

Enhancing The Organization's Character Through Pancasila Values In The Era Of Brittle, Anxiety, Non-Linear, Incomprehensive (Bani)

Meningkatkan Karakter Organisasi Melalui Nilai-Nilai Pancasila Di Era Yang Rapuh, Cemas, Tidak Linier, Dan Tidak Dapat Dipahami (Bani)

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ABSTRACT

Improving organizational character is part of the maturation process of an organization, which is to respond to a reality that is happening. The background of this research explains the phenomenon of the rapid development of the times, as well as the aspects of the consequences of the development of the times. The BANI era is required to be able to learn and adapt quickly which requires a mature fundamental character. This research aims to explain the concepts of Pancasila as a foundation for improving character in an organization through the values contained therein. This research uses the literature method. The formal object in this research is the essence of the five precepts of Pancasila in relation to organizational character. Then the material object in this research is the improvement of character in the organization which is viewed from the normative and empirical aspects of an organization. This research shows that Pancasila becomes a basic value that can be used as a reference or guideline for an organization to improve the character of each stakeholder in it. The embedded values are also in line with the culture and character of the Indonesian nation.

Keywords: *Character, Pancasila, Organization, Maturity, and BANI*

ABSTRAK

Peningkatan karakter organisasi merupakan bagian dari proses pematangan suatu organisasi, yaitu untuk menanggapi realitas yang terjadi. Latar belakang penelitian ini menjelaskan fenomena perkembangan zaman yang pesat, serta aspek-aspek konsekuensi dari perkembangan zaman tersebut. Era BANI menuntut kemampuan untuk belajar dan beradaptasi dengan cepat yang membutuhkan karakter fundamental yang matang. Penelitian ini bertujuan untuk menjelaskan konsep Pancasila sebagai landasan peningkatan karakter dalam suatu organisasi melalui nilai-nilai yang terkandung di dalamnya. Penelitian ini menggunakan metode literatur. Objek formal dalam penelitian ini adalah esensi dari lima prinsip Pancasila dalam kaitannya dengan karakter organisasi. Kemudian objek material dalam penelitian ini adalah peningkatan karakter dalam organisasi yang dilihat dari aspek normatif dan empiris suatu organisasi. Penelitian ini menunjukkan bahwa Pancasila menjadi nilai dasar yang dapat digunakan sebagai acuan atau pedoman bagi suatu organisasi untuk meningkatkan karakter setiap pemangku kepentingan di dalamnya. Nilai-nilai yang tertanam juga sejalan dengan budaya dan karakter bangsa Indonesia.

Kata Kunci: Karakter, Pancasila, Organisasi, Kematangan, dan BANI

1. Introduction

Pancasila is the fundamental philosophy of the Indonesian state as stated in the Preamble to the 1945 Constitution. It serves as the guiding principle for the Indonesian people in carrying out national and state life (Sulianti, 2020). As the state ideology, each principle of Pancasila contains values that become the foundation for human actions and behavior. The five principles are essentially an inseparable unity that is interconnected with one another. Although textually different, all principles form a systematic and mutually reinforcing set of

values. These principles include Belief in the One and Only God, Just and Civilized Humanity, the Unity of Indonesia, Democracy Guided by Inner Wisdom through Deliberation and Representation, and Social Justice for All Indonesian People (Antari, 2020).

In the current era of global disruption and increasingly intense competition, organizations have begun to realize the importance of competent and capable human resources in facing present and future challenges. Such capabilities must be possessed by all organizational members in order to compete amid increasingly complex developments. Organizational character refers to internal conditions that are formed through learning processes within the organization itself. This character is reflected in the collective behavior of the organization and cannot be represented by only a few members. Therefore, natural attitudes and personality traits must work in harmony so that no false character emerges in carrying out organizational processes. A strong organizational character can become a positive supporting factor in improving the quality of human resources within the organization (Rosad, 2020).

The character of organizations today has become increasingly complex due to the rapid advancement of information and communication technology, which has disrupted ecosystems that previously functioned effectively. Organizations are required to continuously adapt to rapid changes. In addition, human resource planning is faced with conditions characterized by volatility, uncertainty, complexity, and ambiguity, commonly known as the VUCA concept (Panthalookaran, 2022). However, the VUCA concept is now considered less relevant in describing the increasingly unpredictable conditions of the modern world. Consequently, the BANI concept—Brittle, Anxiety, Non-linear, and Incomprehensible—emerged as a development of the VUCA concept. BANI is considered more representative because it emphasizes fragility, anxiety, non-linear change, and incomprehensible situations. The VUCA concept, introduced in the 1990s, is no longer regarded as fully capable of explaining the complexity of today's world.

In the BANI era, organizations face challenges that require thorough preparation, particularly in building strong organizational character. The BANI concept is considered more suitable for current conditions for several reasons. First, it emphasizes fragility and uncertainty, which are highly relevant to global crises such as pandemics and climate change. Second, BANI highlights emotional aspects such as anxiety and uncertainty in facing global changes. This is important because humans are not solely rational beings but are also influenced by emotions in decision-making processes. Third, BANI stresses that change is non-linear and therefore difficult to predict. Moreover, the concept distinguishes between ambiguity and incomprehensibility, providing a more structured understanding of contemporary challenges, especially in strengthening organizational human resources (Wibowo A., 2012).

As a country founded upon Pancasila, Indonesia uses the values of Pancasila as guidelines for national and social life (Damanhuri, 2021). Pancasila reflects values of peace, prosperity, and unity within diversity. Each principle contains profound values that can be implemented within organizations, such as divinity, humanity, unity, deliberation, and justice. These values are highly relevant in supporting organizational progress amid various challenges and rapid changes. Organizational management based on Pancasila values will be more focused in achieving organizational vision and mission. Furthermore, Pancasila can create a sustainable and continuously developing organizational spirit (Aspiranti, 2014). Organizations are essentially groups of individuals who share common goals; therefore, the process of human resource development must prioritize a humanitarian approach (Alliance, 2014). Consequently, Pancasila values represent an appropriate choice because they provide a rich approach that aligns with Indonesian cultural values.

Based on the explanation above, the development of organizational character is essential in creating mature organizations capable of producing members who possess adequate competence, capability, and capacity amid increasingly complex times. Along with the growing awareness of the importance of professional organizational management, the

values of Pancasila are used as guidelines for planning and developing human resources in order to achieve organizational goals effectively and sustainably (Wibowo A. &, 2015). The purpose of this study is to analyze the role of Pancasila values in strengthening organizational character in the era of Brittle, Anxiety, Non-linear, and Incomprehensible (BANI). In addition, this study aims to examine how the implementation of Pancasila values can support the development of competent, adaptive, and resilient human resources in facing increasingly complex organizational challenges.

2. Method

The research method used in this research is the library research method. In essence, the library research method and the field research method have a common point, namely that they both require a literature search first. However, in practice, the two research methods have differences that lie in the purpose, function, and position of the literature study in each of these studies (Fazal, 2021). Then the practical difference is; that field research requires a literature review as a fundamental step in preparing a research framework that is oriented towards obtaining similar information data and to deepen the theoretical studies that have been studied. Meanwhile, library research has more orientation than just carrying out the functions mentioned to obtain information data that occurs in the field. Therefore, the library method and the field research method have similarities in essence and differences in practice. In short, desk research limits its activities only to the corridors of literature without having to go to the field to obtain the required information data.

3. Findings And Discussion

1.1 Findings

Character Decadence of Organizational Identity

Character is the basic thing in determining the identity of an organization. Character becomes the main and basic thing whether an organization is considered successful in educating its cadres. Lately, moral decadence and moral decline have occurred among the nation's next generation including team members in an organization, both at the national and international levels. The decline in generational morality is marked by various behaviors such as the outbreak of promiscuity, drug abuse, fighting, lack of integrity and commitment, and various other deviant behaviors. On the other hand, the values of politeness, tolerance, solidarity, discipline, and independence, which are actually a form of character values and behavior, have failed to be displayed by most of the nation's next generation (Mulyasa, 2011). In addition, the movement of the next generation, which was once full of idealistic values, has begun to be defeated by pragmatic ways of thinking and behaving.

In addition, the phenomenon that exists in the current era where everything can be accessed through digital channels results in everyone being able to access anything without exception. This is one of the big challenges, especially for organizational leaders in preventing negative things that can damage the morale and identity of an organization that has been built before. In addition, preventive efforts to create a positive culture in the organizational ecosystem are a must to create a more dignified character (Winarno, 2017).

The development of information and communication technology is increasingly advanced, characterized by almost all existing infrastructure using digital. This certainly has positive and negative values depending on how we respond to it. Maturity of attitude in using several facilities with various conveniences and speeds can lead to a digital addict phenomenon that is dependent on the digital world. In the current era, we are familiar with the terms VUCA and BANI, which are concepts that represent the state of the world that moves quickly and

continues to change uncertainly. This uncertainty is very difficult for us to understand and causes anxiety in humans.

However, humans are blessed with reason, memory, imagination, intuition, desire, and perception that can be trained to answer all BANI issues. Here are 4 ways to adapt in the VUCA era which has now changed to BANI. First, fight brittle with resilience, in the face of fragile conditions, we need a resilient foundation or base. This resilient attitude is part of the ability to return things to their original state efficiently. Second, beat anxiety with attention, anxiety can be caused by information overload. One way to prevent excessive anxiety and fear in fast-paced and uncertain situations is to pay close attention to what you are seeing, hearing, and reading. Practicing self-awareness is a surefire way to deal with these fears. Third, overcome non-linearity with adaptation. With a flexible attitude and being able to adapt to every change, we really need to overcome non-linear conditions. This relates to a way that is difficult to describe. Adapting means that we are oriented to the new situation as well as possible. Fourth, face the incomprehensible with transparency. Circumstances that are difficult for us to understand can be resolved with an open attitude, namely in the form of tolerance and mutual understanding of differences of opinion.

2.2 Discussion

Organizational Character Improvement Based on Pancasila Values

Pancasila as a basic value can be defined as the basis of the state and the thought of life of the Indonesian people in the nation and state and used as a guideline or benchmark in conveying the nation's ideology. The Pancasila state foundation is realized in Indonesian laws by making it the parent of all applicable laws in Indonesia. Meanwhile, Pancasila as the thought of life of the Indonesian people is used as a basis for all Indonesian citizens in their routine activities, so it can be concluded that the role of Pancasila is as a basis for controlling the course of state administration in the ideological, political, socio-cultural, economic, and defense and security sections (Santoso, 2018).

The values of Pancasila are the source of national character, culture and education that must be realized in the lives of the wider community without exception, especially the young generation of Indonesia. The realization of Pancasila values in building the morals of the next generation in the educational environment at school, namely: Pancasila is used as a source of character education. Pancasila is the philosophy and outlook of life of the Indonesian nation which is believed to be the noble values contained therein to be realized by all Indonesian citizens in the life of society, nation, and state. In such a position, Pancasila is the source of all sources of values or rules in Indonesia that function to regulate all rules governing community behavior in accordance with the values of Pancasila. Basically, education is a systematic process to improve human dignity holistically with the ability to develop affective, cognitive, and psychomotor skills.

Pancasila is not a vehicle but a spirit that must remain alive because without Pancasila, Indonesia does not exist in the spirit of nationality, because Pancasila functions as the spirit of the binding spirit of diversity in Indonesia. On top of Pancasila as the basis of the state, stand the pillars of the state. There are four pillars that are upheld on the basis of the state, namely: 1) the proclamation of independence (as the highest existential message), 2) the 1945 Constitution, 3) NKRI, 4) Unity in Diversity. Without a foundation, the pillars will float. Pancasila as the foundation gives spirit and color to the pillars that are established on it.

As a basic state philosophy, the precepts of Pancasila are a unity of noble values. Therefore, the precepts of Pancasila are essentially a unity, although between one precept and different precepts textually, but all of them are a systematic and mutually reinforcing unity in accordance with the causality that occurs.

Regarding the harmony of values in Pancasila that are bound together and strengthen the following explanation of the precepts in Pancasila. First, the principle of God Almighty. In the precepts of the Almighty Godhead, there is a value that the state established is an embodiment of human purpose as a creature of God Almighty. Therefore, all matters relating to the implementation and administration of the state, state laws and regulations, freedom, and human rights must be imbued with the values of the Almighty God.

Second, the precepts of Fair and Civilized Humanity. The precepts of humanity contain the values that the state must uphold human dignity as a civilized being. Therefore, in state life, especially in legislation, the state must realize the achievement of the goal of upholding human dignity, especially human rights must be guaranteed in legislation.

Third, the precept of Indonesian Unity. The precept of Indonesian unity implies that the state is the embodiment of monodualist human nature, namely as individual and social beings. The state is an alliance of living together among the elements that make up the state in the form of, tribes, races, groups, groups, and groups, groups. Therefore, differences are innate to human nature and are also characteristic of the elements that make up the state. Consequently, the state is diverse but one, binding itself in the unity described in the verse *Bhinneka Tunggal Ika*. Differences are not to be sharpened into conflict and hostility, but directed to a mutually beneficial synthesis, namely, unity in a common life to realize common goals.

Fourth, the precept of Democracy Led by Wisdom in Consultation/Representation. The philosophical value contained in it is that the nature of the state is the embodiment of human nature as an individual and social being. The nature of the people is a group of humans as creatures of God Almighty who are united with the aim of realizing human dignity in a state area. The people are the main supporting subjects of the state. The state is of and by the people. Therefore, the people are the origin of state power.

Fifth, Social Justice for All Indonesian People. A nation that prioritizes justice and welfare, namely a nation that has a commitment and attitude to realize justice and welfare is a personal characteristic of the Indonesian people. A person's social justice character is reflected, among others, in actions that reflect the attitude and atmosphere of kinship and mutual cooperation; a fair attitude; maintaining harmony between rights and obligations; and respect for the rights of others.

In the ideology of Pancasila, there are three levels of values including the first basic value which is a principle, very abstract, very general in nature, not bound by time and place, with truth content such as axioms. Second, instrumental value is a value that is contextual. Instrumental value is an elaboration of these basic values. Instrumental value is a policy, system, organization, strategy, program, plan, and project that follows up on these basics. Third, Praxis Value is the value applied to everyday life such as the implementation of the people in the actualization of Pancasila values.

Pancasila as a national ideology overcomes individual, group, ethnic, and religious understandings. So that the motto 'Unity in Diversity' is applied to all Indonesian people in the unity of the Republic of Indonesia. Pancasila as a national ideology seeks to put the interests of the nation and the State of Indonesia in the main position above other interests. So personal, group, and group interests become secondary after the national interest. Implementation is an action or implementation of a plan that has been well-prepared and organized. As citizens who obey the rules and norms that apply to Indonesia, we should know and recognize what Pancasila is the ideology of the nation. The implementation of Pancasila values in society, state, and nation can be pursued so as not to create divisions in all aspects of life and to improve citizens with good character.

4. Conclusions

Pancasila has a series of values, namely Godhead, Humanity, Unity, Democracy, and

Justice. The elaboration of Pancasila values can be developed in the community in forming human character. Through Pancasila education, it is expected that the community can maximize the role of Pancasila in developing the nation's character. Pancasila is a basic value that can be used as a reference or guideline for an organization to improve the character of each stakeholder in it. The embedded values are also in line with the culture and character of the Indonesian nation.

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