Literacy of Human Values as Social Foundation of Indonesia in the Study of Civic Engagement Education in Industrial Revolution 4.0 Era

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Abstract

The essence of Civic Education is actually the effort to build awareness of people's behavior to be better and more responsible, based on ideological commitment, social rights awareness, and the rights to increase the competence of citizens. Therefore, this study focuses on a practical analysis of the application or implementation of social human values in Indonesia in the era of the industrial revolution 4.0, especially from the perspective of Civic Engagement study. This study is also based on the cultural value orientation theory approach, so it is expected that it can be a knife of analysis in socio-humanities studies. Researcher concludes that socio-cultural change from the point of view of applying technology in the era of the industrial revolution 4.0 for Indonesian people is not easy, but it is not insoluble. Civic Engagement in the Covid-19 Pandemic era has actually become a means of proving that this science has practically inspired the community, so that at least people can adapt to environment and health, and have true social awareness and care, so that it becomes a study of applied socio-humanities sciences. The human values that have been expressed or implied in Pancasila ideology for the nation until now remain a social capital as well as a nation's personality.

Keywords: Human values Literacy, Civic Engagement, Industrial Revolution 4.0.

INTRODUCTION

One of the cultural elements that has been put forward by an Indonesian anthropologist (Koentjaraningrat) is the technology system and living equipment. Technology for humans is generally growing rapidly through the educational process. The researchers agree with Ngafifi (2014) who stated that based on their mind and thoughts and through the process of education, human can invent a technology as one of the means to solve problem in their life. The existence of technology and industrialization for humans is one of the conveniences to live their life. Even so, the era of the industrial revolution 4.0 has an impact on humans, it has been proven that human has been spoiled by sophisticated technology, and the target of the impact is younger generation (Adiansah, et al. 2019). Therefore (Pratama, 2019) also emphasized that along with this phenomenon there are some changes that have an impact on the degradation of people's morals

similarly, Alfin Toffler stated that currently we are in the era of proof of his opinion that stated a nation considered to be developed if the people apply information technology. Therefore, it is logical that this era, today, is the proof of Alfin Tofler's opinion, because when looked and felt, in general, people have the ability to use information technology.

The challenges on technological development nowadays are inevitable, because not only that plan or dreams, but also reality that must be faced. Alvin Toffler (1980) in The Third Wave explained that world progressivity is developing in three waves or eras, namely; the agricultural era, the industrial era, and towards the information age. Furthermore, in each of these eras, the system and behavior of the people change along with the times (Prasetyo and Trisyanti, 2014).

The purpose of each new discovery using technology is the application of invention in an effort to ease humans to solve problems at hand. For this reason, every development of technology and information through human-created innovations is expected to provide positive benefits for human life. This fact must be addressed wisely by all parties, so that the expectation of the presence of industrial technology for humans is not perplexing.

Furthermore, quoting Ngafifi's previous opinion, and then reaffirmed by Julfiati (2019), and Pratama (2019), as well as various other academic figures that in the current era of globalization the ability to use technology is an indicator of a country's progress. Because a country is considered to be developed if it has a high level of mastery of technology (high technology), meanwhile a country is considered to be left behind if the ability to apply technology is low or in other

word becomes a failed country (Ngafifi, 2014). Referring to this thought, there are 10 countries that have high technology capabilities in the world, including:

Table 1 General Description of 10 Countries Experiencing Technological Developments and Advancement

No.	Name of Country	Notes
1	Finland	European, American, Asian countries from 2012-2020 had also been experiencing technology development, although the level or rate is still lower than the ten countries listed
2	US	
3	Japan	
4	Sweden	
5	North Korea	
6	Netherland	
7	England	
8	Singapore	
9	China	
10	Australia	

Source: Taken from http://top10newsworld.blogspot.com/2012/11/10 in Ngafifi, 2014

Out of ten high-tech countries, generally they become superpowers for countries whose technological capabilities are still at a developing stage, so that it is possible for developing countries to become objects or targets of technology business. For this reason, as emphasized by Buhal (2000), Prasetyo and Trisyanti (2018) through the Third Millennium movement and toward the era of information technology 4.0, the movement of application and utilization as well as mastery of technology development has an impact on the quality of utilization that leads to technopreneurs. Agreed with the view (Sandu, 2012) and (Setiawan, 2018) stated that if the group of millennial youth can seize opportunities, it is hoped that they can produce high-tech goods and services, so that they can compete at the national, regional and global levels.

In line with Sandu and Setiawan, then Dwiningrum (2012) also provides a view that looking at technological and information developments that have an impact on industrial improvement, the impact in the development of a country is both hope and reality. It means that the development of industrial technology can be clearly felt positively in providing convenience in solving problems in human life, although there are also negative impacts that can be found in society. It can be seen from various case studies related to technology abuse.

This means that there are many cases of technology abuse in the midst of technological advancement, so that technology should bring positive meanings to humans, yet in some cases, technologies have brought "disaster" as a result of the abuse. In various realities, the existence of technology can actually be said to be "double-edged" (Digdoyo, 2015). Advancements in technology were originally intended to facilitate various human activities, but nowadays it gives an impact on the decreasing sense of social solidarity.

On the other hand, the industrial revolution 4.0 is actually not a threat if people can take an advantage of the momentum positively and properly (Nursyifa, 2019). This is because Indonesian people in general have social foundation based on religious values, a sense of humanity, unity, deliberation and consensus, and social justice, but it is often "disrupted" by the existence of information technology.

It is proven by the invention of communication tools such as; Television, computers and internet devices, cellphones, and other social media which have had an impact on social estrangement. Because by the existence of a television, social interaction is reduced, by the existence of a cellphone, it should strengthen the social values; unfortunately in reality it is also a tool that triggers conflict due to the spread of hoax

Responding to various cases of technology abuse, Kemenkoinfo often releases various cases of abuse on IT, some abuse of technology leads to jail sentence. Thus there are still many people that do not use technology properly that make them neglecting themselves, neglecting their families, neglecting about brotherhood in the sense of social solidarity.

The internet was originally intended to ease social networks development, yet some of which were used for social crime businesses. This is because in the business world, the existence of information technology is actually a convenient tool to generate economic power, but it is also often abused for social crimes in the form of business fraud. When talking about the reality of society in Indonesia, fraud using information technology is not only experienced by the lower middle class, but also the upper middle class society.

The brief affirmation of this study is actually to remind all of us not to be "numb to others". The existence of technology for society today is indeed important, but it should not "destroy" the social and moral values of humanity, because what needs to be remembered is that humans are social beings, and one of the identities of Indonesian society is a sense of humanity as social foundation as well as identity of a human life.

Therefore, the values of social care for our society are social foundation as well as national identity whose role must be upheld as a means of building a better life. For our society, social values are an identity as well as a reality, especially in facing the Covid-19 pandemic era, where the values of social care are still a positive sign. It is also a fact that Indonesian society is not an individualistic society, but is still a responsive and caring society when the country faces various challenges such as the pandemic case.

From the research background above, the focus of the problem that needs to be discussed is that although the current development of industrial technology has become a hope and a reality that must be faced, the most important thing is to maintain the values of social wisdom and humanity as a national identity. On that basis, through the study of Civic Engagement, it is very important. Because the essence of education in addition to building academic insights, it also needs practical studies on a social basis.

METHOD

The researchers bases on one of the cultural value orientation theories developed by C. Khluckhon that the good and bad of human life have a responsibility, thus the human value that has been an identity must be maintained. Therefore, the main problem that needs to be developed in the study of Civic Engagement is how to build literacy of human values as social capital for Indonesia, especially in the era of the industrial revolution 4.0 In order to strengthen the development of the study, the method used was in addition to literature study, the researchers also conducted studies through media observations, as well as social observations in the community.

RESULTS AND DISCUSSION

The Urgency of Human Values Literacy in Industrial Revolution 4.0 Era

Through this brief study the researchers wanted to contribute discussing the essence of Community Citizenship Education, especially the urgency of humanity literacy in the era of the Industrial Revolution 4.0. Literacy skills are not merely to be able to read and write, but more than that, namely the ability to read social situations that recently occurred and are often faced by the community. The Industrial Revolution 4.0 in general started in around 2010 through intelligence engineering and the internet of things as the backbone of human and machine connection (Prasetyo & Trisyanti, 2018). This means that there is a change in manpower (manual) to machine power and digitization using information technology. Thus people's reasoning skill is required in receiving information through technology that is being echoed through the current concept of the Industrial Revolution 4.0.

For this reason, the researchers also agree that the Industrial Revolution 4.0 movement has fundamentally changed the way humans think, live and relate to one another. Referring to the views of Wahyudi & Sukmasari (2014) and Salman Yoga (2018), it is stated that the era of the industrial revolution 4.0 will certainly change (disrupt) various human activities in various fields, not only in technology, but also in other fields such as economics, politics, and socio-cultural. In the economic sector, it has been seen how the transportation service sector, from the presence of online taxis and motorcycle taxis (OJOL), for example; Go-Jek, Go-Sen, Go-Food, Grab, Grab-Car, Sopie and other types, as well as other e-market models.

The same view also occurs in the social and political fields. Social interactions have become unlimited (unlimited), due to the ease of internet access and technology. Through the ease of digital access, people's behavior also shifts, meaning that political activities can now be gathered through social media-based movements that carry certain political ideologies. Through social media, political movements can also be carried out, so that nowadays some political invitations by utilizing social media are exist.

However, behind the conveniences offered, in the era of the Industrial Revolution 4.0 there were various negative impacts, including the threat of unemployment due to automation, natural damage due to industrial exploitation, and the rise of hoaxes due to the easy dissemination of information. Therefore, the main key in facing the Industrial Revolution 4.0 is not only to prepare for technological progress, but also it is necessary to develop human resources and embrace the social and humanities values so that the negative impact of technological developments can be suppressed.

The history of globalization shows that every change of era has its own core (driving force). This view has previously been expressed by Friedman, Ritzer, and Toffler. Tofller showed that the movement of change is always triggered by technological developments that gave birth to the era of the industrial revolution 4.0 (Toffler, 1980). This view needs to be acknowledged, because it not only opens up broad interactions, but also disrupts various fields of human life, this statement is emphasized by Shwab (2016) in his work The Fourth Industrial Revolution.

Initially, disruption was a phenomenon that occurred in the economic world, especially in the business sector. Clayton (Christensen, 1997), a Harvard Business Professor called it as a 'distrution innovative' in The Innovator's Dilemma (Christensen, 1997). Disruptive itself is a condition when a business is required to continue to innovate following developments, so that various business activities are not only to meet immediate needs, but can anticipate future needs.

Along with its development, as emphasized by Khasali (2018) that disruption does not only apply to the business world, but has an impact on major changes in various social fields including the business industry. Furthermore, the business paradigm has also shifted from an emphasis on owning (owner) to sharing (collaboration). A concrete example can be seen in the shift of retail businesses (physical stores) into e-commerce, which offers convenience in shopping, plus the spread of online marketing. Thus, if the public is unable to face these online challenges, it can directly threaten businesses that use conventional methods.

For this reason, the phenomenon of disruption does not only occur in the business world, however it has expanded, and penetrated into various other fields such as; education, government (bureaucracy), culture, politics, and law. In the political field, for example, political movements to gather the masses through mass concentration have been replaced by movements based on social media. The government sector is now also being challenged to implement the bureaucracy effectively and efficiently based on e-governance.

Then in the cultural sector, it seems that it has also been disrupted, which is evidenced by the massive development of social media, so that in the end it can reconstruct the cultural structure of society. Social relations, public relations are now more developed through cyberspace, so that relationships in the real world become relatively difficult, while the influence of the virtual world makes it easier to build networks.

Moreover the field of law was also indirectly disrupted. It is proven that legal regulations must also follow existing technological developments, as when the Ministry of Transportation has difficulty implementing regulations to provide rules for online transportation. In short, as emphasized by Khasali (2018) the impact of disruption resulting from the industrial revolution 4.0 movement can have an impact on disruptive policies (regulation), disruptive culture (culture), disruptive thinking (mindset), and disruptive marketing strategies (marketing).

Learning from the various impacts of technological advances and the 4.0 Industrial Revolution policy, it is necessary to have literacy skills for all parties. Through literacy skills, it is hoped that the community will be able to apply technological developments, but still uphold to the values of human social wisdom as one of Indonesia's identities.

The Impact of Industrial Revolution 4.0 on the Change of Socio-Culture Values

The impact of the industrial revolution 4.0 is the changes in social values amidst society. The impact of these changes generally no longer takes a long time, although in Charles Darwin's theory of evolution in 'On the Origin of Species' the absolute change is evolution.

However, in the sociological context built by Karl Mark, change can only be successful when it is carried out quickly (revolution). This means that change only takes a very short time, is fast, and comprehensive and not fragmented. In a fast paced situation, services automatically change, for example from offline to online, from the real world to the virtual world, from print media to social media, etc.

Reading the situation that recently occurred; the values of the social and cultural order have also undergone significant changes and shifts. The most pronounced impact of changes in socio-cultural values occurs in the environmental and social fields. For example, data from the Ministry of Environment and Forestry (KLHK) from July, 2016 to June, 2017 shows deforestation of 497,000 hectares or 64.3% of the total forest in Indonesia (Ngafifi, 2014). The use of social media continues to spread to all circles, as well as product marketing models using e-marketing, so that consumers can easily access it.

Regarding environmental management, although the Ministry of Environment and Forestry claims that there has been a decline from 2014 of 73.6%, it is proven that the exploitation of natural resources which has an impact on ecological existence is still quite high. Even though America as an industrial country can maintain the existence of its forests, so that forest and environmental exploration is not more than 200,000 hectares per year. However, Indonesia is the opposite, and has even been categorized as the country with the weakness level of ecological awareness and placed fourth among countries in the world, according to research results from the International Earth Science Information Network in 2015 (Prasetyo & Trisyanti, 2018). Based on that case study, the question is that is it due to the policy of exploration and exploitation of natural resources within the country itself? or actually exploration of natural resources "borrowing hands"?.

Damage to natural resources does not only result from disposal of waste generated from the production process. Behind all of that, there has been a shift in the human paradigm in seeing nature (Prasetyo, 2018). The researchers believe that the good and bad of the environment in terms of natural resources actually depend on the management carried out by humans (HR). In this case, Max Weber stated that since the modernity movement, humans have only used "instrumental reason", which then treats nature as something that can be used, with results that can be directed (Tempo, 2010). As a result, the modern world and ecological damage have accelerated the cases of natural disasters.

Apart of having an impact on environmental problems, the industrial revolution will also leave problems related to the loss of social and humanities values. It is proven that the millennial generation, namely the generation born in the 1980s-2000s, has shown symptoms of "mental and moral degradation" because immoral cases often occur due to the impact of technology and "no longer" pay attention to natural wisdom (ecology). Thus a movement to generate the importance of social wisdom and humanity is needed.

On the other hand, the lifestyle of consumerism, westernism, hedonism, and liberalism is increasingly becoming more prevalent. Likewise, the loss of ethical behavior due to social media can degrade people's behavior. Rhenald Kasali (2018) argued that the millennial era is the "strawberry" generation, which is described as a generation that is easily influenced by modernism, but is very fragile in literacy in terms of local and national identity wisdom because they do not have a strong mentality and social values.

On the other hand, the initial spirit of technological progress is to make human life easier. However, since the invention of machines and the beginning of the digital-based automation era, production has multiplied and reduced time, effort and costs. However, in the end all these conveniences have a big impact on humans, because they ultimately reduce the use of human labor significantly.

As a result, there is an increase in the number of unemployed which can lead to social crime. At this point, it is necessary to have a development paradigm that not only enhances human capabilities in the field of technology, but also needs to improve their own human mentality. In other terms, the development of technological science is very important, but it must still have a foundation of faith and devotion in a broad sense that is good and responsible.

In an effort to build these character values, the role of the social sciences and humanities is needed. It is unfortunate if the social sciences and humanities are considered as a second class science that does not have a significant impact in the era of the industrial revolution 4.0 (Hardiman, 2004). In fact, if traced further, the development of science that has resulted in technological advances today originated from the rationality established by the social sciences and humanities.

Civic Engagement in Industrial Revolution 4.0 Era

In this section the researchers are eager to emphasize the importance of Civic engagement. Civic engagement has indeed been taught through schooling at the primary, secondary, and higher education levels. The goal is that students, both school students and university students, can become good and responsible citizens. This means educating a human being with a good personality and well-behaved.

Villaluz et al. (2018) said that building personality and behavior based on the theory or concept of Citizenship Education needs to be implemented or practiced in society. The aim is as an effort to develop the responsibility of citizens. This view is reinforced by Wahab & Sapriya (2011) who stated that the purpose of the content of Civic Education (Civics) in Indonesia is to form good citizens (to be good citizens), namely citizens who have civic intelligence, both intellectual and emotional, social, and spiritual; also has a sense of pride and responsibility (civic responsibility) and is able to participate in the life of the community and nationality (civic participation) in order to grow a sense of nationalism and love for the country based on socio-cultural values.

Civics Education as emphasized by Bhinekawatia (2018) can be implemented directly in the community, so that the role of education is not only carried out in school. However, it needs to be practiced in the midst of society as an effort to build public awareness, especially awareness of environmental ethics and ethics in utilizing industrial technology. This is because a country is considered to be developed and civilized, apart of being measured from equal distribution of education, it can also be measured from the ability of the community to utilize the advancement of industrial and information technology.

This view is then reaffirmed by Winataputra and Budimansyah (2012) who stated that in a broader spectrum, Civics as Citizenship Education has three domains, namely the curricular domain (Civics as a subject in schools), the socio-cultural domain (Civics that develop in society by NGOs, mass media, and other civil society movements).

Therefore, through the civic community as explained by Farisi (2016), then reinforced by Amaral (2019) is a "real community", namely a form of collective life to realistically carry out its social roles to achieve common goals

collaboratively. However, this goal needs to involve the participation of social groups that are based on mutually agreed upon basic norms and values so that society has character.

Character building through socio-cultural movements is very important, in order to create smart, good, and responsible citizens. As reviewed by Karliani (2014), Civic Education should not only be a process of thinking education (civic knowledge), but also education of values and character and behavior (civic values), as well as increasing skills (civic skills). Although currently entering the era of the industrial revolution 4.0 and experiencing significant changes, the social values and social rights that have been inherent in this nation remain as social capital. Because morally, in our lives, all of us are required to have social responsibility.

Social Human Values in Covid-19 Pandemy Era

In this section, the researchers briefly analyzed the role of Civic Engagement in the Covid-19 Pandemic era. In general, the impact of the Covid-19 pandemic is not only in Indonesia, but also has a global impact. Civic Education as a scientific transdiciplinary, especially social humanities, is fundamentally very practical and plays a role in society. For this reason, through this study the researchers analyzed the contribution of the Civic Engagements to the various impacts of the Covid-19 pandemic as follows:

1. Impact on Education
   One of the sectors that experiences the biggest impact of Covid-19 Pandemic is education sector. because learning process (formal school) has been organized through formal institutions and face-to-face with teachers/tutors or lecturers. However, a sudden pandemic (one semester) happened, then the formal education process could not be held face-to-face. The learning process can only be done through virtual or online media. Thus various obstacles are felt by both teachers and students.
   Although education can be done online, but social messages are still not optimum in the learning process. Likewise, the psychological message between children / students and teachers is not optimum. In the end, the level of ability, education management policies cannot run optimally. This means that in academic quality, both the process and the results cannot run optimally even though it can be carried out through technology. Technology in education is indeed important, but the process of face-to-face learning between students and teachers is equally important.

2. Impact on Public Health
   Until the end of June 2020 (June 30), positive cases of Corona Virus (COVID-19) increased to 56,385. Initially, most positive cases of Corona Virus came from DKI Jakarta, but at the end of June 2020, most cases came from East Java. The total number of patients on June 30 was 1,293 positive cases, the number of patients recovered 1,006 (total recovered 24,806), while the total number of patients who died was 2,876 (Report of the Spokesperson for the Covid-19 Task Force Team of the Ministry of Health, June 30 2020). While in July 2020 there were more positive cases and deaths, because based on the positive case reports of Covid-19 patients, there were more than 2,000 cases every day. Until April 12, 2021, the number of cases categorized as positive reached 1,562,868 people, 1,409,288 people recovered, and 42,443 people died (Data Covid-19.go.id). Until now, this data is still increasing.
   Casualties who were positive and died generally were groups of children, adults and elderly who have health issue. Through government policies, in this case the Ministry of Health in the provincial, regency/city, district, sub-district, and up to urban villages and RT/RW levels has generally anticipated countermeasures through the Covid-19 Handling and Acceleration Task Force Team. One of the prevention efforts is vaccination.
   Even so, the number of positive patients of Covid-19 continues to grow. This means that even though various health policies have been implemented, the number of positive cases is still increasing. Based on this fact, the Covid-19 Pandemic case is certainly a lesson for healthy lifestyles, because being healthy is actually a culture that must be realized through both formal and non-formal learning processes.

3. Impact on Socio-Economy
   The Covid-19 pandemic in Indonesia has spread from February 2020 to March 2021 (it has been more than a year), and there is no clear point when it will end. Automatically the impact of the pandemic has hit the economic sustainability of the people and the country. Some offices closed and laid off their employees, UMKM places were closed during the pandemic, as well as the Mall was closed. Other business sectors where people put their lives and hopes are also closed. Then towards the end of June 2020 the traditional markets must also be closed because it is suspected that this can be the potential of a new spread of Covid-19.
   The world of transportation and tourism during the pandemic was also closed due to the risk of contagion. From the various economic objects in society, generally it becomes an obstacle to the survival of the community. Therefore it is predicted that in the second semester a crisis will occur, because unemployment is increasing while the necessities of life must be fulfilled.
   For this reason, if it is related to the existence of industrial technology in this study, then only people who have the ability to adapt to technology can survive, while those who do not master industrial technology will be left behind

and crushed by circumstances. In the end, the government policy in early June 2020 began to ease the PSBB (relaxation) rules, because it would be even more dangerous in terms of the economy of the people and the country if the easing was not carried out.

4. Impact on Law

In general, Indonesia has the fundamental constitution of Law Number 6 of 2018 concerning Health Quarantine which contains the responsibilities of the Central Government and Regional Governments, rights and obligations, Public Health Emergencies, the administration of Health Quarantine including guidance, supervision, investigation, and provisions of crime sentence, the purpose is:

a. Protect the people from disease and/or public health risk factors that have the potential to cause a public health emergency.
b. Prevent and ward off diseases and/or public health risk factors that have the potential to cause a public health emergency.
c. Increase national resilience in the field of public health and;
d. Providing protection and clear law for the community and health workers.

Furthermore, Law Number 6 of 2018 is implemented through Government Regulation (PP) No. 21/2020 concerning Large-Scale Social Restrictions in the Context of Accelerating the Handling of Covid-19. Thus PP. 21/2020 concerning Large-Scale Social Restrictions in the Context of handling Covid-19 is a derivative of Law Number 6 of 2018 concerning Health Quarantine.

The question is why Indonesia does not implement regional quarantine or lockdown as other countries do such as; Malaysia, China, Italy or the United States. The answer to that question, for Indonesia it is indeed not easy, because of the vast area and archipelagic region. It must be arduous for the government to decide even though regional quarantine can be interpreted as lockdown. Regional quarantine is a restriction on the population in an area including the area of entrance and its contents suspected of being infected with a disease and/or contamination to prevent the possibility of spreading disease or contamination

Generally in Indonesia, it involves the National Police of Indonesia, the TNI, and the Task Force for the Acceleration of Covid-19 Handling from the central level to the RT/RW level. The treatment is that members of the quarantined community are not allowed to enter the quarantine area, with the hope that it will break the chain of Covid-19 contagion.

For this reason, as long as in the area of quarantine, if referring to the Health Quarantine Law, the basic needs of residents and livestock food in the quarantine area are the responsibility of the government. Then, Article 8 of Law no. 6/2018 confirms that everyone has the right to get basic health services according to medical needs, food needs, and other daily needs during quarantine. The implementation of this right is difficult for the central government to realize when the health quarantine law is implemented. For this reason, the central government through a Presidential Decree issued a regulation in the form of Large-Scale Social Restrictions (PSBB). Large-Scale Social Restrictions in this case can also be understood as restrictions on certain activities by the community in an area that is suspected of being infected with a disease and / or contamination to prevent the possibility of spreading disease or contamination, this is also emphasized in article 1 PP No. 21 of 2020.

Through a decree of the Minister of Health, local governments can also impose large-scale social restrictions or restrictions on the movement of people and goods for one particular province or district / city. In Indonesia, it starts with the DKI Jakarta Province, followed by the supporting cities of Bodetabek, Bandung-West Java, Central Java and East Java, as well as major cities in Indonesia.

Initially, Large-Scale Social Restrictions only included; scope of schools and workplaces, restrictions on religious activities, public services, and restrictions on activities in tourist places or public facilities (transportation) and so on. Restrictions on activities in public places or public facilities are carried out by taking the fulfillment of the basic needs of the people into account. Then what is meant by "basic needs of the people", namely needs for health services, food, and other daily needs, so that there are exceptions regulations. Until the implementation of the Enactment of Restrictions on Community Activities (PPKM) from January 2021 to March 2021, it has not yet succeeded in shaping the character of the community to become more discipline towards the rules.

5. Impact on Religious Aspect

From a religious point of view, the Covid-19 pandemic outbreak has led to various predictions and arguments, both political-economic, health, and religious. From a political point of view, a pandemic is considered an attack strategy for the American-Chinese country or the other way around as a developed country in the economic field (in the sense of business activity). From a health perspective, a pandemic is indeed a natural disease and anyone can be affected by it, regardless of strata. From a religious point of view, the Covid-19 pandemic is a rebuke from God to mankind, so mankind must realize the importance of maintaining a relationship with God, nature, and also need to maintain the harmony. Even so, the obligatory ritual must still be carried out as an obligation of worship between

human and their God even though they must apply a social distancing which does not reduce the essence of worship.

6. Impact on Politics

Overcoming the Covid-19 pandemic outbreak is in fact not enough if it is only from health factor, but political policy support is needed as the basic in determining rules, so that the rules for dealing with the outbreak are decided through a political approach.

From all social impacts mentioned above, the thing that is still appreciated is the social awareness movement. Thus the social care movement has actually been based on the spirit of the Indonesian people in the ideology of Pancasila. When facing a pandemic or not facing a pandemic, basically Indonesian people already have the identity of a social care movement. This means that through the mutual cooperation movement, challenges can be overcome together (Rohman and Aria Ningsih, 2018) and (Raharja, 2019).

It is a grace for Indonesian people to uphold the importance of social care. The community can independently deal with a pandemic by cooperating without demanding. Even so, there are still casuistic demands related to service management that are not reasonable, although this is understandable.

Regarding the social awareness movement in the era of the Covid-19 pandemic, the results of the Survey of the Institute for Strategic Studies and Development (LKSP) in Swamedium.com, it is one of the media to measure the importance of social values. The survey was conducted on May 20-27 2020, involving 2,047 respondents in 34 provinces throughout Indonesia who were spread out proportionally. The purpose of the survey is to measure public awareness and readiness in facing a pandemic, as well as public response to policies issued by the government during a pandemic.

The survey results showed that a critical attitude was deemed as useful to protect the people's interest (89.90%), while only 9.02% stated that it was useless and disrupted the handling of the pandemic, and 3.08% did not know (LKSP, June 30 2020). Furthermore, data from organizations that care about social movements in overcoming the Covid-19 pandemic are as follows:

Table 2 The Data of Organizations Cared about Social Movements in Overcoming Covid-19 Pandemics

No.	Organization Name/Instution	Care Level (%)
1	Muhammadiyah	17,26
2	Ikatan Dokter Indonesia (IDI)	16,51
3	Nahdlatul Ulama	12,55
4	Relawan Indonesia Bersatu Lawan Corona	10,47
5	Aksi Cepat Tanggap	6,13
6	PKPU	5,19
7	Majelis Ulama Indonesia (MUI)	4,53
8	Palang Merah Indonesia (PMI)	3,21
9	Gugus Tugas Covid-19	2,26
10	Front Pembela Islam (FPI)	1,51
11	Badan Nasional Penanggulangan Bencana (BNPB)	1,32
12	Organisasi/lembaga lainnya	16,13

Source: Institute for Strategic Studies and Development (LKSP) Survey in June 2020

These findings, according to LKSP Spokesperson Hafidz Muftisany (June 2020) showed that actually the people's interests are not only in the form of social health support, but also other aspects such as; economic, psychological, environmental, and legal aspects that lead to advocacy for the public interest during a pandemic, because a pandemic has the risk of creating multiple crises in society.

CONCLUSION

The human value that is written in Pancasila ideology for Indonesia until now remains to be a social foundation as well as a national personality. However, along with the socio-cultural changes shown by the implementation of industrial technology 4.0 for Indonesian people, it is not an easy job, but also not unsolvable, it can be resolved by building collective "awareness" (manifest). Social change from the point of view of education needs to be continually "forced" or "indoctrinated". Because the real education process is "indoctrinating" in the sense of changing attitudes, behavior, intellectual reasoning and skills of good, responsible and civilized citizens. Civic Engagement in the Covid-19 Pandemic era has actually become a means of proving that science based on this transdisciplinary has practically inspired the community, so that people can adapt to the environment and health. Moreover with the development of industrial technology, if it is interpreted positively, it can improve true social awareness and concern.

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