

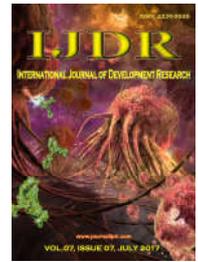


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POLITICAL CRISIS AND POLITICAL ETHIC IN THE GLOBAL AGE

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ABSTRACT

This article was aimed to analyze and describe political crisis and political ethic in the global age. Two methods were used for understanding this topic, namely the analysis of theories and the review of literatures. This article presented a study of review and some results were obtained. Political ethic is a part of social ethic and literally talking about political life of human beings. Pancasila (Five Principles) cannot be separated from all aspects in the governing of a nation. Governmental officers may take benefits from political ethic. First, ethic is needed for the relationship of politic and power. Second, political ethic is aimed to empower community-based control mechanism against governmental policies by which the divergence from the ethic can be restrained. Third, governmental officers must take a responsibility for any decisions they have made with their position or also be responsible for the effect of their decision after they leave the tenure. Ethic distortion is a genuine consequence of politic. People say that politic is dirty, manipulating power, engineering fake-goodness, and showing a practice of deception. This statement reflects community nausea to political atmosphere. Political ethic could deliver a moral meaning into the duty of governmental officers when they hold public position and it should be change toward better mindset and action. In essence, political ethic is evidently important to governmental officers either on the practical or conceptual terms of their duty. The definition of globalization is "a process to unify the products of thought and action from any humans, including individual, group, and community, from any parts of the worlds". Technological advance has positive and negative impacts. Reversing this negative impact would require higher quality of mental standing. This quality involves noble character, faith, and trustworthiness to enforce the coalescence and unity of a nation.

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INTRODUCTION

The age of reformation was in the middle of 1998. Indonesia was at that time, entering a transition period from authoritarian to democracy. During this transition, fundamental changes have arrived into any living aspects of Indonesian which force them to immediately develop a new political order which is more democratic. However, this democratic order has become the subject of robbery of the personal and collective interests. The ruling elites can use any methods to pursue their interest. They disregard values of political ethic and morality in the state affair and national live.

Lacking of political ethic is a consequence of the absence of reliable political education. Indonesia, however, still lacks of good political teachers who can inform that politic is not only about struggling for power, but also about comprehending ethic and morality. The desired politic is that emphasizes take and give, consensus, and sacrifice. The lack of political communication will born the opportunist political elites. Such elites are those failing to represent public interest, loving authoritarian style, and advocating the violence politic because their politic is not guided with ethical values. Therefore, educating them with political ethic is important.

The application of Pancasila into any living aspects is hardly found. Indonesian intellectuals and political elites find difficulty to make this application into reality. The living aspects, including politic, economy, law, and also defense and security, are the operational domain of Pancasila. Indonesia has used Pancasila as national principle, and Pancasila has escorted the nation into its 72nd anniversary. In legal term, Indonesia has actually reached its independence age, but as we know as minority, it is far from being realized. Divergences are quite obvious, and many political elites are too hesitate to advocate values of Pancasila for the favor of any citizens of Indonesia. One of these values is justice. Pancasila expects for the equitable prosperous people as stated in Paragraph 1 and 2 at Preamble of UUD 1945. However, this aspiration has been swallowed gone by political interest of certain persons.¹ National life cannot escape from political life dimension. For certain reasons, political life differs by nation. One reason is that the ideology of every nation is different. Political life in the liberal nation must be different from that in socialist or communist nations. Indonesia, also, has its own distinct political life. In favor to develop the nation and citizens, Indonesia must have a system that regulates how to divide power or duty to conduct its governing jobs for the prosperity and progress of citizens. The politic at community environment was early designed to keep the community touched with national progress, but nowadays, it deviates from the values of its previous main goals. Politic is becoming bad on people's eyes. Bad perception on politic requires a strict redemption on the existing political system in order to recapture its own prestige. Political system must go back to the fundamental rule of politic. In here, Pancasila has always suggested moral and ethical values as the base of political ethic by expecting that it would help the nation to achieve the progress of its own citizens.

Problems of Ethic in Indonesia

Political ethic is concerning with a question whether human action in the politic is good or bad. Ethic would measure the values behind human action. The differentiation of human action into good or bad is made thus based on the rules of ethic. Every human has a conscience as a filter before they take action. This conscience remains as a controller to assure that good action is produced. Human action is distinguished into two categories, respectively good and bad. These categories set a limit to every human before they take action because they should not act as they wish but must comply with the prevailing norms. Ethical problems are very critical to social interaction. It is said so because human action is always impacting on something. In the political realm, good action may have bad impact, or bad action results in good impact. There is a tendency in the political stage of "using all necessary means", and Indonesia is not exception. The dynamic of political issues at local or national levels of Indonesia has almost disgraced fundamental values of the nation. It understates a fact that Indonesia is a nation of law and religion with diversity of customs and cultures. Both ethic and politic are closely related. But, without ethic, negative impact systematically holds up. Fact on the field shows that in few cases, political divergence is caused by the lost of morality of a politician. Such ethical retrograde opens a way for various wicked deceptions, including money politic, negative

campaign, community falsification, fake promises, and verbal words. Moreover, it is a pity to heard that such retrograde is perceived as a part of political strategy to attain the targets. All means are used for achieving these targets but it only disregards sublime values respected by communities who live at pre-independence age. This disgraceful persistence really hurts the conscience of morality and the principle of democracy. Indonesian respects these values and combines them with the local wisdom to produce a more authorized nation. The decline of ethic among political players leads Indonesian people to feel into anxiety, or at least doubt, on how to grasp prosperity and welfare as aspired by the founders of the republic. Recent political players only talk about practical interest. They forget the fact that every space and time have their own limit, and it restrains human behaviors by regulating them into a specific order.

Ethic should be internally important in the mind of all political players without exception. Political practice will not succeed without ethic because it is only ethic that provides better direction or because ethic is a controller of every step of politician. Ethic in the politic is not a hard way. It is believed that political players already know that deception is not justified. However, this acknowledgement must face a pragmatic pleasure that may destroy sublime values developed thousands years ago. Ethical retrograde and political stage are two "flavors" with enough capacity to convince citizens that politic is dirty, manipulating power, engineering fake-goodness, and showing a practice of deception. This conviction reflects the nausea of people to political atmosphere. Whether a politic is good or bad depends on what political players do. Politic would be positive when the players have a conscience of morality, and can be negative when they discard their sense of correctness. On that base, politician must have important role to control over their political practice. The assumption that a politic is a struggle, a devotion, and a virtue, is a good idea. But, this idea is only imaginary because citizens are always genuinely audiences of what politicians have engineered for them. Thus, social control is needed to prevent ethic from deeper decline.

Definition of Ethic

Based on etymology, "ethic" comes from Greece word "ethos", which means disposition on goodness, custom, or decency. Therefore, basically, ethic is said as a presence of mentality that drives someone to obey a set of decency rules. In philosophical context, ethic is discussing about human manner to ensure whether it is good or bad. Ethic is related more with fundamental principles of justification to the relationship of human behavior (Surajiyo, 2014).² Ethic is a science about how and why a certain teaching is so important, or how must we act and be responsible to advocate morality teaching. Two groups of ethic are recognized:

General Ethic. It concerns with the principles that regulate human action. Specific Ethic. It discerns about various living aspects, either being as individual creature (individual ethic) or social creature (social ethic). Politic is defined as "various activities in a political or national system to set goals and to implement these goals".

¹ National Constitution of Indonesia Republic; The Decree of People Deliberation Assembly of Indonesia Republic, 2015.

² Surajiyo. (2014). Pancasila sebagai etika politik di Indonesia. *Jurnal Ultima Humaniora*, Vol 2 No. 1 Maret .pp. 111-124.

If this definition of politic is understood, then in term of operational, politic will involve few key concepts such as *state, power, decision-making, policy, distribution and allocation* (Martini, 2010).³

The Definition of Political Ethic

Political ethic is a branch of political philosophy that assesses whether good or bad that political behaviors or actions are. Political philosophy is a set of conviction held by community showing to them that it is worthy to defend and struggle for their nation. Communism and democracy have its own political philosophy. In substance, the definition of political ethic cannot be separated from its subject, in this case, political player or precisely, human being. Political ethic, therefore, is closely related with moral discussion. It becomes real that “moral definition” presumes human as the subject of ethic. Moral duty is different from other duties because morality explains about the duty of a human to other human. It can be said that the respect to other people at the same nation is always related with ethic, and therefore, political ethic should base its fundamental principle on humanity. The position of this base has enforced the root of political ethic.

It is said so because goodness is always the essence of human as the civilized creature with culture based on the fact that people and their nation must avoid from going to a wrong or less moral direction (Abdurrahman, 2009).⁴ The objective of political ethic is to drive people toward better political life, either good for self or other, in order to develop equitable political institutions. Political ethic helps someone to analyze the correlation between individual action, collective action, and the existing political structure. Enforcing this correlation may prevent the reduction of political ethic understandings into a merely individual ethic or individual behavior in a nation. Pancasila contains with values that would be the source of political ethic. In the governing of a nation, political ethic requires conditions that the power of a nation must comply with: (1) Legitimacy of Law; (2) Legitimacy of Democracy; and (3) Legitimacy of Morality.

Once again, the definition of political ethic remains inseparable with human as the subject of ethic. Political ethic also stands closer with the discourse of morality because “morality” assumes human as the subject of ethic. Respecting to other human (or humanity) is always related with ethic, and political ethic, thus, base its fundamental principle on humanity. It helps enforcing the root of political ethic, which states that goodness is always the essence of human as the civilized creature with culture (Muchson, 2014).⁵ In real world, it is shown that community and nation can go to wrong direction, or toward immorality. For instance, a nation is ruled by authoritarian regime. In such nation, someone with good morality may be seen as immoral by nation or other people. Therefore, the actualization of political ethic must involve the respect to the dignity and prestige of human (Muchson, 2014).

The Definition of Globalization

³ Martini, R. (2010). Politisasi Birokrasi Indonesia. *Politika*, Vol 1 No. 1 April. pp.67- 75.

⁴ Abdurrahman. (2009). Fenomena Kyai dalam dinamika politik antara gerakan moral dan dunia politik. *Karsa*, Vol. XV No. 1 April pp. 25-34.

⁵ Muchson. (2014). Dimensi Moral dalam Kekuasaan Politik. *Civics*, Vol 1 No. 4 Desember. pp.130-140.

No consensus has been obtained for the definition of globalization although this word is not peculiar to the ears of people. Everyone can freely define what globalization is. Whatever the meanings, globalization always involves a huge change on the earth in the last three decades. Globalization has made the earth like global village where the distance of countries is not a thing to worry about. International border is not anymore a barrier. As a result, international dependence becomes quite obvious, which may lead to the conquer of a nation over another. The role of nation in coping with globalization is also examined in this article. In the last two decades, globalization causes a huge gap between capital-owner countries and Third World countries. The latter still suffers from poverty and finds difficulty to reach its own welfare. Problems are not only in economic, but also spreads into social, political and cultural aspects. The developed countries (capital-woner) are still rich and powerful. They use their power to exploit Third World countries.

According to Malcom Waters, globalization is a social process which impacting on the emergence of individual awareness that geographical border and socio-cultural condition are becoming less important anymore. Globalization, said by Emanuel Ritscher, is a global network that unifies communities (or societies) who previously live in dispersed and isolated ways into developing interdependence and coalescence of the world (Purnaweni, 2004).⁶ Globalization is where the interdependence of humans and nations in the world is created by trade, investment, journey, popular culture, and other forms of interaction in such way that national borders are felt like narrowing to each other. Globalization is a process where individuals, groups and nations are interactive to each other, becoming interdependent, and being persuasive to those crossing national borders. The prime word of “globalization” is *global*, which is synonymous with *universal*.

Achmad Suparman refers *globalization* to a process where everyone is free to show materiality or behavior without the effect of territorial borders. Martin Albrown asserts that globalization is a linkage and accumulation of all processes where the world population would be integrated into a singular world community. Global community supports this idea by saying that: “*Globalization is a process that encompasses the causes, course, and consequences of transnational and transcultural integration of human and non-human activities.*” Indeed, globalization affects almost all living aspects of community. Some communities may accept globalization, such as youths, citizens with higher social status, and urban community. Others show rejection, such as people in remote area, old generation with stagnant life, and community with physical and mental unpreparedness. Kennedy and Cohen suggest that this transformation has brought us to globalism, respectively a conscience and understanding that the world is one (Purwoko, 2010).⁷ It can be concluded that globalization is “a process to unify the products of thought and action from any humans, including individual, group, and community, from any parts of the worlds”.

The Application of Political Ethic into Indonesia

⁶ Purnaweni, H. (2004). Demokrasi Indonesia dari Masa ke Masa. *Jurnal Administrasi Publik*, Vol 3 No 2 .pp. 118-131.

⁷ Purwoko. (2010). Sistem politik dan pemerintahan Indonesia setelah reformasi. *Politika*, Vol 1 No. 1 April. pp.60-67.

Every human cannot live separately from other human. They need to live in group (*zoon politicon*) because they are *the creature of think*, but in the other side, they are also *the creature of work (homo economicus)*. Indonesia fills into its own fate by pursuing mutual welfare (public interest). Therefore, Indonesia chooses a form of nation (or organization) called *Republic*, because it reflects a pattern that emphasizes more on mutual interest (*res publica*) rather than of certain individuals or groups. In general, the activity of a nation is a product of community covenant. By this covenant, people assume that the activity of a nation involves:

- Establishing the laws, and this authority is given to legislative.
- Implementing the laws, and this duty is given to executive.
- Enforcing the laws, and this assignment is given to judicative.

Therefore, the analysis of a nation cannot escape from the analysis of laws. Constitution is a collective living pattern that regulates organizational order of a nation. Being a pattern of national organization, constitution thus must consist of:

- Items considered as fundamental for organization.
- Items considered as important for the living of groups in one nation, although other nation may not feel it in similar way.
- Items considered as an aspiration although still difficult to attain because it is too much idealistics.

Political condition in Indonesia is beyond imagination of Indonesian itself. They perceive that Indonesia's politic is a something that politicians do for a living, or that they will do to get their favored position and power. They may sacrifice things to get what they want and it is done by all necessary means. The government indeed finds difficulty to represent the aspiration of citizens. Most Indonesians grieve about the lack of welfare. People feel helpless without assistance of government, and the welfare is still far from being satisfactory. If people perceive that politic is bad, it is because the government fails to perform the duty as the representative of people. For Indonesian, politic is a self-interest based way reach the power or a nasty way to obtain something. For instance, the civil officers in the House of People Representatives have a good salary but this salary does not match with what they do in the work program for the people. They are only worsening the poverty of people especially when they commit corruption. Such negligence shall betray justice with the spread out of poverty through Indonesia.

There are few fundamental suggestions to produce a more reliable political system. In relation with the application of political ethic to Indonesia, some are given as follows.

First, people must be kept to be critical.

According to Pranowo (2014), human has a capacity of reasoning. Being persuasive during political campaign, governmental communication, advertising, and other informative activities, is a technique to convince audiences to submit into persuader by removing audiences' conscious thinking, implanting suggestion to them, and suppressing consciousness, in order to produce automatic behavior without self-reflection.

Motivational and emotional calls are often used to convince community that used to be rational. Selection of words may not consider sense of justice (Pranowo, 2014).⁸ Language is manipulated into a structure of domination and power. The monopoly in selecting words, possibly because the politician has more accesses to the open public space, may trigger the divergence from public interest. The initiation of instant logic above is absolutely not ethical. Politicians who repress the critic upon them are truly the deviant of ideal political ethic. Human must be driven to think, to analyze and to evaluate information with reasoning and should be able to control emotion. In such a way, human will produce the best idea with their critical analysis.

Second, people should develop a habit of study.

All stakeholders, including community (or NGO), mass media, college, politician and ruler, must have a habit of study. The increase of rationality in stakeholders must go along with the willingness of politicians to deliver justice when selecting and presenting facts and data in open ways. Knowledge about reality must reflect the reality itself. The information presented is the most relevant and complete information to facilitate public rational capacity. Data needed by community cannot be abused or hidden. If many stakeholders have a habit of study and been usually exposed by data, then data abuse may decrease. The open access to information may facilitate community to observe politicians to ensure that politicians will make accurate decision. For politicians itself, they should keep in mind Wallace's warning that urges politicians to ask a question for themselves, respectively "Do I give opportunity to my community to make fair assessment upon me without I conceal the data?"

Third, public interest must be more important than personal or group interests.

Politicians must enforce public interest over personal or group interests. Any personal or group motives to exploit chance and trust given collectively by the public for personal or group advantages are indeed blamable. Politicians may have to consider this question: "Do I forget the mandate given by community to my shoulder?" To answer this question will need a conscience. The conscience is a personal realm of any individuals. Still, indeed, a community has a right of being executor, meaning that the people can justify whether a politician is eligible or not for political throne although it must wait for the next term of five years.

Fourth, difference should be respected.

Political ethic must proceed by respecting the difference on opinions and arguments. Although cooperation and compromise are still needed, the conscience must be used to control over policy making. As said by Wallace, "We must not sacrifice our principle in the name of compromise. We may be accustomed to conflict than tranquility". This posture is important because culturally, Indonesia is a collectivist country that emphasizes on harmony. Any communities can be made to convince that giving expressions and opinions is welcomed more actively and available public space has been

⁸ Pranowo, Y. (2014). Peran Argumentum ad Hominem dalam Genealogi Moral Nasehat Nietzsche bagi Calon Pencoblos. *Jurnal Ultima Humaniora*, Vol 2 No 1 Maret. pp. 14 - 30.

allocated. For the politicians, they must take account Wallace's question, "Can I have a freedom to recognize power, evidence, and argument that are contradictive with my position, and still be able to express opinion representing my faith?"

Fifth, law is applied properly.

The application of political ethic must be based on laws. Community often consists of groups with contradictive interests. Politicians, along with community supervision, should facilitate and regulate group interests to create just and fair institutions. The exclusivity of a group would benefit one group but push other group to suffer. Implementation of law with good law procedures may control and prevent governance abuse. Matter of justice should not be handed over to politicians but must be entrusted to the law procedures because the latter allows the establishment of legal system that would ensure the implementation of justice. When politicians commit a divergence, thus automatically and transparently, the law procedures will subject the deviant into obedience without exception.

Sixth, the privacy of civil-servants must be reduced.

One implementation of political ethic is by reducing the privacy of the civil-servants. Governmental officers are indeed not usual people. They have a power over the others and in whatsoever ways, they represent the voice of people. The difference between them and citizens remains on the decrease of *privacy* among them. In other words, the privacy of the civil-servants should not be kept in tight, but must be sacrificed to maintain democracy and trust given by citizens. Political policies, regardless the level they remain at, more or less, can affect the life or fate of citizens.

Seventh, strong faith must be suggested.

Political ethic application can proceed smoothly if all stakeholders believe in religion. Principle "Believing on One Supreme God" should regulate the living of each individual. Politicians' ethic and morality can decline when religion is separated from politic. Both religion and politic represent an integral unity of mentality and spirituality of politicians. If politicians believe in God as the owner of their life, the final destination of their hereafter, the regulator of their fate, the giver of their mandate, the master of their life decision, and the place where they start and stop, it would be not surprising if politicians would have the most correct direction.

Eighth, public space must be widely open.

Public space should be made available to give chances for politicians and community to have communication. Such space, including *the Fatwa Center* (tFC), is one real effort to provide interactive access. The opening of sharing spot for public figures, politicians, media users, academicians, bureaucrats, college-students, and other members of community, may provide educative refreshing. Other benefit is related with reducing prejudices or restraining the possibility of political ethic. The public space such as tFC is expected to deliver some benefits, such as: (1) to provide open space for improving rationality and critical posture of the public; (2) to prepare potential politicians to become ethical politicians; and (3) to remind politicians about the importance of ethic.

All stakeholders will be beneficial. Ethical politicians would be beneficial from the presence of the more sophisticated community. The community must be beneficial with the presence of ethical politicians. Amidst less sophisticated community, unethical politicians always exist. This unethical condition involves few high social costs, such as many intrights, the loss of public interest, and less significant progress to Indonesia.

Five Base Principles of Political Ethic in Pancasila

Pancasila contains with political ethic. There are five principles of political ethic constituting Pancasila. Therefore, Pancasila always has an internal logic in compliance with the base demands of modern political ethic.⁹

Pluralism

Pluralism is a willingness to accept plurality. It means that one could live in positive, peace, tolerance, and normal ways with others who have different worldview, religion, culture, and custom. Pluralism implies a respect toward a freedom to have a religion, to express self-thinking, and to look for information. One keyword is tolerance. Pluralism, therefore, needs a mature personality of individual and group of individuals.

Human Right

Human right is a proof of just and civilized humanity. Human right is about how should human be treated and not treated. Human must be treated based on their prestige as human. Thus, it can be said that human right has absolute and contextual meanings. It is explained as follows:

- Human right is absolute because human owns it not from the nation or community, but it is given by God the Creator.
- Human right is contextual because this right is only functional when human is aware that this right exists. In the edge of modernity where human is not protected by custom/tradition, and even threatened by modern country, human starts to perceive that human right is important.

National Solidarity

Solidarity means that human does not stand alone for their own life but sometimes, they may live to benefit others. Everyone on the same area must feel as standing on the same boat. The dignity of human is only evident when human contributes to the goodness of another. The sociality of human develops around their family, residence, ethnic, religion, and nationality. All of them reflects the solidarity of human. From a solidarity, a sense of nationality begins. Human would become balancing when all circles of their sociality are comprehended, especially in term of its linkage and limit.

Democracy

The principle of "people sovereignty" says that no human, elite and ideology has a right to determine or to impose the fate of others. Democracy is developed based on awareness that the led people have a right to determine who must lead them or where the leader must take them.

⁹ Surajiyo. loc.cit., pp 111-124

Therefore, democracy needs a system that can interpret people will into political action.

Democracy can only proceed in two bases:

- The recognition and warranty to the presence of Human Right; the protection of Human Right must be the principle of majority, and not to be the dictation of majority.
- Power should be used with due process and in the submission to the law (consistent with democratic law nation).

Social Justice

Justice is the most fundamental norm of morality in community life. The morality of people may reject injustice. The demand for social justice should not be understood through the lens of ideology, or must not be considered as merely implementation of ideas, ideologies, or religions. Social justice differs from socialism. Social justice is *the implementative justice*. In reality, social justice is required to demolish injustices suffered by community. Injustice always involves a discrimination, such as against women, races, tribes, and cultures.

In short, political ethic in Indonesia faces the most serious challenge from the following problems:

- The persistent social issues, such as poverty, passiveness, and social violence.
- Extremism of anti-pluralist ideology. But, the most prominent issue is religion extremism where some persons acknowledge most God's will, and thus, they feel having a right to impose their opinion over others.
- Corruption.

Values inside Pancasila as the Source of Political Ethic

First principle "Believing in One Supreme God" and second principle "Humanity in Justice and Civilization" are the source of morality values to the national life. Concerning with the governing of a nation, political ethic requires that national power should be carried on by basing on:

- Legality (legitimacy of law);
- The validation and implementation of democracy (legitimacy of democracy);
- The implementation of morality, or at least does not defy the moral aspect (legitimacy of morality).

Pancasila as a philosophical system contains with three bases above. In the governing of a nation, either relating with power, public wisdom, division of power, or discretion, there is an indication that the legitimacy of religious morality (Principle 1) and human morality (Principle 2) must be put into priority. Indonesia is a nation of law, and thus, "justice" is respected through a term "social justice" as stated in Principle 5.

By this opinion, "social justice" has been set as one goal of national life. Therefore, the governing of a nation, and also the issuance of policy, power, and discretion, as well as its division, should be made submissive to the prevailing laws. A nation comes from the people, and thus, any power and wisdoms must be designed for the interest of people (Principle 4). Therefore, people is always the origin of national power.

As a result, the governing of a nation, and also the implementation of wisdoms, power, and discretion, should be returned to the favor of people as the supporter of the nation.

The Effect of Globalization on Recent National Ethic and Culture

The advance of technology brings positive and negative impact. Dealing with this negative impact would need higher quality of mental strength. This strength comprises of a good character and a strong faith and piety that emphasizes on the unity and coalescence of a nation. Building a nation requires not only strong will, energy, and capital. Better development of a nation always involves people support, good mentality, and the mastery of science and technology. Both science and technology are needed to implement national development and to improve the capacity of human resource. Social change can modify the social and structural orders of the community and anything within it. One impact of social change is the emergence of globalization. Indeed, globalization brings a huge wave of effects on community, and one of such effect is Westernization. Westernization is the spread of west culture to Indonesia, and it precedes the emergence of negative impact of globalization. However, some west cultures are quite popular in Indonesia.

These include

Hedonism

Hedonism is a life view considering material-based pleasure and enjoyment as the main goal of life. For the followers of hedonism, being fun, luxurious, and pleasing for themselves is more important than gratifying others. They perceive that life is only once and thus, they try to enjoy their life in pleasant way. In the environment of hedonism, life is walked on with infinite freedom of satisfying desires. Hedonism is a role model and the hedonist want a satisfaction in fast and practical ways.

Compulsive Buying Disorder

Person with Compulsive Buying Disorder cannot distinguish needs from desires. Consumptive behavior is quite prominent that a consumer may buy the less necessary things to satisfy pleasure and desire rather than function or demand. Even, this behavior is enforced by emotional features that may identify the existence of consumptive habit. The acknowledgment of this existence is done without realistic reasons. In the context of a company, such behavior can cause improvidence, inefficiency, anxiety, and insecurity. It may destroy the spirit of dedication to the company and community, risk from showing permissive posture, reduce social solidarity, and trigger a social jealousy. However, such odd consumptive behavior can be found in almost all community layers at different occupation. Usually, this behavior is underlined with a strong financial capacity.

Too Proud with Foreign Products Than Domestic Products

Almost all community members are proud greatly with their possession of foreign products. They feel more recognizable with the foreign brands, which indeed always more popular than domestic brands. It is an undeniable fact although domestic products are still competitive to the foreign items.

Method or Solution to Cope with The Effect of Globalization on Recent National Ethic and Culture

To Grow the Values of Pancasila

Pancasila is a national life principle of Indonesian. Pancasila is also a source of norm and aspiration of morality. It means that every activity of Indonesian must be based on Pancasila and cannot defy from it, especially from religious morality value. The function of Pancasila as the national life principle can be explained as following:

- Pancasila is the prop or anvil where the nation must stand on, and also the guidance for Indonesia to pursue at its aspired goals.
- It provides a living grip to solve emerging problems, either those associated with the relationship of Indonesia with other nations, or those related with domestic affairs such as politic, economic, law, society, culture, and other issues.
- It is a manual for Indonesian to cope with world development in order to prevent from being oscillated with fluctuation of the world.
- It is also a manual to execute the development.
- A nation cannot live alone without relationship with others. One nation that isolated from others would risk of being the latecomer in anticipating the progress of the age and also the advance of science and technology. Pancasila is a national ideology of Indonesia, and it also represents the identity of the country. Each principle in Pancasila has explained the identity, characteristic, and behavior of Indonesian.
- To Enlist the Support of Parent and Relatives
- Parent and relatives can be the main cause why hedonism intoxicates the youths. Parent may be negligent to teach children with eastern-based norms, lifestyles, and spirituality. Parent should be the role-model for the kids. An expression says that “the fruit never falls away from its tree”. The behavior of kids would never differ a lot from that of parent.
- To Reduce Brainwashing Reading (Magazine, Tabloid, and others)
- The materials of reading can brainwash the youths to advocate hedonism. They enjoy of reading the latest trends, life styles, and entertainments, in such way that they are attracted to follow. We must reduce the quantity of readings with less quality to our brain or those only bringing a loss to our dignity.
- To Decrease the Frequency of Watching Television

The effect of watching TV and enjoying from it few entertainments (such as electronic cinema profiles, celebrity news, and advertising) may invite the youths to pursue toward hedonism. The content of TV mostly adores unexpected themes such as: hang-out, kissing, hugging, divorce, marriage, pre-marital pregnancy, and intimacy on public. It seems that some presentations on television and magazine have given a justification to hedonism. Many of them are not educating people because their mission is merely to entertain people.

Conclusion

- Political ethic belongs to the scope of social ethic and literally talks about political life of human beings.

Pancasila (Five Principles) is not separable from all aspects of national governance. Some benefits can be obtained by governmental officers from political ethic. First, ethic must be needed to regulate relationship between politic and power. Second, political ethic empowers a community-based mechanism to control governmental policies, thus preventing government from harming the ethic. Third, governmental officers have responsibility for the consequence of any decisions they have made during and after their term.

- Ethical setback goes along political stage. People presume that politic is dirty, manipulating power, engineering fake-goodness, and showing a practice of deception. This presumption is not surprising because there is a community nausea to political atmosphere.
- Political ethic could provide moral meaning to the duty of governmental officers during their term and it should also change their mindset and action to be better. The essence of political ethic is truly evident either on the practical or conceptual terms of governmental officers' duty.
- The definition of *globalization* is “a process to unify the products of thought and action of any humans, including individual, group, and community, from any parts of the worlds”. Technological advance brings positive and negative impacts. Dealing with this negative impact may require higher quality of mental standing. This quality involves a good character and a strong faith and piety that emphasizes on the unity and coalescence of a nation.
- Westernization is a dissemination of west culture to Indonesia, and negative impact of globalization is often preceded by this. However, west culture is quite popular in Indonesia. Some western habits even receive a wide worship. These involve:
 - **Hedonism;** It is a viewpoint of life but considering pleasure and enjoyment on material as the main goal of life.
 - **Compulsive Buying Disorder;** Person with Compulsive Buying Disorder is hardly distinguishing needs from desires.
 - *Being Too Proud with Foreign Products Than Domestic Products.*

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