

Pancasila as the Industrial Revolution 4.0 Paradigm

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Abstract - This scientific article aims to examine how important Pancasila is to the impact of the 4.0 revolution at this time. The influence of the 4.0 industrial revolution is not only felt by a certain field, but also has an impact on all aspects of human life, from business, economic, social and cultural aspects, even to the industrial world. The more frequent the communication technology that began to emerge with the addition of more sophisticated features and in a very short time has been able to attract a very large number of customers as well. The issue of the development of this era is followed by the impact of weakening the nation's character and resulting in values that are not manifested in the nation's morals, so a proper development reorientation is needed referring to the state philosophy, namely Pancasila which acts as a paradigm in development to provide views of ethical principles for all aspects of life.

Keywords: Aspects, ideology pancasila, industrial revolution 4.0, technology

I. INTRODUCTION

Currently, technological developments are entering the era of industrial revolution 4.0 which has been started since 2010 until now. The industrial revolution 4.0 focuses more on internet connections and the growing role of robots to replace the role of humans in carrying out daily activities, be it work or cleaning the house. There are many terms regarding technology that exist today, such as *smartphones*, *smart homes*, *smart cities*, and others. The influence of the industrial revolution 4.0 is not only felt by certain fields, but also has an impact on all aspects of human life, from business, economic, social and cultural aspects, even to the industrial world. Humans are one of the important elements involved in the industrial world (Purtanto, 2018).

Over time, it will result in humans becoming completely dependent and trapped in the progress of science and technology which is classified as very sophisticated. The development of technology that is classified as very fast can also be followed by people in Indonesia very easily. This can be seen and seen from the increasing number of communication technologies that have begun to emerge by

presenting more sophisticated features and in a very short time are able to attract a very large number of customers. Industry 4.0 is now also more directed to the vision of a country and the urgency at this time is the progress of the industrial revolution 4.0 which has a major impact on the social and cultural fields (Morrar, 2014).

All from of advantages and conveniences offered in this era of industrial revolution also have various kinds of weakness and it cannot be denied that these weakness cannot be considered trivial and their impact on society cannot be ignored. This era of digital progress also provides space for various kinds of digital crimes committed by certain individuals to get many benefits for themselves or their community. This digital crime also has a special term that is well-known today, which can also be called *cyber crime*. Based on this, the authorities must respond specifically to tackling this crime so that it does not spread and disturbs a large number of people.

The convenience provided by the industrial revolution can also cause various kinds of ideologies to easily enter the lives of people who are very vulnerable to it. Understanding that is not in line with the ideology of our nation is also very common and can easily attack all groups, from children, teenagers, even adults. The fading of Indonesian cultural values which are known to be very thick is also one of the causes of the very rapid development of the times. Based on this, the development of science and technology in the current era is indeed very helpful and facilitates humans, but it must be used wisely and as well as possible so that it can run well without any form of deviation.

II. DISCUSSION

The scientific term Industrial Revolution 4.0 was first introduced in *Germany* in 2011, to be precise in Hanoverfair, where there is usually no transformation process in global value chains. In addition, the Industrial Revolution 4.0 was delivered by *K. Schwab* at the World Economic Forum where it was stated that Industry 4.0 also involves various business processes contained in industrial organizations on global production networks based on new information and communication technology and internet technology with the help of interaction objects. The era of the fourth Industrial Revolution is also enriched with various kinds of artificial intelligence, advances in computers, equipment, genetic engineering, nanotechnology, energy-efficient electric cars, and the last is innovation. These changes occur at an exponential rate that have an impact on the economic sector, industry, government, and also the political field. In this era it is increasingly seen that the shape of the world has become a global era (Satya, 2018). Development is the vision and mission of all countries in the world, especially in Indonesia, which targets to enter the top 10 in the economic sector by 2030.

The biggest challenge facing a country, especially Indonesia, is how increasingly advanced technological developments will not have a major impact on the country's philosophical values and basic state values that existed long before the current technological revolution. Pancasila is the only ideology of the Indonesian nation which contains five precepts which are the basis for all aspects of the life of the nation and state, starting from religion, socialization, and so on. Pancasila was also established decades ago exactly one day after Indonesia's independence.

The ideology of the Indonesian nation, namely Pancasila, has brought a moral source for both individuals and society and can be in the form of religious aspects, local wisdom, and so on. From a historical perspective, the five precepts contained in Pancasila are a combination of a diversity of beliefs (Latif, Yudi, 2015). The first understanding and hope that grows in the soul of the Indonesian nation itself is the synthesis of all religions and beliefs. The second principle is as a synthesis of the

formulation of all understandings and ideals of transnational nations. The third precept is also a formulation of the synthesis of ethnic diversity into a unified nation. The fourth precept is also a synthesized formulation of all notions of sovereignty. While the precepts of fifty is a synthetic formulation of all notions of social and economic justice. The basic values of Pancasila are also translated into instrumental values contained in the 1945 Constitution of the Republic of Indonesia which can be in the form of legal norms and other existing norms. The existing norms are still general and global. Then these norms will be translated back into practical values in the form of laws or other regulations and have implications for the behavior of the nation in the life of society, nation and state.

Pancasila as an ideology or implication of a nation's view of life is Pancasila as a paradigm of technological and communication development. The definition of a paradigm according to the KBBI is a model in a scientific theory of knowledge or a framework of thought. Thus, the Technological Development Paradigm is how to think, thinking reference, thinking pattern or frame of mind in carrying out the development process which includes social, political, economic aspects, defense aspects, infrastructure aspects, educational aspects, technological aspects, cultural aspects, and so on. other. Pancasila is expected to be a matrix or reference framework for building a community model or for updating the socio-cultural order. Pancasila has 2 functions, namely: a frame of reference, namely; first, Pancasila is the basis of the vision that inspires to build patterns of socio-cultural order that will come, build the vision of Indonesian society in the past and future; and second, Pancasila as a basic value becomes a reference for socio-cultural criticism (Siswoyo, D. 2016).

Based on Indonesia's big vision in the industrial revolution 4.0, which is to bring Indonesia into 10 economies by 2030. The government (Kemenperin) in the roadmap makes Indonesia focus on increasing capabilities and skills in the Indonesian world of work and utilizing internet technology to increase economic productivity and increasing the export value of small businesses in Indonesia as well as supporting the use of digital technology for the national industry and developing startups. Furthermore, T. Jacob (2000) believes that Pancasila contains important things in the development of science and technology. Belief in the One and Only God as the first precept reminds humans that they are only creatures who have limitations like other creatures, both living and non-living. It cannot be separated from nature, whereas the universe can exist without humans. The precepts that govern a just and civilized humanity are very important in the development of science and technology. Design, experimentation, experimentation and creation must be ethical and harmless to individual humans and other human beings, now and in the future. In ethics, there is a basic principle of not harming other people and don't be silent if you know there are things that harm humanity. Let us not fall into the growth of whether science and technology is without a soul or without a soul for humanity. The Precepts of the Indonesian Association also remind us to develop science and technology about and for the entire country and nation. The unique aspects of Indonesia must be prioritized to develop evenly for the benefit of the entire nation, not only or specifically for the interests of other nations.

A just and civilized democracy also opens equal opportunities for all citizens to be able to develop science and technology, and enjoy the results, according to their respective abilities and needs. Social Justice Teachings reinforce complete equity in allocation and treatment, in termination, execution, acquisition of outcomes and risk taking, by maximizing the minimum group.

III. CONCLUSION

The Industrial Revolution 4.0 is identical to internet connections and the growing role of robots to replace the role of humans in carrying out daily activities, be it work or cleaning the house. All forms of advantages and conveniences offered in this industrial revolution era also have various kinds of weakness and it cannot be denied that these weakness cannot be taken lightly and their impact on society cannot be ignored. The convenience provided by this industrial revolution can also cause various kinds of ideologies to enter easily. Pancasila as an ideology or implication of a nation's view of life is Pancasila as a paradigm of technological development. Pancasila is expected to be a matrix or frame of reference for building a model of society or updating the socio-cultural order.

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