Millennial Generation and Generation Z's Reception of the Existence of Pancasila in the 45 Constitution on the Indonesian Institute of Pancasila Ideology YouTube Content

Iskandar Turusi [1] , Andi Mirza Ronda [2] , Dewi Widowati [3].
iskandar.turusi888@gmail.com
mirza_ronda@usahid.ac.id
dewa.w@lspr.edu
Sahid University[1]
Sahid University[2]
Institute of Communications and Business LSPR[3]

ABSTRACT

This study delivers into the reception of Pancasila ideology through the YouTube platform by the Indonesian Institute of Pancasila Ideology (BPIP RI). The focus of this research is to understand why BPIP has chosen YouTube as the primary channel for spreading Pancasila ideology and to identify the challenges faced in this process. Additionally, this study aims to elucidate the audience's position in responding to the content conveyed by BPIP via YouTube. Drawing on Stuart Hall's reception analysis concept and Lasswell's model, this research seeks to explore how audiences respond to and understand Pancasila ideology messages and their impact on society. A qualitative approach is employed to provide the appropriate methodological foundation for exploring related social phenomena. A case study is chosen as it allows for a more detailed analysis of how Pancasila ideological messages are, received, and processed by YouTube audiences, as well as the factors influencing this process. Providing giveaways or scholarships for schooling and higher education from BPIP RI. It is hoped that by implementing these recommendations, efforts to disseminate Pancasila ideology can more successfully strengthen awareness and commitment to Pancasila values in Indonesian society.

Keywords: BPIP; Reception; Pancasila Ideology; YouTube.

Introduction

The complexity and controversiality of the Pancasila ideology have become increasingly manifest along with the reform era. Although this era brought greater freedom of expression and pluralism, new challenges emerged in maintaining the country's nationally agreed basic values. Various groups began to express diverse desires and perspectives, even conflicting with each other, causing the emergence of various groups with different points of view on Pancasila. At first, there was no national ideology that was explicitly accepted as the basis of the newly

independent state, but the struggle to find a national identity continued (Fajrun, 2021) .

The Pancasila ideology crisis is deepening among the young millennial generation, as revealed in the results of research by the SETARA Institute together with the International NGO Forum on Indonesian Development (INFID) (May 2023). As many as 83.3% of high school students think that Pancasila is not an ideology that cannot be replaced. Likewise, the results of Kompas R&D research show that 62.9% of respondents aged 17-24 years agree that a new model needs to be implemented to carry out P4 upgrading (Pancasila socialization). Even though the productive age population in Indonesia reaches around 208 million people, BPIP RI's YouTube subscribers are only around 121 thousand, which is less than 0.6% of the total productive age population. This shows that awareness and understanding of Pancasila among the younger generation still need to be strengthened significantly.

In May 2023, Setara Institut released the results of its research in 10 cities in Indonesia. The results were quite surprising because 83.3% of respondents answered that Pancasila was not a permanent ideology and could be replaced by another ideology (Setara Institut, 2023). This kind of understanding certainly contradicts the 1945 Republic of Indonesia Constitution because Pancasila is contained in the Preamble to the 1945 Republic of Indonesia Constitution, meaning that if Pancasila is replaced by another ideology, the consequence will be that the unitary State of the Republic of Indonesia will be dissolved. Research that focuses on analyzing the Reception of Pancasila Ideology through social media is very important in understanding how these messages are understood, accepted, and responded to by society at large, as well as providing an explanation of the reception taking place in Indonesia.

Laswell's model provides a comprehensive view of the communication process that occurs in conveying and receiving messages about Pancasila values. Laswell's model, which emphasizes who conveys the message, what is conveyed, to whom the message is addressed, through what channels the message is conveyed, and with what effect the message is received, is a relevant framework in strengthening understanding and acceptance of Pancasila values among Indonesian society. The application of the Laswell Model in this context allows the Pancasila Ideology Development Agency (BPIP) to systematically evaluate and improve its communication strategy via social media. By understanding who is the sender of the message (BPIP), what is conveyed (Pancasila values), to whom the message is addressed (Indonesian society), through what channels the message is conveyed (social media), and with what effect the message is received (understanding, acceptance, or even rejection), BPIP can design communication campaigns that are more effective and responsive to people's needs and perceptions of Pancasila.

Since the term "social media" was first used in 1994, these platforms have become one of the most vital applications on the internet with an ever-increasing number of active users as well as a large number of platforms available. Broadly,

social media is defined as a collection of interactive internet applications of content, whether in the form of text, images, sound, or video, as well as interacting with other people through personal profiles. This term covers a variety of individual digital media platforms in both personal and professional contexts. As an important instrument in evaluating an organization's position and communication practices, as well as a means of promoting products, searching for job vacancies, and building professional networks. Effective social media that can help organizations work better can be achieved through a structured, systematic approach and highly strategic and effective networking designed to maximize the potential and impact of the organization. Social media allows organizations to communicate directly with their internal members, collect feedback, and increase understanding of Pancasila values. Almost all community activities, whether individuals or groups, can be guaranteed to be uploaded on social media (Novianti et al., 2020)

Figure 1. Active Social Media Users in Indonesia (2015-2023)
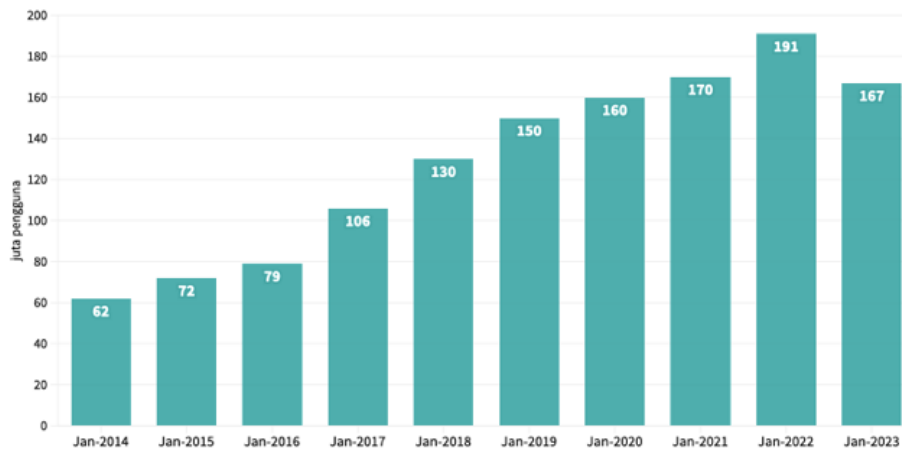
Source: *We Are Social (2023)*

Data from the *We Are Social source* shows that the number of active social media users in Indonesia has reached 167 million people, which shows that social media remains an integral part of the lives of Indonesian people.

This phenomenon cannot be separated from the reality that Indonesian people tend to spend significant time in front of their digital devices. Data shows that on average they spend about 7 hours every day on their smartphone, laptop or tablet (Karyono, 2020) . This reflects a major transition towards a new digital era in Indonesia, which has had a significant impact on communication patterns and social interactions.

Figure 2. List of the most active social media platforms in January 2023
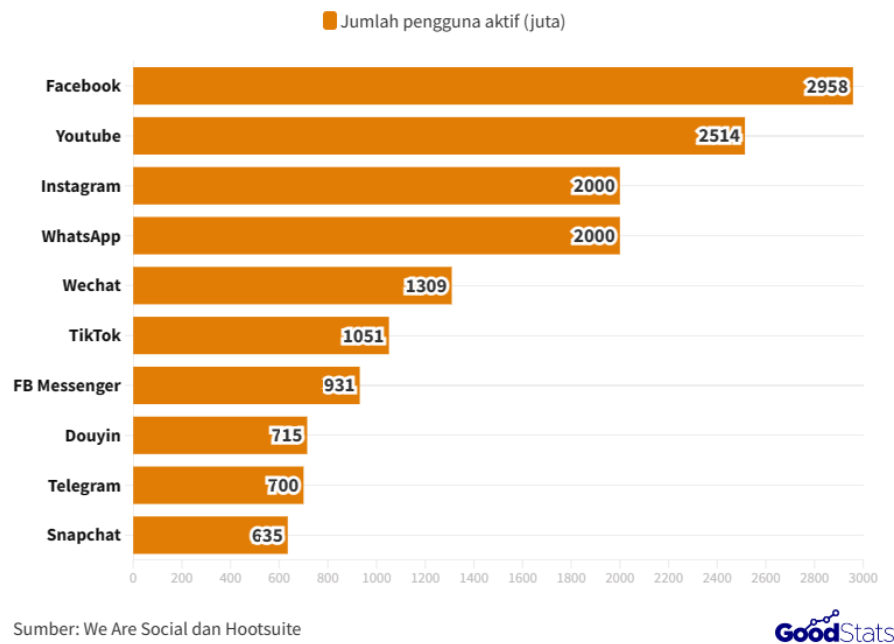
Source: *We Are Social and Hootsuite (2023)*

The skyrocketing use of social media in Indonesia is a reflection of a global trend where these platforms have become an inseparable part of everyday life.

Research that has similarities in the research approach is using a qualitative approach, including research entitled *Exploring the experiences of people vlogging about severe mental illness on Youtube: An interpretative phenomenological analysis* by Sangeorzan, Andriopoulou, & Livanou (2019), *African Students Watching CCTV -Africa: A Structural Reception Analysis of Oppositional Decoding* by Xiang (2018), Pornography in Film: Reception Analysis of the Film "Men, Women, & Children" by Fathurizki, Ulina, & Malau (2018), *Exploring Self Identity: An Analysis of Audience Reception of Vlogs* by Briandana, Fasta, Mihardja, & Oasem (2021), *Gender Role in Rural Life: An Audience Reception Analysis on Banyumas Films in Reformation Era* by Suzanna, Chusna, & Taufiqurrohman (2017), *Reception Analysis of Millennials Generation to Ads in Social media* by Oktayusita, Suparno, & Rochayanti (2019), *Audience Reception Related to Freedom of Life Partner in Aladdin Film* by Purnamasari (2020), *Analysis of New Media Communication Based on Lasswell's "5W" Model* by Peng Wenxiu (2015),

Seven different studies used reception analysis methods based on the research methods used. For example, research on *African Students Watching CCTV-Africa: A Structural Reception Analysis of Oppositional Decoding* by Xiang (2018), research on Pornography in Films: Analysis of Reception of the Film "Men, Women, & Children" by Fathurizki, Ulina, & Malau (2018), research *Exploring Self*

Identity: Reception Analysis Audience of Vlogs by Briandana, Fasta, Mihard including Mysticism in Television Programs (Analysis of Audience Reception in the Penetus Mata Batin Program on ANTV) by Ridwan & Vera (2019), The Meaning of *Body Positivity* in *Imperfect Films* among Teenagers in Jakarta by Anisa & Winduwati (2021), and Aladdin Film by Purnamasari (2020).

A simple yet comprehensive approach, this model has assisted communication researchers and practitioners in analyzing and understanding various aspects of mass communication, including production, distribution, and reception. messages conveyed by mass media. Components in Lasswell's Media Theory provide important insights in understanding the dynamics of media communication in Media Theory : Lasswell (Suryanto, 2015)

1. *Who - Diversification of Communicators*: refers to the entity responsible for the production or control of media messages.
2. *Says What - Massive Amount of Information*: highlights the content of the message conveyed, which can be news, information, entertainment, or propaganda, which has great potential to influence people's understanding and perception.
3. *In Which Channel - Interactivity of Media*: indicates the media or channel used to convey the message, and the choice of this channel can influence how effectively the message reaches the audience.
4. *To Whom - Personalization of Audience*: refers to the audience or recipients of a media message, which is very important to understand in designing an effective communication strategy.
5. *With What Effect - Intelligentialize of Effect*: highlights the impact of media messages on the audience, which can be changes in attitudes, knowledge, or actions the audience takes in response to media messages.
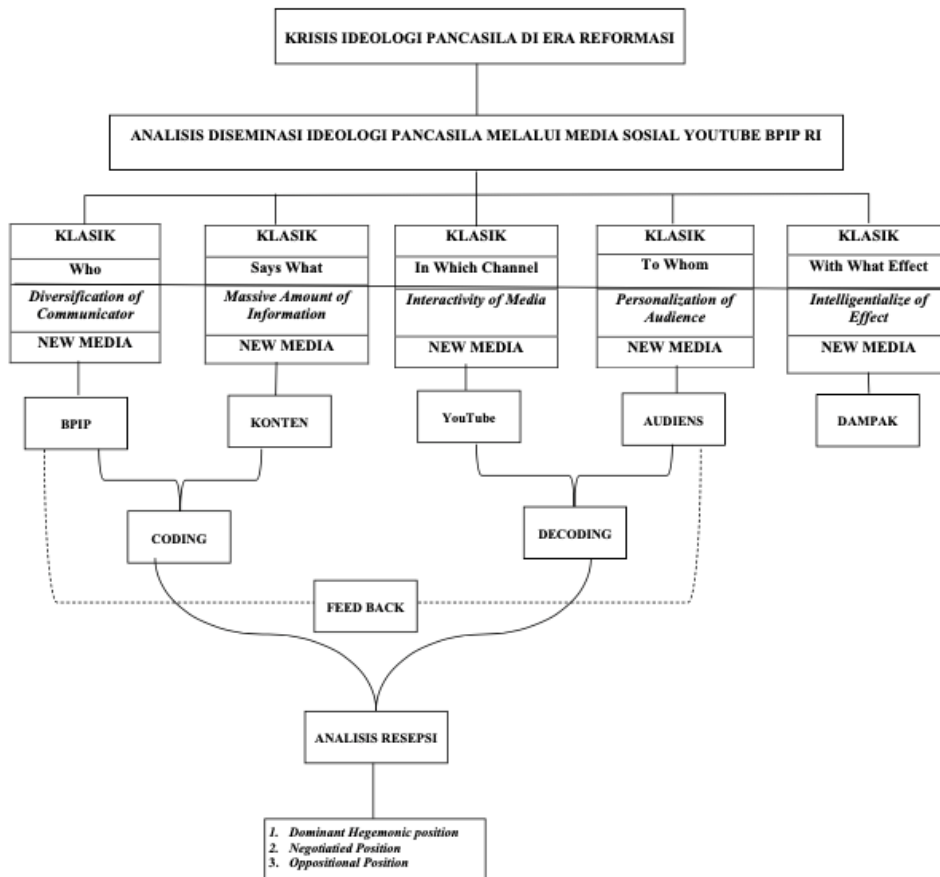
Figure 3. Model communication Laswell
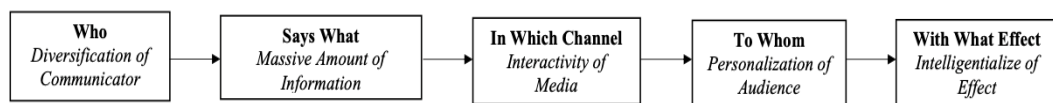
Source : (Suryanto, 2015)

Media Theory provides a strong foundation for understanding the role of mass media in shaping public opinion, shaping policy, and influencing society at large.

Figure 4. Conceptual Framework

Source: Researcher (2023)

The proposed framework highlights the Reception of Pancasila Ideology through social media, especially YouTube, as an appropriate and effective model for communicating Pancasila values to the public. However, Stuart Hall's Reception Theory analysis offers a richer perspective by emphasizing the role of the audience in the communication process. Hall highlights how audiences are not just passive recipients, but as parties who actively receive, interpret, and give meaning to media messages. By combining Lasswell's approach which highlights the process of influence with the analysis of Hall's Reception Theory which emphasizes the active role of the audience, we can gain deeper insight into the complexity of communication in social and cultural contexts.

METHOD

The qualitative approach places emphasis on a deep understanding of the phenomena experienced by research subjects, such as behavior, perceptions, interests, motivations, and actions to collect rich descriptive data and holistically understand how the Pancasila ideology is disseminated through social media platforms such as YouTube, as well as its impact on society. This research aims to gain an in-depth understanding of the analysis of the reception of Pancasila

ideology through social media, so as to be able to provide complete information about the phenomenon to gain a comprehensive understanding of the process reflected in the context of social media. This research uses the Post-Positivism paradigm. In the research "Analysis of the Reception of Pancasila Ideology Through Social Media (BPIP RI YouTube Case Study)", the research method used is the case study method, with data sources in the form of observation, interviews, and documentation as the main data sources in this research.

Discussion

1. **Analysis of the General Description of BPIP RI in the Analysis of the Reception of Pancasila Ideology Through Social Media (Case Study of YouTube BPIP RI)**

The Pancasila Ideology Development Agency of the Republic of Indonesia (BPIP RI) plays a crucial role in maintaining and developing Pancasila values as the main foundation of the Indonesian state. In the context of analyzing the spread of Pancasila ideology through social media, especially in the BPIP RI YouTube case study, the role of BPIP RI is very important in providing education to the public through this platform. Through the content presented, BPIP RI succeeded in conveying a deeper understanding of the essence of Pancasila and its significance in living together as a nation.

Using YouTube as a means of dissemination also allows BPIP RI to reach various audiences, including the younger generation who are active on social media platforms. The existence of BPIP RI in analyzing the spread of Pancasila ideology through social media, especially YouTube, makes a very significant contribution to increasing ideological awareness among Indonesian society and promoting the national values embedded in Pancasila showing a progressive role in utilizing technology and social media to spread Pancasila values to society at large. The decision to appoint an Information and Documentation Management Officer (PPID) within BPIP RI, in accordance with Law Number 14 of 2008 concerning the Openness of Public Information, is an important step that reflects a serious commitment to strengthening the management and supervision of the institution's functions.

It is hoped that the presence of an Information and Documentation Management Officer (PPID) at the Pancasila Ideology Development Agency of the Republic of Indonesia (BPIP RI) will build stronger synergy between institutions and the community, strengthen transparent relationships, and increase public participation in the management and use of public information. The steps taken by the Government of the Republic of Indonesia in fostering the Pancasila ideology, especially through the YouTube Case Study of the Pancasila Ideology Development Agency of the Republic of Indonesia (BPIP RI), show a strong commitment to the country's basic values. The signing of Presidential Regulation Number 54 of 2017 concerning the Presidential Work Unit for the Development of

Pancasila Ideology (UKP-PIP) was an important initial milestone, but awareness of the need to improve and revitalize the organization and its functions led the Government to sign Presidential Regulation Number 7 of 2018 concerning BPIP RI. This step was taken with the hope that BPIP RI can operate more effectively and sustainably, regardless of changes in government, and maintain the independence of the institution.

One of the efforts made is through social media platforms such as YouTube, which is part of the strategy to spread Pancasila values effectively and sustainably in society. It is important to evaluate the impact and effectiveness of these efforts in spreading Pancasila ideology to the public wide .

2. Analysis of the Laswell Model on new media in the process of communicating the reception of Pancasila ideology through social media (Case Study YouTube BPIP RI)

Laswell's model is a framework used to analyze the communication process, which includes who *(Who - Diversification of Communicator)* sending messages, what *(Says What - Massive Amount of Information)* messages are conveyed, through what channels *(In Which Channel - Interactivity of Media)* , to whom *(To Whom - Personalization of Audience*) the message is addressed, and with what effect *(With What Effect - Intelligentialize of Effect)* the message is received. By understanding and analyzing the Laswell Model on YouTube BPIP RI, you can gain deeper insight into how Pancasila Ideology messages are received via social media, as well as strategies that can be implemented to increase communication effectiveness.

With Understanding the communication process through the Laswell Model, researchers can see how social media such as YouTube is used as a tool to strengthen and spread the ideology of Pancasila to the wider community. Laswell's model describes communication as a process of influence involving key elements such as the sender of the message, the message itself, the media used, the audience, and the impact message. Lasswell's model remains relevant in the digital era, where significant transformation occurs in every element along with technological developments. Who conveys the message can come from various entities, while messages can be delivered through various formats and increasingly diverse digital channels (Fiske, 2012) . The interactivity of digital media allows audiences to be directly involved in the communication process, while the effects of the message can be measured in more detail through digital analytics (Mutiah, 2016) . By paying attention to changes in each element of the model, we can better understand how digital technologies influence communication processes and their impact on society as a whole (Scmid and Cohen, 2014) .

By combining the Laswell Model in this research, it is hoped that we can gain a more holistic understanding of how the Pancasila ideology is spread through social media and how this affects Indonesian society. This is an important step in

strengthening and confirming the values of Pancasila in the collective consciousness of society as well as strengthening understanding of the basic principles of the state. Even though the context has changed with the rapid development of digital technology, this model remains relevant because it is able to adapt to these changes and provides a framework that can be used to understand the dynamics of communication in today's digital environment. By focusing on the key elements of communication, the Laswell Model helps us unravel the complexity of the digital communication process, understanding how messages are formed, received, and impact their audiences. Therefore, considering the evolution of digital contexts, this model remains a relevant and useful tool in analyzing the complexity of communication in today's digital era.

3. **Theoretical analysis of audience reception of content YouTube as a Reception of Pancasila Ideology Through Social Media (BPIP RI YouTube Case Study)**

Audience Reception Theory is an important tool for BPIP RI to evaluate, adapt, and improve their strategy in using YouTube to spread the Pancasila ideology. Reception Theory introduced by Stuart Hall, describes the complexity of the process of producing and receiving media messages. In the encoding/decoding process, various interpretations of Hall's media texts occur (Ida, 2014) . The Audience Reception Theory becomes very relevant in the context of YouTube content used for the Dissemination and Reception of Pancasila Ideology via social media, especially in case studies involving YouTube BPIP RI. This theory highlights the importance of understanding how audiences respond to and interpret messages conveyed, taking into account the diversity of individual backgrounds, views, and experiences.

encoding and *decoding* process, YouTube becomes a forum that allows various actions to encode messages by BPIP RI, which are then decoded *by* the audience with various interpretations. It is important to understand how audiences respond to messages related to Pancasila ideology conveyed via YouTube because this provides deep insight into how these messages are received, understood, and even reconstructed by audiences according to their respective contexts, beliefs, and individual experiences. In this case, the YouTube audience, which consists of various age groups, education, and social backgrounds, can have varying responses to the Pancasila ideology message presented by BPIP RI. Some may receive the message with enthusiasm, while others may be more skeptical or even dismissive. By taking these responses into account, BPIP RI can better adapt its approach to conveying the message of the Pancasila Ideology, perhaps by using more inclusive communication methods or content that is more relevant to the needs and interests of the target audience.

Therefore that's important for BPIP RI to understand the diversity of audience interpretations of content distributed via YouTube and respond to it proactively. By integrating Reception Theory in their dissemination strategy, BPIP RI can better direct their Pancasila ideology messages so that they are more acceptable and understood by various *audience groups* . Reception Theory

provides a broader perspective in the context of the dissemination of Pancasila ideology via YouTube by BPIP RI. The active role of the audience in the communication process, where the audience is not only a passive recipient, but is also active in interpreting and giving meaning to Hall's media messages (Ida, 2014) .

This is influenced by various social, cultural and personal factors. By integrating this idea with previous opinions regarding the use of Reception Theory in the context of the dissemination of Pancasila ideology, we can see that the two theories complement each other. Reception Theory strengthens the understanding that the audience has an active role in interpreting messages conveyed via YouTube by BPIP RI, while previous approaches emphasize the complexity of this process.

Strong integration between the Laswell Model and the concepts of *Dominant Hegemonic Position*, *Negotiated Position,* and *Oppositional Position* in the Dissemination of Pancasila Ideology through social media, especially YouTube. Laswell's model provides a clear framework about who sends the message *(Who - Diversification of Communicator)*, what message is conveyed *(Says What - Massive Amount of Information)*, through what channel *(In Which Channel - Interactivity of Media)*, to whom the message addressed *(To Whom - Personalization of Audience)* and with what effect the message is received *(With what Effect - Intelligentialize of Effect)*. Meanwhile, the concepts of *Dominant Hegemonic Position*, *Negotiated Position,* and *Oppositional Position* highlight how *audiences* respond to the message based on a variety of factors, including their cultural, political, and social understanding. By integrating these two approaches, researchers gain deeper insight into how the Pancasila ideology message is received and responded to by *the audience*.

Dominant Hegemonic Position, *Negotiated Position,* and *Oppositional Position* with the Laswell Model on the Dissemination of Pancasila Ideology through social media, especially YouTube. *Dominant Hegemonic Position* indicates the widespread adoption of the Pancasila ideology as the dominant view in society, which promotes unity and justice. Meanwhile, the *Negotiated Position concept* highlights the diversity in how society understands and responds to the Pancasila ideology, while *the Oppositional Position* reflects a critical or opposing attitude towards the ideology.

By analyzing society in these three positions, researchers can gain a better understanding of how the Pancasila Ideology message is spread through social media and how it influences society's perceptions, commitments and actions related to the Pancasila ideology. Thus, the integration of this concept with the Laswell Model provides a holistic and comprehensive approach in understanding the complexity of communication and the influence of Pancasila Ideology in a digital context, providing deeper insight into the dynamics of interaction between messages and *audiences.*

4. *Negotiated* Reception Position for BPIP RI YouTube Content as a Challenge

Figure 5: BPIP RI YouTube Content Reception Model
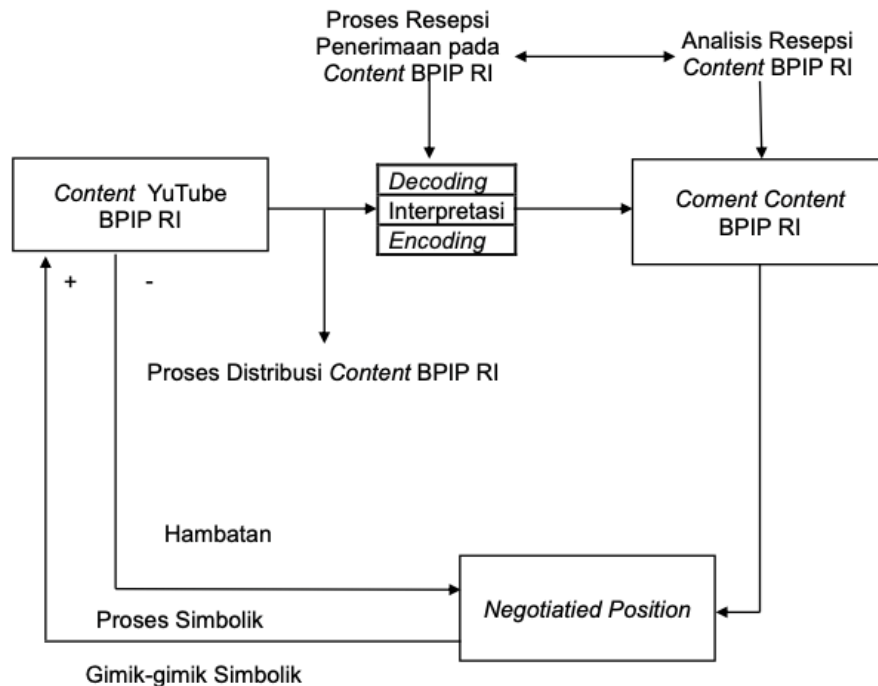
Source: Researcher, 2023

In the Reception Model image of the audience's meaning of BPIP RI YouTube content, the *"Negotiated"* reception position highlights the complexity of the interaction between the message sender (BPIP RI) and the message recipient *(audience)* in the communication process. When *audiences* watch and respond to content delivered by BPIP RI, they do not passively accept or reject the message. Instead, *audiences* engage in a dynamic process of meaning-making, in which they acknowledge and simultaneously interpret the message by considering the social context, culture, and their individual experiences.

"Negotiated" reception position, the audience acknowledges the truth of the Pancasila values packaged in the content. However, they did not completely accept the message uncritically. Instead, the audience is active in interpreting the meaning conveyed, which often involves discussion, reflection, and even criticism of certain aspects of the message. It reflects *the audience's* active participation in the communication process, where they are not just passive recipients, but also active agents in shaping understanding and response to the message.

BPIP RI, reception position "Negotiated" shows the challenges faced in efforts to convey Pancasila values to audiences via social media. Even though *the audience* recognizes the importance of Pancasila values, they still act as critical

individuals and have the right to question, evaluate, and respond to the content presented. Therefore, BPIP RI needs to understand and respond to these dynamics further, involve the audience proactively in the communication process, and use audience criticism and responses as a source of learning and renewal. in delivery message Pancasila ideology. When *the audience* is in a negotiated position, this can be an opportunity or obstacle in BPIP RI's efforts to convey the Pancasila ideology message through their YouTube content.

In facing the challenge Currently, BPIP RI needs to design strategies that strengthen positive triggers and overcome negative triggers. This can be done by providing incentives or positive encouragement to the audience, like giving scholarships to Pancasila, appreciation of best practice Pancasila values, and competing Pancasila content on social media through ministerial institutions or via BPIB directly.

Conclusion

Stuart Hall's analysis of reception in the digital era highlights the important role of the audience in the media communication process. Even though technology has developed rapidly with the emergence of the internet and social media, this concept remains relevant because it focuses on how audiences are not only passive recipients, but also active participants in shaping the meaning of media messages. In a digital environment, audiences have greater access and freedom to interact with content, provide feedback, and share their interpretations with fellow users. This reflects dynamic changes in the way audiences interact with media, influenced by their social context, culture and personal experiences. By integrating Stuart Hall's reception analysis concept and Lasswell's model in the Case Study of Reception Analysis of Pancasila Ideology Through Social Media, especially YouTube, the Pancasila Ideology Development Agency of the Republic of Indonesia (BPIP RI), there are several suggestions that can be given.

1. More in-depth research needs to be carried out to better understand how the audience responds and understands the messages conveyed by BPIP via the YouTube platform. This can involve analyzing content, interaction trends, and feedback provided by users.
2. It is important to continue to update and improve the quality of the content delivered, so that the message of the Pancasila ideology can be more easily understood and accepted by *the audience* . It also includes more effective communication strategies to reach various audience groups with diverse backgrounds and needs.
3. *audience* interaction and involvement in the communication process, such as through involvement in discussions, quizzes, or other participatory activities, can help increase their involvement and understanding of Pancasila values.
4. It is important to continuously monitor and evaluate the impact of the dissemination of Pancasila ideology through social media, both

qualitatively and quantitatively, to ensure that the goals of developing Pancasila ideology are optimally achieved.

By implementing these suggestions, it is hoped that we can increase the effectiveness and impact of efforts to disseminate Pancasila ideology through social media, especially YouTube BPIP RI, in strengthening awareness and commitment to Pancasila values in Indonesian society.

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