

Humanizing Digital Literature from the Moral View of Pancasila

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Abstract: *The concept of Humanization was not born by itself. Problems that often occur in society, especially in today's modern era, highlight the dehumanization side. The emergence of information technologies, artificial intelligence, modern machines, and automation threatens human survival as a resource. Not to mention the mass media, advertisements, adsense on websites, online shops bring up a new culture in the realm of public consumption, especially for luxury goods. Moreover, society has a limited economic level, while the existence of these various technologies does not see the social levels in society anymore. The problem in this society is an example of dehumanization, namely the existence of humans who are isolated from themselves because their lives as humans have been made to depend on technology, so they cannot distinguish between their own wants and needs. Therefore, humanization is a solution to fight dehumanization. The methodology used in writing this paper uses an analytical approach to documentation approach and critical analysis according to Erich Fromm's humanist theory. Efforts and inculcation of Pancasila values in the process of humanization of digital literacy are the responsibility of digital media providers and digital media users. The collaboration between the two is the spearhead that is interrelated in growing awareness of digital literacy, especially in humanizing humans in harmony with the morals of Pancasila. Humanization of digital literacy is a way to humanize through learning about digital literacy that is good and right on social networks and cyberspace. By learning true digital literacy, people are enabled to have life skills that can help society. Therefore, the humanization of digital literacy is not only beneficial personally but also for the lives of social communities.*

Keywords: dehumanization, digital media, philosophy of life, law

1. Introduction

Today, society is experiencing a shift from the conventional way of working towards a much more modern way of working. Simple technologies such as typewriters, cable telephones, pagers, television antennas, and various other old technologies have subsequently been replaced by digital machines designed with artificial intelligence and spawned a new work ethic. Social interactions no longer need to be done directly, because computers and networks have connected everyone in a virtual world created on a network foundation. The visible world is a reality that cannot be separated from the scope of today's human life. However, the freedom of each individual in it tends to lead to arbitrary attitudes. Then there are various terms of deviation that harm many people such as hate speech, cyber bullying, hacking, data theft, violation of Intellectual Property Rights (IPR), piracy, and so on. Therefore, people need to acquire correct literacy knowledge so that security and comfort can be realized in the digital world. The moral point of view raised in this paper is the Indonesian philosophy of life, namely Pancasila. With the strong foundation of this Pancasila ideology, the process of humanization of digital literacy can be moved in a tangible form as expected by the community.

2. Research Methodology

The formulation of the problem in this paper, among others, asks: What is meant by Humanization of Digital Literacy?

How does Moral Pancasila see the humanization of digital literacy today? What are the challenges if the digital literacy humanization will be implemented? Furthermore, the methodology used in writing this paper uses qualitative analysis with a documentation study approach and critical analysis according to Erich Fromm's humanist theory.

3. Result and Discussion

a) Humanization

According to Masbur, Humanization means humanizing humans, getting rid of material things, addiction, violence, hatred from the human side by fighting against three things, namely dehumanization (technological, economic, cultural or state objectification), aggressiveness (collective aggression and criminalization), and loneliness (privatization and individuation) (Mazbur, 2016)

According to Aziz, the term humanization related to hominization or humanizing young humans is a formulation of Driyarkara's educational philosophy, which in turn leads to the awareness process to humanize humans (Aziz, 2016).

Meanwhile, according to Mujianto, humanization is an act to humanize humans, eliminating material properties, dependence, violence and hatred that grow in humans (Mujianto, 2020).

According to Dar, The link between humans and computer security represents one of the fastest growing segments in the Information Technology (IT) field. Traditional systems security approaches have focused less on defense but more attention has been drawn to aggressive forms of defense against potential attackers and intruders. (Dar, 2014)

From the above opinion, it can be concluded that humanization is a process to humanize humans by getting rid of material things, dependence, violence, and hatred that exist in humans through resistance to three things, namely dehumanization (technological, economic, cultural or state objectification), aggressiveness (collective aggression and criminalization) and loneliness (privatization and individuation).

b) Digital Literacy

According to Martin quoted by Simarmata et al., digital literacy is closely related to ICT skills, civic skills, learning to learn skills, participation of adults in lifelong learning. So that digital literacy can also be interpreted as skills or abilities in understanding and utilizing information from various forms of wider information sources, and can also be raised through computer devices (Simarmata, 2021).

According to Raro and Hinosolango, Someone with digital literacy skills must have the ability to operate technology well, for example in terms of searching, downloading, using social networking tools, office systems and others (Raro,2018).

According to Livingstone quoted by Restianty, the development of new media, including the internet and social media, requires efforts to analyze multimedia texts, interactions, cultural variations and visual aesthetics. This can be seen from the seven categories of social media with specific characteristics, namely: (1) Social networks, which can allow users to create and manage personal pages, share content and make friends. Examples: Facebook, (2) Blogs, or better known as online journals where users can record various things that present information, arguments, thoughts, views or even personal experiences: Example: Kompasiana, (3) Wikis, which allows users to do adding, subtracting, changing data/information and then saving it back. Examples: Wikipedia, (4) Forums, namely online community media in the form of online discussion places, where people who have similar hobbies/interests/talents share or create trends/public discourse. Example: Kaskus, (5) Sharing content, allows users to share and manage various content such as photo and video slides. Examples: Youtube, (6) Microblogging, which is a combination of social networks with blogs in a smaller content scale and prioritizes the speed at which content is shared. Example: Twitter, (7) Commercial social media, which is used to sell content in the form of music or videos. Example: iTunes (Restianty, 2022).

From the above opinion, it can be concluded that Digital Literacy is the ability to understand and use information from various types of forms of wider information sources, and can be displayed through computer devices.

c) Humanization of Digital Literacy

According to Amand quoted by Simarmata et al., Digital Literacy is so important because it can make a person: (1) able to think critically, creatively and innovatively, (2) able to solve problems, (3) able to communicate better, and (4) able to collaborate with many people (Simarmata, 2021).

According to Belshaw quoted by Silvana & Cecep, there are eight essential elements for developing digital literacy, namely: (1) Cultural which is an understanding of various types of contexts for users of the digital world (2) Cognitive which is the ability to think in assessing a content (3) Constructive which is inventing something skillfully and actually (4) Communicative which is an understanding of the performance of networks and communications that exist in the digital world (5) Responsible self-confidence (6) Creative which is the ability to do new things in new ways (7) Critical in responding to content so as to make digital literacy a life skill (8) Socially responsible.

According to Sulianta, digital media literacy is an important tool to overcome various social problems such as pornography and pornography, excessive alcohol use, cigarette consumption, drug or drug addiction, obesity, violence and abuse, gender identity and sexuality, discrimination and oppression. Sulianta, 2020).

Based on the opinion above, by learning proper digital literacy, people are enabled to have life skills that can help in overcoming various kinds of problems that exist in society. Therefore, the humanization of digital literacy is not only beneficial personally but also for the lives of social communities.

d) Moral

Etymologically, moral comes from the Latin mos (plural: mores) which means habit, custom. The word mos (mores) in Latin has an identical meaning to the Greek. Therefore, in general, morality is a law of behavior that is applied to everyone in socializing with each other so that respect and respect can be established between each other (Putra, 2020).

According to Darmadi, the purpose and function of morals is to realize the dignity of the human personality in accordance with the practice of values and norms. With morals, humans will respect each other in accordance with applicable norms in carrying out their duties and responsibilities (Darmadi, 2020).

Based on the above opinion, morality is a law of behavior that is applied to each individual in socializing with each other so that respect and respect are established between each other which aims to realize the dignity of the human personality through the practice of values and norms.

e) Pancasila Morals

According Putri, Pancasila is the philosophy or way of life of the Indonesian people (Putri, 2021).

According to Kaelan & Zubaidi quoted by Asmaroini, Pancasila is not just a reflection or thought of a person or group of people like other ideologies that exist in the world. However, Pancasila was adopted from the values of

customs, culture, and religion contained in the way of life of the Indonesian people before forming a state. Therefore, the elements that constitute the material (material) of Pancasila are none other than sourced from the life view of the Indonesian people themselves, so that the Indonesian nation becomes the materialist cause (origin of material) of Pancasila (Asmaroini, 2017).

According to Munaf et al., Pancasila which is abstract in nature stems from a natural relationship, namely the relationship between man and God, man and man, and man and nature, including himself, which God also created from the ground, as well as the relationship between man and problems and human relations with solutions that can be found, cannot be considered as mere illusions or mirage (Munaf, 2016).

Based on the description above, Pancasila is a national ideology that contains the characters of the Indonesian nation which is lifted from the values of customs, culture, and religious values contained in the way of life of the Indonesian people before forming the state. The values of the nation's character are contained in five precepts that are internalized and known by the entire Indonesian nation, namely Belief in One God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberation/representation and social justice for all Indonesian people; where each of the precepts contains the basic principles and moral values of the Indonesian nation.

f) Forms of Humanization of Digital Literacy

According to Pradana, digital literacy has four basic principles, namely: (1) Understanding: the community must have the ability to master the information provided by the media, either implicitly or explicitly, (2) Interdependence: between one media and another media has a strong relationship. depend on each other, (3) Social factors: the media share messages or information with each other because the long-term success of the media is determined by the sharer and recipient of the information. (4) Curation: the public must have the ability to access, understand and store information for future re-reading. Curation is also the ability to coordinate in finding, collecting and organizing useful information (Pradana, 2022).

The concept of Humanization was not born by itself. Problems that often occur in society, especially in today's modern era, emphasize more on the side of dehumanization, namely the existence of humans who are isolated from themselves because their lives as humans have been manipulated to depend on technology, so they cannot distinguish which ones are their own desires and needs. (Muis, 2001)

According to Erich Fromm, there are several planning concepts that are possible as a solution for humanization of digital literacy that can be done through several plans, namely (Fromm, 2006).

- **Humanistic Planning**

According to Fromm, society needs humanistic planning through human systems that are adapted to the norms and

values contained in human rights and obligations which also need to be optimized (Fromm, 2006).

- **Individual Activation (Activation)**

According to Fromm, the mode of existence "to be" is to have an independent, free, critical and productive reasoning. The active attitude of humans can develop well if humans have independence and awareness of their freedom (Fromm, 2006).

- **Humanized Consumption**

According to Fromm, healthy consumption can be obtained if the rights of shareholders and management of companies that produce for personal gain can be curbed through laws that limit these rights (Fromm, 2006).

- **Psychospiritual Renewal (Psychospiritual Renewal)**

According to Fromm, religious values also need to follow developments because conventional forms of religion are considered less effective and can be lost from the development of civilization (Fromm, 2006).

g) Humanization of Digital Literacy from a Pancasila Moral Point of View

From the Pancasila Moral Point of View, the humanization of digital literacy must contain the values/characteristics of the Indonesian nation so that it is in line with the ideals of the Pancasila philosophy of life. The steps that can be taken are, among others, based on the values:

- **God Almighty**

Both the media and media users must live the values of Godhead by providing content or posts with content about harmony in life, anti-blasphemy, respecting and appreciating religious differences, and values of tolerance (Mediatama, 2022),

- **Just and civilized humanity**

Both the media and media users provide content that is able to foster an attitude of tolerance, an attitude of acknowledging equality, ready to help, upholding human rights and willing to work together (Mediatama, 2022).

- **Indonesian Union**

Both the media and media users must be able to educate and invite people to love the homeland, respect diversity, prioritize national integrity and unity (Mediatama, 2022).

- **Democracy led by wisdom in deliberation/representation**

Both the media and media users must strive for content that fosters an attitude of deliberation to reach a consensus, an attitude of respect and carrying out the results of deliberation, and respect for the opinions of others (Mediatama, 2022),

- **Social justice for all Indonesian people**

Both the media and media users must be able to seek persuasion against the masses to foster an attitude of hard work, mutual respect, respect for the rights of others, help alleviate the suffering of others and work together (Mediatama, 2022).

Of course, the efforts and efforts to inculcate Pancasila values in the process of humanization of digital literacy are the responsibility of digital media providers and digital media users. The collaboration between the two is the spearhead that is interrelated in growing awareness of digital literacy, especially in humanizing humans in harmony with the morals of Pancasila.

h) Challenges of Digital Literacy Humanization

Although the humanization of digital literacy is assumed to be quite easy to implement, as with efforts to create a better community life, all these efforts have created new challenges that are quite complex in various fields including:

- **World of Education**

So that the task of humanizing humans can be optimized in the world of education, educators must develop themselves with digital skills, namely by determining the type of digital tools, determining work models, determining costs and clarifying learning problems. Furthermore, there are five skills that must be possessed in digital literacy, namely: networking skills, communication, critical thinking, nurturing and managing knowledge (Digitalbisa, 2022).

- **World Economy**

In the world of the Digital Economy, there are several problems that must be addressed, especially Cyber Security so that it does not become a gap for irresponsible parties to attack the cyber world. For example, the threat of Ransomware viruses has broken into websites that are engaged in the digital economy. Furthermore, developing e-commerce for local products so that they can be competent with products from other countries. Human resource development in order to face the digital economy investment. The availability of qualified access also affects the digital economy investment in Indonesia. And regulatory problems that still haven't kept up with the times in order to protect the rights of consumers and digital economy players so that they can run well in the future (Investindonesia, 2022).

- **Socio-Cultural World**

People do not realize that the digital space is not only private property, they even think that the real world and the digital world are different. As a result, the level of politeness in Indonesian society is stated to be the lowest in Southeast Asia because they have not been able to face digital transformation. In addition, the moral decline of the nation is the erosion of the value of social sensitivity, concern and empathy for others (Industry.co.id, 2022).

- **Political World**

New media currently have characteristics that tend to be unlimited, transparent, oriented to all groups, decentralized, multidirectional and interactive. This is a challenge for the political team. Hacker & Dijk defines the digital economy as a series of efforts to implement democracy that is not limited by the barriers of time, space, and other physical conditions. The government must complete digital channels, so as to facilitate access for the public to obtain data or update information so that people become active in expressing opinions and understanding the use of digital media.

4. Conclusions

From all these discussions, it can be concluded that the humanization of digital literacy is a way to humanize through learning about good and right digital literacy in social networks and cyberspace. By learning proper digital literacy, people are enabled to have life skills that can help in overcoming various kinds of problems that exist in society. Therefore, the humanization of digital literacy is not only beneficial personally but also for the lives of social communities.

There are several forms of digital literacy humanization realized through several plans, namely humanistic planning (humanistic planning), individual activation (activation), humanized consumption (humanized consumption) and psychospiritual development (psychospiritual renewal).

Moral Pancasila sees the humanization of digital literacy today by instilling the values of the nation's character based on Pancasila, namely the precepts of the One Godhead who lives Godhead by providing content or posts with contents regarding harmony in life, anti-blasphemy, respecting and respecting religious differences, and tolerance values. The principle of just and civilized humanity which emphasizes the provision of positive content in fostering an attitude of tolerance, an attitude of acknowledging equality, being ready to help, upholding human rights and willing to work together. The Precepts of the Indonesian Unity which emphasizes education and invites people to love the homeland, respect diversity, prioritize national integrity and unity. The People's Precepts are led by wisdom in deliberation/representation which emphasizes that the content displayed is able to foster an attitude of deliberation to reach a consensus, an attitude of respecting and implementing the results of deliberation, and respecting the opinions of others. And the precepts of social justice for all Indonesian people which emphasize persuasion of the masses to foster an attitude of hard work, mutual respect, respect for the rights of others, help alleviate the suffering of others and work together.

The challenges of the humanization of digital literacy include in the field of education where educators must develop digital skills on their own. In the economic field, it is necessary to fix the issue of Cyber Security, the development of e-commerce for local products so that they can compete with products from other countries. Human resource development in order to face the digital economy investment. The availability of qualified access affects the digital economy investment in Indonesia. And regulatory problems that have not kept up with the times to protect the rights of consumers and digital economy players so that they can run well in the future.

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