

## PANCASILA AS A DEVELOPMENT PARADIGM IN INDONESIA

### PANCASILA AND CIVIC EDUCATION

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### ABSTRACT

This article aims to find out the concept of Pancasila in the industrial revolution 4.0 by examining Pancasila as a development paradigm. Development includes economic, education and science and technology development. The Industrial Revolution is to become a vision in various lives, especially focusing on economic growth. The government is focused on improving the economy, education is also designed to be able to make human resources that can be competitive in the industrial sector. The problem is that the orientation of development which is more focused on facing industrial development causes the goal in forming the national personality to be reduced. This was followed by a weakening of national character. Development will not be great if it is not based on values manifested in the morality of the nation, so that reorientation of development is needed which refers to the Pancasila State philosophy, because Pancasila is basically a paradigm in development. The role of Pancasila is to provide some ethical principles to economic development, education and science and technology.

Keywords: Industry 4.0, Pancasila, Development Paradigm

## A. PRELIMINARY

In the nation and homeland of Indonesia, the paradigm that is believed to be true is Pancasila. Pancasila keeps Indonesia steadfast and united in its cultural diversity. And make Pancasila as the basis of culture that unites cultures with others. Because of that one bond. Pancasila is the inspiration for various cultures in Indonesia.

Pancasila, which is the basis of the State of Indonesia, becomes the basis of guidance in all implementation and administration of the government of the State of Indonesia, including laws and regulations. Pancasila is a reflection of the Indonesian nation in the life of society, nation and state.

Paradigms are theories, assumptions, and ideas that contribute to the way we see things. The term paradigm comes from the English word paradigm which means a model, pattern, or example. In short, a paradigm is a human mindset. In the book Pancasila and Citizenship Education (2019) by Edi Rohani, it is explained that in everyday life, paradigms develop into terminology that contains meanings as sources of values, frameworks of thought, basic orientations, sources of principles, benchmarks, parameters, as well as directions and goals. of a development, change, and process in a particular field, including in development and the educational process.

National development itself is a series of sustainable development efforts covering political, economic, social, cultural, and defense and security aspects. National development is carried out in the context of realizing the prosperity of the Indonesian people. It is stated that the essence of national development is to educate the nation's life, create general welfare, protect all of Indonesia's bloodshed and help implement world order and lasting peace. In this case, Pancasila is the ideal basis for development because its values are in accordance with the social and cultural environment of the Indonesian nation.

National development carried out by the Indonesian people today is interpreted as the experience of Pancasila. The period of development will provide a favorable opportunity for Pancasila to have a deep and fundamental influence on the socio-cultural value system of Indonesian society.

## B. DISCUSSION

### 1. Pancasila as a development paradigm

The word Paradigm comes from the English "Paradigm" which means a model, pattern, or example. Paradigm also means an idea of a system of thought, perspective, values, methods, basic principles, or ways of solving problems adopted by a particular society. The paradigms according to experts are:

### 2. Thomas S. Khun

In his book entitled *The Structure of Scientific Revolution* (1970: 49). Paradigms are basic assumptions and general theoretical assumptions which are a source of value and a source of law, methods and methods of application in science so that it greatly determines the nature, characteristics, and character of the science.

### 3. harmony

In his book, Moleong (2004: 49). Paradigm is a fundamental way of understanding, thinking, judging and doing that relates to something particular about reality.

### 4. George Ritzer 1980

The scientist's fundamental view of what subject matter should be studied by a branch or discipline and what rules should be followed in interpreting the information to be gathered in response to these issues.

The term develops in various fields of human life, as well as in political, legal, cultural and social sciences. And another term paradigm also contains connotations as a source of values, framework of thought, basic orientation, source of hope, direction, and process in certain fields including the field of development.

Paradigm was originally used in the realm of science. In the realm of science, paradigm is defined as a model or framework of thinking. However, over time, the term paradigm began to be used in everyday life. In the book *Pancasila and Citizenship Education* (2019) by Edi Rohani, it is explained that in everyday life, paradigms develop into terminology that contains meanings as sources of values, frameworks of thought, basic orientations, sources of principles, benchmarks, parameters, as well as directions and goals. of a development, change, and process in a particular field, including in development and the educational process. From this explanation, it can be understood that the paradigm occupies a strategic position and function in every activity process. Planning, implementation, and utilization of the results in each activity can be measured by a certain paradigm that is believed to be true. In the context of the Indonesian state, the paradigm that is believed to be true is Pancasila. Pancasila can be said as a paradigm because Pancasila is used as the basis, reference, method, values, and goals to be achieved in every national development program. National development itself is a series of sustainable development efforts covering political, economic, social, cultural, and defense and security aspects. National development is carried out in the context of realizing the prosperity of the Indonesian people. Furthermore, Heri Herdiawanto and colleagues in their book entitled *Spiritualism Pancasila* (2018), explain that philosophically the nature of the position of Pancasila as a national development paradigm contains a consequence that in every implementation of national development it must be based on the values contained in Pancasila. By placing Pancasila as the paradigm of national development, the spirit, direction and movement of national development must reflect the practice of all the precepts of Pancasila as a unified whole.

**Definition and Concept of Development**

In general, this word is interpreted as an effort to realize the progress of national life. However, in most societies, development is always defined as a physical manifestation. Even in small communities, development has a unique meaning, such as the meaning of the word development which we often find in various places written on warning boards at the sides of the road: be careful there is construction of malls, bridges, roads, houses of worship, and so on. etc. Selo Sumardjan even told about the unique meaning of development in a small community like the story of a poor resident in a small town outside Jakarta. "I used to live in Jakarta. However, due to construction, I was forced to evacuate here." (Arief Budiman. 1996. p. 1). This physical size is a measure of how it is perceived that development in Indonesia today has brought many changes in this country, both in rural and urban areas. Wide and smooth roads have been built, various public facilities such as hospitals, education, PDAM, and so on. There are also various facilities that are developing along with technological advances, especially in the field of information. it is important for us to harmonize the meaning of development with the perspective of the growth of the country's progress, even though the meaning of development which is generally understood is not wrong. So in general the meaning of development is every effort to realize a better life as defined by a country "an

increasing attainment of one's own cultural values" (Tjokrowinoto, 1996: 1). This is called the ideals of the nation. Therefore, referring to our conception of the state, the ultimate goal of the development of the Indonesian nation is to realize social justice for all Indonesian people, as stated in the last principle of Pancasila. Thus, development is closely related to values, and is often transcendental, a symptom of meta-discipline, or even an ideology (the ideology of developmentalism). Therefore, policy makers, development planners, and experts are always faced with value choices, starting from the epistemological-ontology choice as a philosophical framework, to its derivation at the strategy, program, or project level. The main idea of development is focused on the ideals of social justice. For this reason, development requires measurable processes and stages. This stage must be able to touch various fields, namely the economy as a measure of material prosperity. The second is the stage of social welfare. The third is the stage of social justice. In Chapter XIV of the 1945 Constitution, entitled "Social Welfare", it is emphasized that the economic (system) is based on the principle of kinship, in this case natural resources as "principles of people's prosperity are controlled by the state and used for the greatest prosperity of the people. Furthermore, if prosperity for all the people has not been achieved, then Article 34 of the 1945 Constitution affirms that the poor and neglected children are cared for by the state. Therefore, in the social aspect, not only the aspirations of the community are taken into account, but also the existence of social institutions (social capital) is also maintained and even enhanced their functions. Meanwhile, in the environmental aspect, the aspect of the natural preservation function of capital is also very much considered for the benefit of mankind. Of all that, the most important thing is that decision making is also very clean from various lobbying behaviors that have the nuances of lack (moral hazard) filled with certain interests (vested interest) from mere profit (rent seeking). Thus, the results of development can be enjoyed by the entire community equitably across (penetrating) the boundaries of space (inter-region) and time (inter-generation). The implication is that the study of spatial aspects becomes less relevant in the empirical situation described above (Nugroho and Rochmin Dahuri, 2004). National development carried out by the Indonesian people today is interpreted as the experience of Pancasila. The period of development will provide a favorable opportunity for Pancasila to have a deep and fundamental influence on the socio-cultural value system of Indonesian society. As social scientists, philosophers, and high-level officials in government have repeatedly stated, national development implies renewal. Development and renewal naturally bring socio-cultural changes. These changes can be superficial and fundamental. Changes that are superficial will easily and quickly change. For example, it can be seen in the changing fashion of clothing, the architectural taste of the house or residence and the popularity of the songs of the younger generation that are being loved among them. The fundamental socio-cultural changes can be experienced together in reform. Development and renewal naturally bring socio-cultural changes. These changes can be superficial and fundamental. Changes that are superficial will easily and quickly change. For example, it can be seen in the changing fashion of clothing, the architectural taste of the house or residence and the popularity of the songs of the younger generation that are being loved among them. The fundamental socio-cultural changes can be experienced together in reform. For example, an agricultural society into an industrial society, a traditional society into a modern society, a rural life system into an urban way of life, as well as the change of Indonesian society from being colonized by foreign powers to becoming an independent society within the State which is governed and managed by the national power.

All of these social changes when analyzed the process will go through the following stages:

- a) Integrated stage (organized stage)
- b) The disintegration (or disorganized)
- c) stage Reintegration (or reorganization) stage

The first stage, namely the integration stage, is a socio-cultural stage where institutions including political, economic, government, religious, and social institutions are in a state of harmony, harmony, and balance. However, as a result of developments in the fields of politics, economics, technology and science, one area of life is developing faster than other fields, thereby destroying the integrated socio-cultural situation. The second stage arises, namely the stage of disintegration between socio-cultural institutions. In the disintegration stage, society experiences a socio-psychological situation where people often do not know the values that are considered good and the values that are considered bad. This is because the old values have begun to fade but have not completely disappeared from people's lives. On the other hand, the new values that must replace them have not been clearly formed, or if they have been formed, it is not clear when, where, and in what way the new values will be realized. The period marked by confusion in the socio-cultural life of the community is called the anomie period. In this confused state, people are looking for ways to get their lives back into harmony, harmony and balance. If the new state of life is achieved, the community has succeeded in placing itself in the third stage, namely the stage of reintegration

### C. CONCLUSION

In the book Pancasila and Citizenship Education (2019) by Edi Rohani, it is explained that in everyday life, paradigms develop into terminology that contains meanings as sources of values, frameworks of thought, basic orientations, sources of principles, benchmarks, parameters, as well as directions and goals. of a development, change, and process in a particular field, including in development and the educational process.

Furthermore, Heri Herdiawanto and colleagues in their book entitled Spiritualism Pancasila (2018), explain that philosophically the nature of the position of Pancasila as a national development paradigm contains a consequence that in every implementation of national development it must be based on the values contained in Pancasila.

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