Social Cultural Approach in the Era of Civil Society 5.0 Based on Pancasila Values as an Effort to Form Students with BerAKHLAK *(Academically Oriented, Humanist, Liability, Adaptive and Competitive)* in Semarang

Irawan Malebra[1], Umar Farouk, Sumanto

Department of Business Administration, Politeknik Negeri Semarang

ABSTRACT

This research is to be able to reveal the real conditions faced by students on several campuses in Tembalang Semarang. Related to the internalisation of Pancasila values as an effort to shape the character of students who are BerAKHLAK *(Academically Oriented, Humanist, Liability, Adaptive, and Competitive).* To apply the values of Pancasila, there needs to be strategic steps both formal and non-formal education in order to holistically internalise the value of the Pancasila precepts. With the hope that Pancasila and Citizenship (Character Building) education is oriented towards the development of soft skills BerAKHLAK *(Academically Oriented, Humanist, Liability, Adaptive, and Competitive).* The basis of qualitative research is constructivism which assumes that reality is multi-dimensional, interactive, and an exchange of social experiences interpreted by each individual. Qualitative research is descriptive analytical. The results of data analysis are in the form of a description of the situation under study which is presented in the form of a narrative description. Respondents of this study consisted of students who had been able to material/classes of Pancasila and Citizenship with a population of students on state campuses around tembalang including Diponegoro University, Politeknik Negeri Semarang, and Politeknik Kesehatan Semarang. With the number of respondents 20 students. This research is expected to contribute thoughts and recommendations to the special authorised institution, namely the Pancasila Ideology Development Agency (BPIP) and contribute ideas and ideas for the Pancasila and Citizenship Education curriculum in Higher Education in particular. Superior Human Resources to welcome the demographic bonus, will be a great capital for the Golden Indonesia 2045.

Keyword : *Sosial Cultural, Civil Sicienty 5.0, Pancasila, BerAKHLAK*

Pendekatan Sosial Budaya di Era Civil Society 5.0 berlandaskan nilai-nilai Pancasila sebagai upaya membentuk Mahasiswa BerAKHLAK (Berorientasi Akademik, Humanis, Tanggung Jawab, Adaptif dan Kompetitif) di Semarang

Abstrak

Penelitian ini diharapkan mampu mengungkap kondisi riil yang dihadapi mahasiswa di beberapa kampus di Tembalang Semarang. Terkait internalisasi nilai-nilai pancasila sebagai upaya membentuk karakter mahasiswa yang BerAKHLAK (Berorientasi Akademik, Humanis, Tanggung Jawab, Adaptif, dan Kompetitif). Untuk menerapkan nilai-nilai Pancasila, diperlukan langkah-langkah strategis baik pendidikan formal maupun nonformal guna menginternalisasikan nilai sila-sila Pancasila secara holistik. Dengan harapan pendidikan Pancasila dan Kewarganegaraan (Character Building) berorientasi pada pengembangan soft skill BerAKHLAK (Berorientasi Akademik, Humanis, Liabilitas, Adaptif, dan Kompetitif). Landasan penelitian kualitatif adalah konstruktivisme yang menganggap bahwa realitas bersifat multidimensi, interaktif, dan merupakan pertukaran pengalaman sosial yang diinterpretasikan oleh masing-masing individu. Penelitian kualitatif bersifat deskriptif analitis. Hasil analisis data berupa deskripsi situasi yang diteliti yang disajikan dalam bentuk deskripsi naratif. Responden penelitian ini terdiri dari mahasiswa yang sudah dapat materi/mata kuliah Pancasila dan Kewarganegaraan dengan populasi mahasiswa di kampus-kampus negeri sekitar Tembalang antara lain Universitas Diponegoro, Politeknik Negeri Semarang, dan Politeknik Kesehatan Semarang. Dengan jumlah responden 20 siswa. Penelitian ini diharapkan dapat memberikan sumbangsih pemikiran dan rekomendasi kepada lembaga yang berwenang khusus yaitu Badan Pembinaan Ideologi Pancasila (BPIP) dan memberikan sumbangan pemikiran dan gagasan untuk kurikulum Pendidikan Pancasila dan Kewarganegaraan di Perguruan Tinggi khususnya. SDM Unggul untuk menyambut bonus demografi, akan menjadi modal besar bagi Indonesia Emas 2045.

Kata Kunci : Sosial Budaya, Civil Society 5.0, Pancasila, BerAKHLAK

INTRODUCTION

Indonesia is known as a country that is synonymous with ethnic communities with noble culture. This is evident in the midst of the diversity of ethnicities, races, religions, and groups in this country, Indonesian people are still able to live in harmony side by side (Sodik, 2020). However, along with the times and technology, the culture inherent in Indonesian society has begun to fade, and people's social behaviour has also changed. The emergence of individualism and hedonism is clear evidence of the impact of technological development. Today, community social interaction has begun to decrease, hospitality has become a step, empathy and concern for others are difficult to find (Yani et al., 2020)

The reflection of the nation's attitude can be seen from its young generation, this can be seen from the behaviour of students in college life on campus. Campus is a place for ethnic and cultural diversity brought by each student from various parts of the country (Sutoyo, 2021) In the midst of the diversity that exists in the scope of the campus, a student cannot be separated from the association, social interaction, and behaviour that exists in the scope of the campus. The hedonistic attitude that has been rampant among students lately is unavoidable, the hedonistic lifestyle is considered an interesting new thing by the younger generation. The bad impact of a hedonistic lifestyle makes a person think that pleasure and material satisfaction are the main goals in life. This is certainly not in accordance with the situation of the majority of students who are still dependent on parents(Trimartati, 2014). Promiscuity such as clubbing, drugs and free sex are also still a moral problem for students. Therefore, the need for emphasis on the study of Pancasila can be used as a tool for moral recovery of the younger generation.

To preserve and maintain the value of Pancasila in the younger generation, including students, of course, it requires practice in everyday life (Tome, 2020). The following is an example of the practice of Pancasila within the scope of students:

The following is an example of the practice of Pancasila within the scope of students:

1. First Precept: Belief in One God

The essence of this precept is the recognition of the presence of God in every human action, in addition to ordering to worship Him, God also orders His creatures to build a sense of solidarity in social life. The following is the practice of the First Precept of Pancasila among students.

a. In the campus environment it is possible to find a variety of beliefs embraced by students, lecturers, staff, and other campus residents, differences in beliefs should not be a gap for us to be divided. Tolerance, tolerance, mutual respect and not interfering with each other in religious activities are the key to maintaining harmonious social and religious life.

b. Students should be able to divide their time well, so that they can carry out worship activities on time in the middle of the existing class schedule, of course the campus also adjusts the learning schedule so as not to interfere with the schedule for worship.

c. Students can also join spiritual UKM such as Christian, Buddhist, Hindu, Islamic UKM and so on to get to know and participate in various activities according to their religion.

2. Second Precept: Fair and Civilised Humanity

The second precept contains the values that the state must uphold the dignity of human beings as civilised beings. This principle also emphasises an awareness of moral attitudes and human behaviour based on norms and culture, both towards oneself, fellow humans, and the surrounding environment. The following is the practice of the Second Precept of Pancasila among students.

a. Despite coming from different ethnicities, cultures and religions, students do not discriminate or differentiate treatment.

b. a student is fair with others, does not scoff, or make fun of people who have differences.

c. a student is polite and follows the rules on campus.

d. a student does not commit criminal acts, violence, or bullying whether it is against fellow students, lecturers, staff, or others.

3. Third Precept: Indonesian Unity

This precept makes the value of Indonesian unity the basis of national life. A concept that expresses unity in diversity, and diversity in unity, which is stated in our country's slogan "Bhineka Tunggal Ika". The following is the practice of the Third Precept of Pancasila among students.

a. Through student organisations, a network of student associations from various universities in Indonesia is formed that can foster a sense of brotherhood, cooperation and unity despite coming from different regions and backgrounds.

b. Although they come from various cultural tribes that have many differences, students still work together in building unity.

4. Fourth Precept: Democracy led by Wisdom in Consultation/Representation.

This precept is the basic reference in democracy in Indonesia with the values of popular sovereignty, kinship, and wisdom. The resolution of the nation's problems should be based on the spirit of kinship so that each element of the party feels its rights are represented, deliberation of consensus is a solution to reduce existing problems as well as being able to strengthen and clarify the path to realising the noble hopes of the nation. The following is the practice of the Fourth Precept of Pancasila among students.

a. In determining policies or decisions in student organisations, a meeting forum is held to find out the opinions of the members and can produce rules that are consensus and can be realised together to realize the goals of the organisation.

b. The election of student organisation leaders is carried out openly, honestly and fairly.

5. Fifth Precept: Social Justice for All Indonesian People

In this Precept, the collective will of the people in developing the country has merged into one entity. This is evidenced by the closing narrative of the Preamble of the 1945 Constitution which reads "... to realise social justice for all Indonesian people". The following is the practice of the Fifth Precept of Pancasila among students.

a. Every student has the right to obtain grades in accordance with their efforts and abilities.

b. Students try to respect the work of others, by not cheating or making plagiarised work on the scientific work of others.

c. Students who have met the requirements are entitled to take exams (mid-semester exams, semester final exams, practical exams, final level exams, and other graduation determination exams).

The rapid development of technology starting with the era of society 1.0 to the current era of civil society 0.5 is a factor that affects the behaviour of Indonesian society in the application of Pancasila Values in everyday life. The civil society 5.0 era is an era where society is human-centered and always technologically based (Wigena et al., 2022).). In this era, people are very easy to get access to information. However, the sad thing is that today's young generation tends to get a negative impact from globalisation. They apply more culture that is contrary to the values of Pancasila which is part of Indonesian culture, thus causing the understanding of the values of Pancasila in the younger generation to decline, they (the younger generation) now only memorise the recitation of Pancasila but do not understand the meaning contained in it (Bintari et al., 2021). The practice of Pancasila in everyday life is starting to be rarely found and worse now there are still many young

people who do not care about the rules stated in Pancasila. Therefore, to be able to face the era of civil society 5.0, new ideas and seriousness in implementing the values of Pancasila are needed from every level of society so that our nation can maintain the value of Pancasila that has been aspired to and inherited by the ancestors.

The young generation is the agent of change, the future of the nation, and the most valuable asset a country has. Therefore, it is necessary to instill the values of Pancasila to colour the lives of the younger generation. Pancasila can be used as a guideline and reference in character building for the younger generation. in (Sakinah & Dewi, 2021b) the types of characters that can be instilled through the values of Pancasila are described: (1) Love of God and truth; (2) Responsibility, discipline and independence; (3) Trustworthy/trustworthy; (4) Critical thinking, respect and courtesy; (5) Compassion care and cooperation; (6) Confident, creative and unyielding; (7) Fair and have a leadership spirit; (8) Behave well and be humble; (9) Tolerance and love peace. These nine Pancasila character values are expected to be embedded in the younger generation. With the inherent value of Pancasila character, the young generation will become agents of change with character and noble character.

Problem formulation : How is the Social Cultural Approach in the Era of Civil Society 5.0 Based on Pancasila Values as an Effort to Form Students with Behaviour (Academically Oriented, Humanist, Liability, Adaptive, and Competitive) and To what extent is the influence of formal Pancasila and Citizenship Education in interalising the value of the Pancasila precepts on Students in Semarang?

Literature Review
1. Social Cultural
Social is a way of relating between individuals. When viewed in terms of society, social can be interpreted as everything related to the system of living together, or living in a society of people or groups of people who are structured and have the value of life aspirations to achieve a goal. While Cultural or what we usually call culture is the attitude of human life in dealing reciprocally with nature, and the environment which includes all the results of copyright, taste, deeds, and works both seen in the physical concept of material and psychological and spiritual (Budaya et al., n.d.). From this understanding, we can conclude that Social Culture is everything that is created by society with all its thoughts and conscience in everyday life. Social Culture can have an impact and influence on something, it can be a positive influence, it can also be a negative influence in the field of social society, culture and community life values. Social culture in Indonesia has a positive impact if incubated with information technology so as to create a harmonious and civil society.

2. *Civil Society* 5.0
Civil Society 5.0 is an era that was first started by the Japanese government with a new idea, namely a society centred on humans (human-centered) and always based on technology (techlonogy based) based on the cultural customs of the people brought from the era of revolution 4.0 (Era et al., 2022) The civil society 5.0 era is closely related to advances in technology and information, but in this revolution it is more directed at the order of social life. In addition to artificial intelligence, the human side is also very concerned about the transformation of millions of data collected via the internet in all fields of life. Civil Society 5.0 also emphasises the need to balance economic achievement with solving social problems.

Civil Society 5.0 is a new innovation created with the aim of eliminating regional, religious, age, language gaps that allow the provision of products and services designed for diverse individual needs. In this era, it is expected that society can promote economic development and find solutions to existing social problems. The characteristics of Civil Society 5.0 include digitalisation,

optimisation, production planning, interaction between humans and machines, adaptation and automation, data automation, and the use of information technology (Sakinah & Dewi, 2021a). The younger generation, especially students, should optimise their intelligence potential to take part in the rise of this new era. However, this era of sophistication also poses a great challenge for all elements of society so that they do not fall into the negative impact of globalisation and do not forget their identity by making the values of Pancasila a guideline in carrying out daily life activities.

3. Pancasila as a Value

Pancasila is the foundation of the Indonesian state that contains noble values aspired by the founding fathers of the nation which are used as guidelines for society in the life of the nation and state. Pancasila is an ideology that is open and always moves along with the development of community aspirations in accordance with the dynamics of Indonesian life and the demands of the times. Pancasila as an open ideology contains three values: basic values, instrumental values and praxis values (Tome, 2020).

1. Basic Value, which is an abstract and fixed value, which is independent of the influence of changing times. Basic values are principles that are very abstract, general in nature, not bound by the dimensions of place and time with the content of truth that is true. In terms of its value content, the basic value is related to the existence of something that includes its purpose, basic order, and characteristics. The basic values of Pancasila were established by the founding fathers. Value ii is created from the history of the struggle of the Indonesian nation as well as from the ideals of society for the creation of a just and prosperous life based on togetherness, unity and unity of all Indonesian people.

2. Instrumental value, which is a contextual value. This value is an elaboration of the basic value and becomes a performance direction in a certain period of time and conditions. Instrumental values can and even must be adjusted to the demands of the times. However, instrumental values must still refer to the basic values they describe. The elaboration can be done creatively and dynamically in a new form to realise the same spirit within the limits that are possible in the basic values.

3. Praxis value, which is the value that is embedded in daily life, in the form of how the community implements the value of Pancasila. In terms of its value content, praxis value is a battleground between idealism and reality.

4. BerAKHLAK (*Academically Oriented, Humanist, Liability, Adaptive, and Competitive*)
1. Academic

Academia comes from the Greek origin of Plato's school of philosophy which was founded around 385 BC in Akademia, a sacred place in Athens, Greece. Academia means things that are closely related to the world of education, which contains elements of science, and can be interpreted as an association of people who are considered wise to advance knowledge (KBBI web). The container of academic activities can be called an academy. An academy is a place, higher education, institution, research, or honour and membership.

The academic sphere is synonymous with education and things related to education, such as science, teaching systems, educators, teaching and learning activities, etc. which aim to create knowledgeable people who are able to think critically. Critical thinking is a mental process to analyse or evaluate information. By understanding information in depth, it can prove the truth of the information obtained or can generate confidence in expressing opinions related to information.(Indonesia et al., 2020)

2. Humanist

Humanism is a philosophical thought that prioritises the value and position of humans and makes it the basis of criteria in various matters. Humanism is also often heard as humanity, care and compassion for others. Humanism is now regarded as a kind of ethical doctrine with a broad scope that covers the entire human entity.

Humanist means an assumption or thought that emphasises the interests of humanity ideally (Indonesia et al., 2020).). In this case, humans are subjects who have innate and play a role in the field of knowledge, because basically humans are creatures perfected by God by being equipped with reason and mind. We can conclude that humans are actually the subject of knowledge that can produce new knowledge that can function as a transformation centre. Humanism can also be interpreted as a belief in the dignity and worth of an individual and the ability to gain self-awareness through logic.

3. Liability

Liability or commonly known as the attitude of responsibility is a behaviour that determines how a person reacts to situations, which involves several types of decisions that are moral. Liability can also be interpreted as a person's attitude in carrying out obligations or duties, both individually and in groups, as well as the social scope of society, which is instilled through habits, awareness, willingness and commitment (Pratiwi, 2016). The characteristics of liability are as follows:
a. Perform duties in accordance with the provisions.
b. Can explain what he does.
c. Able to determine alternatives in problem solving.
d. Respect and appreciate the rules.
e. Not blaming others for a situation.
f. Admitting mistakes, and being willing to improve the situation.
g. Keeping what has been promised.

4. Adaptive

Adaptive is an attitude that describes a person's ability to master the changes and demands around them. Adaptive can also be interpreted as the ability to adjust to new situations by having the skills to be able to control the situation (Ii et al., 2010). To face social revolutions from time to time, an adaptive attitude can be the main capital to stay surfive and be able to achieve what is intended.

5. Competitive

Competitive is an attitude in the face of a competition or rivalry. While competition is an activity to achieve goals by defeating people or a group. Competitive is often associated with a form of personality. Thomas J. Stanley in the book Millionaire Mind said "individual success will be influenced by one factor, namely competitive personality. An individual who has a competitive attitude often sees certain situations as a competition, even if the situation is not really a competition that will produce a winner. However, today, with globalisation and social revolution, an individual needs to have a competitive attitude in order not to be left behind.

RESEARCH METHOD

A process of discovering knowledge that uses data in the form of numbers as a means of analysing information about what we want to know (Kasiram, 2008: 149). This qualitative research is an initial assessment of the ability of Semarang State Polytechnic students who have an obligation to take Pancasila and Citizenship courses which are compulsory national courses. By knowing the ability to internalise Pancasila values, suggestions for curriculum improvement or development will be made. The possibility of involving Pancasila and Citizenship (Character Building) courses in soft skill development as BerAKHLAK (Academically Oriented, Humanist, Liability, Adaptive and Competitive). Sugiyono said that, research methods are basically scientific characteristics to get data with purposes and uses (Sugiono, 2017: 2). So it can be taken to mean that

qualitative research is research used to research on natural object conditions where the researcher is the key instrument.

The basis of qualitative research is constructivism which assumes that reality is multi-dimensional, interactive and an exchange of social experiences interpreted by each individual (Sukmadinata, 2005). Qualitative research is analytically descriptive. The data obtained such as observation results, interview results, photographing results, document analysis, field notes, compiled by researchers at the research site, are not poured into forms and numbers. Researchers immediately analysed the data by enriching information, looking for relationships, comparing, finding patterns on the basis of the original data (not transformed in the form of numbers). The results of data analysis are in the form of a description of the situation under study which is presented in the form of a narrative description. The nature of data exposure generally answers questions of why and how a phenomenon occurs. For this reason, researchers are required to understand and master the field of science they are researching so that they can provide justification regarding the concepts and meanings contained in the data.
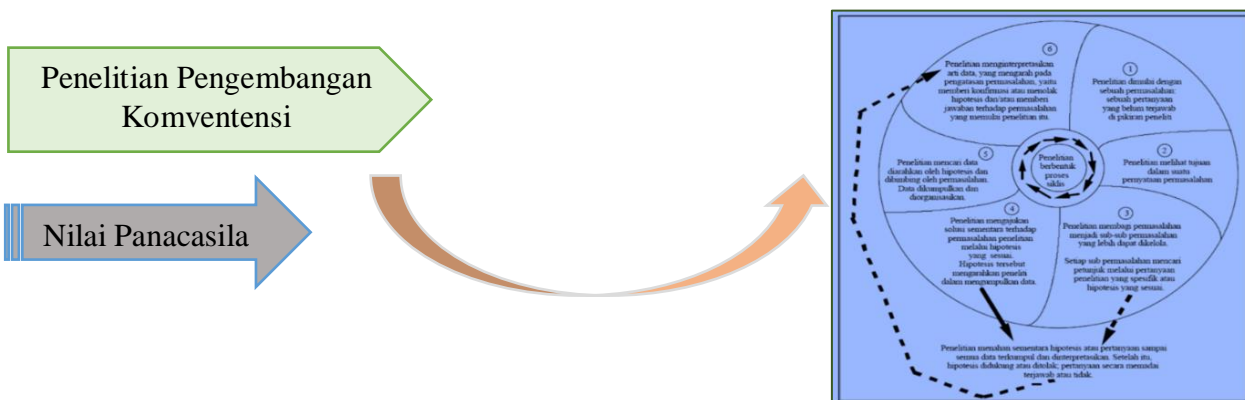
Research cycle. (Dikbud, 2008)

Qualitative research does not start from the deduction of theory, but starts from the field, namely empirical facts. Researchers go to the field, study a process or discovery that occurs naturally, record, analyse, interpret and report and draw conclusions from the process. Conclusions or generalisations to a wider audience were not made, because the same process in the context of a particular environment, may not be the same in the context of other environments both in time and place. Research findings in the form of concepts, principles, laws, theories are built and developed from the field not from existing theories.

Research Location

This research was conducted at Politeknik Negeri Semarang and Diponegoro University. With research subjects Students who have received Pancasila and Citizenship courses. Minimum semester 4 or class 2.

Population and Research Sample:

This research is students who have received Pancasila and Citizenship courses. Minimum semester 4 or class 2. which amounted to 350 students. The research sample is 20 students of the Applied Bachelor Study Programme (D4) and Diploma Students (D3) will be selected randomly.

Data Collection:

The 20 students will be invited to a constructive discussion related to the values of Pancasila and nationalism. The understanding will then be measured on a scale of 1 to 10. After that, it will be classified regarding the understanding and internalisation of Pancasila values. Furthermore, it will be organised to determine the extent of students' understanding and need to intervene with several questions about BerAKHLAK (Academically Oriented, Humanist, Liability, Adaptive and Competitive). With a measure of understanding and practice in everyday life, the extent to which it has been internalised in the student's personality.

Data Processing and Analysis:

In this research, the data is processed through several stages, namely First, Reducing Data by making a summary, selecting key things, focusing on important things, looking for themes and patterns, and discarding those deemed unnecessary: Second, data presentation is carried out so that the reduced data is organised, arranged in a relationship pattern, so that it is easier to understand. Presentation of data can be done in the form of narrative descriptions, charts, relationships between categories, flow charts, and the like; Third, Data Verification draws conclusions based on the findings and verifies the data. Initial conclusions are still provisional and will change if strong evidence is found that supports the next data collection stage; Fourth, Data Validity Testing findings or data are declared valid if there is no difference between what the researcher reports and what actually happens to the object under study.

RESULT

Character building is the most important aspect for the next generation. Without a strong character, there are no values and goals that become a reference for the next generation of the nation. Generations change but the value aspect becomes eternal, so an approach is needed in shaping and internalising the values of Pancasila according to the times. As can be traced that Pancasila is a noble value that is the basis for the establishment of the nation and the noble ideals of the independence of the Republic of Indonesia. A great nation is certainly the main focus on the development of its human resources. This is a benchmark and long-term strategic investment for civilisation.

The Social Cultural Approach of the Civil Society 5.0 Era refers to a new paradigm in society that integrates social, cultural and technological aspects. It is an approach that emphasises collaboration between individuals, organisations and governments to achieve sustainable and inclusive development goals. In this approach, it is important to pay attention to social and cultural values as a foothold in developing society. This means considering cultural diversity, principles of equity, inclusion, and active participation of all stakeholders in decision-making and policy implementation.

In addition, the Social Cultural approach of the Civil Society 5.0 Era also pays attention to the role of technology in driving social and cultural progress. Technology is used as a tool to facilitate collaboration, strengthen communication, expand access to information, and promote public participation. Some examples of approaches that can be applied in the Social Cultural Era Civil Society 5.0 include:

Multi-stakeholder collaboration: Encouraging participation and collaboration between the government, non-governmental organisations, the private sector, academia, and civil society in formulating development policies and programmes. The aim is to create an inclusive and sustainable framework that reflects the needs and aspirations of communities; Community capacity building i.e. Developing the capacity and skills of communities in the face of social and technological change. This involves education, training, and mentoring in a variety of areas, including digital literacy, entrepreneurship, social skills, and culture; Use of technology for

social development i.e. Utilising information and communication technology (ICT) to expand access to public information and services, facilitate public participation, improve administrative efficiency, and foster social innovation. This includes the development of mobile applications, online platforms, and other technological solutions relevant to the needs of society; Respect for cultural diversity i.e. Valuing and promoting cultural diversity as a valuable asset in building collective goals so as to prioritise the common good.

In interviews with 20 students from Diponegoro University and Semaraang State Polytechnic. They agreed that Pancasila as the noble value of the nation must be internalised in every individual, especially students, as a value that becomes a measure of self-character. So that the concept of BerAKHLAK (Academically Oriented, Humanist, Liability, Adaptive and Competitive) becomes the capital of the millennial generation in increasing competitiveness at the global level.

This concept also bases the values of Pancasila as the main foundation in carrying out its activities. Pancasila, as the foundation of the Indonesian state, has the noble values of Belief in One God: respecting the diversity of religions and beliefs, and upholding interfaith tolerance in using technology and innovation. The purpose of using technology in this context is to strengthen interfaith communication, promote harmony, and build a harmonious religious life; Fair and Civilised Humanity: aims to improve welfare and social justice through the use of technology. Digital innovation can be used to reduce socio-economic disparities, expand access to public services, and promote cultural diversity and respect for human rights; Indonesian Unity: Encourage collaboration among civil society, government, and the private sector to build unity in diversity. In this context, technology and digital innovation are utilised as a means to strengthen social ties, facilitate public participation, and address social issues faced by Indonesian society; Democracy Led by

Wisdom in Consultation/Representation: Active participation of citizens in public decision-making through transparent, inclusive and participatory use of technology. By utilising digital innovations, civil society can play an active role in policy-making processes, government oversight, and improve public accountability; Social Justice for All Indonesian People: Seeks to ensure that the utilisation of technology and digital innovation covers all levels of society. In this context, efforts are made to reduce the digital divide, improve digital literacy, and ensure that the benefits of technology can be felt by everyone, including those in remote areas or vulnerable communities. Based on the values of Pancasila, Civil Society 5.0 is expected to be a platform for Indonesian civil society to collaborate, participate, and use technology positively to achieve sustainable and inclusive socio-economic development goals.

It is necessary to elaborate the concept of BerAKHLAK (Academically Oriented, Humanist, Liability, Adaptive, and Competitive) for students with the values of Pancasila, here are some steps that can be taken:

1. Understanding and Applying Pancasila Values: Deeply understand the values of Pancasila as a moral and ethical foundation in daily life. Apply the principles of Pancasila, such as respecting diversity, building unity, and creating social justice in interactions with fellow students and the surrounding environment.

2. Integrate Pancasila Values in Academic Activities: Use Pancasila values as guidelines in learning and developing knowledge in the chosen field of study. Applying academic ethics by being honest, respecting intellectual property rights, and preventing academic fraud.

3. Demonstrate Humanist and Humanitarian Attitudes: Demonstrate empathy, concern, and a sense of responsibility for the interests and welfare of others in the campus environment and society.

Appreciate and promote inter-religious harmony, mutual respect, and reject discrimination and intolerance.

4. Being a Liability Person: Carry out responsibilities well in completing academic assignments, following class schedules, and respecting campus regulations. Maintain integrity and ethics in performing academic tasks and behave in a responsible and reliable manner.

5. Being an Adaptive Student: Able to adapt to changes and challenges in the academic environment and society. Open to technological and scientific developments, and able to master new skills to face future demands.

6. Compete Competitively with Fair Play: Have a healthy competitive spirit and motivation to achieve high academic performance. Maintain an attitude of fair play, respect the success of others, and avoid unethical practices in competition.

By integrating the values of Pancasila in every aspect of life as students of Behaviour, it is hoped that the millennial generation will become agents of change who bring positive impacts to society and the nation, as well as build a dignified and ethical academic life. The greatest hope for Indonesia's potential to advance lies in its young generation, big changes are in productive resources so that the campus becomes the leading sector in the development of superior and competitive human resources. Meanwhile, Pancasila is the guidance in shaping students who have moral behaviour.

CONCLUSION

Pancasila is a guideline in behaviour as well as a noble value for the Indonesian people, so that the values of the Pancasila precepts must be embedded in every Indonesian, especially students as guidance both in behaviour and thinking in order to form a person with character. By combining the character of BerAKHLAK (Academically

Oriented, Humanist, Liability, Adaptive, and Competitive) with the values of Pancasila, these students are expected to become individuals with quality, integrity, and contribute positively to society and the nation. They have high academic competence, empathetic attitude, strong responsibility, adaptability in facing changes, and healthy competitive spirit. All their actions are based on the values of Pancasila, so that they can become agents of change that have a positive impact on the nation and state. In addition, to implement the concept of Students with Behaviour, it is also important to continue to practice the values of Pancasila in every action and interaction with the surrounding environment. Respect diversity, uphold justice, and act responsibly. This concept provides room for collaboration and contribution from all elements to realise the ideals of independence of the Republic of Indonesia.

REFERENCES

Bintari, D. P., Masyithoh, D., & Pratiwi, D. M. (2021). *Jurnal Sumbangsih Pentingnya Penerapan Nilai-Nilai Pancasila Pada Remaja di Era Society 5 . 0. December*, 156–163.

Direktorat Tenaga Kependidikan Direktorat Jenderal Peningkatan Mutu Pendidik Dan Tenaga Kependidikan Departemen Pendidikan Nasional, *Pendekatan, Jenis, Dan Metodepenelitian Pendidikan.* Jakarta : Dirjen Diskti, 2008.

Budaya, S., Kota, D. I., & Dan, M. (N.D.). *Pengaruh Covid-19 Terhadap Kondisi.* 58–71.

Era, P., Terhadap, S., & Yang, N. P. (2022). *Menjadi Tantangan Masyarakat Indonesia. 6*(1), 1982–1986.

Ii, B. A. B., Pembelajaran, A. B., & Belajar, H. (2010). *Kajian Teoritis.* 11–70.
Jakarta: PT Gramedia Pustaka Utama.2008

Mohammad Kasiram, *Metode Penelitian Kuantitatif-Kualitatif.* Malang: UIN

Indonesia, R., Hukum, K., Hak, D. A. N., & Manusia, A. (2020). *Kementerian Hukum Dan Hak Asasi Manusia Surat Pencatatan*.

Pratiwi, Y. R. (2016). *Upaya Meningkatkan Sikap Tanggung Jawab Dan Hasil Belajar Siswa Pada Subtema Aturan Keselamatan Di Perjalanan Melalui Model Problem Based Learning*. FKIP UNPAS.

Sakinah, R. N., & Dewi, D. A. (2021a). Implementasi Nilai-Nilai Pancasila Sebagai Karakter Dasar Para Generasi Muda Dalam Menghadapi Era Revolusi Industrial 4. 0. *Jurnal Kewarganegaraan*, *5*(1), 152–167.

Sakinah, R. N., & Dewi, D. A. (2021b). *Implementasi Nilai-Nilai Pancasila Sebagai Karakter Dasar Para Generasi Muda Dalam Menghadapi Era Revolusi Industrial 4 . 0*. *5*(1), 152–167.

Sodik, F. (2020). Pendidikan Toleransi dan Relevansinya dengan Dinamika Sosial Masyarakat Indonesia. *Tsamratul Fikri*, *14*(1), 1–14.

Sugiono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta, 2011.

Sukmadinata, Nana Syaodih, *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya, 2005.

Sutoyo, S. (2021). Penguatan Karakter Mahasiswa Melalui Pembelajaran Pendidikan Pancasila. *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*, *10*(2), 109–119.

Tome, A. H. (2020). Membumikan Pancasila: Upaya Pelembagaan Nilai Pancasila Dalam Kehidupan Masyarakat Desa. *Jurnal Al-'Adl*, *13*(1), 118–131.

Trimartati, N. (2014). Studi kasus tentang gaya hidup hedonisme mahasiswa bimbingan dan konseling Universitas Ahmad Dahlan. *Jurnal Psikopedagogia*, *3*(1), 20–28.

Wigena, N. R., Alghifari, M. D., Kamilah, N. R., Nurhalimah, H., & Nugraha, R. G. (2022). Pengaruh Era Society 5.0 Terhadap Nilai-Nilai Pancasila Yang Menjadi Tantangan Masyarakat Indonesia. *Jurnal Kewarganegaraan*, *6*(1), 1982–1986.

Yani, F., Darmayanti, E., Studi, P., Hukum, I., Hukum, F., Potensi, U., & Pancasila, P. (2020). *Implementasi Nilai- Nilai Pancasila Melalui*. *2*(1), 48–58.