

MORAL VALUE SYSTEM IN PANCASILA-BASED NATIONAL DEVELOPMENT: FACING NEW NORMAL

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ABSTRACT

New Normal is not just a suggestion to implement a new life order from the aspect of public health. 'New Normal' is supposed to be used as a momentum to seriously implement the Pancasila values in the new life system, as a consequence of the Covid 19 pandemic. The system of value and moral needs to be established in a country to realize a complete national development. The holistic national development incorporates both physical and non-physical development that reflects the values of Pancasila.

This research aims to: (1). Analyze the principle of national development; (2). Discover the main sources of national development; (3). Describe the basic values that are important in national development; (4). Identify the path of the spread of value and moral development; (5). Describe the constraints in building values and morals; (6). Analyze steps in overcoming constraints of value and moral development. This method employed in this study is qualitative research. The data sources of this study are literature, public officials, educators, and community leaders. The data of this study were collected using interview techniques, questionnaires, and documentation. The validity of this study uses triangulation techniques, namely triangulation methods and source triangulation. The collected data were analyzed using interactive techniques consisting of data presentations, data reduction, data verification and conclusion drawing.

The results of the research show that: The principle of national development based on democracy with the principles of togetherness, justice, sustainability, and environmental awareness is carried out to balance progress and national unity. This is determined by human resources (HR), material resources in the form of funds and infrastructure, and moral values as a belief. Values in national development include basic values and instrument values. Development of moral values is essentially a nation's character education. There are several paths that can be used in the implementation of building the nation's moral values, namely the education channel and the mass media channel. There are still some obstacles in the development of moral values in Indonesia, including the uneven quality of education; lack of good role model; Information Technology progress. Steps to overcome constraints to build moral values, namely the issuance of Presidential Regulation No. 7 of 2018 concerning the establishment of the Pancasila Ideology Development Board (BPIP); Free learning policy; Social life in a "new normal" state must be anticipated in the context of the locality of life as a nation and state. This "new normal" order is not merely in the form of a temporary adaptation

due to the presence of the Covid 19 virus, but the birth of a "new norm order" which is considered a new form of normalcy.

Keywords: Values and Morals, National Development, Pancasila, New Normal.

INTRODUCTION

Indonesia is a large country consisting of 269 million inhabitants, 34 provinces, 508 districts /cities, 17,504 islands, 1,340 tribes and 742 languages. This has become an extraordinary strength for the Indonesian state. If there is no national bond, it will pose as a weakness. The United Nations Sustainable Development Goals call for affordable clean energy, as expressed by André Brosowski, (2019). The United Nations' Sustainable Development Goals call for affordable, clean energy. It meant that energy is not only oriented to natural resources, but also human resources. They must carry out their ideology of Pancasila fully practiced because it is a source of moral spirit and character to maintain and conserve the rich natural resources (energy) owned by the Indonesian nation.

Therefore, a nation needs bond to unite the nation. Pancasila for the Indonesian people can be used as and adhesive bond in the life of the nation and state society. Pancasila which has been established as the basis of the state and the nation's life view contains consequences for social life, nation and state, in which Pancasila is used as a guide to regulating the behavior of citizens in the life of society, nation and state. Besides that, Pancasila is also used as a basis in regulating the life of the nation and state. In the order of regulations, Pancasila becomes the source of all available legal sources. This means that all existing laws and regulations must not conflict with the values of the Pancasila. Ernani Torres stated (2016) "*There is no consensus on the effectiveness of national development*", then, if Pancasila is not used as a basis for regulating the life of the nation and state, it means that there should be an emphasis on these deviations. According to Sophie Gubbels et al. (2016), "*If a rule is not applicable it is indicated with a '-' , while a 0 means that the rule is applicable, but not applied.*" It means that the Pancasila legislation becomes the source of all existing legal sources needs to be applied purely and consistently, if not applied or temporarily 0, because there are still many Indonesian citizens who have not fully applied the ideology of Pancasila values.

The Indonesia's national goals written in the opening of the 1945 Constitution of the Republic of Indonesia are: (1). Protecting the entire nation and the whole of Indonesia's region; (2). Promoting general welfare; (3). Enriching the life of a nation; (4). Joining the world order. The efforts to realize these national goals are not easy, as there are many obstacles and challenges encountered. These constraints include the prevailing system of values and morals. In dealing with these obstacles, among others, the prevailing system of values and morals as written by Chimhowu (2019) argues that this new generation of national plans has been neglected by academic researchers and merits much greater examination, especially to understand the ways in which their implementation can enhance the achievement (this new generation of national plans has been ignored by academic researchers and deserves a much bigger test, especially to understand how their implementation can improve achievement), meaning that not many researchers have done and implemented the results of his research, especially in forming moral attitudes and character to the new generation.

The reality shows that there are still many deviations from the system of values and morals adopted. Among students there are still many deviant behaviors, for example, brawls between students, skipping school, smoking at school, getting drunk and even getting caught in drug abuse and free sex. At the level of the general public there are acts of intolerance, radicalism, a low sense of nationalism, and actions that lead to the disintegration of the nation (Trisiana, 2018; Sutoyo, & Trisiana, 2020). The most important thing to overcome all these problems, according to Erika Buchari, (2015) is "*One of the most important things is the improvement of human resources*", which means that deviations from the system of values and morals adopted are still not in line with the values of the Pancasila ideology, because quality human resources will be determined by the practice of ideology. If these problems arise continuously and they are not resolved properly, they will hamper the realization of national development. Many factors cause the emergence of these problems, those are: inadequate values and moral education, lack of full understanding of the values of Pancasila, poor understanding of community, national and state life Trisiana, (2019 & 2020). Therefore, to overcome these problems, a moral value system based on Pancasila is needed. In line with Glyn Elwyn's concept, (2018). That is the timing of these developments should enable more rapid progress toward national standards, in order to overcome the problems of character education, the Pancasila-based moral value system is needed as the ideology of the Indonesian people.

The new norms or new rules now are considered as a form of permanent anticipation for the virus as a part of the new life of humanity. What is meant by the new normal order for the lives of all citizens of the world is the birth of new norms or rules as a form of adjustment to life which is still covered by the threat of a virus that has not yet ended. People awareness to live side by side with this virus leads to new norms of health or strict standard operating procedures and a new awareness of humanity to enhance their immunity as perfect beings compared to other creatures. The new normal order has logical consequences for the new norms (new norms or rules). This adaptation demand strengthens human existence to deal head-to-head with the threat of viruses but by still being able to control them as normal. Other social effects that occur are the existence of new norms in the world of education. Distance learning using information technology makes the transformation of knowledge that brings the accumulation of 'science and technology' faster and more efficient. Likewise, in the fields of culture, business culture, financing, and ordering via electronic become more straightforward and increasingly common to be carried out widely. The digitalization of socio-cultural life certainly has implications for the loss of spirit and noble values which in the era of 'old normal' can still be controlled by ideology. The pragmatic and ego interests of individualism will increasingly stand out and put aside the spirit of mutual cooperation and kinship to save humanity.

RESEARCH METHODS

This is a qualitative research. In qualitative research the data are systematically described and then analyzed to achieve the research objectives. In this study described qualitative data which includes data: 1). National development principle; 2). The main source in national development; 3). Basic values that are important in national development; 4). The path used in the construction of values and morals; 5). Constraints in the development of values and morals; 6). Measures to overcome obstacles in building values and morals. Data sources in this study are public officials, educators, community leaders and libraries.

The data collection techniques used in this research was interviews, documentation, and questionnaires. The validity of the data was obtained through triangulation techniques, namely source triangulation and method triangulation. The collected data were analyzed using interactive techniques consisting of data presentation, data reduction, data verification and conclusion drawing (Miles & Huberman, 1984).

RESULTS AND DISCUSSION

National Development Principles

National development is an effort carried out by all components of the nation in order to achieve the objectives of the nation. In order to realize national development, careful development planning must be carried out. In addition to careful planning, principles are needed that can be used as a basis and direction in its implementation. The principles of national development based on democracy have the principles of togetherness, justice, sustainability, environmental insight and independence by maintaining a balance of progress and national unity (Law No. 25 of 2004). If national development cannot be carried out properly and planned, the situation would not be sustained as stated by Admos et al, In effect, the national plan is not so much a set of decisions as an important and ongoing element of social deliberation that involves constantly (re) negotiating goals and policies/actions so that choices are made that are technically desirable and politically feasible. National plans are part of a continuing social conversation rather than the end of an objective technico-analytical exercise: the process of planning is as important as the eventual content of the plan.

The principle of democracy based on the principles mentioned above is the values of Pancasila as the principle of society, nation, and state life. It is because, basically, all the rules and all aspects of state administration in carrying out national development must be based on Pancasila. If it is reviewed, the principles of national development are in accordance with Pancasila, in which the principle of togetherness is suitable with the values the value of democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, the principles of justice, sustainability and environmental insight which is fit, with the value of social justice for the whole of the people of Indonesia and the principle of independence by maintaining a balance of progress and national unity in accordance with the values of the unity of Indonesia.

The value of democracy guided by the inner wisdom is in line with Ki Hajar Dewantara's leadership values: *ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani*, (the front is role models, the middle gives support, the back gives motivation) have become standardized guidelines for all formal educational institutions throughout Indonesia (Supeni et al., 2019).

National development is carried out with the goals to protect the whole nation and Indonesia's entire region, promote public welfare, educate the nation's life and participate in carrying out world order based on independence, lasting peace and social justice (the 1945 Constitution). If national development is carried out with due regard and based on the principle of national development, it is believed that it will be able to realize national goals as determined by the country's founders namely a just and prosperous country.

Main Sources in National Development

National development is a series of development activities that are sustainable and continues in all aspects of community, nation and state life. Development targets are physical and non-physical development. Physical development includes all infrastructures from the center to the regions. While non-physical development includes the development of Indonesian people as a whole, namely the development of human resources and the development of moral and mental spiritual values.

Implementing human resource development, in the reality, is more difficult than building infrastructure. This is because humans have highly heterogeneous characteristics and uniqueness. Therefore, in developing human resources, smart and accurate strategies and steps are needed, and at the same time it requires a long time and must be done continuously and constantly. There are three main sources needed in sustainable development namely, human resources (HR), and material resources in the form of funds and infrastructure, and moral values as a belief. All three are important and cannot be separated from one another. The three complement each other. Reliable human resources cannot realize development without the support of adequate funding. Conversely, having large funds and adequate, if the human resources do not have competence in their fields, the development cannot be realized properly to achieve the goals set.

According to Eiji Takada et al. (2019), that the demands have been larger and larger to develop the human resources with global sense of minds, following abilities are required to be developed in education programs: (1) language ability for communication, message delivery and contribution to standardization, (2) initiative, activeness, challenging mind, cooperability, flexibility, a sense of responsibility and mission and (3) understanding ability of cross culture and identity as the Japanese.

It should be adopted, that Japanese morale and discipline bring much to the progress of his country. Likewise, as a nation of Indonesia that has competent human resources and has large funds, but of it is not supported by moral values as a belief, then development cannot run well. Therefore the condition of national development is to have reliable human resources, adequate funds and believed moral values that can be used as controls for human resources. Moral values are believed to be the soul of development agents, so that development actors will have a commitment, high integrity, honesty and responsibility.

In Indonesia, the main source of material development is the tax sector. The tax is the largest state revenue to finance development, in addition to other sources, including income from the sector, tourism, industry, trade.

Basic Values those are important in National Development

Value is something that is valuable, qualified, showing quality and useful for humans. Something considered valuable means that something is valuable and useful for human life. In national development there is a goal, that the results of development must be useful for human life in society, nation, and state. Besides that, it is also useful in the international arena. Therefore, national development must be based on values which are believed to be true. If the basic values in national development are good, of course the process and results will also be good. Conversely, if the basic value is poor then the process and the results will also be poor.

This is in line with the opinions expressed by; Viktor Sebestyén et al. (2020). Countries have to work out and follow tailored strategies for the achievement of their Sustainable Development Goals. This is including Indonesia in entering the long-term national development program in Millennial 4.0; the goals must be realized immediately, despite the many obstacles faced.

We need to be proud that Indonesia has natural resources (forests) as a source of energy that are continuously maintained and developed, as stated by Nantachai Pongpattananurak (2018), that *“tropical plant communities resulting from human land development activities, especially from agriculture and tourism”* it means there should be readiness of Indonesian human resources with good characters, to maintain sustainable of nation life which is displaced by the technology progress.

National development values include basic values and instrument values. Basic values are permanent, constant, and everlasting. While the instrument value is the value of the interpretation of the basic values whose implementation can be adapted to the situation and conditions and development of a nation. In implementing the value, instrumental value must not be contradictory it may not deviate and must still refer to basic value.

The basic values of national development of Indonesia are the basic values in Pancasila, namely: The Divinity value, the Humanity value, the Unity value, the Citizen value, and the Justice value. While the instrument value includes the implementation and elaboration of the value of the belief in the one and only God, the value of just and civilized humanity, the value of unity of Indonesia, the value of democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives and the value of social justice for the whole of the people of Indonesia (Suhadi, 2001). In the implementation, it is adjusted to the situation, conditions, and developments in the implementation of national development.

Referring to the description above, that development in various sectors has not been able to accommodate and meet the needs of the community. We can see that until now the problem of poverty has not been addressed properly. Even, the more widespread development, the more the poverty line added in this country. Mismatch between development goals and the reality that occurs in the field can cause various problems. Development planning and programs have not successfully overcome poverty in Indonesia. Besides, the emergence of various factors that influence the failure of poverty reduction has appeared. Therefore, an appropriate development strategy is needed to reduce poverty in Indonesia (Solikatun, 2014).

Value will be related to the object of development. The development must be valued. On the other hand, the implementation of national development must pay attention to the subject, namely the actors of development itself. The development actors must hold moral values. Moral values are part of values, namely values related to good or poor behavior in humans.

In connection with the values, Eyre & Eyre (1997) states that values are the standards of actions and attitudes that determine who we are, how we live, and how we treat others. Of course, good values can make people good, live better, and treat others well. On the other hand, Hill (1991), states that values as a reference for human life behavior have three stages, namely values of thinking, that is values at the thought stage, affective values of affective, that is values that have become a belief to be carried out and values of actions, namely values performed in real action.

Kaelan (2000) divides values into three, which are: (1) material values, that is, everything that is useful for human physical life; (2) vital value, which is anything that is useful for humans

to carry out daily activities; (3) spiritual value, that is, everything that is useful for the spiritual person. The spiritual values include: the value of truth that originates in human reason, the value of beauty that originates in human feelings, the value of goodness that originates in human will, and the religious value that originates in human faith or belief.

The Ways in Building Moral Value

The essence of national development is the development of Indonesian people as a body and the development of Indonesian society as a whole. This means that development must include physical and non-physical development. Non-physical development or development of moral values essentially is the education of values. In reality, non-physical development, building moral values from human resources, is more difficult than building physical in the form of infrastructure. Development of moral values in Indonesia is packaged in the form of Pancasila education, character education and religious education.

Value education is a process of guidance through good example which is oriented to the establishment of life values including religious values, culture, ethics, aesthetics, towards the formation of children of nation who have spiritual intelligence, religion, self-control, intact personality, noble character, and skills needed by themselves, their community, and country (Zakiah & Rusdiana, 2014). Lickona (1992) states that value education will produce characters. There are three components of good character, namely knowledge about moral (moral knowing), moral feeling (moral feeling), and moral action (moral action). In fact, these three components do not occur fully in humans. Sometimes people only concern on the components of knowledge, sometimes people only rely on the components of knowledge and feelings, and indeed there are people who just come into knowledge, feelings, and actions. In fact, a very important step is moral action. Moral action is an action how to turn moral knowledge into real actions.

Based on the context above, there are 4 (four) value groups (composite) that can direct the Indonesian nation as a great nation in the 21st century, namely: first, the value group that can be used as a generator of the nation's collective spirit to be independent in the production of goods needed basic human. Overcoming poverty and hunger are included in this value group. Second, the value groups that can direct and make the Indonesian people collectively have high competitiveness in the economic, political and security fields. The nation's competitiveness should be awakened through this group of values. Third, value groups that can arouse national solidarity or unity across ethnic/religious/group and generation backgrounds. Pluralism-based democracy should be awakened through this group. Fourth, groups of values that can be used as guidelines in order to realize justice, respect for humanity and the right to life for future generations. In this regard, the progress of the Indonesian nation is not only a symbol of the "victory" of Indonesian society, but also as a victory of civilization in the future that upholds human dignity and honor (Panadji, 2004).

There are several paths that can be used in the implementation of building the nation moral values, namely the path of education and the path of media. Both of these pathways are believed to be channels that can be used to build the moral values of this nation which are realized in the form of Pancasila education, character education and religious education. Corresponding with the view that "*Realizing and internalizing character education for children is a necessity*" is the internalization of Pancasila values character education is implemented in all subjects in schools (Supeni et al., 2020).

In the formal education, started from elementary school to tertiary level in Indonesia, Pancasila and religious education are given subjects. At the elementary school level, up to senior high school the subjects are Pancasila Education and Citizenship. While in Higher Education, it is known as Pancasila education. Pancasila Education and Citizenship as well as Pancasila Education are subjects that have moral values education content based on Pancasila values.

Religious education is also given to students from kindergarten to tertiary level. Religious education provided to students is an educational material based on revelations from the scripture of each religion professed. The truth of religious values is an intrinsic value whose truth cannot be refuted, because it comes from God Almighty.

On the other hand, the characters education is also included as an education of moral values in schools and universities. Character's education is not explicitly stated in certain subjects, but its implementation must be inserted into all subjects in the learning process. There are 18 values in the nation characters education, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, rewarding achievement, friendly/ communicative, peace-loving, fond of reading, care for the environment, care for social, and responsibility (Center for National Education Ministry Curriculum 2020). These 18-character values are quite complete and comprehensive, which includes the values of community and state life. Therefore, if Pancasila education, religious education and character education are carried out through formal education channels properly, it will have a positive impact on the overall development of Indonesian people and the development of all Indonesian society.

Besides the education of moral values through formal education, the role of informal and non-formal education is also crucial. How so? These three lines of education support and complement each other in order to build the nation moral values. For example, informal education is the first and foremost education in moral value education. The good example of parents is the success key of the nation moral values education.

The mass media, both print and online, can also be used as a means of education of moral values. It is precisely in this industrial era 4.0 marked by digitalization in all aspects of life, the role of the media is very interesting. This exposes us to classic, fundamental, and actual problems. It is classic, because since long ago, the media has been a concern of everyone where the media will always be a part of life in developing the nation and state. Fundamental, because the media is the main means to educate the nation. Through the media, news and information can be conveyed quickly and accurately. Actual, because wherever and whenever the media is needed by anyone as a means of effective and efficient communication.

Obstacles in Building Moral Value

There are various obstacles encountered in building moral values in Indonesia. These obstacles include internal and external obstacles. Internal obstacles include:

The uneven quality of education in all corners of the country. It is admitted that the vast territory and the large number of Indonesian populations is a separate obstacle in the development of the nation moral values. In fact, it is not only the quality of education that is uneven but also education that meets standards is still difficult to be realized. The reality must be admitted; that there are still many Indonesian people have not received and got the education

well. If education and education quality are not evenly distributed, then surely the scope of education for automatic moral values cannot be evenly distributed.

The lack of national leaders, political figures and community leaders can be used as an example and role model for young people. The most effective way in educating moral values is through exemplary attitudes, behaviors, and thoughts. If all leaders, political figures, and community leaders give the good example as a whole, then the young generation will be reluctant to behave in violation of the norms. In reality, there is still a lot of deviant behavior such as corruption, collusion and nepotism, fraud by officials and elites of this country. The impact is that the younger generation and the millennial generation is not able to take inspiration from the behavior of officials, elites, and leaders.

Information Technology Advancement. Whether it is admitted or not, whether it is realized or not, the progress of information technology has positive or negative impacts. It all depends on how we respond and utilize information technology. On one hand, the advancement of information technology can turn this nation forward. On the other hand, if we are not able to respond it wisely, it will have a negative impact on human life. For example, the selfish and individual behavior is more prominent than the careness behaviour for others. There are words that a cellphone is making the far one closer and making the closest one far with the advancement of information technology, the public can access information quickly impacting a lot of people's behavior which adopts deviant behaviour from the moral values and norms of the society.

According to Simona R. Grădinaru, (2020) "*The strongest impact on patterns of development came from policies in the domains of transportation, regional development, public administration and the environment*". This is true, but some researchers argue that the environment, in this case, is the social environment (human environment) as the most dominant environment, the strong character and morals are needed, thus, the corruption and social deviant will not occur very much.

Researchers say that besides the constraints of moral values, there are actually challenges that also need to be anticipated on moral development to all Indonesian citizens in preserving the environment of natural resources, if which, it is not maintained, it will affect the character changes of the nation that is less favorable for the country's development, this was revealed by Wang, (2015) Future Earth identified eight grand challenges ranging from synergies and trade-offs of water, energy, and food, decarbonization of socio- economic systems, valuation and governance of biodiversity, ecosystem functioning and services, social resilience building to sustainable pathway development.

Steps to Overcome the Moral Value Development Obstacles

There are several steps to overcome the value education obstacles including: Normatively the President issues Presidential Regulation No. 7 of 2018 concerning the establishment of the Pancasila Ideology Development Board (BPIP). This institution was formed by the President with the task of providing input to the President in formulating the direction and policy of fostering the ideology of Pancasila and formulating education and training standards as well as carrying out education and training on Pancasila. This step is an effort to educate moral values especially Pancasila values for all Indonesian people. Through the Pancasila Ideology Development Board (BPIP) the education of Pancasila values will be spread throughout the

country systematically, continuously, constantly and continually, so that the values of Pancasila can be understood, imbued and practiced by all Indonesian people in the life of society, nation, and state.

Establish Law No. 11 of 2008 concerning Electronic Information and Transactions. This law regulates Information and Electronic Transactions or Information in general. Despite the pros and cons of this law, it is believed that this regulation will control freedom of social media. Through this law at least ethics in social media can be realized and properly maintained.

The government, in this case the Ministry of Education and Culture launched its independent learning policy. The policy of 'freedom to learn' for Elementary and Secondary Education students is basically to provide access and to reach even distribution of education for all Indonesian people in all corners of the country. This is a good idea and smart as well as forward-looking. However, this policy must be followed by other policies, such as assistance and improvement of infrastructure, expansion, and equitable distribution of human resources of teachers to all corners of the country.

Before coming to the conclusions of this study, there is a need to strengthen character education towards the Millennium Development Goals in Indonesia, as expressed by Syahrial Loetan, (2004). The Question is relevant because the MDG will never be achieved if the MDG does not accommodate local values. Localization of the MDG must be first step to take in achieving MDG targets such as (1) quality of human resource, (2) infrastructure, (3) implementation of decentralization, (4) slow economy recovery, (5) law enforcement, and (6) existence of several conflict regions.

CONCLUSIONS

Based on the results and discussion, this research can be concluded with regard to the anticipation of the Pancasila ideology towards the "*new normal*" situation that will inevitably occur. The system of moral values is elaborated in the context of the existence of the Pancasila, as follows:

The principle of national development based on democracy with the principles of togetherness, justice, sustainability, environmental insight, and independence by maintaining a balance of progress and national unity.

There are three main sources needed in national development, namely: human resources (HR), material resources in the form of funds and infrastructure, and moral values as a belief. Values in national development include basic values and instrument values.

The basic values of Indonesia's national development are the basic values contained in Pancasila, namely: The Divinity value, the Humanity value, the Unity value, the Citizen value, and the Justice value. Whereas the value instruments are the implementation on the belief in the one and only God, the value of just and civilized humanity, the value of unity of Indonesia, the value of democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives and the value of social justice for the whole of the people of Indonesia. Where the implementation is adjusted to the situation, conditions, and developments in the implementation of national development, both at the level of planning and empirical level.

The development of moral values essentially is a national character education. There are several paths that can be used to implement the building the nation's moral values, namely the education channel and the mass media channel. Both of these channels are believed to be able to

be used to build the moral values of this nation, which are realized in the form of Pancasila education, character education, and religious education.

The obstacles in the construction of moral value in Indonesia include (1). The quality of education in all corners of the country has not been prevalent; (2). The lack of leaders of the country, political figures and community leaders who can be used as good examples and role models for the younger generation; (3) Advancement of information technology.

Steps to overcome obstacles to build moral values, namely: (1). Normatively, the President issues Presidential Regulation No. 7/ 2018 concerning formation. Pancasila Ideology Development Board (BPIP); (2). Establish Law No. 11 of 2008 concerning Electronic Information and Transactions; (3). The government, in this case the Ministry of Education and Culture, has launched a policy of freedom to learn.

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