was analyzing the nature of political ethics in Indonesia and the essence of the millennial generation towards the Golden Indonesia 2045.

2. Review of Literature

2.1 Urgency of Political Ethics of Pancasila

Ethics is a science discussing the problem of human action or behavior, which can be judged as good or bad by showing human deeds as far as the mind can conceive. Besides that, ethics is a vehicle for orientation for human efforts to answer a fundamental question. Ethics can help humans to find reasons why an act must be done or otherwise not done (Budiyono, 2012: 56).

Politics is a science focusing on the struggle to gain and maintain power, implement the power and influence others or oppose the exercise of power. In addition, politics is used as an effort for the common good related to the administration of the nation and government to seek and maintain power (Budiyono, 2012: 54).

Pancasila is a common foundation for each component to be a part of Indonesian society to carry out the activities in daily life, both personally and socially (Siregar, 2014). Pancasila as the basis of the nation is essentially the source of all norms, both legal norms, moral norms, and other national norms. Pancasila has the position as the source of all sources of law in Indonesia. The values of Pancasila have been described in moral norms or ethical norms so that Pancasila is an ethical system in society, nation and nation (Yudhyarta, 2020: 45).

The political ethics of Pancasila which is firmly embedded in every citizen and becomes a guide will make citizens not only live but can live wisely and respect the power. Pancasila as the basis of the nation, nation ideology and the nation's view of life is a national agreement. Pancasila was agreed as a meeting point that is final. In addition, Pancasila is a meeting point in overcoming all problems of national and nation life. Pancasila must be the basis of ethics, value standards and moral standards (Solissa, 2020: 1). The contents of Pancasila are culture, customs, diverse behavior, politeness, mutual respect, mutual help, cooperation, and other commendable nature that have been embedded, live and rooted in the people of the archipelago. The contents of Pancasila are measurable and included in various lines of life to be inspired and even become a way of life (Suwarno, 1993).

Pancasila as an ethical or moral standard means that the political elite should prioritize divine values, human values, unity values, populist values / deliberation and values of justice in every activity (Solissa, 2020: 19). The character values of the Pancasila should be integrated into guiding principles for the younger generation in spreading their intelligent soul (Audri, 2021).

Kresna et al (2012: 53-54) the actualization of Pancasila as the basis of ethics is reflected in the principles, as follows; 1) The first principle, respects every citizen for their various freedoms in professing their respective religions and beliefs, and making teachings as rules to guide or direct their life paths; 2) The second principle is to respect every citizen as a "whole person" as human, human as a subject of support, buffer, bearer, and manager of basic natural rights which are a whole with their existence with dignity; 3) The third principle is to behave and act fairly in overcoming narrow segments or

primordialism with the soul and spirit of "Bhineka Tunggal Ika" united in differences and different in unity; 4) The fourth principle, freedom, independence, and togetherness are owned and developed on the basis of deliberation to reach an honest and open consensus in managing various aspects of life; 5) The fifth principle is to foster and develop a socially just society which includes equality and equity for every person or every citizen.

2.2 The Study of Millennial Generation

The millennial generation is a generation known as Y or net generation, echo boomers, n-generations, next generations, and digital natives (Dimitriou & Blum, 2015; Schullery, 2013). Young et al. (2013) specifically stated that the millennial generation is a generation born in the range of 1981 to 2000. This generation can use technological advances in communicating besides face-to-face such as sending email and social media. In addition, the activities of the millennial generation make it possible to have a broad association with various people from all parts of the world (Roebuck et al., 2013).

Dimitriou (2015) millennial generation has a higher tolerance for human diversity than other generations. Living in an era of rapid technological advances makes this generation has high expectations, demands instant answers, prefers sources of knowledge and information, is open-minded, has diverse skills, is able to do many jobs simultaneously and is impatient Nirwan et al., 2014). The millennial generation has a socialist, optimistic, talented, collaborative, and power-oriented attitude (Cates, 2014).

Fore (2012: 3) nations that the millennial generation was born between 1980-2000. The millennial generation is an interesting generation, this generation is the first generation spending their entire life in a digital environment and technology that implements how to live and work (Bennet et al, 2008: 104). The view of Kilber et al. (2014: 80) is that the characteristics formed in the millennial generation are internet addiction, self-confidence, and high self-esteem, being more open and tolerant of any changes occurring. In line with Kilber's view, according to Panjaitan & Prasetya (2017), the characteristics formed in the millennial generation are high self-confidence and more openness to change.

The values of the millennial generation based on the characteristics compiled by Gibson et al (2009: 105) are associated with work attributes formulated by Espinoza et al (2011: 105), such as, first, family security (as a basic precondition for someone in the work environment), second, health (balance between work and other life), third, freedom (expressing oneself in a personal way), fourth, honesty (preferring things that are simple and informality of the suit is considered as a form of arrogance and cover from reality), the fifth, responsibility (oriented towards on achievement), sixth, friendship relationship (balance on life and work network and friendship approach, seventh, independence (likes to seek attention for example through social media), eighth, sense of respect (seeking meaning in every job even for early-class employees, ninth, ambitious (want to receive an award).

According to Budiati (2018: 23), the millennial generation has the main characteristics, i.e., confidence; very high self-confidence, brave to express opinions and

do not hesitate to debate in public. Then, creative; think out of the box, rich in ideas and thought, and able to provide brilliant ideas and thought. Next, connected is a person who is good at socializing in the community he/she follows, including being active on social media. Ratnaningsih & Prasetyo (2017) the millennial generation is a creative generation by taking attention to work-life balance. Work-life balance is a balanced condition between working or career and personal life. Besides that, millennials work flexibly. The character that should be instilled in the generation is based on three aspects, i.e., the value of honesty, the value of truth, and the value of justice (Abi, 2017). Preparing Indonesia's golden generation in 2045 is very important to strengthening the character of the millennial generation.

The phenomenon in Indonesia tends to show that the millennial generation's activities related to politics and global issues do not appear to rise significantly. Meanwhile, the activities of the millennial generation influence legal decisions, political decisions, or a policy (Budiati, 2018: 133). The millennial generation has a very important role and function in independence for a better future for the nation in order to create a generation that has quality and character. Millennial generation activities will influence legal decisions, political decisions, or a policy. The millennial generation has great curiosity and has a high level of creativity, is open-minded, and has diverse skills in doing work. The millennial generation has a higher tolerance for human diversity compared to other generations.

2.3 Golden Indonesia 2045

Indonesia in 2045 will get a bonus toward Indonesia golden when it is even 100 years old. In dealing with the demographic bonus, Indonesia requires a strengthening of the values of Pancasila so that it becomes a living ideology. The strengthening of Pancasila values should be in creative, contextual ways and remain based on the roots of Indonesian culture. The target demographic bonus is the millennial generation. The millennial generation is a generation growing up in the booming internet era that has several characteristics and characteristics of each (Anggono & Emanuel, 2021: 34-35). The millennial generation has enormous potential that will "*stop talking and start doing*" (Howe & Strauss, 2000: 5).

The biggest challenge for the Indonesian nation with the demographic bonus is whether the younger generation or millennial generation is able to think and act with critical awareness. Millennials should be able to develop and actualize themselves to the fullest. According to Hariyono (2014: 33-34), several things that the Indonesian millennial generation should understand are firstly they transmit the values of Pancasila, the second, the millennial generation as the heirs, they are not past national warriors, not the founding fathers of the nation, but the "Motherland" of the homeland. Pancasila is a very valuable material and immaterial that is transmitted from the previous generation to the next generation.

The "Golden Generation" as a human being who is full of nature is the future generation of the Indonesian nation who will lead the Indonesian nation to its heyday in

the eyes of the world. The golden generation is not only a genius and superior generation, but the golden generation is a genius, superior, and has the spirit of Pancasila, the generation of the Republic of Indonesia. The connotation of the golden generation is a form of regeneration of Indonesian generations who are genius and superior in the future. The application of this term is for the condition of the generation of the new generation present at this time to be recruited into genius and superior generations in the next 31 years, as nationalism by the Ministry of Education and Culture, the hope of achieving the 2045 golden generation is a noble goal and deserves the support of all elements of the nation for the creation of a sovereign NKRI in the eyes of the world (Dongoran, 2014: 63).

The year 2045 will be a time of realizing noble ideals for all nations. Therefore, what has become the declaration of the golden generation that has the spirit of Pancasila in that year should be really prepared from now and should be socialized holistically in all walks of life of Indonesian people.

3. Research Method

This research used a qualitative approach with library research type. Library research study is research using sources from literature review, trying to analyze "*the urgency of political ethics of Pancasila for millennial generation towards the Golden Indonesia 2045*". The technique of data collection used to support this research includes library research from various previous research results relating to this research as well as documentation. The data source used in this research is obtained from books, various scientific articles, scientific research reports, journals and relevant sources relating to this research. The researcher will analyze the study from the materials obtained from this research which relate to the research topic. The analysis used in this research is content analysis. Content analysis is conducted by making a comparison between one study and another study that relates to the research topic.

4. Result and Discussion

4.1 The essence of Pancasila Political Ethics in Indonesia

In Indonesia, Pancasila is a solid ideology, whatever the activities, should be guided by Pancasila, especially when dealing with people of different ethnicities, races, and religions (Bhagaskoro, 2019). Pancasila can become a unifying means for the Indonesian nation and a source of value in the life of society, nation, and nation (Shofa, 2016). Besides that, Pancasila can also be the basis of morals or norms and benchmarks of good and bad, right and wrong actions and behavior of the Indonesian nation.

Ethics, if it is viewed from the etymology of the language, is derived from the word "ethos" which comes from Greek and means custom, character or personality. Ethics is a field talking about how and why we apply certain teachings and how people behave and carry out obligations with various moral teachings (Putri & Dinie, 2021: 179-180). Ethics

according to Crowther (1995), "*of or relating to moral principles or questions*". Meanwhile, Coulson (1991), revealed that ethics is "*relating to, treating of, moral or ethics; morals, behavior*". From the understanding of the two morals and ethics, there is almost no difference, but the position of ethics is more general than morals. Ethics is used by the public while morals are used for individuals/individuals. In line with Tas'adi (2014) assumed that ethics is an individual personality. In this case, it can be taken a meaning that an ethical person is a person who has a good personality and has human awareness as an ethical person.

Maidiantius Tanyid (2014), ethics essentially reviews moral principles critically, in another sense ethics means a branch of science involving human behavior in correlation with right and wrong. Besides, Aristotle said the term "*ethica*" has two meanings, i.e., ethics includes ability and a combination of standards, in Latin, is known as Mores which means manners/attitude, behavior (behavior of birth), then "*mores*" describe that ethics is a morality that has meaning the readiness of the soul for decency. The two meanings of ethics are as follows:

a. General Etiquette, used for revealing the basic principles for each citizen.
b. Special Etiquette, learning the principles which contain the relationship and variety of aspects of human activities, both individual and group.

Pancasila ethics is a branch of philosophy described according to the values of Pancasila precepts to manage the character of life in society, nation and nation in Indonesia. Political ethics is one part of the philosophical environment. The philosophy that directly asks human praxis is ethics. Ethics asks about human responsibilities and obligations. There are various fields of special ethics, such as: individual ethics, social ethics, family ethics, professional ethics, and educational ethics, in this case including political ethics relating to the political dimension of human life (Pureklolon, 2020: 72). The explanation of Pancasila as an ethical system according to Soeprapto (2013) Pancasila ethics is an ethics of excellence that is composed of values, principles, and virtues of character for citizens, values of divine precepts, humanity, unity, and democracy, and justice is realized by learning from information throughout history. Indonesian nationality.

The dynamics of Pancasila as an ethical system will experience threats as time goes by, including 1) the changes in the social and cultural life of the community; 2) the loss of government authority; 3) the emergence of the concept of liberal economy and capitalism; 4) law enforcement that does not uphold the values of justice; and 5) utilizing the development of Science and Technology for negative things (Putri & Dinie, 2021: 182).

Historically and with the development of science, the ethical system developed through 5 (five) stages. In the first stage, theological ethics, the origin of ethics comes from religious doctrine. The second is ontological ethics, the developmental stage of religious ethics. Ethics was developed from abstract doctrine to become the result of speculative thought and became one of the objects of philosophical study. As one of the philosophical studies, the philosophical system of ethics has developed into 4 (four) sub-systems in the form of descriptive ethics, i.e., ethics relating to right and good behavior as people think,

normative or prescriptive ethics, i.e., ethics relating to behavior that is judged to have been done, applied. ethics, i.e., ethics relating to knowledge about morals and how the knowledge is manifested in practice, and meta-ethics, i.e., discussing what is right and good. Third, ethical positivity in the form of a code of ethics and a code of conduct, i.e., a more concrete code of conduct. Fourth, closed functional ethics (close functional ethics) where the ethical judicial process is carried out in an internal community/organization in a closed manner, and fifth, open functional ethics in the form of an open ethical trial, Asshiddiqie in (Pujiningsih, 2017: 31).

Yudhyarta (2020: 59-60) The empowerment of Pancasila ethics in the context of the millennial generation life as the basis of ethics in social, language, and nation life is empowered through academic freedom to underlie a mental attitude or attitude. Academic freedom is the right and responsibility of an academic person. Rights and responsibilities related to academic ethics, such as; 1) Curiosity, means continuously having a desire to know new things in the development of science, have no idea about a stopping point, which naturally affects the development of ethics; 2) Insight, broad and deep in the sense that ethical values as basic norms for the nation life in the life of society and the nation cannot be separated from cultural elements that live and develop with characteristics distinguishing the nation from other nations; 3) Open, in the broad meaning that scientific truth is something tentative, that scientific truth is not only determined once and cannot be contested, or in another words, an ethical norm is not only textual, but also contextual to be given a new meaning which is appropriate with the actual conditions that develop in society; 4) Open mindedness, means being willing and humble (modest) willing to accept criticism from other parties against their intellectual stance or attitude; 5) Honest, means mentioning any sources or information obtained from other parties in support of their attitudes or opinions; and 6) Independent, means being responsible for their attitudes and opinions, free from pressure or "intentions ordered" by anyone and from anywhere.

4.2 The Nature of the Millennial Generation in Indonesia

Millennials generation according to Yuswohady (2016) in the 2016 millennial trends article, the millennial generation is the generation born in the early 1980s to 2000. This generation is often referred to as Gen-Y, Net Generation, Generation WE, Boomerang Generation, Peter Pan Generation, and others. Called as millennial generation since they are the generation living at the turn of the millennium. Simultaneously in this era digital technology began to spread into all aspects of life, (Hidayatullah et al., 2018).

Generation in the industrial revolution 4.0 era is driven by a generation called the millennial generation. This generation was born in the 1980-2000s and has indicated the signs of mental degradation. The consumerist lifestyle, unlimited freedom, and the loss of ethical behavior on social media are a series of examples of this degradation (Suwardana, 2018). The industrial revolution 4.0 occurred around the 2010s through intelligence engineering and the internet of things as the backbone of the movement and connectivity of humans and machines (Prasetyo, 2018). In a study conducted by

(Ambarwati & Raharjo, 2018) the millennial generation has a significant influence on the national progress so appropriate leader characters are needed to lead the millennial generation. The characteristics of the millennial generation drive a trend where young people are more selective in choosing and cannot be separated from their leadership attitude.

The millennial generation is the generation born in the booming internet era. The characteristics of the millennial generation are characteristics, different from each other depending on where they grew up, economic, social and family strata, their communication patterns are open compared to the previous generation, fanatical social media users, their lives are greatly affected by technological developments (Dewi, 2020). Millennial characteristics are diverse based on region and socio-economic conditions. However, this generation is generally characterized by increased use of and familiarity with communications, media, and digital technology. In most parts of the world, their influence is marked by increasing political and economic liberalization although their influence is still debated (Naldo & Hardika, 2018: 34).

Cappella et al (2015) affirm that the millennial generation is the motives leading individuals to select and relay content can be clustered into two groups: on the one hand, those that have to do with psychological factors, and on the other, those that refer to the features of the content itself. It means the millennial generation is the motive that directs the individual to choose and deliver content which can be grouped into two groups, such as on the one hand, related to psychological factors, and on the other hand, refers to the features of the content itself.

The political participation of the millennial generation is now increasingly widespread. The millennial generation is more interested in volunteer field political activities occurring only in certain situations. (Matto et al, 2011) millennial politicians have various motives for choosing to engage in practical politics including running away, looking for new challenges and relaxation, self-esteem, prestige, adventure, social interaction, benefits, and interests (Komalasari & Ganiarto, 2019). The approach taken in developing the motives of each politician is through affirmative action. Affirmative action is one type of "*fast-track policies*" that can be taken to strengthen efforts to strengthen millennial political participation. The rationale for the policy is that so that millennials can have the power to be able to influence (influential voice) various institutions that are dominated by parents or seniors, quantitatively millennials should achieve what is called a "*critical mass*" (Martian et al., 2020).

4.3 Urgency of Political Ethics of Pancasila for Millennial Generation towards Golden Indonesia 2045

College students are a part of the millennial generation aged between 16 to 30 years old. Every citizen has a political right that is guaranteed by the law. For the millennial generation, the political right cannot be appreciated in the form of practical political activity in a college environment, but they are given the freedom to choose, and determine their participation in political organizations including the youth organization

while the activity is conducted in out of college. This provision is the form of ethics that limits practical political activity for a young generation that should be obligated.

Putranto (2007) affirms Pancasila Ethics has a role to be a principle, guideline, and the criteria of human behavior in Indonesia in all aspects of life including the national administration of Indonesia. Therefore, a human can improve their character that has the spirit of Pancasila through a positive variety of personal, such as discipline, honesty, independence and responsibility. Ethics and Pancasila are two things that cannot be eliminated since it contains the values of kindness. Hartati (2019) suggests that the Ethics of Pancasila is the basic ethics of good and bad interpretation in the value of Pancasila principles, such as divine value, humanity, unity, democracy, and justice. As the society of Indonesia, our behaviour cannot be opposite to Pancasila values and should give an advantage to other people. Based on the value of Pancasila, it is not only should be valid but also realistic in its implementation.

Based on Latif's (2013) statement, in interpreting, believing, and practicing Pancasila values, should be remembered that Pancasila is not only a static conveyor but also a dynamic leadership star so that it should respond to the dynamics of the progress of the times. In regards to how and at any time when we carry out ethical manners such as speaking etiquette, dressing, and manners as stated in the second principle of Pancasila, it cannot be denied that the existence of Pancasila in the environment can shape the ethics of this nation, which is really necessary. There are two terms for Pancasila as an ethical system, such as ethics and etiquette. Ethics is moral while etiquette is more about manners and customs. An example case of ethics is parking carelessly is a moral violation. An example of etiquette is the procedure in the association. Pancasila as a system is a sign or a collection of principles that establish a stable, harmonious and integrated whole.

Hafid (2020: 78-85) national political ethics should be submissive and obedient to the values that have been regulated in Pancasila or as stated in the 1945 Constitution as the constitutional basis. Pancasila ethics is a branch of philosophy that is translated from the Pancasila precepts to regulate the behavior of social, national and nation life in Indonesia. Therefore, the Pancasila ethics contain the values of divinity, humanity, unity, democracy, and justice, as follows:

a. Beliefs in Political Ethics
The function or position of this first principle has a strategic role that is oriented in the field of "religion and/or belief." It means that the values and norms of Pancasila morality are concerned with the existence of religions in this country, to take a strategic role through existing religious organizations in an effort in building a strong, superior and positive character or personality of mankind. positive, that is appropriate with the benchmark values and norms of the virtue of the teachings of each religion. Thus, to show the strength of this first principle in the political field, for instance (the meaning of power and nationhood), the nation should make the existing instruments of religious organizations, the main and first agent to screen and select politicians or potential rulers

who will be elected by the people through general elections, to be given the mandate to occupy political positions (which determine the livelihood of the community, nation and nation through the public policy process), both in the legislature and in the executive.

b. Humane Political Ethics

The function or position of this second principle has a strategic role that is oriented in the fields of "Social (Education, Health, etc.) and Culture". The function and position of Pancasila in the second principle are implemented in Article 28A to Article 28J of the 1945 Constitution which talks about basic human rights ranging from social, education, and position in the law. In the social field, for instance, Pancasila based on the functions and roles played by the second principle, should explicitly nation that no candidate for power can exist at the level of the political superstructure (nation politics), without first being filtered based on the selection mechanism that has been established, standardized and declared feasible or not (by following the training process, sort course, quarantine for a month), through political infrastructure instruments existing in the midst of society (other than political parties), which are appointed and mandated by the will of the nation Pancasila is based on statutory regulations, in the form of a community organization (NGO), such as the Indonesian Red Cross, Youth Organizations, NGOs and others.

c. Political Ethics Prioritizing the Unity

The basic nature of the third principle is "Unity". This principle embodies the concepts of nationalism and patriotism and love for the nation and the homeland. This principle regards that it is necessary to always foster a sense of unity and foster national integrity. Pancasila requires Indonesian citizens to avoid feeling superior in terms of race, descent and skin color, due to such an attitude will only divide the unity and integrity of the nation. The function or position of the third principle has an oriented role in the field of "Defense and Security". Nation defence and security are regulated in Article 30 of the 1945 Constitution, which basically emphasizes that every citizen has the right and is obliged to participate in the defence and security of the nation. In terms of socio-political reality, the situation and condition of the Indonesian nation lately seem to have experienced instability with the emergence of several disturbance variables whose phenomena we can detect as follows, among others: the spread of hoaxes, politics of fighting each other, efforts to change the ideology of Pancasila, separatism, terrorism and radicalism.

d. Political Ethics of Democracy and Deliberation

The basic nature of the fourth precept is "Democracy and Deliberation". Pancasila democracy requires that the decisions are made through deliberation to reach a consensus. It means that the practice of voting is basically not recommended as long as the deliberation process still allows for ways of consensus, although it requires patience and time. The function or position of the fourth principle has an oriented role in the field of "law and government". Chapter 1 of the 1945 Constitution has affirmed the form of the

Indonesian nation, as contained in Article 1 paragraph (1), i.e., that the Indonesian nation is a unitary nation in the form of a Republic. It means that in implementing the government system in Indonesia, should submit and obey the applicable regulations, it can be viewed in Chapter III of the 1945 Constitution Article 4 paragraph (1) that the President of the Republic of Indonesia holds the power of government according to the Constitution.

e. Fair Political Ethics

The basic nature of the fifth principle is "Justice". This principle requires equal distribution of welfare for all Indonesian people, it is not statically but dynamically and progressively. All nation wealth and national potential should be utilized for the benefit and happiness of the people as much as possible. Social justice guarantees protection for the weak, but this protection does not allow the weak to become unemployed, on the contrary, they should work according to their abilities and fields of activity. Therefore, one of the basic characteristics of the fifth principle is the protection and prevention of arbitrary treatment from the strong to the weak, as well as ensuring the realization of values and norms of justice. The function or position of the fifth principle has a role oriented in the field of "Economy and Welfare". In the 1945 Constitution, the economy and welfare are regulated in Chapter XIV concerning the national economy and social welfare, as contained in Article 33 and Article 34.

The urgency of the Pancasila position as a political ethics system is very important for the quality millennial generation since Pancasila is the direction or main principle for citizens to carry out their activities. Pancasila ethic is highly expected in the life of society, nation and nation due to the guidance of moral values that are used in everyday life. Dwi Yanto (2017) the value of the Pancasila principle is basically not a personal guide that adheres to norms or pragmatists but is a system of ethical values that should be further lined up in ethical, moral, and legal norms in the nation and national life. Besides that, Audri (2021) wants to integrate the character values of the Pancasila principles into guiding principles for the younger generation in spreading their intelligent soul. Permana (2021: 47) ethics and morals must be owned by everyone, such as children, adults, the elderly, and especially the millennial generation. Ethics and morals must be used as guidelines and considerations for carrying out an activity. Therefore, all activities that were initially labeled bad, are expected to be directed and changed to better actions.

The intelligent golden generation that can build a better life is the generation that prioritizes the public interest, respects togetherness, has religious values and norms, should be patient, nationalist, patriotic, confident, fair, self-respectful, consistent and not hypocritical. It can also be said that the intelligent generation is a generation that is superior, moral, religious, intelligent, nationalist, patriotic and globally competitive (Abi, 2017: 86). Socialization of Pancasila towards the golden generation of 2045 as character building for the millennial generation is more relevant to be carried out starting from home and school, it must be based on Pancasila values and in society through categorical upgrading. Ki Hajar Dewantara said that the educational trilogy, i.e., family, school, and

community, became the motor of character building and the mentality of the golden generation (Abi, 2017: 88-89).

5. Conclusion

The Indonesian nation in the context of welcoming Indonesia Gold 2045 will achieve a large demographic bonus so that a strong generation is needed, i.e., the millennial generation. To create a quality generation towards Indonesia Gold 2045, the urgency of Pancasila political ethics is much needed by the community, especially for the millennial generation, since Pancasila contains the noble values of the Indonesian nation that are appropriate to the nation's personality. The millennial generation as the driving force should practice a system of political ethics based on Pancasila in forming a whole generation that has Pancasila spirit. Pancasila ethics are embodied in the values of divinity, humanity, unity, democracy, and justice throughout the history of the Indonesian nation. The empowerment of Pancasila ethics in the context of the life of the millennial generation as the basis of ethics in the life of society, nation and nation is empowered through academic freedom to underlie a mental attitude or attitude.

The intelligent golden generation that can build a better life is the generation that prioritizes the public interest, respects togetherness, has religious values and norms, should be patient, nationalist, patriotic, confident, just, self-respectful, superior, moral, religious, intelligent, nationalist, patriotism and global competitiveness. The socialization of Pancasila towards the golden generation of 2045 as character building for the millennial generation is more relevant to be carried out with an educational trilogy, such as family, school, and community, being the motor of character formation and mentality of the golden generation.

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