

THE VALUE OF PANCASILA AS HUMAN RESOURCES DEVELOPMENT CAPITAL FOR SOCIETY 4.0 ERA IN SUPPORTING THE STATE DEFENSE

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Abstract

Pancasila has the nature of basic values which are the essence of the five precepts. The five precepts include values regarding the One Godhead, humanity, unity, democracy, and justice. The nature of Pancasila is universal, in other words, ideals, goals, and good and true values are contained in Pancasila as a basic value. Pancasila is classified as a philosophy, a view of life, and in a practical sense. Philosophy of Pancasila has a function and role as a guide and guide in attitudes, behavior and actions in everyday life, in the life order of the nation, society and state for the Indonesian people. The value of Pancasila praxis is used as the basic capital in the development of human resources in the era of society 4.0 which must have a view of life and behavior that is strong and has character in facing increasingly complex challenges. This paper was written using a qualitative method with a literature study approach that looks at the practical value of Pancasila as the basic capital for developing human resources in the era of society 4.0 in supporting national defense by using the theory of Pancasila philosophy and human resource development.

Keywords: Pancasila, Human Resorce, National Defense

Abstrak

Pancasila memiliki Sifat nilai dasar yang dimana hakikat dari kelima sila. Kelima sila tersebut antara lain nilai-nilai mengenai Ketuhanan Yang Maha Esa, kemanusiaan, persatuan, kerakyatan, dan keadilan. Sifat dari Pancasila yaitu universal, dengan kata lain, cita-cita, tujuan, serta nilai-nilai yang baik dan benar terkandung dalam Pancasila sebagai nilai dasar. Pancasila digolongkan sebagai filsafat, pandangan hidup, dan dalam arti praktis. Filsafat Pancasila memiliki fungsi dan peranan sebagai pedoman dan pegangan dalam sikap, tingkah laku dan perbuatan dalam kehidupan sehari-hari, dalam tatanan hidup berbangsa, bermasyarakat dan bernegara bagi bangsa Indonesia. Nilai praksis pancasila digunakan sebagai modal dasar dalam pembangunan sumber daya manusia di era society 4.0 dimana harus memiliki pandangan hidup dan perilaku yang kuat dan berakarakter dalam menghadapi tantangan yang semakin kompleks. Tulisan ini ditulis dengan metode kualitatif dengan pendekatan studi literatur yang melihat bagaimana nilai praksis pancasila sebagai modal dasar pengembangan sumber daya manusia di era society 4.0 dalam mendukung pertahanan Negara dengan menggunakan teori filsafat Pancasila dan pengembangan SDM.

Kata Kunci: Pancasila, Sumber Daya Manusia, Pertahanan Negara



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INTRODUCTION

The Preamble of Undang-Undang Dasar 1945, which was drawn up by the Preparatory Committee for Indonesian Independence (PPKI) on August 18, 1945, established Pancasila as the philosophical basis for the existence of the unitary state of the Republic of Indonesia. Pancasila, as the nation's philosophical foundation, promises to combine the diversity of the Indonesian nation into a strong and sovereign unitary state. Pancasila must be able to strengthen the national framework in accordance with the provisions of the 1945 Constitution and other legal provisions. MPR Decree No. XX/MPR/1966, MPR Decree No. II/MPR/II, Law no. Laws No. 10 of 2004 and No. 12 of 2011 are national efforts to regulate the state, Pancasila the national philosophy. MPRS stipulations, MPR stipulations and statutory regulations are stipulated based on the points contained in Pancasila.

Pancasila has the nature of basic values which are the essence of the five precepts. The five precepts include values regarding the One Godhead, humanity, unity, democracy, and justice. The nature of Pancasila is universal, in other words, the ideals, goals, and values that are good and true are contained in Pancasila as the basic value. With Pancasila as the basis of the state, Indonesia's ideology of course also comes from Pancasila. This ideology can be seen from the Indonesian constitution, namely the 1945 Constitution. The preamble to the 1945 Constitution itself is written on the values of Pancasila which are the ideology of this country. In addition, the 1945 Constitution is also the highest law in Indonesia which makes it a source of law and has a fundamental position. Besides having basic values, Pancasila also has instrumental values. The instrumental values are directions, policies, strategies, targets, and also the implementing institutions. This instrumental value is a continuation of the basic values of Pancasila. Instrumental values explain further about the five values contained in Pancasila. An example of this instrumental value, one of which is by changing the laws and regulations that are adapted to the times but still using Pancasila as a reference for its manufacture. The last value is the practical value of Pancasila. This value is people's behavior that comes from the previously mentioned instrumental values. This value is real and is carried out daily in social life. As in the instrumental value, the practical value of Pancasila follows the times and is also carried out based on the basic values of Pancasila.

Talking about the values of Pancasila, the author will focus more on this research on the practical values of Pancasila. The practical values of Pancasila are generally a continuation of the basic values and instrumental values of Pancasila. The value of this practice is carried out in everyday life. As a continuation of the elaboration of basic values and instrumental values, this practical value has the embodiment of the two previous values. The meaning of the values of the Pancasila precepts, the first of which is the value of divinity. The first point emphasizes that the Indonesian people have the right to adhere to their respective beliefs, so that there is coercion from other parties. In the precepts of the One Godhead, it includes religious values that regulate the relationship between us and God, our relationship with others, and the relationship between the state and religion. The second value in the Pancasila item is the value of humanity. This value is meant to remember that we are all human and do not forget our identity as Indonesian people who uphold Pancasila. Next up is the Unity value. As a country that exists because of the spirit of wanting to unite, this value teaches that this unity is very important. This spirit of wanting to unite is what makes Indonesia a complete country, with various ethnicities, races and religions. Fourth is the value of Deliberation. As a democratic country, making decisions requires a deliberation process to reach consensus. Deliberations are held to maintain the relationship between humans and the community in achieving a goal to avoid conflict and also to increase trust between others. The last is the value of Justice. In the fifth principle of Pancasila, the State of Indonesia must be able to guarantee justice for every citizen, giving rights and obligations according to the person, not based on who they belong to.

Recently, the word Industry 4.0 has become a topic of conversation by many people, especially young people in Indonesia. The term Industry 4.0 was first used at the Hannover Fair, 4-8 April 2011 by the German government with the intention of advancing the industrial sector by using technology assistance. The fourth generation industrial revolution can be interpreted as the interference of an Artificial Intelligence (AI) system in the industry. In Industry 4.0, industry players allow computers to connect and communicate with each other to finally make decisions without human involvement. The combination of cyber-physical systems, Internet of Things (IoT), and Internet of Systems allows Industry 4.0 to run well. In Indonesia, the development of Industry 4.0 is driven by the Ministry of Industry. The minister of industry said that the Industrial Revolution 4.0 was a transformation effort towards improvement by integrating the online world and

production lines in industry, where all production processes run with the internet as the main support. Airlangga also said that a number of national industrial sectors were ready to enter the Industry 4.0 era. Some of these include the cement, petrochemical, automotive, and food and beverage industries. But not only in technology many things change, people and society also change. The impact of technological developments greatly affects the behavior of the Economic Community, especially in E-commerce activities. The development of E-commerce is very dominant in Indonesia. As of March 2019, Indonesia has 30 million people who are E-commerce players. In addition, society is becoming more dependent on technology. With this dependence on technology, it creates society 4.0 which causes many pros and cons in society. Children in the industrial era 4.0 are smarter in looking for opportunities through technology and are more innovative in maximizing technology. However, they mostly become indifferent to many things around them, there is even a saying today's children that technology can bring the far away and also distance the near.

RESEARCH METHODS

The research that the author uses in this study uses qualitative research methods. Qualitative methods according to Strauss and Corbin (1998) are studies whose findings are not obtained through statistical processes or other forms of computation. This qualitative approach provides complex details of phenomena that are difficult to explain quantitatively. Qualitative methods emphasize more on the search for meaning behind the empirical reality of the existing social reality. Qualitative research becomes easier to understand as a method where the data can be in the form of statements and the resulting data is also in the form of descriptive data about the subject being studied, namely words both written and spoken.

The data collection technique chosen by the author in conducting this research is the data obtained through library research because the author uses secondary data types. The data used in the literature review research includes information contained in books, journals, articles, news and reliable reports relating to the author's research case. Data collection techniques carried out by the author systematically by looking for as much data as possible, then the data will be selected by the author according to research needs.

Data analysis is one of the things that must be done for a researcher in research. Without data, research will only contain data without meaning. According to Albito Anggito and Johan Setiawan, qualitative data analysis is related to data in the form of words or sentences generated from the research object.

RESULTS AND DISCUSSIONS

Pancasila Philosophy

Pancasila is classified as a philosophy, view of life and practical meaning. Pancasila philosophy is a critical and rational reflection on Pancasila as the basis of the state and the cultural reality of the nation, which aims to gain a basic and comprehensive understanding. This means that the Pancasila philosophy has the role and role of guiding and guiding in attitudes, behavior, and actions in everyday life, in the state, society, and the order of life of the Indonesian nation. According to Ruslan Abdulgani (1989), Pancasila is a national philosophy that was born as a collective ideology for the entire Indonesian nation. Pancasila is said to be a philosophy because it is the result of deep reflection on the souls of its predecessors. Pancasila as the philosophical basis of the Unitary State of the Republic of Indonesia consists of five precepts, one absolute unity. The endless curiosity of humans, especially the results of thoughts in the form of Pancasila philosophy, is used as a guide in everyday life. In addition, the Philosophy of Pancasila 20 measures the existence of various and stratified truths, namely: sensory truths, scientific truths,

philosophical truths, and religious truths. Truth Indra explained that the values of Pancasila do exist and exist in the life of the Indonesian nation as a culture and customs that live in a heterogeneous society.

Scientific truth provides confirmation that Indonesian people are able to account for everything that is said and done in daily life based on the values of Pancasila which are believed to be the most correct values. Philosophical truth is the truth that rests on the essence of life that prioritizes human dignity and is oriented to a good name, a good name as the Indonesian nation in the midst of life as a state, nation and society, both group and individual. Religious Truth shows that the Indonesian people really rely on and focus on God Almighty as the pillar of the life of the Indonesian nation, which means that the Indonesian people recognize the absolute truth or absolute truth in the form of dogmas in the teachings of every religion. To ensure that Pancasila is a philosophical teaching, we should quote the statement of Moh. Yamin as follows: that Pancasila is arranged systematically and harmoniously, is integral and hierarchical, animates each other and is inspired between one precept and another, so that it becomes a unified whole. And the values of Pancasila are in every human being in Indonesia, so that they become an integral part that cannot be separated from human beings. In other words, the values of Pancasila are not outside of humans, but exist and are owned by every Indonesian human within himself.

HR Development Theory

Human resource development is the process of developing and releasing professional competencies with the aim of improving performance through organizational development and training and human resource development. HRD is based on the belief that organizations are man-made entities that rely on human expertise to set and achieve their goals, and that HR professionals are advocates for individuals and groups, work processes, and organizational integrity. Some HRD models define a set of practices which, if adopted, are likely to contribute to the capital accumulated by humans through which an organization can build its competitive advantage. These models basically support investments in human resource development, and organizations that contribute to organizational and individual performance, such as high performance, high quality individual and organizational problem solving, higher organizational commitment, and increased organizational retention. Development also means efforts to improve techniques, theories, concepts through education and training, according to the needs of the job/position, to foster the moral quality of employees.

Training is used to close the gap between HR skills and job skills and demands, and to improve the efficiency and effectiveness of HR work to achieve the job objectives that have been set. The development department works hard to prepare human resources for future job responsibilities. Development is usually given to HR selectively in preparation for filling vacancies to prepare HR to be promoted to positions/positions that are prepared in accordance with the career system that applies in each organization or industry.

Scope of HR Development According to Hasibuan, the type of development is divided into informal and formal development.

- a. Informal development, where employees on their own volition and efforts train and improve themselves by studying literature books that are related to their work or position.
- b. Official development, namely employees or employees assigned by the organization to explore learning or training, whether attempted by the organization or carried out by learning or training institutions.

Judging from the period of application, training as part of the development task, Sedarmayanti stated that the scope of HR development is as follows:

- a. *Pre-service training (pre-duty training)* is training given to prospective employees who are about to start work, or new employees who will be briefed, so that they can carry out the tasks that are assigned to them.
- b. *In service training (training on duty)*, is training in assignments that are tried for employees who are still on duty in the organization with the aim of increasing expertise in carrying out work.
- c. *Post service training (post-service training)* is training carried out by organizations to help and prepare employees for retirement, such as entrepreneurship training.

The Value Of Pancasila As Human Resource Development Capital For Society Era 4.0 in Supporting The State Defense

In this era of globalization, Indonesia is faced with two major world ideologies that are currently developing, liberalism embraced by western countries and socialism embraced by communist countries. The development of capitalist ideology with liberalism is shown by the strong attraction of free markets and foreign investment in Indonesia. Likewise with the communist ideology that adheres to socialism. In fact, socialism also uses a pattern similar to the pattern applied by liberalism, by relying on the free market in world trade and applying prepotency of power to developing countries. In Indonesia, Pancasila has values that are contained in it as a vision for the life of the nation and state to face all threats of globalization, including economic globalization. The planting of Pancasila as a vision of the life of the Indonesian nation becomes a filtration of the influence of the globalization process that occurs in the economic field, by providing guidelines and actualizing every Pancasila value in the implementation of national development, including the formation of legislation that will become the legal principles in establishing every regulation in the national development process. economy issued by the government. The world is undergoing rapid changes known as the Industrial Revolution 4.0. This revolution changes the production process with the use of the internet, robots, to the use of Artificial Intelligence or often abbreviated as AI. In a very fast change, the role of society, government organizations and other institutions are also changing rapidly. They need to change to adapt and survive the stresses of life. To face the challenges of globalization and be able to compete on a global scale, we have no choice but to develop quality and effective human resources (HRM). The community must be intelligent, competent, have human resource management skills, have the ability and willingness to learn and lead a learning organization, be able to create human resources and work with others on the same basis, not act like them.

The value of Pancasila is the basic value for the Indonesian people to carry out the life of the nation and state in all aspects. According to Hadi Rianto (2016), Pancasila as the nation's ideology is the embodiment of cultural values and habits of all Indonesian people, so this Pancasila value must always be practiced or applied in the daily life of every society. In addition to instilling good character in everyone, the application of Pancasila values is also an effort to maintain national values, instill awareness of defending the country and love for the homeland. Among the Pancasila values are life values such as divinity, humanity, civilized and moral life, cooperation, mutual cooperation, tolerance, compassion, empathy, wisdom in all things, and fair leadership. If all the points in the values of Pancasila can be applied to every citizen, Indonesia will be able to compete in the era of industry 4.0 as it is today.

In the current era of globalization, information can be easily accessed. Whatever the latest news or information we want to know, we can find out in seconds and with a few touches on our device. While searching for this information, new information emerges that piques our curiosity. So we explored and found more and more. Then before we know it, we apply what we have been looking for in our daily lives. Without realizing it, we apply the wrong thing or contradict the

values of Pancasila. This is something that needs more attention, especially for prospective educators. The attitudes and habits of other countries that are exposed to the younger generation indirectly encourage this generation to practice these habits. Finally, the habits of foreigners are considered normal by the younger generation. This makes the younger generation forget, leaving the Pancasila values that were fostered by previous educators. The sense of value that makes Pancasila a characteristic of this country must begin to be applied to the younger generation.

Facing the era of the Industrial Revolution 4.0, the world of education must act now and quickly to respond to changes that occur. The values of Pancasila in the 4.0 revolution era can be achieved through soft skills. Soft skills are divided into three types: personality, self-concept, and mental attitude. Before the Industrial Revolution 4.0 era, the younger generation and society needed this ability to improve their quality while still prioritizing the values of Pancasila to advance the Indonesian nation. Raharja (2019) exemplifies that there are seven elements of soft skills needed to educate the younger generation, namely: communication skills, thinking and problem solving skills, teamwork skills, information management skills and lifelong learning, information management skills, ethics, ethics and professionalism and leadership.

Next is information management skills. This is related to the ability to identify the information needed, find relevant information, and assess the required information, and use that information to answer specific questions. The information obtained will be useful knowledge. Then there is professionalism which is defined as the basis of clinical skills, communication skills, ethics and legal understanding, which aims to realize the principles of professionalism, including excellence, humanism, accountability, and altruism. Professionalism. Accuracy and ability to carry out their duties and functions correctly is an important thing in professionalism. Competencies and ways to achieve a goal are obtained and carried out correctly and appropriately. Ethics and morals are one of the soft-skill elements that need to be applied and are related to Pancasila values. Ethics means the habits, customs, morals, character, and way of thinking of a person who acts and interacts with other people in everyday life. While morals are more directed to a teaching, standards, appeals and regulations. Even so, ethics and morals are closely related. Having good ethics is one example of the embodiment of the values of Pancasila in the second precept. A person's behavior in behaving is regulated in Pancasila, to always be polite and be a civilized human being. Lastly is Leadership. Other Pancasila values are also included in the soft skills, namely leadership.

Leadership is the ability of a person to carry out an activity or lead an activity, or the attitude that a leader must have to manage his subordinates in order to achieve a common goal. Leaders must be able to overcome existing problems to create a conducive and orderly environment. Leaders must be able to overcome existing problems to create a conducive environment. A leader must have the skills to work together and provide motivation and enthusiasm to the members he leads to achieve common goals. A good leader is one who is able to explain and regulate what subordinates need to do, who is willing to listen and understand his or her members or the ability to negotiate, and who is able to persuade interested parties about what is being discussed in order to achieve the best results. decision. Therefore, having good and quality public speaking skills is very necessary. Guidelines for becoming a leader of the nation's hopes are given in the Pancasila lesson in the Fourth Precept. This means that we can have wisdom, conclude and prioritize the common interest above the public interest, as well as provide new things to the surrounding events.

According to Aristin (2019), the solution to the nation's problems is related to the actualization of just and civilized human precepts, namely through formal education and education of Pancasila values in society. Through formal education, among others, through citizenship education. The implementation of civic education is not only compulsory subjects at the school level, but subjects that must be taught at every university in Indonesia. The achievement

of Pancasila values is nothing more than a willingness to accept each other's uniqueness, and therefore a willingness to respect and support the nation's diversity, and to always organize the life of the Indonesian nation in an inclusive manner. Then, education on Pancasila values in society can be carried out with the government setting an example so that people do not get carried away in humanitarian actions and behavior. Basically all rules are useless without examples. The example carried out by the government must be carried out continuously for a long time, and can be accepted by many people and society. Develop public awareness of all forms of incoming information so that it can be filtered. Science and technology is not a benchmark for a country's civilization, but respect for the life of every person and all rights obtained is a benchmark for a country's civilization. Conducting consultations on the importance of implementing Pancasila values so that the foundation and ideology of the Indonesian nation is carried out to provide a deeper understanding and explanation of the ideology and foundation of Pancasila, that Pancasila is not like the ideology of Liberalism or the ideology of Socialism-Communism.

CONCLUSIONS

In the era of Revolution 4.0, Indonesia will see major changes in every aspect of life. Especially technology. Everything that is done will be related to the advancement of modern technology, the internet and the human mind. Therefore, as educators, we need to instill Pancasila values in the younger generation from now on. Because it is not impossible, the more advanced the technology, the easier it is to surf in cyberspace, and the more freely foreign cultures and customs enter Indonesia, making Indonesian people, especially the younger generation, forget Indonesian values. Pancasila. The future young generation tends to have a character of freedom, indifference and individualism. One of the things we can do as educators is to get used to the values of Pancasila in our daily lives. There are so many Pancasila values which are good character values for the younger generation such as leadership, morality and ethics, and so on. These values can build the character of the younger generation and strengthen the customs and culture of the younger generation to be in line with Pancasila.

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