

The Strong Influence of Pancasila Values in Indonesia in the Moral Shift Against the Paradigm of Science and Technology Development in the Era of the Industrial Revolution 4.0

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Abstract

Shifts in morals or human behavior are inseparable from the paradigm of the development of science and technology, especially in the 4.0 revolution era. Various countries around the world are competing to continue to develop science and technology to be able to compete with various countries and complement the interests of their respective countries. However, over time, developments that should lead to positive things have become negatively biased as a result of being used by a handful of people to fulfill their personal or group interests. Cases of fraud, bullying, spreading fake news, etc, that utilize technology also cause a moral shift to occur. Indonesia, as a country that has a diversity of ethnicity, language, and customs is very vulnerable to being consumed by this. The presence of Pancasila as the ideology of the Indonesian nation can filter all possibilities that occur as a result of the paradigm of scientific and technological development. Pancasila is formulated by various opinions from different backgrounds. So that Pancasila is considered as a unifier and glue of the diversity of Indonesian society. In addition, Pancasila is also used as a guideline and way of life for the nation both in formulating law and other rules, so that Pancasila is considered a national ideology that will not be eroded by the paradigm of the development of both science and technology.

Keywords: *Pancasila, Morals, Science, Technology*

INTRODUCTION

The dynamic development of science and technology seems to bring people into contact with world conditions easily and quickly. Various problems with information that previously required more time, money, and effort, are no longer valid today. These various problems have been solved with science, which continues to be researched, and developed and can finally be used as a solution to all aspects of the problems faced by humans as creatures who always face problems. Who would have thought that the Covid-19 pandemic had paralyzed various sectors of human life, one of which was education. This triggers humans to continue to think so that all life activities will continue even though they are limited by situations to reduce intensity through face-to-face meetings. As a result, what happened, many students or workers who initially studied and worked in the room made it enough for them to find a comfortable place with an internet network so they could get lessons and complete work without having to meet in person. Without realizing it, these changes will eventually shift human behavior or morals, thereby creating a new paradigm. Small changes occur in oneself, while large changes can make humans radical. Our existence now exists in a different paradigm from our predecessors or ancestors. This cannot be denied because this is the reality, likewise, with science and technology. Science and technology are also not spared from paradigm shifts (Diamastuti, 2012). Even countries with their capabilities and capabilities in developing information technology will continue to increase their innovation and competitiveness so that they can predict global economic developments.

International conditions are changing so fast, and with the presence of the industrial revolution 4.0, which is marked by advances in AL (Artificial Intelligence) technology, decentralized BlockChain, ICT (Information Communication Technology), IoT (Internet of Things), Driverless Vehicles and Biotechnology (Novisari & Shivy Indah, 2020). These various advances for the majority of humans tend to hurt the quality and relationships they forge with other people. This can be seen recently, where people tend to be more comfortable gathering and making friends in cyberspace rather than being active in real activities that can provide the quality of their friendships. One example is social media Facebook and Instagram. Many of its users have hundreds or even thousands of friends on social media, but in the real world, they only have a few close friends who accompany them daily. If something crucial happens in our lives, it is not the people we know in cyberspace who can help us but the people who live around us (Batoebara, 2016).

In another case, the ease of accessing all information on the internet and storing it makes us tend not to be able to maximize the memory we have. This technological advancement has made people understand the term "the world is in our hands" in the sense that we can now access all information in a short and efficient time. This makes the human way of thinking easier for something that is easy, too, so the human brain becomes lazy (Sinta, 2021). The results of research from the University of Waterloo reveal that the presence of the Internet makes people doubt their knowledge and makes their memories which then encourages them to check again through the internet. As a result, the brain becomes lazy to work until it remembers something. Excessive human trust in the internet also creates a new disease called digital amnesia. We are lazy to remember things because we feel that everything is stored in our electronic devices (Marsela, 2015).

Apart from that, even the development of information technology has made information received by humans massively and quickly, which is finally used by a handful of people to spread various news that is not yet clear. Moreover, this information media is used as a tool to divide people to fulfill the interests of certain groups. This is interesting to study and discuss because, like the previous revolution, the industrial revolution 4.0 certainly has the potential to improve the quality of life for people around the world. However, advances in this field of technology can be biased and raise concerns that are negative in human morals or behavior if they are not based on instilling values in human identity.

As a country with diversity and cultural differences, and various customs, of course, if it is not strengthened by the moral values instilled in each human being, it can have a negative impact. Indonesia already has a state philosophy and identity, namely Pancasila, as a filter tool to be able to accelerate the massive development of science and technology on the morals and behavior of its people.

RESEARCH METHODS

From the description of this background, the study of the strong value of Pancasila in Indonesia in facing shifts in the morals and behavior of its people in facing the paradigm of development of science and technology in the 4.0 revolution era has not yet been discussed. This makes the author want to examine and analyze the value content contained in Pancasila as the philosophy and ideology of the Indonesian nation in maintaining the moral patterns and behavior of its people in filtering the progress and development of science and technology in this 4.0 revolution era.

This paper uses a qualitative descriptive method with data collection techniques through analysis of literature studies, laws and regulations, and other sources. As according to Miles and Huberman, descriptive qualitative research by describing objects according to the reality in the field during the research process (Rukajat, 2018). With a literature study approach, according to Zed, a literature study is a series of activities through collecting library data, reading and taking notes, and processing research materials (Zed, 2004). Furthermore, as a whole, it will be processed and then poured into this research entitled "The Strong Influence of Pancasila Values in Indonesia in the Moral Shift Against the Paradigm of the Development of Science and Technology in the Era of the Industrial Revolution 4.0".

RESULT AND DISCUSSION

Humans as creatures inspired by reason, thought, and character. But precisely with the ability of his mind, humans "hand in" both directly and indirectly and can elevate nature to become a culture; one form of example is land becoming fields, plants to becoming domesticated plants, to material goods becoming food and clothing board. In the face of the very rapid development of science and technology, humans always take advantage of this technology to be able to help them make a job easier. Even though in substance, it is already wrong because excessive use of technology is certainly very detrimental. As creatures that can be said to be close to perfection, humans should use their minds and minds to use technology wisely. One example of the misuse of technology that does not pay attention to and tends to be indifferent to the interests of humanity is like making a nuclear bomb, where the nuclear bomb is known as a form of mass destruction technology. Of course, everyone will be afraid of the power of the bomb explosion because besides having a bad impact on humans, it also has a bad impact on the surrounding environment.

In the education sector, it is known that advances in science and technology are also expected to be able to produce generations who are highly knowledgeable and useful to others. However, as a result of progress, it is also found that people who are educated have low morals. About morality or behavior, along with advances in information technology (especially the internet), the phenomenon of human life becomes completely free, which occurs amid society as if there is a big skip. The emergence of various reports in the mass media about the lifestyle of the younger generation is evidence that society is in a state of culture shock. The phenomenon of cohabiting, infidelity, and adultery which are documented in pictures and videos that are disseminated through cyberspace, has become increasingly widespread. Not to mention hate speech and the spread of fake news, which is carried out massively to make it invite hostility, this phenomenon increasingly shows that the current generation tends to experience moral degradation.

Therefore, in facing the 21st century, UNESCO, through "The International Commission of Education for the Twenty-First Century," provides recommendations that continuous education (lifelong) is carried out with the four pillars of the learning process, namely Learning to Know (learning to master knowledge), Learning to do (learn to master skills), Learning to be (learn to develop oneself), and Learning to Live Together (learn to live in a community) (McGinn, 1998). To realize these four pillars in the current era of information globalization, teachers, as learning agents, need to master and apply information and communication technology in learning. According to Rosenberg in Jamun (2018), through the development of the use of ICT, there are five shifts in the learning process, namely (1) from training to performance, (2) from the classroom to anywhere and anytime, (3) from "online" paper or

channels, (4) from physical facilities to network facilities and (5) from cycle time to time. Communication as an educational medium is carried out using communication media such as telephone, computer, internet, e-mail, etc. Likewise, students can obtain information in a broad scope from various sources through cyberspace or virtual space by using a computer or the internet (Batoebara, 2016).

The development of science and technology is illustrated as a positive thing. However, as time goes by, the development of science and technology is also used by a handful of people or groups to take negative actions that end up violating laws and regulations. This form of action includes cybercrime, or is called cybercrime. The increase in cybercrime is a problem that is certainly being faced throughout the world, including one of them in Indonesia. Cyber crime cases that occur in Indonesia are one of the highest in the world after Japan (Kominfo, 2018). The number of almost uncontrollable internet activities makes children very vulnerable to becoming objects of crime in cyberspace. These crimes take the form of sexual crimes, pornography, trafficking, bullying, and other online actions. In fact, according to data released by KPAI, from 2011 to 2014, the number of children who were victims of pornography reached 1,022 children. The growth in crime rate continues to increase along with the growth of internet users in Indonesia (wordpress.com).

In addition, Indonesia is a large country with a diversity of ethnicities, languages, cultures, religions, customs, and political views. Therefore, as a country with such diversity, Indonesia is a country that is very vulnerable to division and conflict. Moreover, it is identified with the attitude of primordialism, ethnocentrism, and excessive fanaticism. To be able to filter all of that, of course, it must be accompanied by a solid foundation so that it is not easily contaminated, especially moral values or behavior. Indonesia itself has a strong national philosophy or ideology, namely Pancasila. Etymologically, Pancasila itself comes from the words Panca and Sila. Panca means five, while Sila or syila means joints or foundation stones (Ishaq, 2021).

In its history, Pancasila, as the philosophy of the Indonesian state, was proposed in 1945 through the BPUPKI session. The process of formulating Pancasila was followed by various figures who expressed their opinions and input from different ethnic backgrounds. So that it can be articulated or interpreted that Pancasila was born as a form of nationalist agreement originating from various customs, cultures, and different views. The five points of Pancasila are Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy led by Wisdom of Wisdom in Deliberation and Representativeness, and Social Justice for All Indonesian People.

In the first precept, Belief in the One and Only God. It contains the value that every human being has belief in their respective religions and beliefs so that religious adherents have tolerance for differences in beliefs that are believed. This precept also emphasizes that the development of science and technology is interpreted as a form of gratitude for the gift of reason by the almighty God. So that in the process of its development, science, and technology are not used as a means to harm religious beliefs.

The second precept, Just and Civilized Humanity. The value contained in this precept is the equality of rights and obligations of citizens by upholding human values. In this case, there is no arbitrariness committed by individuals to other individuals or a group to another group. Regarding the development of science and technology, this precept emphasizes that the development of science and technology must be carried out in ways that are humane and do not cause harm to other humans or humanity as a whole so that in the future, the development paradigm can be able to prosper humans.

Third, Please, Indonesian Association. The content of the values found in the third philosophy of the Indonesian Nation describes the value of unity, unity, and the interests and safety of the nation and the country above personal and group interests. The spirit of unity and oneness that is echoed in this precept explains the condition of a pluralistic nation with a diversity of ethnicities, languages, customs, cultures, etc., so that it does not lead to intolerance among human beings, in relation to the development of science and technology. This precept filters the paradigm that the development of science and technology must have an equal contribution to the homeland and the nation. In addition, it also fosters an awareness of a sense of nationalism that continues to grow in social life.

The fourth precept, Democracy, is led by wisdom in deliberations and representation. The value in this precept illustrates that the Indonesian people do not have egotism in imposing their will on others, which always prioritizes deliberation to reach a consensus in solving a problem or problem and upholds and implements all forms of deliberation decisions with a full sense of responsibility. In its manifestation towards the development of science and technology, it emphasizes that it opens equal opportunities for all citizens to be able to develop their potential and experience the results according to their respective abilities and needs so that there is no monopoly in the advancement of Science and Technology. This can also prevent the public from easily concluding an issue due to information that is not yet correct without being sat down jointly between those involved so that this paradigm can be filtered so that it is not biased towards negative societal behavior.

The Fifth Precept is Social justice for all Indonesian people. This precept is the last in the body of Pancasila as the ideology of the Indonesian nation. Therefore, the value contained in this precept is that the state must be able to bring prosperity to its people without the slightest exception. So that there is no sense that a person or group of people is different in the eyes of the law if they have a higher position or degree. In filtering the Science and Technology paradigm, this precept encourages that every step of it must be able to be felt by all Indonesian people, from upstream to downstream or from cities to remote areas, because people have the same rights in obtaining access to information or knowledge so that they can develop their respective territories.

The values of the five precepts contained herein illustrate that the Indonesian nation has a philosophy or ideology for its people. So it can be seen that the paradigm of development of science and technology cannot fully focus solely on pursuing material progress. However, this development must also pay attention to spiritual aspects, in this case, morals and behavior. So that all of these are directed to achieve inner and outer happiness for humans.

CONCLUSION

The paradigm of the development of science and technology is something that cannot be avoided, likewise with the shift in behavior that triggers the emergence of a new paradigm in every use. During the Covid-19 era, of course, all people were forced to be familiar with technology, especially in the world of education, which is one of the printers for good human generations. The challenge of moral degradation due to shifts in behavior at this time certainly adds a heavy burden to the world of education to be able to adjust to changes, especially in terms of moral or behavioral aspects. Indonesia, as a country that also cannot escape the paradigm of the development of Science and Technology, must certainly be able to adapt to changes, especially shifts in moral values and people's behavior. With its plural characteristics, Indonesia already has a state philosophy, namely Pancasila. Pancasila itself is the ideology of the Indonesian nation, which contains the values that underlie the morals and behavior of the

Indonesian people. As a state ideology, Pancasila is flexible and able to continue to answer all challenges or an ever-evolving era of change so that the morals and behavior of the Indonesian people can be maintained and filtered due to advances in science and technology.

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