

## **The Character of Youth in the Digital Era as Action for the Industry Revolution 4.0**



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**ABSTRACT:** This study aims to analyze the Character of Youth in the Digital Age as an Action for the Industrial Revolution 4.0. Character education requires a comprehensive approach, because it is relatively complex in its implementation. In this millennial era, there are many challenges that must be faced by an educator, whether it is an educator in the formal, non-formal or informal sense. The knowledge and skills gained should be followed by a good attitude change, so that a superior character is formed. This study uses a qualitative approach to the type of Study literature research. The results of the research in its application are expected to be able to create a young generation that is disciplined, honest, responsible, confident, creative, innovative, tolerant and able to perform good interactions. But all of that returns to each individual, where the individual is formed starting from the home environment, school / college, work environment and social environment. So that it can be expected to become the hope of the nation's youth and women who are able to face the challenges of the future.

**KEYWORDS:** Characters; Teenagers; Digital; 4.0

### **INTRODUCTION**

Character education is an awareness effort that is directed from the scope of learning in order to grow and develop human potential which has a good and moral character. Education is a process in the form of habits, knowledge, skills that continue from generation to generation. While character is a trait or character of a person who is directed to self-beliefs and habits in everyday life. Character education has been the main focus for a long time in the world of education, but the new challenge is in this digital era where teachers do not meet directly with their students. Education demands to provide quality student outcomes in order to provide awareness to all educational communities is important in this digital era. The online learning process is the path taken by lecturers and students in carrying out learning. The method of changing the way of learning certainly causes adjustments to student behavior, so character education also needs to be adjusted. This era allows the rapid dissemination of information that causes a lot of concern about the future of student character. The focus of the challenge is how to equip students to face drastic changes (Pakai, 2022).

The challenges that occur in the millennial era in relation to education can be known together, that the character of today's children is increasingly quirky and at will, some even say because there are a lot of micin. Children tend to be selfish, do not like to cooperate. This is because they often prefer to play games via Android phones rather than traditional games that teach cooperative behavior. This phenomenon is undeniable, both in the city and even in remote villages. The character of children in the millennial generation is really very concerning. They cannot respect their parents or teachers. Even of them are sometimes trapped in the world of crime and drugs. The millennial generation in interest in learning also mostly experienced a setback. Millennials have the following seven traits and behaviors: millennials trust interactive information more than unidirectional information, millennials prefer cellphones over TV, millennials must have social media, millennials don't like reading conventionally, millennials know more about technology than their parents, millennials tend to disloyal but working effectively, and millennials are starting to do a lot of cashless transactions. The millennial generation also has a great influence on the world of education. The tendency of serious interest in learning has begun to decline drastically, because millennials, especially in Indonesia, are addicted to the internet, which is misused not only to seek information related to science. (Muhamd Doni Sanjaya<sup>1</sup>Muhamd Ram Sanjaya<sup>2</sup>)

The millennial generation is in a very fast technological advancement, so the millennial generation is identical to the spoiled generation who wants something instant and ideal. This generation lives in an era of easy access to information and communication (Gedeg & Timur, n.d.). This generation is a generation that has experienced drastic changes in globalization and the millennial generation is currently at a productive age, therefore the millennial generation plays an important role in building the country and nation. (Meynawati & Dewi, 2021)

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In this era of industrial revolution 4.0, life is increasingly complex. Advances in technology and science greatly facilitate the many foreign cultures that enter the lives of Indonesian people. It will not be easy to stem it. However, it is hoped that character education based on Pancasila will slow down the moral and behavioral changes of the Indonesian people which are headed in a negative direction. Pancasila in educational institutions is not only memorized. However, to achieve success and form good citizens, namely educational institutions that are able to implement the values of Pancasila well. So to create a moral generation, the implementation of Pancasila is very necessary so that the generation in the 4.0 revolution era continues to know the cultural characteristics of the Indonesian nation and the formation of characters with the spirit of Pancasila can be realized (Hasanah, 2021). It should be realized that Pancasila is now weak in the community because there are so many external cultural influences or prestige when acknowledging local culture. It is also necessary to remain aware that Pancasila is a resolution for the Indonesian people to reduce the various conflicts that occur. With Pancasila, it is hoped that it can awaken the unity of the Indonesian nation in the era of industrial revolution 4.0 where competition in life is getting tougher (Santika & Ngurah, 2018). Along with the development of technology, crime is also increasingly widespread and gives rise to cyber crimes that can have a negative impact on the morale of the millennial generation. With the rapid development of information and communication technology which then gave rise to cyber crime (cybercrime) so that it had an impact on the millennial generation, especially moral decline or what is called moral degradation. (Ma'rufah et al., 2020).

This can also occur due to a lack of parental supervision of the attitudes and behavior of children. As a parent, you should always keep an eye on your child. wherever the child is, parents should know the situation of the child's condition so that as a parent it is not missed, it can be anticipated if something will happen. In addition to being given proper supervision, teenagers with millennial characters do not want to be restrained and regulated or controlled by their desires. As a good parent, you need to know what to do. So that even though children are far from their parents, they still have responsibilities in their lives, especially to themselves. Provision of religion and character building as early as possible is very much needed by a child, before the child is contaminated with external influences that can threaten the child's future.

### **RESEARCH PURPOSES**

Knowing the Character of Youth in the digital era as an action of the industrial revolution 4.0.

### **RESEARCH METHODS**

This research method uses a qualitative descriptive research approach, with the type of research being a study literature. Where the researchers collected references as many as 12 journals with relatively similar titles. What is meant by descriptive method according to Sugiyono (2011: 2017) are: statistics used to analyze data by describing or describing data that has been collected as it is without intending to make conclusions that apply to the public or generalizations. Meanwhile, what is meant by a literature review study according to Sugiyono (2012) is: "theoretical studies, references and other scientific literature related to the culture that developed in the social situation under study.

### **DISCUSSION**

In the millennial era, followed by the digital era where teenagers must be able to make the best use of technology as the key to character education in the world of education. However, deviations that occur due to misuse of internet technology make morale decline, lack of knowledge, and even good character. Character education is considered as a solution to create a quality generation, especially in this digital era, especially for students. Character education needs to be carried out comprehensively and involves all relevant parties. The function of character education is the formation and development of students' potential so that they can think, be careful and behave well as the state's basic philosophy of life, namely Pancasila. The urgency of forming character education for students as a provision when they graduate later, the challenge is that in this digital era learning is carried out online which the authors see is not very effective. The importance of understanding the values that exist in society because it has benefits for individuals and the nation. Teaching character education is also beneficial for schools or colleges because there will be more views in the community, so it becomes an option for parents to carry out their children's education. The importance of instilling character education in students, including students, includes discipline, creativity during the learning process, the urgency of thoughts, words, actions, habits, in character building. In character building as much as possible, it is dominated by positive thinking and observing the material during the learning process even though it is done online. If we do positive actions so that it becomes a positive habit. The urgency is regarding student ethical navigation where character education faces challenges of security, safety, fraud, cyber bullying, cyber sex, and so on which are the negative impacts of using internet technology. The use of technology is instilled in students to be natural because currently many people use technology excessively if this is not addressed, it is not regulated, it will have a social impact, namely interaction. Security is also important to instill in students because they must be aware that there are many online actions out there that can endanger the security and safety of personal data or inappropriate sites. If students lack information related to this, there are many risks that will befall them, for example the theft of personal data and so on which result in losses. In terms of cyber bullying, it is important for students to know the bad effects of this behavior, because in this digital era,

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if we see scathing comments, posts that cause bullying and so on that come from among students, teenagers, adults and even children, this will obviously be interfere with psychological development. Cyber sex is also important for students to understand because the negative impact of using technology in this field can cause a lot of losses. (Pakai, 2022).

Character education that is integrated into learning in various fields of study can provide meaningful experiences for students because they understand, internalize, and actualize it through the learning process. Thus, these values can be absorbed naturally through daily activities. If these values are also developed through school culture, it is likely that character education will be more effectively accepted by children. Teachers in the millennial era with rapid global challenges in pursuing education, especially on character, must work hard through some habituation in the school environment. The teacher's role in developing character cannot be replaced by technological advances. So the teacher is the main key in the success of education. As revealed by Nur Divine (2020: 18) explaining that the teacher is in charge of planning learning and carrying out the KBM process. Digital-based learning will have to provide services on how the learning process in schools is carried out interactively, inspiring, innovative, fun, challenging, motivating students to participate actively and providing sufficient space for initiative, creativity and independence according to talents, interests and physical and psychological development. learners. The teacher's role as a learning facilitator and role model builds student characteristics directly or through online pedagogic media. (Muhamd Doni Sanjaya<sup>1</sup>Muhamd Ram Sanjaya<sup>2</sup>)

The Qur'an has alluded to discussions related to material or subjects by referring to various verses of the Qur'an as examples contained in the QS. Luqman verses 12-19 In this verse, the Qur'an uses the word Al-wa'z or Al-Idzdzah as an educational term. The word according to Al-Maraghi means tadzkir bi alkhair yariqu lahu Al-Qalb, which means a warning to do good in a way that pleases the heart. In this verse, Allah plays Himself as a teacher who teaches Luqman with Al-hikmah and plays Luqman as a teacher who teaches his children. Furthermore, the verse also reveals about the subject matter that Luqman gave to his son. The material or lesson relates to aspects: faith in God in its purest form by avoiding various actions that can lead to idolatry, doing good to parents, worshiping Allah SWT, having concern for the environment by telling others to do good and not letting the growth and development of various evils, having noble character which is reflected in a humble attitude and building partnership relationships with others on the basis of equality of degrees and equality of opportunity, avoiding selfishness, arrogance and feeling great so that they tend to underestimate others. One of the meanings that can be understood from the verse QS. Al-Hujurat/49 verse 13 is that humans are the most honorable in the sight of Allah swt. is the most pious human being, that is, a human who always carries out all of Allah's commands, both commands related to servant duties and those related to the caliphate duties and stays away from all His prohibitions. Thus, the purpose of education according to the Qur'an is to foster humans so that they are able to carry out their functions as servants of Allah and His caliph in order to build this world in accordance with the concept set by Allah or in other words make humans fearful of Allah SWT. The task of the caliph will not be considered successful if the assignment material is not carried out or if the relationship between the recipient of the task and his environment is not considered. To be able to carry out his duties as caliph, humans need guidance and education. Or in other words, education must be able to help humans in carrying out as caliphs. According to Sayyid Quthub, although the verse above is very short, it contains a great and great essence. Humans will not succeed in life without realizing its meaning and realizing it, both personal and collective life. According to him, this verse opens up many sides and various angles and purposes. The first side is that in essence there is a certain purpose in the form of humans and jinn. It is a task. Whoever does it, then he has realized the purpose of his existence and whoever ignores it then he has canceled the nature of his existence and becomes someone who has no duty (job), his life is empty and has no purpose and ends in nothingness. The task is worship to Allah, namely self-servitude to Him. According to him, the meaning of worship is not only limited to the implementation of ritual guidance, because jinn and humans do not spend their time in carrying out ritual worship. Allah not only obliges them to do this, but Allah. ( Sukatin<sup>1</sup>, (Candra<sup>2</sup>, 2021) dkk).

Implementing a culture that is reflected in the values of Pancasila is a proof that it must be realized in everyday life by adhering to Pancasila as the view of life of the Indonesian nation, this explanation illustrates that all the precepts contained in Pancasila are a guide to life that regulates attitudes, behavior, and also our character as Indonesian people. Therefore, basically every citizen who is obedient and obedient to the understanding and ideologies of the nation must live and practice every value contained in the sound of Pancasila. As one of the nation's golden generations, essentially this millennial generation is a very valuable capital in the formation of real national characters, it cannot be denied that the presence of this millennial can embody and represent the values that exist in Pancasila so far, as we are. know that there are five precepts contained in a Pancasila, where the five precepts each have different roles and functions, and among them, is, having one religion and practicing it according to the rules that have been determined by that religion, being human. who fear God Almighty, and still respect every difference that exists, because basically every citizen has rights and beliefs that are in accordance with what he wants, then respects every difference in society, as we know that Indonesia, has a diversity of ethnicity, race, religion, The customs, and all of them are merged into one unit called Bhinneka Tunggal Ika, are different but have one common goal, namely to maintain the integrity of the archipelagic state of the Republic of Indonesia. The next point contained in the point of Pancasila is, love for the homeland, the purpose of the Pancasila values is, to maintain and respect each other's differences, because the Indonesian state is a container of various differences that

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have grown since time immemorial, by realizing that we were born and raised as wise citizens, and have one homeland, namely independent Indonesia, Pancasila is a normative foundation that is definitely deep so strong and is an ideology in the life activities of the Indonesian people who make Pancasila as a guide, especially in guaranteeing living together having various ethnic groups, race, and religion (Amir, 2021). (Haggai, Marcel, Politeknik Kesehatan Genesis Medicare Depok, 2021).

Smart Teachers in Forming Characters in the Industrial Revolution Era 4.0 Forming the character of students in the millennial era 4.0 is a teacher's task at school. In addition to the family, the teacher is the main guard in shaping the character of the student. The teacher is a model at school. What the teacher does will be followed by students. Therefore, the teacher must have creative innovation and be smart to face the millennial era 4.0. This millennial era is an era that is global, either in economic, cultural, educational, and most especially in technological aspects. At the time when the millennial's birth, color TV, cellphones, and the internet have already reached the village. So, this era is an era of very significant change for the community. Schools must realize that this era is a world without borders. So, the school must shape the character of students to face this era of industrial revolution. (Ningsih, Tutuk), State Institute on Islamic Studies Purwokerto, Indonesia, 2019).

For Generation Z, information and technology have become parts of their lives and have influenced their thinking and characters.<sup>25</sup> The weakening of Pancasila ideology's resilience threatens citizens in productive age, especially in students.<sup>26</sup> Therefore, the involvement of millennials in strengthening the ideology of Pancasila is urgently needed. Through their implementation of Pancasila, values can be packed with current topics. The creativity of millennials as digital influencers will be able to produce a variety of creative and engaging content related to the ideology of Pancasila. Their generation is active in the digital age, so the dissemination of content related to the ideology of Pancasila will be more widespread and acceptable among them. y, and responsible citizens. The challenges of the globalization era are faced by equipping Indonesian, especially the younger generation, to be aware of the noble culture of the nation that is a pillar of public life, nationhood, and state through citizenship education. (Oksep Adhayanto, Doktoral Ilmu Hukum, Fakultas Hukum, Universitas Lampung,, 2021)

This Millennial era is synonymous with an all-digital and technologically literate life. But living in an era of fully automated and sophisticated products, they tend to want something that is immediately convenient. This new lifestyle is also practiced by millennials and tends to be hedonistic, compassionate, and free. If they continue to take the negative side of globalization and technological developments, it will cause many problems in their lives and personalities. From this behavior, we can see that there are still many deviant actions that appear to erase the existing Pancasila values. Furthermore, in the second principle of "Just and civilized humanity", in this case, many people are more individualistic and more self-interested so that the lack of caring for the people around him. In addition, there is bullying or bullying in schools. and peace among its citizens. But in fact there are still many people who are indifferent to their own country. Then in the third principle of "Indonesian Unity" in this precept, the Indonesian people should work together to build a more advanced country. Implementing Pancasila values in everyday life is otherwise the prospect of life useless in everyday life and the Indonesian state is easily misused by certain parties which causes division and must be done. Therefore, the Five Values contained in Pancasila can be applied in the following way: 1. Protecting religion, practicing according to the requirements of the religious cult that is embraced, and not forcing anyone to follow a religion that is believed to have the right to choose their religion. Respecting differences wherever we are which consist of differences in ethnicity, religion, race, and also maintaining decency and customs in various conditions.2. Loving one's own homeland to maintain unity and integrity and also to establish good communication between humans.3 Prioritizing deliberation and consensus in making a decision and to resolve problems, whether in the interests of two or more people.4. Always Always help friends who are having trouble, respect a decision even though. (Dewi, Galuh Nur Insani & Dinie Anggraeni).

With the development of increasingly sophisticated and modern science and technology entering Indonesia, the value of nationalism and patriotism is decreasing, especially among millennial youth and Gen Z. When Pankashira's value declines, bad things happen. Injury to the nation and the nation. Therefore, Pancasila training needs to be internalized in courses to deepen students' knowledge about the meaning of Pancasila. But not only for tertiary institutions, for school levels it must also be determined (Anggraini et al., 2020). According to Rajasa in (Anggraini et al., 2020), the younger generation must develop the character of nationalism through three processes, namely: 1. Character builder is an important thing in forming good citizens. Character enablers to empower good characters need good and positive role models for the younger generation, so that the younger generation can imitate them and become role models for positive character development. Character engineers (character engineers) of the younger generation are able to play a role in increasing achievement. In the era of the industrial revolution 4.0, you must also be able to apply these characters. These characters can be realized through Pancasila education or the application of good and correct Pancasila values. The influence of foreign cultures on the Indonesian nation can have a good or bad impact on the progress of the Indonesian nation itself. However, it is necessary to watch out for the loss of local culture and Indonesian national identity due to foreign influences. (Vania et al., 2021). (Dianisa Wahyuni<sup>1</sup>, Dinie Anggraeni Dewi<sup>2</sup>).

Globalization comes from a word which is globe, which itself is a synonym of the word 'world'. According to the father of Indonesian sociology, Selo Soemardjan, states that globalization follows the same rules and systems as any organization or communication in an international scope (Muslimin, et al., 2021). Globalization comes due to ever so fast advancement of science



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and technology in every aspect available such as information, communication, as well as transportation (Widiyono, 2019). Developing countries such as Indonesia With the change of the era of the world, becoming the common term of globalization, there are a lot of things that changed including technologies. Technologies had become something common and being possessed and accessed by everyone in the world including Indonesia. Technologies also become smaller, more practical, more compact, and ever so faster. This set of more advanced technologies is very important due to how it has contributed to many of the innovations that have been going on in the last decade or more. This innovation is one of the ones that contributes to the development and advancement of Indonesia. That shows that millennials are not yet implementing Pancasila in their acts. There are still an imbalance between the implementation of Pancasila and the ones that they adapt from western countries due to globalization. It is also recorded that even some of the ones that stated that they implement Pancasila are not implementing it as a whole and rather as only a part of it. (Muhammad Farid Yudistira Harimurti<sup>1</sup>, 2021)

The millennial generation has a role in maintaining the existence of Pancasila values because it acts as the nation's next generation (14). The application of Pancasila in the era of globalization is important because it can maintain the existence of Pancasila (14). In addition, the values of Pancasila play a role in shaping identity so that it can be manifested in people's lifestyles. Pancasila is the foundation and foundation so that people hold fast to noble values so that the character possessed by the community is in accordance with Pancasila. This is reinforced by research conducted by Azna (2021) which states that "earthing" or the introduction of Pancasila values to the millennial generation will form a future character of the nation that will continue to be imprinted in their hearts (15). By strengthening the values of Pancasila, it is hoped that the millennial generation will become the pillar of the nation's successor so that the noble values contained in Pancasila can still be maintained. In line with the statements of Azna (2021) and Risdiani, et al. (2021) states that the strengthening of Pancasila can be started from a small scope such as family and school. This can be a solution to answer the demands of improving the character of the millennial generation based on Pancasila. Of course, this is the task of the millennial generation to perpetuate and apply the values of Pancasila. (Rizki Alivia Putri Widodo<sup>1</sup>, 2021)

## CONCLUSION

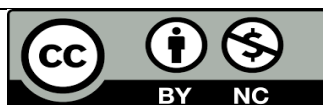
The existence of this Industrial 4.0 revolution can have both positive and negative impacts, but most people have a negative reaction because of the weak character education provided in education. A child will have a good character when the formation of character is good since the child is at home or when undergoing informal education. Furthermore, education is continued with formal education at school/college or in education. Further matured with formal education, where when interacting with the community, entered in a good environment. So that the formation of a child When a teenager becomes mature, being in an environment that forms a good character. To anticipate that character formation is polluted by negative information in the digital world, the role of parents and the environment together is to monitor it, so that the teenager is free from the threat of negative influences in the millennial era in this digitalization era.

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