The Role of the Young Generation in Forming Character and Morals Pancasila: A Case Study of Patriarchy in Bugul Lor Village, Pasuruan City

Yasmin Mumtaza[1], Yuniar Mujiwati[2], Zahra Nur Alisa[3], and Amalia Putri Rizki[4]

[1,2,3,4] Pendidikan Pancasila dan Kewarganegaraan, Universitas PGRI Wiranegara, Pasuruan, Indonesia

Abstract: Although many feminist groups and women activists are fighting for women's rights, patriarchal cultural practices are still deeply rooted, especially in Indonesia. This culture views women as inferior beings who must submit to men, resulting in gender discrimination and restrictions on women's roles in various aspects of life. This article discusses the Role of the Young Generation in Shaping Pancasila Character and Morals against Patriarchy Cases in Bugul Lor Village, Pasuruan City. This research focuses on the views of the younger generation with several informants chosen by the researcher, 5 women and 2 men in the age range between 19 to 27 years old, in Bugul Lor Village, Pasuruan. The method used is descriptive qualitative, with data collection through observation, documentation, and interviews with young people. The results of this study are the perceptions of the younger generation in Kelurahan Bugul Lor, which show that patriarchy still dominates, with rigid gender roles and unfair division of tasks. Young people realize that patriarchy is an unfair system and has the potential to hinder social progress and women's welfare. To overcome patriarchy, the younger generation needs to change existing social and cultural norms and raise awareness of gender equality. Pancasila can be used as a foundation to build fairer morals and character. This research contributes to the development of science by offering new insights into the challenges of changing patriarchal social structures and recommending more effective strategies to empower women and promote gender equality in society. The practical implications of this research can also serve as a reference for educators and policy makers in formulating programs that support gender equality and the strengthening of Pancasila values among the younger generation.

Keywords: Young Generation, Character and Morals Pancasila, Patriarchy

1. Introduction

Despite several feminist groups and women activists that are vehemently advocating for and defending women's rights, patriarchal cultural practices still exist today. (Sakina & A., 2017) A patriarchal culture views women as inferior human beings who must submit to males and men as the rulers. Because of this gender-based discrimination, women frequently endure a variety of exploitative practices that prevent them from participating in public life. (Halizah & Faralita, 2023)

Patriarchal cultures have historically held women behind in many locations, preventing them from achieving their goals. Rather, women are shaped and coerced into being "women" in order to conform to social norms. When it comes to household duties, the allocation of obligations is still restricted to innate gender characteristics. For instance, women are now expected to do household chores including cooking, cleaning, laundry, and child care. On the other hand, men are assigned to mend the house's leaking roof, mow the yard, or fix the faucet. On the other hand, chores should be assigned according to each person's competence rather than their gender. (Citraningtyas et al., 2022)

The rationale is that both men and women may work in the kitchen as chefs and enjoy equal rights. (Akbar, 2021) This is neutral, which means that there is no specific categorization in other words, jobs and activities listed above can be performed by both men and women. Social reality demonstrates the presence of human roles in another

way, with gender discrimination occurring in a number of domains, including politics, economics, education, and other areas. Because the person is female, women in this situation face additional prejudice. (Khanifah & Legowo, 2022)

Indonesia's long-standing patriarchal culture and societal consensus are to blame for the uneven distribution of duties. The younger generation is the country of Indonesia's future. (Iskandar, 2022) The younger generation is humanity's hope for the continuation of life and for constant change that shows up in a civilization's advancement. In actuality, though, the caliber of this generation is in doubt, making it difficult for the next generation to understand how to mold Pancasila's ideals and character in the face of conflicting patriarchal views. As the foundation of the Indonesian state and ideology, Pancasila is crucial in forming the moral and ethical principles that direct people's lives. (Alviolita et al., 2024)

In the past, the morality of Indonesian children was considered good. based on politeness, decency, and proper use of language. However, there are increasingly serious concerns about the morals and behavior of Indonesian youths. (Kurniawan et al., 2023) The swift advancement of digital technology has led to an increasing number of people using the internet. Indonesia's Internet user base has grown significantly in recent years. (Hudi, 2019) The globalization process and the ever-evolving complexity of technology are some of the variables influencing the morality of young people. (Utami et al., 2018)

Moral decay may result from today's youth's ignorance. Numerous unpleasant incidents are seen as transgressing the laws, morality, and ethics of the Indonesian people, who are noted for their amiable nature, cooperation with the principles of integrity and unity, and other Pancasila precepts. Since education is a component of learning that helps the younger generation develop morality and character, this calls into question the efficacy of education. (Andi & Gunadi, 2013) Nonetheless, gender differences are frequently overlooked in character education, which might exacerbate Indonesian society's patriarchal culture and inequity.

When compared to earlier studies, this topic's novelty regarding the patriarchal culture that exists in the community and its interest in the extent to which the younger generation contributes to the development of Pancasila morals and character in Bugul Lor Village, Pasuruan City, are what pique the interest of researchers. The purpose of this study was to learn what the younger generation in Bugul Lor Village thought about patriarchy. Furthermore, this study was carried out in Bugul Lor Village since it is still rather common and nearly impossible to find evidence of the patriarchal society there being embraced and inherited. Compared to other villages, over 80–90% of the inhabitants in Bugul Lor follow patriarchal culture; for this reason, the researcher decided to focus on Bugul Lor. By applying Pancasila ideals as an antidote to patriarchal society, this research also aims to avoid and find a remedy by forming morals and character in the younger generation.

2. Materials and Methods

Using descriptive qualitative methods and data collected through observation, documentation, and interviews, this study aims to address the researcher's research problem by examining how the younger generation shapes Pancasila's morals and character in relation to the community's perception of patriarchy.

Using an observation sheet, one may document each event that occurs as part of the data collecting process of observation. (Ritonga, 2023) The researcher selected a number of informants, including two men and five women, and they belong to the younger generation, with ages ranging from 19 to 27 years. In addition, the informants were young men, particularly in Bugul Lor Village, or young people whose mothers or siblings still adhere to the patriarchal culture. Using direct observation, this technique examines how the younger generation in Bugul Lor Village, of Pasuruan City, responds to patriarchal culture. An interview is any discussion between two individuals that is conducted with the intention of gathering information from the interviewee. Thus, for some research, for instance, the interview methodology is one method of gathering data. (Ritonga, 2023)

Three ladies from the Bugul Lor Village, of Pasuruan City, will be the sources that researchers will speak with in this instance. Prior to conducting the interview, the researcher prepared a list of questions to ask the subject and obtained the informant's consent to use them as a resource for the study. Once they had permission, they started chit-chatting and discussing their reactions to the neighborhood's patriarchal society. The process of producing different documents using precise evidence derived from records from several sources is known as documentation. Documentation is also defined as an endeavor to document and classify information in the form of written words, photographs, and videos. (Hasan, 2022) Photographs and minutes collected by researchers are the type of documentation we use in this procedure.

Descriptive qualitative research aims to explain the information's viewpoint as it is in line with the research question, then examine it in terms of the reasons why the informant behaved in that way, reducing, distributing, concluding, and verifying it. (Husaini Usman, 2009) This study is a qualitative descriptive field investigation. The goal of qualitative research is to comprehend phenomena related to the experiences of research participants, such as behavior, perceptions, motivations, actions, and others, in a unique natural setting using a variety of scientific methods and verbal and linguistic descriptions. (Jumadi, 2023) This study is classified as field research, or research that is conducted methodically to gather data in the field. (Arikunto, 2016) Using a qualitative research technique, it clarifies that qualitative research is defined as research conducted to identify and describe an activity that is carried out. (Albi Anggito, 2018) Lincoln & Denzin (Albi Anggito, 2018). For this research approach, the qualitative descriptive method is a technique that, depending on the circumstances and conditions at the time of the research, describes and explains the case of the item under investigation. (Sugiyono, 2017)

Researchers employ narrative analysis, which focuses on the tales or narratives that respondents provide, to derive conclusions from qualitative data. This approach aims to comprehend how people use their experiences to create meaning.

3. Results and Discussion

This research data is generated by researchers based on interviews with informants who are selected based on predetermined criteria and are considered to represent the researchers mentioned in the research title. The findings of this research highlight the subject of "The Role of the Young Generation in Shaping the Character and Morals of Pancasila Against Perceptions of Patriarchy in the Community Environment of Bugul Lor Village, Pasuruan City".

3.1. Patriarchal Culture in Bugul Lor Village, Pasuruan City

Patriarchy in the opinion of the younger generation of Bugul Lor Village, Pasuruan City is. A patriarchal social structure is one in which men have power over women in various areas, including politics, economics, culture and the household. Gender roles are often strictly defined in a patriarchal system, where women are expected to take on domestic responsibilities and be subservient to men, while men are expected to occupy leadership positions. Patriarchy is still prevalent in many countries, especially Indonesia, where men are considered more important or more powerful than women. Men can even rule over their wives in different areas of life, such as the home, where they have the power to dictate how their wives should be paid or how they should handle all household tasks. Men are often seen as leaders and decision-makers in patriarchal cultures, while women are expected to take a more submissive position or defer to decisions made by their partners. This has a direct influence on restriction and dependency. Other effects of the patriarchal system include limiting women's roles as homemakers and child caregivers, as well as emphasizing that women should do all household chores as a couple.

The causes of patriarchy in Bugul Lor Village, Pasuruan City, include. Customs that place a higher priority on men, social and cultural conventions that limit women's roles,

and women's lack of access to the economy and education are some of the causes of patriarchy. The anticipated domestic responsibilities of women and lack of appreciation for their contribution to the family can perpetuate patriarchy among housewives. While unmarried women often face social pressures such as being taught to be obedient and submissive to their future husbands and always prioritize family over personal interests, patriarchy also arises due to cultural factors.The background of the marrying couple, such as having parents or previous lives that can be used as examples, can usually lead to patriarchy. This is because it is considered a "habit" and hereditary custom that must be done in married life. Lack of knowledge and preparedness about good domestic practices in married couples is another important issue, in this situation, everyone should understand their ego, obligations and responsibilities before entering marriage to avoid misunderstandings and mistakes.

Patriarchal culture that occurs in Bugul Lor Village, Pasuruan City. Fathers act as the pillar of the family and the decision-maker. Mothers, on the other hand, take care of all the household chores, serve their husbands, and receive no additional funds to meet their own needs; their voices are neglected and unheard. Wives are responsible for caring for their children alone, taking care of the house without any help from their husbands. Even though the husband has plenty of free time after work to do so. Wives are required to be able to do this and that and the husband's job is only to earn a living.

In a patriarchal society, the mother takes on the husband's role by working to support the family and taking care of all the household chores, not even her children. Meanwhile, the husband is indifferent to his wife and children, even to the point of leaving and remarrying.

Sociocultural circumstances that perpetuate the idea that males are superior to women and exert control over them are referred to as patriarchal culture. (Nursaptini et al., 2019) People who continue to adhere to patriarchal cultural beliefs have a significant impact on the way that children are educated in the household, according to research findings. (Yudhaningrum, 2009) Parents educate their children by adjusting to the customs and culture of the community in which they reside. In general, ladies are trained to be good housewives while boys are schooled to be future heads of houses. When it comes to the development of morality, particularly in relation to how children sit and interact with others, as well as the development of social values, affection, and support for formal education, parents treat boys and girls differently.

This frequently implies that women in patriarchal systems have fewer options and less control over how their lives unfold. Despite the fact that women can work or pursue careers outside the home, they are nevertheless expected to perform more household chores in many homes due to social expectations. (Hafani, 2025)It is assumed in society that women will finish up in the kitchen and do not need to attend high school. Boys' education will be given priority, even in low-income households (Dwi, 2013) Most of the time, parents encourage their men to attend high school while asking their girls to stay at home. Girls find it challenging to obtain knowledge as a result. Women experience marginalization, subordination, and even injustice in society as a result of patriarchal rule. (Parhan, Nur Afiyah, 2024) The patriarchal system legitimizes the inferiority of women and the supremacy of males, a phenomenon that is prevalent throughout the world, with the worst instances being in third-world nations that include Indonesia. (Mutiah, 2019)

3.2. The Role of the Young Generation in Responding to Patriarchal Culture in Efforts to Build Character and Moral Pancasila

As the cornerstone of the Indonesian state, Pancasila embodies admirable principles like social justice, equitable and civilized humanity, and Indonesian togetherness. Nonetheless, the deeply ingrained patriarchal culture in Indonesian society has the power to alter

or even obstruct the application of these Pancasila principles, particularly with regard to social justice and gender equality.

Gender disparity stems from patriarchal society, which runs counter to Pancasila's social justice ideals. It is challenging to fully fulfill just and civilized humanitarian norms since women are frequently viewed as second-class, marginalized, and subordinated. (Palulungan et al., 2020). Women's chances to absorb and apply Pancasila ideals equally are diminished by patriarchal society, which also prevents them from participating in public life and receiving an education. This hinders the equitable realization of Pancasila's ideal moral character in society. (Soleman, 2023) Character may be defined as a person's thought and behavior patterns for living and interacting with others in their family, community, school, and nation. (Fatmah, 2018)

In general, Pancasila's morality and character are altered by patriarchal culture, which produces gender inequality that runs counter to the religion's core principles of justice, humanity, and unity. Therefore, in order to fully realize the genuine spirit and principles of Pancasila in Indonesia, measures to empower women and eradicate patriarchal society are crucial.

There is a tight correlation between all of Pancasila's ideas and its morality and character. Pancasila's key concepts are connected to one another. The foundation of Pancasila is Indonesian society's culture, which essentially preserves human values. In his book Sarinah, Soekarno himself recognized that the Indonesian people ought to respect human values, namely refraining from taking advantage of other people. (Wulandari et al., 2022) This suggests that society must respect women just as much as it does males, since they are a part of mankind. The same rights to respect and non-exploitation apply to both sexes.

The Republic of Indonesia upholds human rights, as stated in the second principle, namely just and civilized humanity. This principle states that everyone, regardless of gender or orientation, has the right to be treated fairly. According to the Universal Declaration of Human Rights, one of the most widely used human rights documents in the world today, everyone is entitled to all human rights, including freedom from discrimination, regardless of race, color, gender, language, religion, political beliefs, or other characteristics. Furthermore, this second principle implies that Indonesians must treat each other according to their nature, according to (Suryana, 2017), because they have their own potential, women can be social friends for men. Both complement each other.

Social justice for all Indonesians is the fifth principle, which comes next. A just society free from prejudice against any group, including women, is specifically encouraged by the last premise. They must be entitled to the same opportunities and privileges while using facilities. Furthermore, as patriarchy is still ingrained in Indonesian culture, women must to be better protected against patriarchal actions taken by various groups. (Suryana, 2017)

Young people's perception of patriarchy. Patriarchy should not be accepted or tolerated as it is an unjust system or culture. Patriarchy limits women's rights and opportunities and perpetuates gender inequality and numerous incidents of violence, harassment against women. Patriarchy can hinder a society's social and economic progress and negatively impact women's mental health and general well-being. Women also have rights that should not be ignored.

To overcome patriarchy, in order to overcome patriarchy, the younger generation must first alter long-standing social and cultural conventions and then increase awareness and education regarding gender equality. Promoting the ideals of justice and gender equality is necessary to inspire young people to become change agents. Young people's biggest obstacles to overcoming patriarchy are ingrained, long-standing sociocultural standards and a lack of space or support for them to speak up and take action. But if they are given the knowledge, encouragement, and chance to take action, young people can make a big difference.

By creating and sharing material that supports gender equality, increasing awareness of gender issues, and fostering conversation and discourse about gender equality, digital platforms may be utilized to advance gender equality and alter patriarchal beliefs. Digital platforms may also be utilized to raise women's visibility in society and promote their roles in a variety of sectors. Thought-provoking, entertaining, and easily comprehensible content, such cartoons, memes, or brief films, can be produced using digital platforms. Using social media to disseminate postings or instructional materials that highlight the detrimental effects of patriarchy and the significance of women's roles in society is a simple method. To increase awareness and encourage change, work with influencers or start online conversations around women's rights and gender equality. By making effective use of digital media, can increase awareness and encourage a shift in how society views patriarchy.

As a counterbalance to patriarchal culture, Pancasila principles can be cultivated in addition to digital platforms to help develop the morals and character of the younger generation. The younger generation is supposed to have a more equitable and just mindset in society through education and ethics training. Integrating Pancasila values into the curriculum at all educational levels from elementary to university is another way to achieve this. Learning about justice, equality, and respect for others should be part of the curriculum; social and emotional skills, like empathy, effective communication, and teamwork, should be taught in order to foster healthy relationships between the sexes; student organizations addressing gender and equality issues should be encouraged in order to provide a forum for students to discuss and take action against patriarchal culture; seminars and workshops discussing the detrimental effects of patriarchal culture should be held; and family discussions about gender issues and the value of valuing each person's role regardless of gender should be encouraged. By using Pancasila ideals as a basis, it is believed that the next generation would be able to transcend patriarchal culture and grow up with strong morals and character.

Table 1. This is the interview table

NO	QUESTIONS		ANSWERS	DOCUMENTATION
1.	What do you know about Patriarchy?	a.	I think patriarchy is a condition where a man is given/holds power in a role.	Figure 1. This is a pict with Abel
		b.	Patriarchy is a social system in which men have power and dominance over women in various aspects of life, such as politics, economy, culture and family. In a patriarchal system, gender roles are often rigidly defined, with men expected to hold leadership positions and women expected to assume domestic and subordinate roles.	
		c.	Patriarchy in my opinion is a system that is still rife in various countries, especially in Indonesia, where men have greater priority or power compared to women, even men can dominate in various aspects of life, such as in the household, men have the authority to command their wives, whether it is in terms of earning a living or taking care of all household chores.	
		d.	Patriarchy is a culture or social system in life that gives power and dominance to men over women. In a patriarchal culture, men are often considered as leaders as well as decision makers, while women are expected to play a more submissive role or submit under the decisions of men as their husbands, which directly impacts dependence and limitations. Other impacts of the patriarchal system include emphasizing that all household duties	

			must be carried out by women as wives, limiting the role of women to work as wives.
2.	What do you think causes patriarchy to occur in society, especially among housewives?	a.	Patriarchy can be caused by various kinds, one of which we often encounter in society, namely due to lack of socialization in an environment.
		b.	Patriarchy can occur due to a variety of factors, including social and cultural norms that limit women's roles, lack of educational and economic access for women, and the influence of religion and traditions that prioritize men. Among housewives, patriarchy can be reinforced by the domestic role expected of women and the lack of recognition of their contribution to the family.
		c.	The cause of patriarchy occurs due to various factors such as cultural factors, one of which is the history where the patriarchal system is considered that men have the role of leader or head of the family, besides that unmarried women often experience social pressure such as being taught to be obedient and submissive to their future husbands and taught to always prioritize family over self-interest.
		d.	patriarchy can occur usually because of the background of the married couple, such as having parents or past lives to be used as examples that are considered as "habits" as well as hereditary traditions that are mandatory in married life. Lack of insight and readiness about good household procedures in married couples is also an important factor, in this case ego and obligations as well as responsibilities must be understood by each individual before going to the level of marriage so as not to become misunderstood and awry.
3.	Do you think patriarchy is something that should be tolerated, why?	a.	I think patriarchy is not something that should be tolerated because patriarchy causes gender injustice and there are many cases of violence against women.
		b.	Patriarchy is not something that should be condoned because it limits women's opportunities and rights, and reinforces gender inequality. Patriarchy can have a negative impact on women's wellbeing and mental health, as well as hinder the social and economic progress of society.
		c.	In my opinion, patriarchy is not something that should be condoned because it causes gender injustice and even forms of violence or harassment against women and there are many events that occur today where in a household women are forced to be the backbone of the family.
		d.	Patriarchy is not something that should be tolerated because it is a system or culture that is unfair, restricts women, discriminatory to the point that it can risk increasing violence, because women also have rights for themselves that must be respected without being ignored.
4.	What do you think will	a.	Patriarchy if sustained can have adverse effects that affect aspects of life, such as dis-

Figure 2. This is a pict with Nur Halima

Figure 3. This is a pict with Riska

| | happen if patriarchy becomes a habit and continues in future generations? | crimination, violence, limited autonomy, etc.
b. If patriarchy remains the norm and is sustained, it will result in continued gender inequality, restrictions on women's opportunities, and an increase in gender-based violence. It can also hinder the social and economic progress of society, and worsen women's well-being and mental health.
c. Continuing partiarchy means maintaining gender inequality and sacrificing the potential for a more equal and prosperous future.
d. Many consequences experienced by women if patriarchy remains a habit include gender discrimination and inequality where equality should be prioritized in any case, then such as dependence in financial factors because there are restrictions that occur so as to reduce their independence, physical and psychological sometimes become vulnerable too if not well controlled. It is hereditary habits that usually become the benchmark and example of each individual in the household. Understanding to the spouse should be more of a benchmark so that both can solve all household problems fairly and equally so that there is no assumption that the husband is more tired or the wife is more tired. |

Figure 4. This is a pict with Lutfi Alif |
| 5. | In your opinion, what are the main challenges faced by the younger generation in overcoming patriarchy in society? | a. In overcoming patriarchal culture in the community may be done with the socialization of gender awareness.
b. The main challenge faced by the younger generation in overcoming patriarchy is to change entrenched social and cultural norms, as well as raising awareness and education about gender equality. Young people need to be encouraged to become agents of change by promoting the values of gender equality and justice.
c. The main challenges experienced by young people in overcoming patriarchy lie in deep-rooted and long-standing socio-cultural norms and the lack of support or space for young people to have their say and take action. However, young people have great potential to create change if they are provided with education, support and opportunities to act.
d. The challenge is that young people may experience social pressure to conform to patriarchal standards, such as rigid gender roles due to gender stereotypes, Strong patriarchy is also a result of a lack of education or understanding of gender equality and women's rights, lack of media influence is also an obstacle because it can affect the perception of young people. To overcome these challenges, efforts need to be made as follows, Increase the awareness of the younger generation about gender equality and women's rights. Integrate gender equality education in the school curriculum. Increase the representation of women in leadership and decision-making positions. Promote social change that supports gender equality and women's rights. | |

6.	In your opinion, how to use digital platforms wisely to change the perception (view) of patriarchy in society?	a.	The digital platform can be used to promote gender equality and change perceptions of patriarchy by producing and disseminating content that supports gender equality, raises awareness about gender issues, and facilitates discussion and dialogue about gender equality.
		b.	Digital platforms can be used to promote gender equality and change perceptions of patriarchy by producing and disseminating content that supports gender equality, raises awareness about gender issues, and facilitates discussion and dialogue about gender equality. In addition, digital platforms can also be used to promote the role of women in various fields and increase the visibility of women in society.
		c.	You can use digital platforms to create creative content such as cartoons, memes, or short videos that are thought-provoking and convey messages in a fun and easy-to-understand way. An easy way is to use social media to spread educational content or posts that discuss the negative impact of patriarchy, and the importance of women's roles in society.
		d.	Create educational content on gender equality and women's rights through blogs, videos or podcasts. Conduct online campaigns to raise awareness on issues of gender equality and women's rights. Use social media to promote gender equality and women's rights, and share inspiring experiences and stories. Collaborate with influencers or create online discussions on gender equality and women's rights to raise awareness and promote change. By using digital platforms wisely, we can raise awareness and promote change in the perception of patriarchy within society.
7.	what is the culture of patriarchy that occurs in your neighborhood?	a.	Patriarchy that occurs in my neighborhood, the mother replaces the husband's role, such as being responsible for earning a living to meet the needs of the family, as well as doing all household chores, not even one of her children helps, while the husband is hands off and does not care about his wife and children, even to the point of leaving and remarrying.
		b.	Patriarchy that occurs in my neighborhood, the father is the backbone of the family and the main decision-maker where this decision should not be contested, such as important decisions in financial spending, children's education, or even decisions about the future of his children. Meanwhile, the mother's voice is not heard or ignored, taking care of all the housework, serving her husband and not given more money to spend on her own needs.
		c.	The patriarchal culture that occurs in my neighborhood is that wives take care of children alone such as bathing, feeding, cleaning up feces when defecating or urinating, keeping children from wandering around with their behavior and taking care of home needs such as preparing food and drink, sweeping and mopping the house, washing dishes and clothes at one time without any help from their

husbands even though after returning from work the husband has enough free time to do it or help him. The wife is required to be able to do this and that and the husband's job is only to earn a living, which is a wrong idea in the household, but there are still many like that without any guilt.

4. Conclusions

Although many feminist groups and women activists are fighting for women's rights, patriarchal cultural practices are still deeply rooted, especially in Indonesia. This culture views women as inferior beings who must submit to men, resulting in gender discrimination and restrictions on women's roles in various aspects of life. This research focuses on the views of the younger generation in Bugul Lor Village, Pasuruan, regarding patriarchy and their role in shaping the morals and character of Pancasila.

The method used is descriptive qualitative, with data collection through observation, documentation, and interviews. The results showed that patriarchy still dominates, with rigid gender roles and unfair division of tasks. The younger generation realizes that patriarchy is an unfair system and has the potential to hinder social progress and women's welfare.

To overcome patriarchy, the younger generation needs to change existing social and cultural norms and raise awareness of gender equality. Pancasila can be used as a foundation to build more equitable morals and character. This research also identified challenges in changing patriarchal social structures, such as entrenched cultural norms and lack of support for change actions. Recommendations for future research include a deeper exploration of resistance to change and the development of more effective strategies to empower women and promote gender equality in society.

5. Patents

This article can be used as a reference for further researchers to gain a deeper understanding of the role of the younger generation in the patriarchal system. It is hoped that further researchers can increase the scope of samples or informants and conduct more in-depth analysis or case studies on the same topic.

References

Akbar, S. Y. (2021). Perempuan dan Seniman Perempuan Sulawesi Utara. *Kabar Seni.* https://koalisiseni.or.id/perempuan-dan-seniman-perempuan-sulawesi-utara/

Albi Anggito, J. S. (2018). Metodologi Penelitian Kualitatif. *CV Jejak (Jejak Publisher).* https://books.google.co.id/books?id=59V8DwAAQBAJ

Alviolita, D. E., Fitria, N., Syariah, H. E., & Hasyim, U. (2024). *Pancasila Dan Etika Profesi : Penerapan Nilai-Nilai Moral Dalam Kehidupan meningkatnya kekerasan , bentuk pelanggaran hukum , kebohongan publik , aroqansi generasi muda untuk memiliki integritas dan kemampuan dalam menghadapi tantangan tepatnya sejak keme. 4,* 44–55.

Andi, R., & Gunadi, A. (2013). Membentuk Karakter Melalui Pendidikan Moral Pada Anak Usia Dini Di Sekolah Raudhatul Athfal (R.a) Habibillah. *Jurnal Ilmiah WIDYA, 85*(1), 85–92. http://rahma10253.blogspot.com/2011/05/

Arikunto, S. (2016). Metode Penelitian Kualitatif. *Jakarta: Bumi Aksara., 4*(1), 1–23.

Citraningtyas, D. W., Tasik, F. C. M., & Kawung, E. (2022). Persepsi Mahasiswa Mengenai Feminisme (Studi Kasus Pada Mahasiswa Fispol Universitas Sam Ratulangi Manado). *Persepsi Mahasiswa Mengenai Feminisme (Studi Kasus Pada Mahasiswa Fispol Universitas Sam Ratulangi Manado), 2*(3), 1–8.

Dwi, S. B. N. (2013). Sosiologi : Teks Pengantar dan Terapan. *Jakarta :Kencana Prenada Media Group,* 445.

Hafani, M. H. (2025). *PATRIARKI DAN KEKUASAAN: BAGAIMANA LAKI-LAKI MENGENDALIKAN KEHIDUPAN DALAM*

KELUARGA. *7*(1), 1–12.

Halizah, L. R., & Faralita, E. (2023). Budaya patriarki dan kesetaraan gender. *Wasaka Hukum*, *11*(1), 19–32. https://www.ojs.stihsa-bjm.ac.id/index.php/wasaka/article/view/84

Hasan, H. (2022). Pengembangan Sistem Informasi Dokumentasi Terpusat Pada STMIK Tidore Mandiri. *Jurasik (Jurnal Sistem Informasi Dan Komputer)*, *2*(1), 23–29. http://ejournal.stmik-tm.ac.id/index.php/jurasik/article/view/32

Hudi, I. (2019). Krisis Moral Dan Etika Pada Generasi Muda Indonesia. *Angewandte Chemie International Edition, 6(11), 951–952.*, *2*, 233–241.

Husaini Usman, P. S. A. (2009). Metodologi penelitian sosial. *Jakarta: Bumi Aksara*, 159–163. https://lib.ui.ac.id/detail?id=2900

Iskandar, S. (2022). Pentingnya Penguatan Pendidikan Karakter Pancasila Bagi Generasi Muda dalam Mengatasi Degradasi Moral. *Jurnal Pembumian Pancasila*, *2*(2), 104–112. https://jurnalpembumianpancasila.id/index.php/jpp/article/view/36

Jumadi, A. (2023). Manajemen Sumber Daya Manusia Dalam Meningkatkan Mutu Pendidikan Di Sekolah Dasar Inklusi Al Irsyad Al Islamiyyah Depok. *Jurnal Manajemen Dan Pendidikan*, *02*(02), 84–90. https://journal.an-nur.ac.id/index.php/unisanjournal

Khanifah, A., & Legowo, M. (2022). Analisis Tingkat Literasi Gender Terhadap Konstruksi Kesetaraan Gender Pada Pemuda Di Kota Tangerang Selatan. *Egalita Jurnal Kesetaraan Dan Keadilan Gender*, *17*(2), 31–43. https://doi.org/10.18860/egalita.v17i2.17802

Kurniawan, A., Daeli, S. I., Asbari, M., & Santoso, G. (2023). Krisis Moral Remaja di Era Digital. *Literaksi: Jurnal Manajemen Pendidikan*, *01*(02), 21–25. https://literaksi.org/index.php/jmp/article/view/9/11

Mutiah, R. (2019). Sistem Patriarki Dan Kekerasan Atas Perempuan. *Komunitas*, *10*(1), 58–74. https://doi.org/10.20414/komunitas.v10i1.1191

Nursaptini, Sobri, M., Sutisna, D., Syazali, M., & Widodo, A. (2019). AL-MAIYYAH Media Transformasi Gender dalam Paradigma Sosial Keagamaan Budaya Patriarki dan Akses Perempuan dalam Pendidikan. *AL-MAIYYAH Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*, *12*(01), 16–24.

Parhan, Nur Afiyah, N. I. (2024). *BUDAYA PATRIARKI DALAM PERSPEKTIF AL-QUR'AN*. *10*(01), 111–122.

Ritonga. (2023). Rekapitulasi Rata-Rata Data Hasil Wawancara Calon Mahasiswa Sekolah Tinggi Ilmu Tarbiyah Al Bukhary Labuhanbatu Tahun 2023. *Sekolah Tinggi Ilmu Tarbiah Al Bukhary*, *7*(2), 1–6. https://doi.org/10.58822/tbq.v7i2.158

Sakina, A. I., & A., D. H. S. (2017). Menyoroti Budaya Patriarki Di Indonesia. *Share : Social Work Journal*, *7*(1), 71. https://doi.org/10.24198/share.v7i1.13820

Sugiyono, P. D. (2017). Metode penelitian bisnis: pendekatan kuantitatif, kualitatif, kombinasi, dan R&D. *Penerbit CV. Alfabeta: Bandung*, 48–61.

Suryana, Y. (2017). Nilai Moral Pancasila sebagai Jalan Keluar Permasalahan Eksploitasi Perempuan Berbasis Teknologi. *Prosiding Konferensi Nasional Kewarganegaraan II*, *1*, 342–348. https://core.ac.uk/download/pdf/154347549.pdf

Utami, S. W., Hilmi, M., & Umam, A. A. K. (2018). Kepemimpinan Siswa Sma/Smk Melalui Kegiatan I Glow I Bro Di Kabupaten Banyuwangi. *Jurnal Pengabdian Masyarakat J-DINAMIKA*, *3*(1), 77–84. publikasi.polije.ac.id/index.php/j-dinamika/article/view/840/675

Wulandari, C., Wijayanto, I., & . L. (2022). Pancasila Feminism: Gender Equality Based on Values of Pancasila. *Pena Justisia: Media Komunikasi Dan Kajian Hukum*, *21*(1), 1–17. https://doi.org/10.31941/pj.v21i1.1808

Yudhaningrum, F. S. (2009). *Bias Gender pada Pendidikan Anak di Keluarga Jawa Pedesaan (Studi Kasus di Desa Tanjungsari Kecamatan Borobudur Kabupaten Magelang). Yogyakarta.*