
Pandemic, Adaptation To New Life And Pancasila Values

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Abstract: Pancasila as the basis of the state, the nation's ideology and the nation's outlook on life must be able to guide and answer all kinds of challenges to the dynamics of national life. This includes facing the Covid-19 pandemic, which has brought drastic and dramatic changes in all aspects of the nation's life, not only health, but also economic, educational and social. All components of the nation are obliged to understand, present, internalize and practice the values of Pancasila in all aspects of life, including entering a new civilization, which is called the era of Adaptation to New Habits (AKB). However, in general, the values of Pancasila are able to lead the Indonesian nation to become a nation that is strong in facing various challenges and obstacles.

Keywords: pandemic, adaptation, new life, values

Introduction

The Covid-19 pandemic has brought significant changes to people's lives. The field of education is no exception. Learning activities are disrupted. In anticipation of the spread in the educational environment, distance learning policies were implemented and became an option. The implementation of learning during the Covid-19 pandemic has had many pros and cons. With various considerations and certain literature, he expressed his opinion. Or just opinion subjectively without considering the good and the bad and thinking carefully to contribute thoughts as an alternative form of solution (WHO, 2020).

Various social phenomena related to educational services are indeed interesting. Education supports changes in knowledge and technological updates that continue to advance dynamically. With changes in science and technology, naturally social and cultural life in society also changes. This includes causing a person's mobility from one area to another or from one country to a different country to no longer be restricted. This causes the potential risk of disease transmission to be high. Including the threat of the Covid-19 virus which causes various social problems that occur in society (Rupita, 2020).

In the era of adapting to new habits, new habits and values will replace old habits after dramatic changes occur. Each individual has their own role and responsibility so that it cannot be just one or a group of people who carry it out. Cooperation and mutual cooperation are needed from all elements of the Indonesian nation. The presence of a national strategy based on the values of Pancasila in the form of the value of mutual cooperation among all components of the nation to jointly face every existing problem. Mutual cooperation has become a powerful and proven way to overcome various challenges that befall this country. All of this is a joint task, actualizing the value of mutual cooperation in all dimensions of life, so that Pancasila can be present in every dynamic development of the times. Pancasila can also be a pillar of national strength as a way of life to enter an era full of obstacles and emerge as a true winner. Mutual cooperation must also be a paradigm for adapting to new habits, which is a way of thinking in order to guide behavior to overcome problems by adapting new values, new realities that are constantly changing (Mahmoud, Fuxman, Mohr, Reisel, & Grigoriou, 2021).

In the context of fighting Covid-19, all components of the nation need to have the same way of thinking, that the pandemic must be overcome together and not just the government's job. Pancasila values must become a social capital force that is able to bind, glue, connect and link all components of the nation's strength to work together and synergize in overcoming the nation's major problems efficiently and effectively. Pancasila is able to produce positive energy such as a sense of responsibility, care, honesty, cooperation, solidarity and transparency to create empathy and social

bonds between communities, as well as with the government to anticipate the negative impacts of the Covid-19 pandemic, such as the economic crisis or crises in other fields (Pancasila, Haryono, & Sulisty, 2020).

There is a need for collective strength to remind and educate each other to comply with new living norms by referring to health protocols. Become heroes to protect ourselves, our families and the environment. With the spirit of independence and Pancasila together, we are at the level of discipline in implementing health protocols for the successful implementation of adapting to new habits because making peace does not mean giving up, but adapting to present the best opportunity to survive, then rise and win against Covid-19 (Motlagh et al., 2020).

Research methods

The type of research used in this research is library research (Library Study), where this research is a qualitative type by collecting library materials, searching, reading, understanding, taking notes according to the research topic, then analyzing the data. These sources include readings about theory, research, and various types of documents (for example: biographies, newspapers, magazines). Data collection techniques through literature by recording narratives in the form of writing, drawings, text and images or news results or articles in online print media or books and national journals. The data that has been collected is reviewed according to the research topic to produce an analysis of the research topic (Noor, 2020).

The data analysis techniques used in the research are (1) online literature content analysis; taking the essence of an idea or information from a source which is then concluded according to the research topic, (2) inductive analysis; organizing content related to the topic discussed, (3) analytical descriptive; parse and analyze the data that has been found so that it can answer the problems that will be discussed, namely the new normal and Pancasila values in the midst of the Covid-19 pandemic (Mahmoud et al., 2021).

Discussion

The reality of the problems that occur in society due to the Covid-19 pandemic, the strengthening of Pancasila values which guide and animate the resolution of every problem that occurs must be taught to students. They also have to experience for themselves a different learning period than usual. Therefore, this pandemic provides value education. Everyone must be able to adapt to new habits. The way of learning has changed, we have to use technology because we cannot collaborate classically (face to face). From this it should take a positive value. Instead of thinking negatively, with conspiratorial or group thinking about certain things that are detrimental to one party (Mahatma Chryshna, 2020).

It requires a learner's mentality that never gives up in unusual circumstances. Learn in a different way and must be carried out seriously. Pancasila implies these values by laying its foundation on the fifth principle of Pancasila. Not an attitude with a low mentality, easily giving up and becoming discouraged by new challenges that require quick action to respond to them (Undang-Undang Republik Indonesia No. 13 Tahun 2003, 2003).

By adapting learning using learning applications, it is an embodiment of the values of Pancasila. The fifth principle, Social Justice for All Indonesian People, implies working hard and appreciating the work of others which is beneficial for progress and collective prosperity. You can no longer remain silent, surrender to the situation and leave the situation. Instead, you have to learn new technology and technology-based learning media. Develop and be able to create new models or forms so as to increase the creativity of teaching staff and can be beneficial for learning development (Reed, 2018).

The use of information technology will create new problems, that's for sure. Learning costs may increase. Access learning content and use applications that are not free. So an appropriate alternative learning model is needed. Implementing health protocols, maintaining distance, wearing masks and always washing hands with soap must be implemented in a disciplined manner. This method must become a new habit for stakeholders in the world of education. This is where the value

of Pancasila proves that it can teach people to maintain a balance of rights and obligations and respect the rights of others in accordance with the fifth principle of Pancasila (Dul et al., 2012).

For those who can apply online learning, it will be easier to use online applications and media. However, this does not rule out economic capabilities. So mutual cooperation is needed to make learning a success. Education, as the spearhead of character, mental and academic development of citizens, has a strategic role in safeguarding Pancasila as the nation's ideology. Strengthening Pancasila values is absolutely strengthened in the educational environment (Mollen & Wilson, 2010).

As the first shield for instilling Pancasila values to understand, raise awareness and practice Pancasila values in every aspect of life. So that you are ready to become a Pancasila citizen, able and willing to practice Pancasila values in daily life in the family, education and community environment.

Realization in activities that are close to daily life is an effective way to strengthen and instill the values of Pancasila. As the future generation, the successor to the leadership of the Indonesian nation. This is the golden generation, the next fifteen to twenty years will play a role in the progress or decline of the nation's progress. They must show that Pancasila is the foundation of the nation which is derived from the noble values originating from the people from the west to the east of the archipelago. So that they know the strength, prosperity and peace of the people under the auspices of the Republic of Indonesia because they are based on the values of Pancasila.

By applying Pancasila values in life, we can protect and provide space for Indonesia's diversity. Utilize it with practice in social life, as an embodiment of the great and special gift from God Almighty for Indonesia. So that every citizen can be guaranteed the fundamental rights they have. It is important to understand this in order to form an open mindset based on the values of Pancasila.

The Covid-19 pandemic brings threats due to decreased trust in various policies which are felt to not solve problems in the pandemic era. So there is an opportunity for those who are aiming for the position and role of Pancasila to reposition it with their ideology. They will be loud, they believe in a platform that can solve the problem. He used all means, whether diplomatic or extreme, to force this ideology to replace Pancasila.

With these changes, various challenges and obstacles continue to plague this nation. The Covid-19 pandemic is no exception. Brings a threat to the nation's ideology. With high pressure in society due to self-restrictions, social and physical distancing, it can weaken public trust in state administrators. The government is an extension of the people. As a public servant, with the aim of prosperity and welfare of the people by implementing development programs, with this pandemic we will face serious challenges.

In the midst of the Covid-19 pandemic which has brought a new normal life. All social life activities must adapt to the new order of life. Different from normal daily life, without the threat of these microscopic creatures. The goal is none other than to survive the dangerous corona virus which poses a threat to the human respiratory system.

Apart from that, implementing a new normal life with disciplined health protocols will collectively accelerate the reduction in transmission and speed up the end of the pandemic. So that life returns to normal, there is no threat of disease, life continues normally, including learning activities, as usual. Students must also know that this is where various restrictions on worship in places of worship that are usually attended by many people arise. So that certain groups agree and disagree with their self-beliefs.

In fact, the values of Pancasila are already underlying, their freedom is fundamentally expressed in the Principles of Belief in One Almighty God. If a problem occurs, you can refer to the values of justice and humanity based on deliberation and consensus which are implied in the principles of democracy led by wisdom in representative deliberations. Deliberation is needed to formulate a new, appropriate method that does not reduce the basic provisions in worship activities. It requires awareness without coercion of will that health threats exist, are real and scientifically proven. The policy of self-restriction by maintaining distance and limiting social interactions has also resulted in a decline in economic activity in society. So purchasing power decreases due to layoffs (termination of employment) and reduction in working hours. Producers also decreased their income due to reducing production. Economic problems and social inequality emerged. The value of Pancasila has

been explored for a long time, that community cooperation is necessary. The excess helps the less, the weak is supported by the strong. So that economic activities can synergize. There is no gap, a gap between the rich and the poor and this causes striking differences and economic decline on one side.

Many residents have initiated activities to help each other to meet food supplies. Voluntarily, those who have excess food share it with others. Many aid accounts have been opened for those affected by the corona pandemic. This shows a high sense of solidarity and humanity to uphold justice in social society. Tapping benefactors to be empathetic to the problems faced by others. Although it is possible for there to be misuse of funds if there is no audit or supervision from independent parties.

Society is also vulnerable to conflict. As a result of people's mindset that is not yet open to the pandemic. So the assumption about the threat of the virus is a political scheme, and is considered a commodity for society. The community suffers losses while the authorities take advantage. Unfortunately, there are still figures in the village who are trusted by the public who provide incorrect information about the corona threat. Provocative and does not educate the public with facts and data from reliable and clear sources that have been determined by the government.

From an unbalanced mindset, there is dissimilarity between groups of citizens and other groups of citizens so that the policies taken by the government often give rise to horizontal and vertical conflicts. This problem becomes worse if citizens' awareness is not opened. The role of humanist values is needed compared to methods that are instantaneous and tend to be counter-productive, for example repressive actions by taking methods that force one's line of thinking.

This is where a reflection on the values of Pancasila which prioritizes humanity is needed, so that a bond of unity is created despite differences in viewpoints. Gradually, in a peaceful, humanist and just way, we will be able to change the mindset that is difficult to be open to the reality and facts that are happening. Moreover, the threat of viruses has been proven and is truly dangerous to human health.

Adapting new habits to survive the threat of Covid-19 and the problems that arise as a result of adapting to these new habits need to be emphasized to students, from the elementary school level. Adaptations due to Covid19 strengthen Pancasila values so that they can be practiced in their environment. Early learning is appropriately provided by connecting Pancasila values and life practices in adapting to new life in family, school and community environments (Wang, Chen, Zhu, Wang, & Zhang, 2020).

As for the strength of the Pancasila values that can be emphasized to students, the first principle is that this disaster is a test from God Almighty and must be undertaken, as religious creatures the final result is left to Him. In the second principle, our sense of empathy for others should be increased. We both feel and can feel together to adapt to new habits during this pandemic, to comply with health protocols together and not just discipline individually. In the third principle, unity to face problems that arise as a result of adapting to new habits.

Collaboration across religions, ethnicities, races and groups is absolutely necessary to help accelerate the end of the pandemic. The fourth principle, deliberation to make the best decisions and not to impose one's will or policy decisions that do not benefit everyone. Or policies that only serve the interests of certain groups or groups. In the fifth principle, a mindset for prosperity for all levels of society must be formed (Risdianto, 2019).

With the thought of prosperity and well-being, it means there is a shared responsibility, not just the responsibility of leaders or people alone, to try to adapt to new habits so that the Covid-19 pandemic passes quickly. This proves that Pancasila has universal values and is always strong at all times as a foundation in national and state life. It must be known, understood and applied in social life by generations from an early age for the sustainability of national life, now and in the future (Mahmoud et al., 2021).

Conclusion

Pancasila values must become a social capital force that is able to bind, glue, connect and link all components of the nation's strength to work together and synergize to overcome the nation's major problems efficiently and effectively. Pancasila is able to produce positive energy such as a sense

of responsibility, care, honesty, cooperation, solidarity, transparency to create empathy and social bonds between communities, as well as with the government to anticipate the impact of the spread of Covid-19, while the economy and other fields are moving. The Task Force Team for the Acceleration of Handling Covid-19, in fact, cannot work alone without receiving support and discipline from the entire community. Future strategies that must continue to be implemented are how to increase community stamina and immunity, self-discipline and collective community awareness to prevent the spread of Covid-19. Therefore, we need collective strength to remind and educate each other to comply with new living norms referring to health protocols .

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