

BUILDING A CHARACTER OF BUSINESS DOER THROUGH INTERNALIZATION OF VALUES ON PANCASILA AS A SOURCE OF BUSINESS ETHICS IN INDONESIA TO FACE ASEAN COMMUNITY 2015

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ABSTRACT

ASEAN Community is a community built in November 20th 2007 as a result of the development of the concept of ASEAN at the past. It was built as the organization focusing on politics and security community, economic community, and ASEAN culture social community. The main purpose of it is to create a vision and identity harmoniously. The problem that will be discussed in this paper is how to build a character of business doer through internalization of values on Pancasila as a source of business ethics in Indonesia. The results of discussion are (1) socializing values of Pancasila as a source of ethics rule toward business doer from ASEAN country is a must although it need times and strategy; (2) the use of language ethics on business activities is based on the values of Pancasila; (3) and spreading various ethics from other ASEAN nations toward Indonesia is a natural and ordinary phenomenon but selecting the most appropriate based on the ideology of *Pancasila* is compulsory. In conclusion, keeping values on *Pancasila* not only as the ideology of Indonesia but also as a source of ethics rule is crucial. Also spreading them to affect other ASEAN nations is needed to build nations of ASEAN that has the ideology of Pancasila.

Keywords: *Values on Pancasila, Business Ethics and ASEAN community.*

INTRODUCTION

ASEAN, built in August 8th 1967, has many purposes: namely overseeing reconciliation, security, and stability in ASEAN region. Also increasing prosperity of ASEAN nations through building and cooperation on economic and socio-culture in the form of integrating reflecting on the strengths of ASEAN and wishing to create a vision and identity of a community. Indonesia needs it because it is as the nearest circle and it relates to national stability because quarter of the total of trade involves countries which will join to ASEAN community. There are three communities that will be creating, namely politic and security, economic, and socio-culture community.

Economic pillar is one of issues being discussed nowadays. The issues on economic sectors are monetary and development of economic in ASEAN nations. Therefore, *16th ASEAN Plus Three (APT) Summit* in 10 Oktober 2013 di Bandar Seri Begawan, Brunei Darussalam agreed to commit on providing fund *Chiang Mai Initiative Multilateralisation (CMIM)*. Also this meeting agreed and created *ASEAN Plus Three Macro economic Research Office (AMRO)* as international organization (Komunitas ASEAN, 2013: 9). In implementing those programs, Indonesia needs to join on creating rules of the programs. One of rules is ethics. Therefore, the source of the ethics is five principles of Pancasila. Effort to strive these principles are needed to create good atmosphere on the programs because Pancasila provides complete principles of the ethics.

Pancasila as open ideology is owned by all Indonesian containing many aspects: (1) values and aspirations of *Pancasila* are not forced, but are explored and adopted by spiritual, moral, and

cultural properties of Indonesian themselves, (2) the foundation of *pancasila* is not belief of ideology owned by a group of Indonesian but as a result of a discussion, (3) *pancasila* is not created by Indonesia but it is explored and invented by society, and (4) the content of *pancasila* is not operational when it has been described into a set of rules.

The nature of *pancasila* is actual, dynamic, anticipated, and always able to adjust by the development of period. *Pancasila* as open ideology has many dimensions: (1) idealistic dimension. It means that basic values containing in it has systematic and rational nature. This belongs to essence of values containing in the fifth principle. (2) Normative dimension. Values in *pancasila* are needed to be described in a system of norm, as they contain in the opening of *UUD 1945*; a single divinity, fair and assimilated humanity, unity of *Indonesia*, democracy led by discreteness in parley and representation, social justice for all Indonesian, (3) realistic dimension. *Pancasila* must be able to reflect life and developed reality in society.

So, *pancasila* must be described in a real life, therefore it is realistic nature. This means that it can be described in the real life in every aspect. Openness of *pancasila* is proven by openness in receiving a strange culture i.e. strange ethics to Indonesia as long as it does not break values on *pancasila*.

PROBLEM

How to build a character of business doer through internalization of values on Pancasila as a source of business ethics in Indonesia?

DISCUSSION

Economic Disparity among ASEAN nations could not be a reason as inhibitor of economy and socio-culture integrity. The solution is encouraging Indonesian to increase economy capacity and endurance in socio-culture aspect. Through those ways, ASEAN community is created through informal communication among societies of ASEAN nations through public involvement.

Elisabeth Heri Budiastruti (2013) states that domestic problems must be able to be solved by ASEAN elegantly and effectively to create ASEAN community in 2015. The chief of education and inquiry of functional collaboration directorate ASEAN of foreign affairs department in a seminar on "*Mobilitas Pendidikan di ASEAN Menuju Integrasi Kawasan 2015*" argues that a cooperation of ASEAN education includes increasing access to high quality of elementary level (*pendidikan dasar*) and senior high school (*sekolah menengah pertama*), increasing a quality of education, promoting awareness about ASEAN, mobility of cross boundary and internationalizing education and supports for other sector corporations in relation to the interest in education, and open opportunity to take university level of education in foreign countries to increase the quality of high education.

Further, Dr-Ing Satoto E Nayono MEng MSc, the chief of international relationship of Yogyakarta State University states that student mobility plays important role in integrating region of ASEAN 2015 because it has many benefits, such as expanding a concept, adding friends, learning lots of cultures, being autonomous, and having an opportunity to benchmark a science, to be fluent in using foreign languages, and to promote Indonesia.

Lots of challenges and obstacles faced, everything starts at home, and implementation of ASEAN community will be successful through the following ways: (1) Protection, maintenance, and formation of HAM ASEAN group in clause 14 ASEAN charter is the positive development and being one of the attentions by a non-ASEAN community. One of the ways is by using values on *pancasila* as

an ideology and ethics on forming rules on HAM; (2) Integration economy and socio-culture is needed to be concerned on how to create integration in solid economy and socio-culture sectors which maintain ideology on *pancasila* becoming the strength and endurance of Indonesia; (3) strengthening a connectivity between ASEAN and ROK to guarantee economic growth and defense. the connectivity is also focused to increase *contacts among the two area*. (President speech at KTT ke-16 ASEAN- Republik Korea (ROK) 9 Oktober 2013); and (4) *upgrading ACFTA (ASEAN-China Free Trade Agreement)* as a part of the cooperation schema, promoting and strengthening integration of regional economy can be done continuously based on the rule of *Regional Comprehensive Economic Partnership* (RCEP)

Therefore, to adopt values of Pancasila as ethics of business doer in ASEAN community, this is needed to be understood values of *pancasila* as follows:

1. Maintaining ideology of *pancasila* by having global concept.

The function and status of *pancasila* that must be known by Indonesian are as (1) the view of life of Indonesia, namely values of *pancasila* have been in Indonesian themselves adopted as the view of life, for instance values of tradition, culture, religion, and soon. Indonesia and *pancasila* cannot be separated until *pancasila* is called as a personality of Indonesia. (2) The basic philosophy of Indonesia. The philosophy of life is aspiration, crystallization of values which is believed its truth by Indonesian causing willpower to implement it in attitude, behavior, and opinion that will be implemented by Indonesian. (3) Ideology of Indonesia. Ideology is not an aspiration lived in a society, but the aspiration of a group of people underlying a program to change and update the society. This means that for the sake of ideology, the society must sacrifice to appraise the ideology of belief and loyalty as the society.

2. The status, function, and implementation of *pancasila* as the foundation of Indonesia

Indonesia, in its life, is based on philosophy or ideology of *pancasila*. This must be powerful and cannot be changed that means that maintaining the existence of *pancasila*. Facing globalization era, the urgency of it as the foundation of Indonesia is needed. As it is open nature through new interpretation can be our guardian and guide in facing indefinite situation. Revitalization of *pancasila* as the foundation of Indonesia contains the interpretation that it must be placed by opening, exploring dimensions attached in it through: (1) reality. This means that values containing in it is concentrated as an objective condition reflected growing and developing in the society. (2) Idealistic. This means that *pancasila* as verb to raise excitement and optimization of Indonesia to view the best future. (3) Flexibility. *Pancasila* is being actual, relevant, and functional as a fence of Indonesian life by soul and motivation of "*Bhineka Tunggal Ika*".

Through phase and ongoing education, aware and educated generation will be formed through the following aspects: (1) education to give a supply of knowledge and academic experience, professional skill, depth of intellectual, and the obeying toward values (it is matter of having). (2) Education to form a personality to be a scholar who has always committed to the interest of Indonesia (it is matter of being).

Indonesia is faced on a change, but it must keep old cultures. As strong as defended tradition, every nation always wants to achieve a progression. Every country has preserved. In other words, through progressive effort, we need contextual, inspired, and evaluative study.

Pre-revitalization of *pancasila* as a nature of Indonesia has references on the following concept: (1) Spiritual. It is used to put ethic, moral, and religious base as the fundamental and way of fostering a profession. (2) Academic. It shows that *mata kuliah umum* of civics is aspect being, not

only having. (3) Nationality. It grows nationalism awareness. And (4) Mondial. It opens eyes of human and Indonesia must be ready to face the development of open world society.

In the crisis and disintegrated condition of human life, *pancasila* is out of various criticisms, sinister, and insulting toward its credibility. But, we need to be aware that without platform in the base of Indonesia or ideology, a nation is impossible to be maintained in various threat and challenge. Through this understanding, *pancasila* is fostered in a democratic spirit consensually will be able to develop a practical value appropriate with needs of a pluralistic society. In addition, preserving and fostering *pancasila* as the base of nation, as started and accustomed by predecessor, is ethic and moral duty that is needed to be convincible by our generation.

In the ASEAN community, it has no open war and threat so its members can concentrate more optimally to a cooperation nature so it is beneficial for the society such as an economic growth, culture, interaction in a tourism sector, the process will be running. This area will be more integrated and ASEAN market will be a unity. A related socialization with ASEAN community 2015 will be more intensive, particularly for those through a formal education in schools or informal in the society to internalize education of *pancasila* as a place to stand on preparedness of Indonesia toward ASEAN community 2015. It is conducted because the minimum information of the society about it. The result of survey in 2014 conducted by the committee of ASEAN representative and its secretary states that 80 % of civilians in Jakarta have been familiar with the name ASEAN. But 76 % of the total civilian of ASEAN is still minimum basic understanding about ASEAN. Ironically, ASEAN community will be officially legitimated in a short time. (Wesaka Puja).

3. Pancasila as the open ideology, view of life, and personality of Indonesia.

Pancasila as open ideology means that it has nature such as actual, dynamic, anticipated, and being adapted with the development of age. As the open ideology it can be proven by opening in receiving a foreign culture to Indonesia as long as it does not break values in *pancasila*, for instance, India, Islamic, and west culture toward Indonesia. It is sure that Indonesia has been ready to maintain its nation and *pancasila* is as a filter toward the incorrect foreign culture with personality of Indonesia.

Personality of Indonesia was present before legitimated *pancasila* as the fundamental of philosophy. Values on it have been present on Indonesia as a view of life, for instance the values of tradition, culture, religion, and materialistic *pancasila*. So, Indonesia and *pancasila* cannot be separated until *pancasila* is called as personality of Indonesia.

The view and philosophy of life is a crystallization of values believed by Indonesia on its truth emerging willpower to implement it in attitude, behavior, and act. From the view of life, it can be known about aspirations and opinions that will be applied by Indonesia. Pancasila contains a system of values supporting a system of social life and spiritual as features of the society, therefore it is as a personality of Indonesia.

Pancasila comprises aspirations, ideas, and concepts that will be achieved by Indonesia. So, it is as ideology of Indonesia. The following is the features of open ideology: (1) values and aspirations are not forced by others, but they are explored and taken by a spiritual, moral, and cultural property of the society. (2) The foundation on *pancasila* is not a group ideology belief, but a result of a discussion. (3) *Pancasila* is not created by a country but it is explored and discovered by the society. And (4) the content of *pancasila* is not operational. Being operational is when it has been described in a set of rules. So, the open ideology is owned by all Indonesian in discovering their personality in the ideology of Indonesia.

4. The Internalization of *Pancasila* as ethics of Business Doer

Internalization of *pancasila* is more given through education space appropriate with its characteristics, education in families, schools, societies, and campuses (opening a centre of ASEAN study built in *Universitas Indonesia* in March 18th 2013). A strategy of entire struggle in experiencing international competence should be done by strengthening the ideology of *pancasila* and republic of Indonesia to face ASEAN community 2015. The role of electronic media, i.e. TVRI, RRI, and private broadcasting institution should be actors in it that always brings appropriate ethics based on values of *pancasila* ideology. Further academicians should do lots of research and publication on international journals, and musicians of Indonesia start to go international. Looking at all potential owned by Indonesia, we should be optimistic. As the statement by Bung Hatta (1945) in the politic declaration of Indonesia government in November 1st 1945, he states that Indonesia will be able to give a positive contribution to culture of the world.

5. ASEAN study centre

One of collaborations carried out by universities is through forming a study centre of ASEAN. It is believed that it will be more effective to socialize ASEAN to all social levels. In Brawijaya University, the signing of this collaboration was conducted directly by Prof. Dr. Ir. Yogi Sugito as the rector dan I Gusti Agung Wesaka Puja as the ambassador on Monday 22th July 2014. It is related to education, research or scientific papers, and dedication to society (*pengabdian masyarakat*). The president of Indonesia Susilo Bambang Yudhoyono (2014) states that there are many aspiration goals on the achievement in 2030, such as multiplying GDP of ASEAN two times from Rp. 2.200.000.000.000 becomes Rp. 4.400.000.000.000. Beside that minimizing poverty of ASEAN two times from 18 % becomes 9 %. In 2020, levels of prosperity of ASEAN society are supposed able to improve.

CONCLUSION

Building ethics of business doer through internalization of *pancasila* as a place to stand on preparedness of Indonesia toward ASEAN community 2015 can be concluded that ASEAN community does not only have impact on economical sector. By building open market, it will also affect politics and socio-cultural of each nation. In general, the notion, function, and status of *pancasila* are in the following: (1) the view of life of Indonesia, (2) the fundamental philosophy of Indonesia, (3) the ideology of Indonesia, will be maintained and preserved as a personality of Indonesia, is needed to be accustomed to the internalization of education in schools or campuses and in societies continually.

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