

PHILOSOPHY, PANCASILA AND MODERN TECHNOLOGY

Gabrielia Febrianty Shofiana

gabrielafs32@gmail.com

Fakultas Hukum Universitas Airlangga

Abstract

Ideology of a nation is the heart of the nation it self for any action or policies arise in the nation. The ideology is static cannot bechanged and can adapt to all conditions and ages. Pancasila as the state ideology of Indonesia should be applicable, especially in this era of modernization, so that the value contained in the ideology is not only limited to the valueswithout meaning. Moreover, the value embodied in the ideology is capable to filter socio-cultural value of the people of Indonesia. So that Indonesian people are not losing their identity as part of the Indonesian nation has noble values that should be part of every people of Indonesia as part of a national entity in separable in every aspect of the daily life.

Keywords: *philosophy, pancasila, modernism.*

Abstrak

Ideologi suatu negara merupakan jantung dari suatu negara yang melandasi setiap tindakan ataupun kebijakan yang timbul dalam negara tersebut. Ideologi tersebut bersifat statis tak dapat berubah dan dapat menyesuaikan dengan segala kondisi dan zaman. Pancasila sebagai ideologi negara Indonesia hendaknya mampu menerapkan hal tersebut khususnya di era modernisasi ini, sehingga nilai-nilai yang dikandung dalam ideologi tersebut tidak hanya sebatas nilai-nilai tanpa makna belaka, namun lebih dari itu nilai-nilai yang terkandung dalam ideologi tersebut mampu menjadi filter sosial budaya bagi masyarakat Indonesia supaya rakyat Indonesia ini tidak kehilangan jatidiri sebagai bagian dari bangsa Indonesia yang mempunyai nilai-nilai luhur yang hendaknya menjadi bagian dari setiap rakyat Indonesia sebagai bagian dari entitas bangsa yang tidak terpisahkan dalam kehidupan sehari-hari.

Kata kunci: filsafat, pancasila, modernisme.

Introduction

Every state cannot be separated from their ideology. It refers to the national identity. Professor Lowenstein said that Ideology is a harmonization and a combination of mindset and belief, or the mindset that changes into belief, brighten of human attitude about life and the appearance in the society that give solution about leadership and try to balance it according to the mindset and the belief.¹ Ideology can be formulated as knowledge and value which as a whole, become the basis for a person to understand and decide their base attitude, and according to this, they can assess which is good or bad. There is a dialectic relation between ideology and facts of life in society, and that is why there is an interaction which force ideology, to be more realistic, and society to approach the ideality.²

Ideology is the soul of the state. This soul becomes the base and the purpose from the forming of the state itself. In Indonesia, the purposes of the state are: “subsequent thereto, to form a government of the state of Indonesia which shall protect all the people of Indonesia and all the independence and the land that has been struggled for, and to improve public welfare, to educate the life of the people and to participate toward the establishment of a world order based on freedom, perpetual peace and social justice”³

Ideology as the harmonization and a combination of mind set and belief, give some function which give cognitive structure which all the knowledge that can be the basic to understand and interpret the world and occurrence around it. Basic orientation by opening all the knowledge that give meaning and show the aim in the human live. The norms which become the basis and outline for a person conduct. As a guide to person for finding their identity. The power which can encourage and force a person to doing activity and reach their aim Education for a person or society to understand and review their attitude according to the orientation and norms which are contained in ideology.

Modernization⁴ is something that we cannot avoid. It can give good effect but also negative effect. Modernization by undirected way corrupted national identity of a state. It is caused by the effect from the mix of multinational culture that spread all around the world. Since the internet has been found, the effect will grow fast. Sometimes the ideology of a state seems like an old fashion.

¹ See K.Ramanathan, *Konsep Asas Politik*, Dewan Bahasa Dan Pustaka Kementerian Pendidikan Malaysia, Kuala Lumpur, 1988, p. 73.

² See Soerjanto Poespowardojo, *Pancasila sebagai Ideologi ditinjau dari Segi Pandangan Hidup Bersama* edited by Oetoyo Oesman and Alfian, in *Pancasila sebagai Ideologi dalam Berbagai Bidang Kehidupan Bermasyarakat, Berbangsa, dan Bernegara*, Jakarta: Perum Percetakan Negara RI, 1993.p.47.

³ The Preamble to the 1945 Constitution of the Republic of Indonesia.

⁴ “Transformation of a society from a rural and agrarian condition to a secular, urban, and industrial one. It is closely linked with industrialization. As societies modernize, the individual becomes increasingly important, gradually replacing the family, community, or occupational group as the basic unit of society. Division of labor, characteristic of industrialization is also applied to institutions, which become more highly specialized. Instead of being governed by tradition or custom, society comes to be governed according to abstract principles formulated for that purpose. Traditional religious beliefs often decline in importance, and distinctive cultural traits are often lost.” See <www.merriam-webster.com/dictionary/modernization>.

In Indonesia, Pancasila is the national identity⁵. The values of the contemporary Pancasila was known by the people of Indonesia first time in the speech of Ir. Soekarno, the former President of Republic of Indonesia. It contains five moral values that also called “*sila*”. The five moral values which are described in Pancasila is the reflection of National Identity as the inherent dignity in every people of the Republic of Indonesia. Pancasila has functions as the legal ideals of Indonesia, in which covers either written or unwritten legal of state foundation such as concept, thought, senses, and ideas of laws that the community wants to implement. Thus, every law that will be created and formed can be appropriated to community ideals and expectation.

As the ideology, Pancasila was forced to stay firmly in its character to maintain the national identity. This can be done by two ways, from inside and outside. From the inside, Pancasila is the basic that everyone has to hold in. From the outside, Pancasila must not be contained by any values that contradicted with the values its self. In this case, the values which are contradicted with the Pancasila values can come from the mix culture in modernization. So, that must be something to write and analyse as a proof that Pancasila as an ideology and a national identity cannot be influenced by the modernization and Pancasila still harmonize with the modernization itself. Will the modernization, which is triggered by the power of technology that influence Indonesian culture in this era, corrupt the values of Pancasila as the national identity of The Republic of Indonesia?

The trigger

Modernization is triggered by the power of technology. It is something that we cannot avoid, we must accept as a part of globalization. Bill Clinton said in his speech that globalization is not a policy choice, it's a fact. Globalization is being driven above all by the power of technology by faster and cheaper transportation, by new communications, by the increasing weightlessness of our economies-the financial services, telecommunications, entertainment and e-commerce that make up a growing share of global trade, it's also driven by common values of freedom, democracy and re desire to share what the world has to offer.⁶

The advance of technology starts from the earlier twenty century. Since the first invention of steam engine by the James Watt, it gave huge impact to the process of production which replaced the human resources into mechanical resources. At the first time, this situation could not be accepted by the people, it caused much unemployment. Furthermore, we can enjoy the advance of the technology in our daily life. We can get information instantly from across the world. The transportation became easier, it thanks to the advance of the technology as the effect of the modernization.

⁵ National identity is needed for interaction because every people has their own position in every interaction between others, based on the position, the subject play his own rule coherence with the pattern of interaction, so in this case the subject will take a culture as a guide. If we said that the culture as a part of the national identity so the culture can be used as a guide to the every human being to take some actions.

⁶ Ray August, *International Business Law Fourth Edition*, New Jersey: Pearson Prentice Hall, 2004, p. 365.

United Nations Conference on Trade and Development (UNCTAD) defined technology as stated below:

Technology is an essential input of production, and as such it is bought and sold in the world market as a commodity embodied in one of the following forms (i) in capital goods and sometimes intermediary goods which are bought and sold in markets, particularly in connection with investment decision; (ii) in human labour usually qualified and sometimes highly qualified and specialized manpower, with capacity to make correct use of the equipments and techniques and to master a problem solving and information producing apparatus; (iii) in information, whether of a technical or commercial nature, which is provided in market, or kept secret as part of monopolistic practice.⁷

Mansfred defined technology as, the society's pool of knowledge used regarding the principles of physical and social phenomena, knowledge regarding the application of production.⁸ Besides this, Bifani stated "Technology is a system in order of knowledge that refers to a complete set of methods, know how, instruments and machines as well as organization and managerial principles designed to use them in productive activity".⁹ Technology is a main term in the economic development because technology gained from large efficiency and productivity which related to the resources in every nation.¹⁰

This condition made a cross culture effect and it will influence the mindset of the people around the world. Every people had their own ideology, which ideology based on their culture, their historical experience, and sociological interaction. Those are the reflection of the moral values from every nation, that ideology has their own characteristic. Describe about values Peczenik said¹¹

Certain philosophers have also assumed that people possess a "sense of value" (analogous to sight, sense of hearing etc.). One uses one's eyes to see that something is red etc. Analogously, one uses the sense of value to see that an action etc. possesses such a non-natural value-property as goodness. Theories of the sense of values are, however, controversial. Value-properties are unique in this respect that they only cause one single result, that is, affect the sense of value, and thus cannot be confirmed in any other way. If a person is value blind, that is, lacking the sense of value, he cannot learn at all that an action etc. is good. The situation is worse than in the case of ordinary blindness. A blind person can use physical instruments to learn what colors a thing has but a value-blind one has no access to any value-indicators. Any discussion between a

⁷ United Nation Centre on Transnational Corporations (UNCTC), *Transnational Corporations in World Development*, New York:Third Survey, 1983, (UNCTC I), h. 2.

⁸ Mansfeed, E. et.al. *The Production and Application of New Industrial Technology*, New York:Norton, 1979, p. 10.

⁹ Bifani, P. *System Analysis Approach to Science and Technology Planning*, Washington University, 1982, h. 14.

¹⁰ According to *the World Comission on Environment and Development* report, "The ability to increase people's capacity and potential for the realization and achievement of advanced socio-economic, cultural, material, technological, political and democratic objectives which enables the majority, if not all segments of society, to live a productive way of life, as well as to enjoy the income, wealth and other resources (such as land and other resources of their nation) as equitably and as fairly as possible so that while the few are enjoying a high standard of living, the rest are not deprived of access to resources and other means for their survival and prosperity".

¹¹ Aleksander Peczenik, *On Law And Reason*, Springer, 2008, h.40.

value-blind and a value-seeing person is thus impossible. Prof. Dr. Drs. Mr. Notonagoro divide values into three:¹² Materiil value, which is for human unsure; Vital value, which for human to hold an activity; and Religious value, which is for. The policy of the technology always related to the government program in every nation. Particularly, in every developing country always depends on technology from developed country. As a result, the developed country uses every resource in developing country. In this case, the transfer technology will be the main point of this activity. This situation sometimes, not only transfer the technology itself but also transfer the ideology. If the ideology of a nation isn't strong enough, it will be corrupted by other nation ideology.

Indonesia is a receiver of the transfer of technology because Indonesia stills a developing country. This made Indonesian more consumptive and hedonism.¹³ United Nation Centre on Transnational Corporation (UNCTC) defined transfer of technology. The meaning of 'transfer of technology' is also subject to different interpretation. The process of acquiring techonological capacity from abroad can be construed to consist of three stages: The transfer existing techonologies to product spesific good and services; The assimilation and diffusion of those technologies in the host economy; The development of indigineous capacities for innovation.¹⁴

As we know, Indonesia becomes the subject for global investment such a manufacture, entertainment, information, education, and others. These circumstances made Indonesian ideology corrupted. Pancasila as the Indonesia ideology should filter and select foreign ideology which infiltrate with the transfer of technology, even though now young generation tends to forget Pancasila as their ideology. This can be happened because the lack of understanding of the implementation of Pancasila in their daily life, which is caused by lack consciousness of state and nationality and lack of education and training about Pancasila.

Ideology plays important rule in process and maintains national integrity particularly in Indonesia as developing country. That rule depends on quality which can be seen and measure by three dimensions; those are the ability to reflect reality that lives in their society, idealism which is contained in it, and flexibility to the changes that happened around us. From these three dimensions, we can know whether the ideology can keep its relevance or not, that is the equilibrium as the place for the combination of consensus between some groups. Ideology crisis will happen if the equilibriumlost. If it really happens, the national integrity and the unity are in danger.

This crisis must be cured by this nation. In this case, academic plays important rule because with the education, the consciousness about Pancasila as the state ideology could be

¹² See Darji Darmodiharjo, *et.al.*, *Santiaji Pancasila*, Surabaya:USAHA NASIONAL, 1981, p.51.

¹³ "Hedonsim is the belief that pleasure or happiness is the most important goal in life. The word 'hedonism' comes from the ancient Greek for 'pleasure'. Psychological or motivational hedonism claims that only pleasure or pain motivates us. Ethical or evaluative hedonism claims that only pleasure has worth or value and only pain or displeasure has disvalue or the opposite of worth." See <www.meriam-webster.com/dictionary/hedonism>

¹⁴ United Nation Centre on Transnational Corporations (UNCTC), *Transnational Corporations in World Development*, New York:Third Survey, 1983, (UNCTC I), p. 2.

expand. This process, indirectly, will strengthen Pancasila as a filter for the receiving foreign ideology. The foreign ideology has a potency to harm native ideology. In this case, there must be done some efforts to strengthen the native ideology. Actually, Pancasila as the native ideology philosophically cannot be corrupted, but practically susceptible to be corrupted by the foreign ideology. In other word, it depends to the subject itself.

According to Alfian, there are three dimensions which can be the base for measure the quality of an ideology; those are the ability to reflect reality that lives in their society, idealism which is contained in it, and flexibility to the changes that happened around us. Even those dimensions can be observed one by one, but actually they are always connected between each other. An ideology can be in crisis if one or two or all from these dimensions shows their weakness. From the explanation, most of the ideology crises are seen from its flexibility.¹⁵

Pancasila has been known since the Majapahit era, written in Nagarakertagama book by Mpu Prapanca and Sutasoma book by Mpu Tantular. In Sutasoma book, Pancasila means “*berbatu sendi lima*” (from Sansekerta language) and “Pelaksanaan Kesusilaan yang lima” (Pancasila Krama), those are: Forbidden to abuse someone (*Tidak boleh melakukan kekerasan*); Forbidden to steal (*Tidak boleh mencuri*); Forbidden to be jealous or envy (*Tidak boleh berjiwa dengki*); Forbidden to lie (*Tidak boleh berbohong*); Forbidden to drunk (*Tidak boleh mabuk minuman keras*).¹⁶

Pancasila as an ideology can make us unity politically, represent and refine any interest, contains religion pluralism, and guarantee the freedom of belief. But now in this era, where the technology grows rapidly followed by the foreign ideology entered Indonesia, it also brings any change in Indonesia culture. Tyler defined culture as *keseluruhan kompleks* which contains knowledge, belief, arts, norms, law, and customs which gotten by a human as a part of society.¹⁷ Clyde Kluckhohn defined culture as the way people live in society as a social inheritance which was gotten individually from their group.¹⁸ Culture is not only value order (*tata nilai*), which is infrastructure reflection, but it is totality of object (materiil culture) and totality of pupose (intellectual culture) that supported by subject (individual, groups, society, or nation).¹⁹ Culture also can be described as contained from three layers, those are:²⁰

The first layer is tools, which is something created by human in order to reach their aims, including every kind of technology, whether traditional or modern, and science. Culture in this layer is commutative and can be transferred from one society to another society easily. The second layer is society ethos (*etos masyarakat*), which is the whole costum and human attitude

¹⁵ See Alfian, *Pemikiran dan Perubahan Politik Indonesia*, Jakarta: Gramedia, 1978, p.193.

¹⁶ See Darji Darmodiharjo, *et.al.*, *Op.Cit.*, p.15.

¹⁷ See Franz -Joseph Eilers, *Communicating Between Cultures*, Roma:Universita Gregorianas,1987, p.16.

¹⁸ *Ibid.*, p. 17.

¹⁹ See M.Sastrapratedja, *Pancasila sebagai Ideologi dalam Kehidupan Budaya* edited by Oetojo Oesman and Alfian, in *Pancasila sebagai Ideologi dalam Berbagai Bidang Kehidupan Bermasyarakat, Berbangsa, dan Bernegara*, Jakarta: Perum Percetakan Negara RI, 1993. p.146.

²⁰ Cf. Paul Ricoeur, *Universal Civilization and National Culture in History and Truth*, Evanston: Northwestern Univeristy Press, 1965, p.71.

towards time, nature, and works. The third layer is the core of culture, which is the society understanding, the way how society interpret themselves, their history, and their aims. Culture without core has not integrity.

There are some opinions do not agree about Pancasila as their ideology, but until now Pancasila still exists as the state ideology of the Republic of the Indonesia. This different opinion caused by the cultural integration between the societies among a nation.²¹ Cultural integration means adaptation between two or more culture, related with their cultural traits, which are different or contradict, so they can make a harmonized culture. This can be done by diffusion, where the new culture is absorbed into a culture which in conflict with another traditional cultural traits. The conflict can be solved by a modification and coordination from the new cultural traits and the old one. It is called social integration.

Cultural pluralism is a heterogeneity approach or *kebhinekaan kebudayaan*, the tribe or the minority group are allowed to preserve their identity. Whereas, cross-cultural marriage is the mixing between groups and groups, or individual and individual, who actually have their own identity so there will be a new groups with general culture and identity, not only that Pancasila is also a very source of law and order in Republic of Indonesia, it became a very crucial thing about pancasila, and it make Pancasila cannot be change by any reason, this characteristic made law more stable and fixed, it according to Peczenik said:²²

The law is more stable, so to say more 'fixed' than morality. Legal decisions are more predictable than purely moral ones. This is the case because legal reasoning is supported by a more extensive set of reasonable premises than a pure moral reasoning. This support includes numerous statements about statutes, other socially established sources of the law and some traditional reasoning norms. Since the relatively fixed law thus makes legal reasoning more predictable, it increases the chance of consensus in legal matters. However, the greater fixity of law is not necessarily the same as its lesser arbitrariness. An unjust but rigid law can be both highly arbitrary and highly fixed. But fixity of the law, resulting in predictability of legal decisions, has a moral value, among other things because it promotes peaceful cooperation between people, assures that like cases are treated alike etc. If a result of legal reasoning in a particular case is not *worse* from the point of view of other moral values, then it is, all things considered, *better* than a result of a purely moral reasoning would be, and thus less arbitrary.

Technology provides ease in any form of information, such as the internet, television, radio, and etc. by technology we can access any information instantly from across the world, long distance place is not became any obstacle anymore, by the way this also leads to ease cultural infiltration from other ideologies that would be able to shift the view of the importance of Pancasila as a basis for the action and resolve the problem in daily life. Most young generation think that they cannot be separated from technology today. This young generation's

²¹ See A.Ubaidillah, *at.al.*, *Pendidikan Kewarganegaraan Demokrasi, HAM dan Masyarakat Madani*, cetakan pertama, Jakarta:PUSLIT IAIN Syarif Hidayatullah.

²² Aleksander Peczenik, *Op.Cit.*,h.99-100.

dependency makes them familiar with the foreign culture that comes from the technology. Today, many broadcast television (*siarantelivisi*) are considered less productive things for the development of the young generation. The broadcast does not seem educate young generation about understanding Pancasila as ideology and do not show about implementation of moral values in Pancasila, particularly it always show about glamorous life and hedonism. From this broadcast, they began to recognize the western culture, a culture that is identical with liberated. They began to recognize free sex, drugs, and drinking. It is also affects young people in their social interactions. They regard parents as friends so that sometimes they forget the boundaries between parent and child. Yet verily in Pancasila “Belief in One God almighty”, meaning that all that is done based on divinity (*akhlaqulkarimah*) teaches good manners to parents. This clearly began lowering the noble values of Pancasila.

Young generation’s nationality begins degrading. It can be seen from the intense of them go to the cinema than go to the national museum. They think that all things about state and patriotism are old fashion and part of past history. This is happened because young generation stuck on the trend that spread among the technology such as television, social network, and mobile phone, it make them forget about their national identity, they forget how hard our forefather struggle and fight for the freedom and honour of this nation, The Republic of Indonesia. In other way the most famous issue on young generation behaviour is about hedonism. Hedonism is a consumptive behaviour, it’s a passion that we have as an human being, as the result, the creativity, productivity, and innovation become decreasing as the high consumptive passion while do not balance by objectivity of the human resources. Actually, hedonism not only spread among young generation but also among all the people in the developing country. It can be the reason why someone done a corruption, because they don’t have enough money to fulfil what they want. The development of technology that followed by transfer of technology in Indonesia, which has been explained above, will not effect Pancasila as Indonesia ideology. However, Pancasila should be the basis for any provision related with transfer of technology even though transfer of technology also followed by transfer of ideology. Indonesia can not avoid modernization so that is why in my opinion, the modernization must be followed also with Indonesian’s strengthness in holding Pancasila as their ideology.

The opinions presented in this paper refer to Pancasila as the basis of the state as well as the ideology of the state and the nation’s identity. Pancasila is an absolute form it cannot be change by any reason and meaning. The political scientist tend to describe ideology as a comprehensive and coherent set of principle which regulate the life of the state and society, and using this definition will result in the denial of Pancasila as an ideology, and it is our duty as a young generation and also a good citizen to make sure the Pancasila will always be reflected in our daily life without no exception. After all to make sure that things will be going smoothly we must make sure to formulate and interpret Pancasila not in a detailed and sophisticated way but in a such simple one as to make Pancasila easily be understood and implemented.

Conclusion

Fundamentally, Pancasila had contained three main characteristic, those are consistent, coherence, and correspondence. Consistent comes from latin *consistere*, which means standing together, it also means match, harmony, and logic relation. So a *sila* must be *kesatuan yang terpadu*. Coherent comes from latin *cohaerere* means *lekatsatudengan yang lain*. A *sila* should be related with another *sila*. Correspondent comes from *com* means together and *respondere* means answering. The practice should match with the theory and the fact should match with the ideology. Therefore, Pancasila still can exist in modernization which caused by the effect of technology. It because the consistent, coherence, and correspondence of Pancasila itself make the Pancasila still survive and will survive forever. The effect of modernization will not corrupt Pancasila as the national identity of the Republic of Indonesia. In the other hand, Pancasila must be the basis for any provision in Indonesia regarding modernization era. If Indonesian thinks that Pancasila cannot be applied in this modern era, it's not that pancasila cannot survive, but it's those people who lack of knowlodge and capability to implement Pancasila.

Bibliography

Books

Alfian, *Pemikiran dan Perubahan Politik Indonesia*, Jakarta: Gramedia, 1978.

August, Ray, *International Business Law Fourth Edition*, New Jersey: Pearson Prentice Hall, 2004.

Darmodiharjo, Darji., *et.al.*, *Santiaji Pancasila*, Surabaya: Usaha Nasional, 1981.

Franz -Joseph Eilers, *Communicating Between Cultures*, Roma: Universitas Gregorianas, 1987.

Mansfeed, E. *et.al.* *The Production and Aplication of New Industrial Technology*, New York: Norton, 1979.

P., Bifani, *System Analysis Approach to Science and Technology Planning*, Washington University, 1982.

Peczenik, Aleksander, *On Law And Reason*, Springer, 2008.

Ramanathan, K., *Konsep Asas Politik*, Kuala Lumpur: Dewan Bahasa dan Pustakan Kementrian Pendidikan Malaysia, 1988.

Ricoeur, Cf. Paul., *Universal Civilization and National Culture in History and Truth*, Evanstone,

Northwestern Univeristy Press, 1965.

Ubaidillah, A., *et.al.*, *Pendidikan Kewarganegaraan Demokrasi, HAM dan Masyarakat Madani*,
Cetakan Pertama, Jakarta: PUSLIT IAIN Syarif Hidayatullah.

Regulations

The Preamble to the 1945 Constitution of the Republic of Indonesia

Website

www.meriam-webster.com/dictionary/modernization, visit on 26th October 2013.

www.meriam-webster.com/dictionary/hedonism, visit on 26th October 2013.