Type: Research Article

Social Capital of Pancasila Education in Smart Education with Social Media in Cybercrime Prevention in the Industrial Revolution Era 4.0

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Abstract:

Currently the world is undergoing major changes, namely the Industrial Revolution 4.0. The Industrial Revolution 4.0 is a change in the mechanism for the production of goods and services marked by a number of characteristics, namely the use of the internet of things, big data, automation, robotics, lay computing, to artificial intelligence. This change is not only felt by the private sector, but also by government organizations. What the community, especially students, can do to play a role in this industrial era and take steps and places as the driving force of this country is to develop a critical thinking pattern that is not easily eroded by negative influences. This means that with the amount of information that can be obtained, students must be able to see which information can be trusted and which is not and do not immediately believe in any information that is not necessarily true. In addition to the various opportunities offered in the Industrial Revolution 4.0 era, there are many new public issues that must be faced, such as online transportation polemics, the threat of e-commerce to conventional shops/retails and cybercrime. This time, we focus on cybercrime. Cybercrime is a crime that is carried out electronically. This crime takes various forms. The presence of Law Number 11 of 2008 concerning Electronic Information and Transactions has regulated the prohibited actions related to electronic information and transactions. The problem of violence that occurs through online media in fact poses a problem for the whole community. For this reason, everyone needs to get a good understanding of the impact of cyber crime, and the potential emergence of women as victims of these crimes, such as cyberstalking and cyberpornography. Through this education, it is hoped that the community will understand their rights to the maximum, especially those related to the right to obtain education and the freedom to express their opinions.

Keywords: Social Capital, Cybercrime, Industrial Revolution 4.0, Smart Education, Pancasila Education

A. Introduction

The development of science and technology has changed the world as the first-generation industrial revolution gave birth to history when human and animal power was replaced by the emergence of the steam engine in the 18th century. This revolution is recorded by history successfully raised the economy dramatically. The history of the industrial revolution starts from industry 1.0, 2.0, 3.0, to industry 4.0.[1] The industrial revolution 1.0 was marked by the invention of the steam engine to support production engines, trains and sailing ships. Various work equipment that originally depended on human and animal power was later replaced by steam engine power. As a result, production can be doubled and distributed to various regions more massively. However, this industrial revolution also had a negative impact in the form of mass unemployment.[2]

The discovery of electrical energy and the concept of division of labor to produce large quantities of production in the early 19th century marked the birth of the 2.0 industrial revolution. Electrical energy prompted scientists to invent various other technologies such as lights, telegraph machines, and conveyor belt technology. The rapid development of science and technology in the early 20th century has given birth to information technology and production processes that are controlled automatically. Industrial machines are no longer controlled by human power but use a Programmable Logic Controller (PLC) or computer-based automation system. As a result, production costs are getting cheaper.

The industrial revolution is at its peak today with the birth of digital technology which has a massive impact on human life around the world. The

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[1] Zubaidah, Siti. "Mengenal 4C: Learning and innovation skills untuk menghadapi era revolusi industri 4.0." *2nd Science Education National Conference* 13, No. 1 (2018); Prasetyo, Banu, and Umi Trisyanti. "Revolusi industri 4.0 dan tantangan perubahan sosial." *IPTEK Journal of Proceedings Series* 5 (2018): 22-27; Lase, Delipiter. "Pendidikan di era revolusi industri 4.0." *SUNDERMANN: Jurnal Ilmiah Teologi, Pendidikan, Sains, Humaniora dan Kebudayaan* 12, No. 2 (2019): 28-43; Suwardana, Hendra. "Revolusi industri 4. 0 berbasis revolusi mental." *JATI UNIK: Jurnal Ilmiah Teknik dan Manajemen Industri* 1, No. 2 (2018): 109-118.

[2] Saputra, Widodo, Jaya Tata Hardinata, and Anjar Wanto. "Implementation of Resilient Methods to Predict Open Unemployment in Indonesia According to Higher Education Completed." *Journal of Informatics and Telecommunication Engineering* 3, No. 1 (2019): 163-174; Siregar, Tifani Husna. "Impacts of minimum wages on employment and unemployment in Indonesia." *Journal of the Asia Pacific Economy* 25, No. 1 (2020): 62-78.

latest industrial revolution or industrial revolution 4.0is a phase of the technological revolution that has fundamentally changed the way people live. Unlike the previous industrial revolution, this 4th generation industrial revolution has a wider scale, scope and complexity. New technological advances that integrate the physical, digital, and biological worlds have affected all disciplines, the economy, industry and government. Fields that have experienced breakthroughs thanks to new technological advances include artificial intelligence robotics, nano-biotechnology technology, and quantum computer technology and internet-based information technology.[3]

Along with the development of people's needs in the world, information technology holds a very important role, both now and in the future. Information technology is believed to bring great benefits and interests to countries in the world. There are at least two things that make information technology considered so important in spurring world economic growth. *First*, information technology drives the demand for information technology products themselves, such as computers, modems, and the means to build the internet network itself. *Second*, it can facilitate business transactions, especially financial businesses in addition to other businesses.[4] Thus, information technology has succeeded in triggering and spurring changes in the order of people's living needs in the social and economic fields which incidentally previously transacted or socialized conventionally towards electronic transactions or socialization. This is considered more effective and efficient.

As a result of such developments, information technology will gradually change the behavior of society and human civilization globally. Besides that, the development of information technology has caused the world to become borderless and caused social changes to take place rapidly and significantly. So, it can be said that the development of this technology is like two sides of a coin,

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[3] Rohida, Leni. "Pengaruh era revolusi industri 4.0 terhadap kompetensi sumber daya manusia." *Jurnal Manajemen dan Bisnis Indonesia* 6, No. 1 (2018): 114-136; Harahap, Nova Jayanti. "Mahasiswa dan Revolusi Industri 4.0." *ECOBISMA (Jurnal Ekonomi, Bisnis dan Manajemen)* 6, No. 1 (2019): 70-78; Alaloul, Wesam Salah, et al. "Industrial Revolution 4.0 in the construction industry: Challenges and opportunities for stakeholders." *Ain Shams Engineering Journal* 11, No. 1 (2020): 225-230; Rymarczyk, Jan. "Technologies, opportunities and challenges of the industrial revolution 4.0: theoretical considerations." *Entrepreneurial Business and Economics Review* 8, No.1 (2020): 185-198.

[4] Suharyanto, Budi. *Pemahaman dan Upaya Pencegahan Kejahatan Berteknologi*. (Bandung, Citra Aditya Bakti, 2012). *See also* Abidin, Dodo Zaenal. "Kejahatan dalam Teknologi Informasi dan Komunikasi." *Jurnal Processor* 10, No. 2 (2017): 509-516.

each of which is interrelated and will not be separated, in the form of a positive side and a negative side.[5]It must be admitted that the development of information and communication technology has brought about fundamental changes in humans carrying out their new lives. Humans get various conveniences in carrying out their activities. Humans can trade in an easy, cheap, and effective way without having to go somewhere to carry out their activities. Another impact that we feel due to the development of industry 4.0 includes the rise of the Start Up business. In the field of transportation, Go-Jek and Grab have emerged so that people no longer have to struggle to find efficient transportation facilities. In the trade sector, there are Bukalapak, Tokopedia, Blibli, Shopee and others. In the financial sector, various wallet applications have also emerged that provide the public with convenience in conducting transactions.

Basically, the industrial revolution 4.0 is moving to change things that are conventional into Cybernet or Technodata.[6]However, the negative side is no less interesting to note because this significant technological development can be an effective means to threaten social life, causing acts against the law. Legal problems that are often faced are when related to the delivery of information, communication and/or transactions electronically, especially in terms of evidence and matters related to legal actions carried out through the electronic system.[7]for example is the development of internet technology.

The very rapid development in internet technology has also led to a crime in the field itself. For example, crimes of data manipulation, espionage, sabotage, provocation, money laundering, hacking, pornography, online prostitution, software theft and hardware destruction and various others. However, the rate of crime through the internet (cybercrime) is not followed by the government's ability to deal with it quickly and precisely so that it is difficult to overcome the problem. The emergence of cybercrime problems such as the examples mentioned above can be a threat to the stability of a country. So, to overcome this, the government must be able to understand the techniques of cybercrime and be able to find a quick and appropriate solution. Crime*cybercrime*divided into 2 categories, namely*cybercrime*in a narrow sense and in a broad sense.

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[5]   Lisanawati, Go. "Pendidikan tentang pencegahan kekerasan terhadap perempuan dalam dimensi kejahatan siber." *Pandecta: Jurnal Penelitian Ilmu Hukum* 9, No. 1 (2014): 1-15.

[6]   Muliani, Anisah, et al. "Pentingnya Peran Literasi Digital bagi Mahasiswa di Era Revolusi Industri 4.0 untuk Kemajuan Indonesia." *Journal of Education and Technology* 1, No. 2 (2021): 87-92.

[7]   Explanation of the Law on Information and Electronic Transactions paragraph 2

Cybercrime in a narrow sense is a crime against a computer system, while cybercrime in a broad sense includes crimes against computer systems or networks and crimes using computer facilities.[8]

The terms that are still used are still directed at the notion of crimes against computers, crime by using a computer *(Crimes utilizing computers),* or computer-related crimes *(Crime related to computer),* although these terms do not provide precise descriptions. However, whatever term is used, various parties have tried to make their own definition based on their understanding.

Another negative impact on the development of the internet network, as stated by Roy Suryo, an information technology expert, in his research quoted by Kompas daily stated:[9]" *cybercrime* is now rife in five big cities in Indonesia and at a level that is quite attentive and carried out by the public*hacker*the average young person who looks creative, but in fact they steal credit card numbers through *Internet.*

Acts against cyber law are not easy to overcome by relying on conventional positive law. Because the phenomenon of crime is an eternal problem in human life, because crime develops in line with the development of the level of human civilization.[10]From the sociological aspect, crime is one type of social phenomenon, which relates to individuals or society. Many paradigms exist to explain the existence of evil. In criminology, crime is a pattern of behavior that is detrimental to the community (in other words there are victims) and a pattern of behavior that gets a social reaction from the community.[11]

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[8] Arief, Barda Nawawi. *Tindak Pidana Mayantara: Perkembangan Kajian Cyber Crime di Indonesia.* (Jakarta, Rajawali Press, 2006).

[9] Arifah, Dista Amalia. "Kasus cybercrime di indonesia." *Jurnal Bisnis dan Ekonomi* 18, No. 2 (2011); Ismail, Dian Ekawati. "Cyber Crime di Indonesia." *Jurnal Inovasi* 6, No. 3 (2009).

[10] Erlina, Erlina. "Analisa Kriminologi terhadap kekerasan dalam kejahatan." *Al Daulah: Jurnal Hukum Pidana dan Ketatanegaraan* 3, No. 2 (2014): 217-228; Sitio, Hendra. "Cyberporn and Criminal Responsibility." *Unnes Law Journal: Jurnal Hukum Universitas Negeri Semarang* 5, No. 2 (2019); Lemuel, Yehezkiel. "Internet and Crimes: How the Law Responds to Internet Based Crimes? A Book Review of 'Aspek Hukum Penipuan Berbasis Internet', Maskun & Wiwik Meilarati, CV Keni Media, Makassar, 2016, 238 Pages, ISBN 978-602-74375-5-5." *JILS (Journal of Indonesian Legal Studies)* 4, No. 2 (2019): 343-350.

[11] Mubarok, Nafi. "Pidana Qisas dalam Prespektif Penologi." *al-Qanun: Jurnal Pemikiran dan Pembaharuan Hukum Islam* 20, No. 2 (2017): 473-487; Nur, Muhammad Tahmid. "Justice in Islamic Criminal Law: Study of the Concept and Meaning of Justice in The Law of Qiṣāṣ." *Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum* 55, No. 2 (2021): 335-365.

Crime is caused by several factors such as economics, association, existing opportunities and others. These factors that occurred in Indonesia have shown a negative effect. There are many people who commit wrongdoing solely for the purpose of fulfilling their needs.[12]

Therefore, a critical study is needed to find out the cause of someone committing a crime, which can be done using criminological theories. Although abstract, this theory is needed to examine why there are humans who are able to implement social norms and legal norms, but there are also humans who actually violate them. These theories are not only important for academic and research activities, but also important for the education of citizens.

Theory is a useful tool to help humans understand and explain the world around us. In criminology, theory will help people understand the working mechanism of the criminal justice system and the role holders in the justice system. Theory can provide solutions to the ways one can do to solve problems. Paulus Hadisaputro said that in the context of criminology, the assumptions developed were aimed at understanding the meaning of certain behaviors perceived by the perpetrator himself, after he interacted with his group or the surrounding community *(significant others)*.[13]

Criminological theories can be used to enforce criminal law because they offer answers to the question of how or why certain people and behaviors are considered evil by society. Why can non-juridical factors affect behavior and the formation of laws? How state and community resources can tackle crime. Criminological theory tries to answer this question through understanding sociological, political, and economic variables that can also influence legal, administrative decisions on the implementation of law in the criminal justice system.

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[12] Djanggih, Hardianto, and Nurul Qamar. "Penerapan Teori-Teori Kriminologi dalam Penanggulangan Kejahatan Siber (Cyber Crime)." *Pandecta Research Law Journal* 13, No. 1 (2018): 10-23; Nugraha, Aloisius Arizendy, et al. "Cybercrime, Pancasila, and Society: Various Challenges in the Era of the Industrial Revolution 4.0." *Indonesian Journal of Pancasila and Global Constitutionalism* 1, No. 2 (2022).

[13] Hadisuprapto, Paul. *Juvenile Delinquency: Pemahaman dan Upaya Penyelesaian.* (Bandung, PT. Citra Aditya Bakti, 1997); Erdianti, Novita, and Sholahuddin Al-Fatih. "Fostering as an Alternative Sanction for Juveniles in the Perspective of Child Protection in Indonesia." *JILS (Journal of Indonesian Legal Studies)* 4, No. 1 (2019): 121-128; Putri, Nadiyah Meyliana, et al. "Juvenile Delinquency in Semarang City: Aspects of Protection and Law Enforcement in Socio-Legal Approach." *Unnes Law Journal: Jurnal Hukum Universitas Negeri Semarang* 8, No. 2 (2022).

The effectiveness of crime prevention strategies needs to consider the factors that cause crime. When certain conditions can consistently be associated with crime. Crime prevention requires the improvement of certain conditions, because many causes of crime cannot be detected by the police. These criminologenic conditions need to be communicated by the police to the public in order to find out. Based on this description, the author reviews criminological theories as a means to find out the criminological factors that cause someone to commit cybercrime. Cybercrime occurs as a result of deviant behavior through social media in the misuse of social media in aspects of people's lives.[14]

Some research on cybercrime*(cybercrime)*in Indonesia, including research on Research on Crime *Credit/ Debit Card Fraud,*[15] Research on the Risk of Cybercrime Threats (Cybercrime),[16]Research on Indonesia's National Cyber Security Strategy,[17] Research about *Cyber Child Sexual Exploitation,*[18] Research on Crime*e-commerce,*[19] The Phenomenon of Cyber Crimes That Affect Children as Victims[20]and there are still several other studies related to cyber crime by describing the urgency of cyber crime to be tackled with the right means.

Cybercrime has become a threat to stability, so it is difficult for the government to balance the techniques of crime committed with computer technology, especially internet and intranet networks. This is a result of the rapid development of information technology, so that every development essentially brings the effect of two sides of a coin, each of which is interrelated and will not be separated, in the form of a positive side and a negative side. Perpetrators as well as victims of crime are generally human. Cyber crime starting from the lives

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[14] Djanggih, 2018.

[15] Kian, Antonius Maria Laot. "Tindak Pidana Credit/Debit Card Fraud dan Penerapan Sanksi Pidananya dalam Hukum Pidana Indonesia." *Hasanuddin Law Review* 1, No. 1 (2015): 47-60.

[16] Rahmawati, Ineu. "Analisis Manajemen Risiko Ancaman Kejahatan Siber (Cyber Crime) dalam Peningkatan Cyber Defense." *Jurnal Pertahanan & Bela Negara* 7, No. 2 (2017): 35-50; Inggarwati, Melodia Puji, Olivia Celia, and Berliana Dwi Arthanti. "Online Single Submission for Cyber Defense and Security in Indonesia." *Lex Scientia Law Review* 4, No. 1 (2020): 83-95.

[17] Islami, Maulia Jayantina. "Tantangan Dalam Implementasi Strategi Keamanan Siber Nasional Indonesia Ditinjau Dari Penilaian Global Cybersecurity Index." *Masyarakat Telematika Dan Informasi: Jurnal Penelitian Teknologi Informasi dan Komunikasi* 8, No. 2 (2017): 137-144.

[18] Lisanawati, 2014.

[19] Matara, Rini Putri Cahyani. "Kajian Yuridis Tentang Kejahatan E-Commerce dan Penegakan Hukumnya." *Lex et Societatis* 5, No. 2 (2017).

[20] Djanggih, Hardianto. "The Phenomenon of Cyber Crimes Which Impact Children as Victims in Indonesia." *Yuridika* 33, No. 2 (2018): 212-231.

of people who take advantage of and tend to increase all the time to concentrate on*cyberspace*.[21]This is part of the increasingly advanced developments of the times, the more social burdens and the burden of crime in society are also getting. This development has an impact on the social life of the community, on the other hand the level of progress that is being experienced, also has an impact on the emergence of various forms of crime.[22]

The author believes that there are many criminological theories that can be used to understand cybercrime. However, in this paper, the author only reviews some criminological theories to be used to study cyber crime. This is based on the consideration that theoretically there is a correspondence between the propositions in these theories with the characteristics of crime, the characteristics of criminals, and the reaction of society towards *cybercrime* in Indonesia. The results of this study can be used as one of the considerations for planning criminal policy steps against cyber crime in Indonesia, especially in penalization and non-penal policies.

To focus the study on the theme of this paper, the author describes in 2 (two) problem formulations, namely, as follows: What theories are used to study cyber crime prevention? *(cybercrime)?;*How is the application of these theories in studying the prevention of cyber crime?*(cybercrime)?*

B. Literature Review

1. Ideology: Definition, Concept and Discourses in Contemporary Development

Ideology is a fundamental and actual concept in a country. Fundamental because almost all nations in their lives cannot be separated from the influence of ideology. Actual, because the study of ideology is never obsolete and outdated. It must be realized that without a solid ideology rooted in its own cultural values, a nation will experience obstacles in achieving its goals. According to Syafiie, ideology is "a system of living guidelines that are ideals to be achieved by most individuals in society that are specific in nature, prepared consciously by state thinkers and then officially disseminated".[23]

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[21] Djanggih, Hardianto. "Urgency Legal Aspects of Growth Information Technology in Indonesia." *SIAM International Journal* 1, No. 2 (2022).

[22] Kristiani, Made Dwi. "Kejahatan kekerasan seksual (perkosaan) ditinjau dari perspektif kriminologi." *Jurnal Magister Hukum Udayana* 3, No. 3 (2014): 44124. 371-381.

[23] Syafii, Inu Kencana. *Introduction to Government Science*. (Bandung, Refika Aditama, 2001).

According to Sutrisno, the term "ideology was first coined by Desstutt de Tracy in 1976 in France, there has been a shift in meaning in such a way that today's ideology is a term with a complex meaning".[24] Syamsudin, discusses ideology etymologically, namely ideology comes from the words idea and logos. Idea means ideas, concepts, basic understanding, ideals. The word idea comes from the Greek ideos which means form or idean which means to see, while logos means knowledge. Thus, ideology means the science of the basic notions of ideas (the science of ideas) or the teaching of basic meanings. Ideas can be interpreted as goals that are permanent and must be achieved. This means that these ideals are essentially the basis of views or understandings that are believed to be true. Ideology is expected to provide guidance or behavioral guidelines for citizens in the life of the state and nation. This is the meaning of the importance of an ideology for the nation and state.[25]

According to Syamsudin, ideology is "the whole principle or norm that applies in a society which includes various aspects, such as socio-political, economic, cultural, and defense." According to W. White as quoted by Kansil Ideology is a matter of ideals regarding various kinds of political and economic problems, social philosophy which is often carried out for a systematic plan of ideals carried out by groups or layers of society.

Thus, ideology is a good binding tool because it is based on the idea that if unity has been realized, then it is a tool binder is no longer needed. The reality shows that the real community together built on diversity (culture, ethnicity, language, religion and so on), so that division is a fertile seed and is ready to explode at any time. Considering the importance of ideology for a country, continuous development is needed so that the ideology it receives is more deeply rooted and in turn is able to guide society towards relatively the same thoughts. Efforts to understand ideology for a nation can also be done through understanding the function of ideology adopted by a country. And the Indonesian state adheres to the Pancasila ideology.

Pancasila as Indonesian ideology

The origin of the term Pancasila was first found in the book "Sutasoma" by the master tantular which was written during the Majapahit era (14th century).

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[24] Slamet, Sutrisno. *Pancasila as the ideology of a field of science or open*. (Yogyakarta: ANDI, 2006).

[25] Syamsudin, AR. *Language discourse strengthens national identity*. (Bandung: Department of Indonesian Language and Literature, 2019).

In the book, Pancasila is defined as a moral commandment, the number of which is five (Pancasila karma) and contains five prohibitions for:

1) Do violence
2) Steal
3) Envy
4) Lie
5) Drunk from liquor.[26]

Pancasila comes from the word's idea and logos, ideas which have the meaning of idea, understanding, basis and concept. While logos have the meaning of science. So, it can be concluded that ideology is in the form of basic ideas, beliefs and beliefs with directions and goals to be achieved in the life of a nation.[27] Ideology according to the thoughts of experts:

1) Ian Adam

   He assumes that ideology is the guide for political action. Ideology becomes the basis and belief, goals to strive for and reasons to strive for. Thus, ideology gives meaning to the identity and purpose of an individual. From the description above, there are important components of ideology in it, namely, systems, directions, goals, programs, and politics.[28]

2) Roeslan Abdulgani

   He has an interesting opinion regarding the relationship between philosophy and ideology, namely that philosophy as a view of life (*Philosofusche Grondslag*) is essentially a value system whose epistemological truth has been believed to be the basis or guide for humans in viewing the reality of the universe, humans, society, and society. nation and state, about the meaning of life and as a basis and guide for humans in solving problems faced in life and life. Philosophy in this sense has become a system of ideals or beliefs that

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[26] Rakhman, Muhammad Zainur. "The Meaning of Pancasila in Sufistic Psychological Perspective." *Teosofia: Indonesian Journal of Islamic Mysticism* 7, No. 1 (2020): 18-35; Fatlolon, Constantinus. "Pancasila Democracy and the Play of the Good." *Constantinus Fatlolon* 3 (2019).

[27] Agus, Andi Aco. "Relevansi Pancasila sebagai ideologi terbuka di era reformasi." *Jurnal Office* 2, No. 2 (2016): 229-238.

[28] Azis, Asmaeny. *Dasar Negara.* (Yogyakarta, Ruas Media, 2017). *See also* Shaleh, Ali Ismail, and Fifiana Wisnaeni. "Hubungan Agama Dan Negara Menurut Pancasila Dan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945." *Jurnal Pembangunan Hukum Indonesia* 1, No. 2 (2019): 237-249; Handayani, Puji Ayu, and Dinie Anggraeni Dewi. "Implementasi Pancasila Sebagai Dasar Negara." *Jurnal Kewarganegaraan* 5, No. 1 (2021): 6-12; Soelistyo, Liem Tony Dwi. "DASAR NEGARA: Hubungan Pancasila, Marhaenisme, Marxisme dan Kapitalisme dalam Skema Politik Indonesia." *Mimbar Keadilan* 12, No. 1 (2019): 133-137.

have involved praxis, because it is used as an ideal basis for the way of life of humans or a group of people in various fields of life. It means that philosophy has changed and transformed into ideology.

3) Al – Marsudi

Ideology comes from the Greek word iden which means to see, or idea which means facial expression, stature, ideas, and the word logi which means teaching. Thus, ideology is the teaching or science of ideas and ideas or science des ideas.[29]

Pancasila as the state ideology means a fundamental idea about the way of life in the state of the entire Indonesian nation. As an ideology that contains values that are believed to be true, Pancasila grows and develops naturally in the Indonesian nation.[30] The values contained in Pancasila

1) Base value

This value comes from the cultural values of the Indonesian nation itself, which means that the basic value is a pure value, not an imitation. In the administration of the state, Pancasila contains five basic values. These basic values include Belief in One God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberation/representation, and social justice for all Indonesian people. It should be noted that these values will not change, but over time their meanings may change.

2) Instrumental value

This instrumental value is an elaboration of the basic values. How these instrumental values are realized in the form of policies, strategies, organizations, systems, plans, and programs that further elaborate these basic values. But in its embodiment its value is bound by time, circumstances and place. Therefore, these values need changes to adapt to the conditions of a society. So with these changes, it is hoped that the basic values will remain relevant to the problems that are being faced by society today, which are increasingly complex.

3) Practical value

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[29] Al-Marsudi, Subandi. *Pancasila and the 1945 Constitution in the Reform Paradigm*. (Jakarta: PT. Raja Grafindo Persada, 2017).

[30] Hakim, Muhammad Aziz. "Repositioning Pancasila dalam pergulatan ideologi-ideologi gerakan di Indonesia pasca-reformasi." *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 4. No. 1 (2016): 131-164.

This praxis value is the elaboration of the instrumental value in a concrete situation. The value of praxis is contained in everyday reality, namely the way we implement the values of Pancasila in everyday life. As an open ideology, in this case Pancasila is flexible as demanded in the face of the times.

2. The Industrial Revolution 4.0 link with Pancasila

Pancasila is the basis of the Republic of Indonesia which is used as a reference in the nation and state. Judging from its history, the formulation of Pancasila was verbally conveyed by Muh. Yamin on May 29, 1945 which contains nationalism, humanity, divinity, democracy, and social welfare (social justice). Then Doroeso said that Pancasila was formulated by PPKI (Preparatory Committee for Indonesian Independence) which was ratified into five precepts, namely Belief in One Supreme God, just and civilized humanity, Indonesian unity, democracy led by wisdom in representative deliberation, and social justice for all. people of Indonesia.[31]

Pancasila was formed in order to be able to answer all contemporary issues that continue to develop until now, seen from the values contained in the five precepts. Because Pancasila is used as a way of life and philosophy of the Indonesian nation. Pancasila must be applied to national development in the fields of politics, economy, social culture, defense and security, and information technology. So that Pancasila still has an existence in every era of development, as is currently happening the issue of globalization is a new challenge for the existence of Pancasila values. Globalization brings various new challenges in Indonesia, one of which is competition in the ability of Human Resources (HR) both in terms of hard skills and skills*soft skills*which is becoming global. Competition for the world of work today is not only between local areas, but also between countries. Globalization also has an impact on technological developments, seen the emergence of the industrial revolution 4.0 and also Society 5.0.

Pancasila as the state ideology must take part in this new challenge. Pancasila itself has a dimension of flexibility that contains relevance or strength that stimulates human resources to develop new thoughts related to the basic

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[31] Doroeso, B. *The Basics and Concepts of Pancasila Moral Education*. Semarang: CV. Aneka Ilmu, 1989).

values contained in it. Thus, Pancasila as an ideology is open because it can capture the internal dynamics that invites and stimulates Indonesian human resources to develop new ideas, without worrying about losing their essence. So that Pancasila is considered important in preparing human resources in the era of industry 4.0 and Society 5.0.

3. The Development of the Industrial Revolution 4.0

The development of the revolution made Pancasila have to follow this pattern, especially in higher vocational education. The inculcation of Pancasila values in vocational higher education human resources is very important because it is a reinforcement*soft skills*HR. Both revolutions are a challenge for the existence of Pancasila.

The Industrial Revolution 4.0 and Society 5.0 are real movements towards the development of increasingly sophisticated information and technology. The two revolutions actually have different essences, but with the same core, namely technology. First, industry 4.0 is an industry that combines automation technology with cyber technology. This is a trend of automation and data exchange in manufacturing technology. These include cyber-physical systems, Internet of Things (IoT), cloud computing and cognitive computing. According to Agustini, the industrial revolution 4.0 is also referred to as the industrial revolution which will change the pattern and relationship between humans and machines. Innovations that started with the amount of data on the internet and the use of the cloud are changing industrial products. As well as changing the production process and product marketing. Even changing people's lifestyles because the products of this industrial revolution can be seen in their daily life. In general, the fourth industrial revolution is marked by full automation, digitization processes, and the use of electronic devices with information systems. This will also affect the relationship between customers and the company, as well as the relationship between the general public and their country's leaders.[32]

The industrial revolution 4.0 is something that cannot be denied because it has been seen that the use of various kinds of industrial revolution products has been felt today. In the previous industrial revolution, European and

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[32] Agustini, KL. *Industry 4.0 Competition in ASEAN: Where is Indonesia's Position*? (Yogyakarta: Forbil Institute, 2018).

American countries were usually dominated by larger capitals. However, the industrial revolution 4.0 allows every country to develop themselves and improve their capabilities internally from all aspects of the field. Because national boundaries will decrease with the massive exchange of information in the digital era. Indonesia is generally in a middle position in the industrial revolution 4.0 in ASEAN. This condition does not mean that Indonesia should feel calm, because other countries, such as Malaysia, the Philippines, Vietnam, and Brunei Darussalam are also trying to move faster. The industrial revolution 4.0 allows each country to leapfrogging. Therefore, Indonesia needs a strategic plan that is immediately implemented. In the context of implementing innovations in the fourth industrial revolution era, Indonesia needs to map out its potential and challenges. As well as formulating the goals of the industrial revolution 4.0 that will be developed. Furthermore, in the development of this era, cooperation between various parties, including industry, entrepreneurs, central government, local governments, and community organizations is needed in formulating Indonesia's strategy to face the industrial revolution 4.0. Indonesia needs to map its potential and challenges. As well as formulating the goals of the industrial revolution 4.0 that will be developed. Furthermore, in the development of this era, cooperation between various parties, including industry, entrepreneurs, central government, local governments, and community organizations is needed in formulating Indonesia's strategy to face the industrial revolution 4.0. Indonesia needs to map its potential and challenges. As well as formulating the goals of the industrial revolution 4.0 that will be developed. Furthermore, in the development of this era, cooperation between various parties, including industry, entrepreneurs, central government, local governments, and community organizations is needed in formulating Indonesia's strategy to face the industrial revolution 4.0.

The second is Society 5.0, which actually cannot be separated from technological developments, but in this revolution, it is more directed to the order of social life, where every existing challenge can be solved through a combination of innovations from various elements contained in the 4.0 industrial revolution. Through

Society 5.0, an artificial intelligence that pays attention to the human side will transform millions of data collected through the internet in all areas of life. Of course, it is hoped that it will become a new wisdom in the social order. It is undeniable, this transformation will help humans to live more meaningful lives.

In Society 5.0, it is also emphasized the need to balance economic achievements with solving social problems.

Society 5.0, new value created through innovation will eliminate regional, age, gender, and language disparities and enable the provision of products and services that are finely tailored to diverse individual and latent needs. In this way, it will be possible to achieve a society that can promote economic development and find solutions to social problems. The two revolutions mutually continuously shape the pattern of social life, namely when every problem and challenge contained in it can be resolved through a combination of innovations from various elements that are applied to the industrial revolution 4.0 and then combined with society 5.0. This relationship is expected to play an active role in improving the quality of social life,

Characteristics in the second era of the revolution include digitalization, production optimization and cutomization, automation and adaptation, interaction between humans and machines, value added services and business, automatic data exchange and communication, and the use of information technology. Therefore, the world of vocational higher education which is downstream from the formation of human resources with global competitiveness and industry must be able to develop industrial transformation strategies by considering the HR sector that has competence in their field. In its development, the industrial revolution 4.0 must be responded to quickly and accurately by all stakeholders, including in the field of vocational higher education in order to be able to increase the competitiveness of the Indonesian nation in the midst of competition.

4. Soft Skills and Its Impact on Social Capital

According to Spencer education *soft skills* that are not physically visible or better known as the development of basic attitudes and personality abilities to support the socialization of human life. *Soft skills* can be divided into 3 parts, namely personality, self-concept, mental attitude.[33]When examining the meaning of*soft skills*above it is very possible that the ability of *soft skills* A high level will certainly make the level of ability or competitiveness of this nation more advanced. For example, Japan was able to move forward after the Hiroshima

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[33] Spencer, Lyle M. *Soft Skill Competencies: Their identification, Measurement and Development*. (Scottish Council for Research, 1997).

bombing due to the level of soft competency (dedication, loyalty, integrity, high level of creativity and innovation) by shifting loyalty from the military world to the business world, now Japan is recognized as a technology country. In developments in Indonesia, the implementation of *soft skills* will be a big question for existing human resources, this cannot be blamed on the past because dwelling on the past we will become even more stunted, but current human resources must rethink how to rebuild the character of Indonesia, this can begin with implementation in the world of education that is not only apply hard skills but also *soft skills*, because with high motivation to build together so that it can be even better.

Soft skills refers more to personality traits, social behavior habits that can include the ability to facilitate communication, complete hard skills or knowledge of various individual perceptions. Elfindri explained that the category of *soft skills* itself is a personal quality, interpersonal skills of knowledge.[34] *Soft skills* are life skills and skills, both for themselves and with the community because someone who has soft skills will feel their presence in society. *Soft skills* include some of them communication skills, language skills, have morals and ethics, and spiritual skills. According to Widiastuti *Soft skills* It is very influential on a person's success, because having hard skills is certainly not enough in the world of work. The Camegie Institute of Technology found that out of 10,000 successful people 15% of their success was determined by skills, while 85% were dominated by personality or *soft skills*. Another finding found that 400 people or 10% of 4000 people who lost their jobs were due to technical incompetence, meaning that 90% of them lost their jobs due to personality problems.[35]

Sharma (2018:38) states that there is a component *soft skills* itself there are seven elements or attributes *soft skills* that need to be implemented and used in educational institutions. The seven elements of soft skills include communication skills (communicative skills), thinking skills and problem-solving skills (thinking skills and problem-solving skills), team work strength, information management and life-long learning and information management. Information management skills (management skills), ethics, morals and professionalism (ethics, morals & professional) and leadership skills (leadership skills).

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[34] Elfindri, H. *Soft Skills: for Educators.* (Baduose Media, 2010).

[35] Tsinakos, Avgoustos A., and Thanasis Balafoutis. "A comparative survey on mind mapping tools." *Turkish Online Journal of Distance Education* 10, No. 3 (2009): 55-67.

Communicative skills (communication skills), communication skills are a person's ability to convey an idea, message or idea to other people or individuals in a clear and easy to understand manner. In good communication, practice is needed so that skills can function and be useful for someone to reach an idea to create better and useful skills. For example, in conducting an interview test, as well as good relations in the surrounding environment. It can be defined that communication is an exchange of ideas, thoughts, feelings, and giving advice that occurs between individuals or groups who can work together. To be able to compose and deliver a message, idea,

Critical thinking and problem-solving skills Critical thinking skills are the ability to think to identify and formulate various main issues, the ability to detect the existence of different points of view from a decision taken in revealing the ability to evaluate arguments in each problem and can make the right decisions. Critical thinking is the process of thinking about an idea or ideas in a problem to make accurate decisions so that they can solve a problem. Problem solving is basically a process where someone can solve a problem that is faced until the problem can be completely resolved.

Teamwork skills, that teamwork is a form of cooperation in a group that can work well together. Teams can consist of several people who have different skills but can work well together as a leader. In a team can work together and depend on each other to achieve common goals and solve a problem, so it is expected to be better in teamwork than individual thinking.

Lift-long learning and information management skills, this ability is a concept of continuous and continuous learning (*continuing-learning*) from birth to the end of life, in line with the phases of development in humans. Because every phase of development in each individual must begin with learning in order to fulfill his developmental tasks, learning starts from childhood to adulthood and even old age. The purpose of the lifelong learning process is to develop oneself, become a creative, sensitive human being and can play an active role in the development process, so that it is useful for others.

Information management skills, is the ability to identify the information needed, seek relevant and appropriate information, and evaluate whether the information is in accordance with the needs, and use the information to answer the questions that have been identified. If well organized, then the next information will be useful knowledge.

Ethic, Moral and Professionalism, that the word ethics comes from the word ethos in the singular form meaning habits, customs, morals, character, feelings, attitudes and ways of thinking. While in the plural means customs, in other words ethics is defined as the science of what a person usually does. Ethics can relate to how a person can act and how they relate to other people. Ethical skills are habits of behaving or behaving in everyday life. So, a person can be seen his ethics from the habits he behaves, the more he upholds ethical values, the higher the ethics he has. Ethics and morals almost have the same meaning, but in everyday life there are differences, namely morality or morality for the assessment of the actions taken, while ethics for the study of the system of applicable values. Ethics is also the basis for the formation of one's morals. Ethics that originates in the mind becomes the basis for accepting a habit that appears good or bad.

Moral, is a very close relationship between ethics and morals, but both have different characteristics. Morals are more directed to a teaching, standards, collection of rules, both oral and written, about how humans act to determine steps towards good, while ethics is more about human behavior habits. Human actions can be said to be good if the motivation, ultimate goal and environment are also good. If one of the actions is good, then the whole person is probably not good.

Professionalism, that professionalism is defined as the basis of clinical competence, communication skills, ethical and legal understanding that is built with the hope of implementing the principles of professionalism including: *superiority*, *humanism*, *accountability*, *altruism*. Professionalism is essentially a competency to make tasks and functions properly and correctly. So, from professionalism it is not marked by mere mastery, but is also largely determined by how to use it and the goals achieved so that mastery and utilization can be achieved correctly and appropriately.

Leadership skills, the notion of leadership is adopted from English, namely leadership. Leadership comes from the word to lead, which is a verb which means to lead. Furthermore, the detailed meaning of leadership is that people who carry out activities or activities to lead or can be understood as "*a person who leads others a long way guidance*". Leadership is a relationship between one another and influence each other to make a common goal. Leadership is more based on the commitment to perform a role to influence and direct effectively. Leaders must be able to overcome existing problems, so as to create a conducive

environment. One of the toughest factors in decision-making is a weak leader, so they cannot choose good and appropriate decisions. While skills are divided into three types, namely technical skills which are skills to teach and provide technical activities, then the second is human relations skills which are skills that are able to work with members of the group they lead. These skills will motivate their subordinates as well as the ability to communicate. For example, being able to teach members to have an opinion when there is a tutorial, and the last is conceptual skills. Leadership skills are skills that influence, motivate and set an example by understanding the concept of leadership and innate relationships to achieve the goals achieved.

Related descriptions*soft skills*The above is closely related to Pancasila values, so that the application of Pancasila should be used as the basis for developing human resources in *soft skills*. The values of each precept in Pancasila can be implemented in a structured manner into*soft skills*, especially the 7 components that have been described, this is a distinct advantage when applied to learning because it can answer the needs of today's industrial developments.

5. Theories related to the discussion of the problem: Crime, Social Capital and Moral Values

1) Anomie Theory

Anomie theory was put forward by Emille Durkheim (1858-1917), and Robert Merton. Durkheim's opinion was put forward before Merton's. Durkheim uses the term anomie to describe a condition that is deregulated. According to him, the rapid social changes in society have a great influence on all groups in society. The main values and values that have been accepted by the community become blurred and even disappear. This situation encourages norm uncertainty and even the absence of norms. Durkheim described the concept of anomie as a condition in society where there is hopelessness or the absence of norms. Anomie is also a result of rapid societal change. Anomie exists in every society not only in the form of crime but also in cases of suicide. All this happens because of the absence of social norms, and the absence of social control that can control deviant behavior. Furthermore, Durkheim explained that the state of deregulation is defined as a condition of not obeying the rules that exist in society, and members of society do not

know about what is expected by others. This situation is considered as the cause of deviant behavior.

In the same context, Merton, considers that behavior that violates norms is caused by social pressures that lead to inconsistency between goals and ways to achieve these goals. He further stated that, the emergence of evil behavior is not caused by the unequal distribution of the means available for the achievement of goals, but is caused by an unequal opportunity structure. This unequal opportunity structure creates frustration among members of the community who feel they do not have the opportunity to achieve their goals. This condition is considered to be the cause of the emergence of deviant behavior, and this is what is called the anomie condition.[36]

2) Differential Association Theory

This theory recognizes the existence of various social organizations that are separate but compete with each other based on their own norms and values. According to the expert's view Larry J. Siegel Explains that the differential association theory examines the elements in society that influence a person who commits a bad act. In addition, this theory wants to find and discover how these values and norms are communicated or transferred from community groups to other community groups.[37] B. Ronald L. Akers and Christine S. Seller, that they argue that differential associations have two dimensions, namely the behavioral interactional dimension and the norm-based dimension. The interactional dimensions of behavior are interactions and associations that are carried out directly with other people in certain behaviors, as well as indirect identification and association with reference groupings. Dimensions based on norms are exemplary patterns of different norms and values that guide individuals in associations.[38]

Furthermore, in more context, Sutherland argues, the notion of differential association is that the content of the exemplary pattern introduced in the association will differ from individual to individual. However, this does not mean that only association with criminals will cause bad behavior, but what is most important is the content of the

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[36] Astuti, Made Sadhi. *Sentencing of Children as Criminals*. (Malang: IKIP Malang, 2017)

[37] Nurfitria, Indah, and R. F. Maroni. "Analisis Kriminologis Terhadap Tindak Pidana Korupsi Penyalahgunaan Wewenang dalam Jabatan Pemerintahan di Bandar Lampung." *Jurnal Poenale* 3, No. 3 (2015): 1-12.

[38] Akers, Ronald L, and Christine S. Sellers. *Student Study Guide for Criminological Theories; Introduction, Evaluation, Application* (Metodist Universyt, 2007)

communication process with other people. Sutherland makes Differential Association Theory in his view as a theory that can explain the causes of crime. Differential association theory prioritizes a person's learning process, so that crime, like other human behavior, is something that can be learned.

Based on the description above, it can be concluded that Sutherland believes that a person will experience changes according to his expectations and views, namely when dealing with close friends. If these conditions are met, then bad behavior can arise as a result of social interaction. In full, Sutherland put forward nine propositions about the process of evil behavior, as stated by Bartollas as follows:[39]

a. Evil behavior, like any other behavior, is learned from others. Bad behavior is not inherited behavior.

b. Evil behavior is learned in interaction with other people through the communication process, either directly or indirectly.

c. The most important part of studying bad behavior occurs in intimate groups, this is more effective than other forms of communication, such as through films or newspapers.

d. Studying bad behavior includes techniques for committing crimes and motivation / encouragement or justification including attitudes.

e. The direction of certain motives and impulses is studied through the definitions of statutory regulations. In society, sometimes children relate to people who see what is regulated in the legislation/law as something that needs to be considered and obeyed, but sometimes a child can also relate to people who see the rule of law as something that gives opportunity to commit a crime.

f. A person becomes delinquent because of the excesses of mindsets that view the rule of law more as an opportunity for a crime to be committed than those who see the law as something that must be considered and obeyed.

g. These differential associations vary depending on their frequency, duration, priority and intensity. So, the negative impact caused by peer groups depends on the frequency, how long, experience, and intensity of socializing.

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[39] Widodo, Widodo. *Combating Cybercrime, Characteristics of Motivation, and Handling Strategies in Criminology Perspective* (Yogyakarta: Aswaja Pressindo, 2013).

  h. The process of learning evil behavior through association with criminal and anti-crime patterns involves all the mechanisms that apply in every learning process. So, studying bad behavior is not limited to trying to imitate behavior.

  i. Even though evil behavior is a reflection of general needs and values, but evil behavior cannot be explained through general needs and values, because even non-bad behavior is a reflection of general needs and values. the same one. So, the motives of someone involved in delinquency are different from behavior in general, because the basis for understanding is also different.

3) Social control theory

This theory states that the desire to commit a crime or deviant behavior is owned by everyone, and in this theory tries to answer why people even refrain from doing it. In this theory, social ties that have been formed become a benchmark for people's behavior. John Hagan emphaszied this theory starts from the view that everyone in society has the same opportunity to become a person who violates the law or may even obey the law.[40] In the other context, according to Hirschi, the social bond consists of four elements, attachment, commitment, involevmen, and bilief. Based on his opinion, it is said that social ties which are one of the causes of deviant behavior consist of 4 elements, namely attachment, involvement related to self-interest, involvement, norms and values. The four elements of social bonding are as follows.

  a. Relatedness, this relates to the extent to which a person pays attention to the wishes and expectations of others. They are not sensitive to the will of others, nor do they feel the need to worry about existing norms. This sensitivity is interdependent with the quality of the relationship between one another, the more sympathy and empathy for others, the more they feel the need to pay attention to others, so that they will form social bonds that can prevent deviant behavior. Hirschi divides the relationship into two groups, namely total attachment and partial attachment. Total attachment is a condition when a person releases the ego that is in him and then replaces it with a sense of togetherness. While partial

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[40] Hadisuprapto, Paulus. *Juvenile Deliquency: Understanding and Overcoming it*, (Bandung: PT. Citra Aditya Bakti, 1997)

attachment itself is the presence of someone who is felt to be able to control or supervise an individual.

b. Involvement related to self-interest, meaning that this refers to the gains and losses for someone's involvement in deviant acts. Van Dijk, et al. argues that in fact this element emphasizes the rational-economic aspect, so that those who take a lot of material and emotional inventory in society, the more risk of loss they have to bear if they are found to have violated norms.

c. Involvement means referring to the idea that if some conventional activities can keep a person busy, then that person will not have time to think about doing evil deeds. Thus, a person who integrates well with society, has less time to violate norms.

d. Values and Norms, in this case refer to the condition of diversity of appreciation of social norms among community members. If in a society there is no belief that the values and norms of shared life must be obeyed, it is likely that a violation of the law will occur.

In society, the four elements must be formed, because if they fail to form, deviant behavior will appear. Someone who cannot implement these four components will tend to bad behavior.

4) Neutralization Theory

In this theory has the view that an individual will definitely learn to neutralize morals which have the aim of controlling human behavior.[41] In addition, this theory also wants to explain how young people can carry out deviant behavior. Broadly speaking, the neutralization theory assumes that the thoughts of the perpetrator can control the behavior of humans themselves. This theory asks what the basis behind the thoughts of good people is so that sometimes they can turn into people who behave badly or deviate from the norms and rules that exist in a society. Sykes and Matza argue that the perpetrators of crime are a collection of people who fail to apologize for the actions they have done. Then the people who fail are dragged into a lifestyle that can be said to deviate from the norms of society. This takes place dynamically and subtly, and for that the perpetrator uses it as an excuse to justify the deviant behavior he has done. Sykes and Matza

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[41] Siegel, Larry J. *Criminology, Third Edition*, (New York: West Publishing Company, 1989)

describe five techniques by the perpetrators of the crime as he conducts neutralization, which are as follows:

a. *Denial of Responsibility,* in this case the perpetrator describes himself as an individual who is powerless in dealing with the pressures that exist within the community (such as a lack of love from parents or being in a social position or environment that can be said to be not good).

b. *Denial of Injury,* This means that the perpetrator has the assumption that his actions will not cause great harm to the surrounding community.

c. *Denial of Victim,* in this case the perpetrator understands himself as the avenger, while the victims of his actions are considered guilty.

d. *Condemnation of the Condemners,* namely perpetrators who think that people who denounce the actions that have been carried out by the perpetrators are hypocrites, as perpetrators of hidden crimes, out of envy, and so on.

e. *Appeal to Higher Loyalties,* namely actors who feel that they are trapped between the will of the community and the existing legal provisions in the community and the needs of a smaller group, namely the group they belong to or join.[42]

Application of criminological theory to tackle cyber crime or commonly known as cybercrime

From the explanation of the four theories of crimonology above, we can conclude as follows:

First, Anomie theory can be used as a tool to analyze in finding what causes someone to commit cybercrime. This theory has the assumption that crime will arise because in a society there are no norms that regulate these activities. In practice, there are a group of people who reject the existence of the law to regulate all activities that exist in cyberspace or can also be called the virtual world. According to this group, the virtual world is a free space so that the government is considered not to have the authority to intervene in these activities, including also to regulate them with the existing legal system. Furthermore, it is explained that the opinions of pros and cons regarding the existence or absence of laws that can regulate cybercrime pivot or point to the gap between the characteristics of crime and conventional criminal law. It is difficult to know the jurisdiction

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[42] Hagan, John. *Modern Criminology, Crime, Criminal Behavior and its Control.* (McGraw-Hill Inc. Singapore, 2015).

because basically the characteristics of the use of the internet as a basis for activities are cross-border, even though many of the conventional criminal laws that apply in Indonesia are based on tentorial boundaries.

The provisions of conventional criminal law turned out to be unable to solve cases in optimal internet use activities It is difficult to know the jurisdiction because basically the characteristics of the use of the internet as a basis for activities are cross-border, even though many of the conventional criminal laws that apply in Indonesia are based on tentorial boundaries. The provisions of conventional criminal law turned out to be unable to solve cases in optimal internet use activities It is difficult to know the jurisdiction because basically the characteristics of the use of the internet as a basis for activities are cross-border, even though many of the conventional criminal laws that apply in Indonesia are based on tentorial boundaries. The provisions of conventional criminal law turned out to be unable to solve cases in optimal internet use activities[43]. However, actually anomie (defined as the absence of an objective norm) does not become the basis of rationality against cybercrime actors because at this time there are many laws and regulations governing cybercrime. But it is different if anomie is defined as an individual's assumption that there is no norm (subjectively) about cybercrime in Indonesia, then the theory and assumption can be understood.

Second, Differential association theory can be used as a tool to analyze in an effort to find the cause of someone committing cybercrime. This theory assumes that, basically, crime is the result of a learning and communication process that takes place from someone in an intimate group. This theory is in line with the characteristics of cybercrime actors, namely as stated by Sue Titus Reid, that criminals have studied the actions of other parties in the same job; Likewise, the principle of differential association cannot be ruled out in the study of crime[44].

Third, Social control theory can be used as a tool to analyze in finding the factors that cause someone to commit cybercrime. The theory has the assumption that the perpetrator commits a crime because on the basis of the social ties that exist within a person are weakened or even a person may no longer have social ties with the community in their environment. This is common, especially among teenagers. *Fourth*, Neutralization theory can be used as an analytical tool, because

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[43] Rahardjo, Agus. *Cybercrime: Understanding and Prevention of Technological Crime*. (Bandung: Citra Aditya Bakti, 1996)

[44] Reid, Sue Titus. *Crime and Criminology*. (New York: CBS College Publishing, 2017)

several neutralization techniques as proposed by Sykes and Matza may also be the reasons for cybercrimes in Indonesia, for example in cases of defacing (web hacking activities or application programs).

From some of the explanations of the theories above, if they are related to the current cybercrime phenomenon, it is certainly needed as an evaluation material for the application of the law, therefore harmonization of law in the context of criminal provisions in the field of information technology is also needed. By looking at the progress of information technology at this time which continues to grow rapidly and also always presents something new which is then followed by legal loopholes, in this case, anticipatory steps and government action must be handled quickly and also in making decisions must be done as well as possible.[45] Sudarto said that crime is part of the politics of criminal law which is basically a policy on how the government tries to formulate a good criminal law and provide guidelines for making (legislative policy), application (judicial policy), and implementing (executive policy) criminal law.[46]

In the context of cybercrime, the means to understand the perpetrators and forms of cybercrime (cybercrime) can be reviewed using some of the theories above, so that later a general picture is obtained regarding cybercrime and its perpetrators. There are 4 theories that can be used to analyze cybercrime, namely anomie theory, differential association theory, social control theory, and neutralization theory. Actually, not only these 4 theories can be used to analyze or to find out more about cybercrime, but there are still many theories that can be used, for example conflict theory and so on. Almost every theory must have a different nature in understanding society because the originators or thinkers of these theories of course also have different perceptions or views and also not always the same because of the conditions in their community. However, because theory is a tool used to make any policy or decision, the truth of the content of a theory is still being debated, challenged or perhaps even refined based on the results of newer and more precise research. It is hoped that this study can be an evaluation for legal policy making on the prevention of cyber crime (cybercrime). because theory is a tool used to make every policy or decision, the truth of the contents of a theory is still being debated, challenged or perhaps even refined

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[45] Paat, Alfando. "Relevansi Hukum Kebiri terhadap Pelaku Kejahatan Seksual pada Anak Dibawah Umur Ditinjau dari Undang-undang No. 39 Tahun 1999 Tentang Hak Asasi Manusia." *Lex Crimen* 6, No. 5 (2017).

[46] *Ibid*.

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C. Results & Discussion

1. Cybercrimeas Barriers to the Development of the Pancasila Ideology in Indonesia

*Cybercrime*in English means cyber crime or crimes committed through cyber intermediary media. Cybercrime itself refers to criminal activities carried out with computer media or computer networks that are tools where the crime can occur. There are many kinds of crimes that are often committed by these cybercriminals. An example of a crime through cyberspace with a computer as a tool or place of crime is the crime of identity fraud. Falsification of identity is carried out by a criminal as the main step to commit other crimes. Cyberbullying is the first example of continued crime after identity falsification.

*Cyberbullying*is a term that was entered into the OED (Oxford English Dictionary) dictionary in 2010. The term cyberbullying refers to the use of information technology that aims to bully someone by sending writing or pictures that are intimidating, cornering, and or threatening someone. The OED indicates the first use of the term cyberbullying for the first time in Canberra in 1998, but the term has existed and was previously written in a New Yorks Time Article in 1995.[47]

Many perpetrators of cyberbullying come from among teenagers because in essence, adolescence is a time when a person has a desire to try something he has just recognized or something that is widely spread in the general public.[48]The author takes the example of the author's friends who have a second account in their Instagram application. Owners of second accounts or fake accounts tend to hide in these accounts to cover up their true identities. The little thing they want

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[47] Bauman, Sheri, Donna Cross and Jenny Walker, *Principles of Cyberbullying* (New York: Taylor and Francis Group, 2013), p. 23.

[48] *Ibid*.

to cover up is so that one or many accounts they visit don't know about their visit. These small things can become big when someone they visit their account is disturbed and thinks they are part of cyberstalking elements. Cyberstalking is a crime committed by someone with the intention of stalking and/or terrorizing someone through social media.

If the writer's friends only want to cover up their identity without meaning anything, then a cyberstalking and cyberbullying perpetrator does many things to destroy and/or threaten the victim, for example by writing negative comments on the victim's social media. These negative comments are based on motivation from within the perpetrator himself. First, the perpetrator does this because of a grudge against the victim, either because of the victim's previous actions or because of emotions that arise from within the perpetrator. Second, just for fun.[49]

Bullying behavior, especially bullying that is carried out on social media, can have a worse impact than the physical impact, namely the psychological impact. The physical impact of bullying may be seen in the victim's physical area such as cuts, bruises, abrasions, injuries, and others. The physical impact can be clearly seen by ordinary people and it can easily be determined as a legal event.

Meanwhile, if the victim gets a psychological impact, not everyone can see the pain felt by the victim himself. Usually, victims tend to cover up how they feel when or after being bullied by one or more perpetrators. The pain that the victim harbors is what causes psychological disturbances to the victim.[50]

The phenomenon of cyberbullying can be known some time ago when an idol from the land of ginseng named Sulli ended his life by committing suicide. Many netizens think that Sulli's death is due to the scorn or bullying of the haters through social media, especially Instagram.

The second example of cybercrime is cyberpornography or immoral crimes in cyberspace. According to the origin of the word, pornography comes from the Greek, namely porne which means prostitute and refers to prostitutes in the lowest class. In Ancient Greece, not all prostitutes were considered despicable or lowly. Only porneia is the cheapest, most undervalued and unprotected prostitute. Porneia is the sexual slavery of the entire male population. While graphe in Greek means writing or drawing. In conclusion,

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[49] Willard, Nancy E. *Cyberbullying and Cyberhearts* (USA: Malloy, 2011), p. 6.

[50] Damayanti, Ria, Wirda Hanim, and Karsih Karsih. "Studi Kasus Dampak Psikologis Bullying pada Siswa Tunarungu di SMK Negeri 30 Jakarta." *INSIGHT: Jurnal Bimbingan Konseling* 2, No. 2 (2013): 86-90.

pornography is all forms of work whether in the form of writing, sketches or pictures that depict the lowest class prostitutes.[51]

*Cyberpornography*includes two other crimes, namely cyber sex and cyber child pornography. Cyber sex is an activity that causes sexual addiction online by someone. Meanwhile, cyber child pornography is a crime committed by perpetrators by using children who use social media or the internet or online games as objects.[52]Many circulated and found in the community obscene videos that were either intentionally recorded and disseminated or not. This is due to the ease with which people access the internet and also the negligence of parents in terms of child supervision.

The perpetrators easily disseminate nasty videos into sites that are not hidden, it is not even uncommon to find porn sites that suddenly appear when we open a website that is not related to pornography. The concept of anonymity online makes it possible for perpetrators to explore their crimes and experiment with sexual things like in the real world. Sometimes the perpetrators think that the crimes they commit are just a game. They consider this crime only a crime that is only oriented to their fantasies.[53]

*Cyberporn*has been regulated as a crime in the Criminal Code and is included in a crime of morality. Moral crimes are regulated in Articles 281 to 303 of the Criminal Code, while moral crimes which are classified as moral violations are formulated in Articles 532 to 547 of the Criminal Code.

*Cyberporn*is a form of cybercrime that cannot be handled conventionally such as crimes in the real world such as murder because cyberporn has no real/physical victims. Victims of cyberporn suffer psychological harm and cannot be directly identified as victims.[54]

Unfortunately, cyberporn has a continuation of other crimes, namely online prostitution. Pimps take advantage of websites, advertisements, and social media to offer their prostitutes (commercial sex workers). Pimping in the Big

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[51] Irianto, Sulistyowati. *Women and Law* (Jakarta: Yayasan Obor Indonesia, 2006), pp. 229-230.

[52] Young, Kimberly S and Christiano Dea. *Internet Addiction: A Guide to Counseling and Guidelines for Evaluation and Treatment* (Yogyakarta: Pustaka Pelajar, 2017).

[53] *Ibid*.

[54] Putra, Eka Nugraha. "Kejahatan Tanpa Korban dalam Kejahatan Cyberporn." *Jurnal Cakrawala Hukum* 6, No. 1 (2015): 1-12; Sitio, Hendra. "Cyberporn and Criminal Responsibility." *Unnes Law Journal: Jurnal Hukum Universitas Negeri Semarang* 5, No. 2 (2019); Choirunnisa, Sutiani. "Legal Protection Against Women Victims of Sexual Harassment Through Social Media (Cyberporn)." *The Indonesian Journal of International Clinical Legal Education* 3, No. 3 (2021): 367-380.

Indonesian Dictionary online is a non-standard form of the word 'muncikari' which means people who act as caregivers, intermediaries, and/or owners of sex workers. They make a living by relying on the customers who rent their prostitutes. The pimps provide a website that can be accessed by customers to order sex workers who will later provide services for sexual intercourse at a rate that has been set by the pimps.

Furthermore, there is fraud through online shop media. Online shop is a platform that people use to shop easily and quickly through electronic media.[55]By using an online shop, it is hoped that people will find it easy to shop without having to spend a lot of energy and time looking for an object or daily necessities in a commercial store. The online shop also provides a large selection of goods needed by the community at various prices. Most of the users of this service come from middle and high school age teenagers. Teenagers tend to be interested in shopping using online shops because the prices offered are much more affordable than the prices offered at commercial stores in general.[56]

This is an opportunity for fraudsters to get victims more easily and widely. Fraud perpetrators install products that can attract victims. Actors usually adapt their products to well-known products that are widely distributed in the community. Perpetrators of online shop fraud also build good communication with victims so that victims have more trust in the perpetrators.[57]

The perpetrator who has won the trust of the victim will then complete the action by pretending to send the goods or objects ordered by the victim. Or vice versa, criminals act as consumers who want goods sold by online shops managed by victims.

2. Cybercrime Relation with Pancasila

Cyber crimes that often occur in Indonesia are quite disturbing to the people of our country. This cyber crime is closely related to the ideology of the Indonesian nation. Ideology comes from the word idea which means idea or

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[55] Turban, Efraim. *Electronic Commerce: A Managerial and Social Networks Perspective* (USA: Springer, 2015), pp. 7-10.

[56] Antow, Angelica FT. "Pengaruh Layanan Online Shop terhadap Kosumerisme Siswa SMA". e-*journal Acta Diurnal* 5, No. 1 (2016).

[57] Rusmana, Agus. "Penipuan dalam interaksi melalui media sosial (kasus peristiwa penipuan melalui media sosial dalam masyarakat berjejaring)." *Jurnal Kajian Informasi & Perpustakaan* 3, No. 2 (2015): 187-194.

ideas and logos which means knowledge. That way, ideology means science that contains ideas or ideas.[58]

Ideology is a tool that gives us guidelines in running a nation. Ideology gives meaning to identity and goals for the state to achieve a certain goal.[59]The Indonesian state has an ideology that has been upheld since the beginning of the nation's independence. Pancasila is the basis of the state which is expected to shape the character of the Indonesian nation to become a better nation than before. Pancasila is the main guideline for the Indonesian people to act because Pancasila has five precepts which are also the goals of the Indonesian nation which are stated in the preamble to the 1945 Constitution. , systematically arranged and provide implementation instructions.[60]

The first precept is Belief in the One Supreme God. This first precept is the basis for us as Indonesian citizens to have one religion or belief. We as Indonesian citizens are also obliged to carry out the obligations of our religion or belief. This precept is also the basis for us to become good human beings and obey His commands and teachings. All religions and beliefs teach good things and no one allows His people to do evil in any form.

The second precept is just and civilized humanity. Civilized humans are humans who have manners, good manners, are polite, and can improve their standard of living to be even better.[61]This second precept is the precept that is most related to cybercrime. As civilized Indonesian people, we must maintain our honor by not committing crimes, both real world crimes and cyber crimes. Cyber crime as the author has emphasized in the previous sub-discussion is an example of how uncivilized humans are in this era.

The third principle is Indonesian Unity. This precept is related to cybercrime because cybercrime itself can affect social life so that it can make a peaceful society restless and cause division. There are also many cybercriminals who deliberately carry out acts that aim to divide the nation by spreading false news or commonly called hoaxes into society. *Hoax*is information that is engineered to cover up actual information. Hoax can also be interpreted as distorting facts using information that seems reliable and convincing but cannot

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[58] Agus, 2016.

[59] Azis, 2017, pp. 22-23.

[60] Huda, Muhammad Chairul. "Meneguhkan Pancasila Sebagai Ideologi Bernegara." *Resolusi: Jurnal Sosial Politik* 1, No. 1 (2018): 78-99.

[61] https://kbbi.web.id/

be confirmed. Hoaxes will make people feel insecure, uncomfortable, and can cause feelings of hatred between communities.[62]

The fourth precept is Democracy Led by Wisdom in Deliberation/ Representation. This precept is a reminder that the government must be a firm instrument in tackling and at the same time dealing with cyber crimes that are widespread in society. The government should not turn a blind eye because the government should take action so that cybercrime does not become an even bigger threat in Indonesia, especially in this era.

The enactment of the ITE Law is very much needed so that the government is able to control the possibilities of crimes that will arise in the future. Law no. 36 of 1999 concerning Telecommunications, the Law threatens criminal acts of cyber crime with the background of hacking (hacking a communication network), Article 50, Article 55, and Article 56. Article 58 jo. 46 paragraph (3) of Law no. 32 of 2002 concerning Broadcasting, threatens to punish commercial advertising broadcasts which include: a) promotions related to religious teachings; ideology, personal and/or group, which offends and/or demeans other people; b) promotion of liquor or the like and other addictive substances; c) promotion of cigarettes that demonstrate the form of cigarettes; d) things that are contrary to public decency and religious values; and/or e) exploiting children under the age of 18.

The law also applies to people who spread hate speech in the name of SARA which can cause division in Indonesia. And there are many other laws that regulate cyber crimes that can cause other physical harm, such as;

Law No. 11 of 2008 concerning Information and Electronic Transactions (ITE Law), Chapter VII. Prohibited acts contain criminal provisions for any person who intentionally and without rights or against the law distributes and/or transmits and/or makes electronic information and/or electronic documents accessible:

a. Violating decency; have a gambling charge; has a charge of slander and/or defamation; has a charge of extortion and/or threats (article 27).
b. Spreading false and misleading news that results in consumer losses in electronic transactions; Disseminate information aimed at generating feelings of hatred or hostility towards certain individuals and/or community

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[62] Gumilar, Gumgum. "Literasi media: Cerdas menggunakan media sosial dalam menanggulangi berita palsu (hoax) oleh siswa SMA." *Jurnal Pengabdian Kepada Masyarakat* 1, No. 1 (2017).

groups based on ethnicity, religion, race, and inter-group (SARA) (Article 28).

c. Sending information that contains threats of violence or intimidation that is personally addressed (Article 29)

d. Produce, sell, procure for use, import, distribute, provide, or possess (a) hardware or software designed or specifically developed to facilitate the actions referred to in Articles 27-33; (b) sand via a computer, access code, or other similar things intended to make the electronic system accessible for the purpose of facilitating the actions in Articles 27-33 (Article 34)

e. Manipulating, creating, changing, deleting, destroying electronic information and/or electronic documents with the aim that the electronic information and/or electronic documents are considered as if the data is authentic (Article 35)

The fifth precept is Social Justice for All Indonesian People. This last precept refers to the punishment obtained by the perpetrators of the crime. Not all cybercriminals leave a definite trail or victim. Like cyberporn crimes which cause more psychological victims, cyberbullying and several other examples of cybercrime have perpetrators who are difficult to catch.

3. Cybercrimeas the Challenge of Pancasila in the Industrial Revolution Era and the Forms of the Cases

The era of the industrial revolution 4.0 is an era where technology is developing rapidly. Referring to the Big Indonesian Dictionary (KBBI), revolution means very fast or rapid development, industry is an effort to implement the production process, while 4.0 is a continuation of the previous industrial revolution.

In this era, a lot of digital technology has emerged that makes human work easier. Basic human needs can be met with this ever-evolving digital technology.[63] Cybercrime is also developing which is not only disturbing the community but can also damage the nation's mentality and disrupt the balance of technological progress. The industrial revolution should be able to make the Indonesian nation a nation that is not left behind from other nations, especially America and Europe. Developing technology can be the right means for the

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[63] Suwardana, Hendra. "Revolusi industri 4. 0 berbasis revolusi mental." *JATI UNIK: Jurnal Ilmiah Teknik dan Manajemen Industri* 1, No. 2 (2018): 109-118.

community, especially students, to study as well as possible. Technology can also be a tool for the government to publish transparent policies so that people can understand the government's operations well.

The technology that is developing at this time should also be able to encourage what our ancestors have taught us about manners, speech etiquette, and so on. Moreover, the Indonesian people have a comprehensive ideology in various aspects. The ideology of Pancasila can be the right tool to oversee the development of technology in Indonesia. In the early era of independence, many threats to the ideology of our nation came from those who opposed the government, such as the PKI and other insurgent movements. At that time, Pancasila which also included the goals of our nation was able to unite the voices of the people to jointly crush the PKI that was developing in Indonesia.

In the next era, the Pancasila ideology was tested again with demands for reform by students throughout Indonesia. There were divisions of various tribes that occupied the territory of Indonesia, not only the indigenous tribes from Indonesia but also the immigrant tribes, especially the Chinese. With the reform movement, the democratic system in Indonesia has shifted and has given new dynamics in political and social life.[64]

The next Pancasila challenge is in the current era, the era of the industrial revolution 4.0, where the challenges and obstacles come from the community, are developed and disseminated by the community, also have an impact on the community as well. Criminals come from society and will eventually end up in society again.

Challenges in this era can be seen in the rise of *cybercrime* in Indonesia. The virtual world has led many Indonesians to enter it. Indonesians tend to follow the flow of information developments without filtering and examining further the information they receive.[65] The unclear information they get is then used as a new topic of conversation, either on social media or in daily conversations.

The ideology of Pancasila seems to be lost in the flow of the times. People are no longer too concerned with the goals of the Indonesian nation, especially the ideology of Pancasila. The cases that occurred eroded what had been built in the body of the Pancasila ideology. Pancasila is not lost in the true sense but is lost because it is covered by new technologies that are growing rapidly. People

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[64] Suhardiman, Cecep, and Hotma P. Sibuea. "Paradigma Kemelut Demokrasi Pancasila Pasca Reformasi 1998." *Jurnal Ius Constitutum* 1, No. 1 (2017): 1-20.

[65] Lubis, Mochtar. *Manusia Indonesia.* (Jakarta: Yayasan Obor Indonesia, 2008).

usually become followers of other people, so they are not considered out of date. This fosters bad behavior such as cyberbullying into a common occurrence in today's era.

It should be remembered again that Pancasila should be a unifier of the nation. We can see that all actions that endanger the unity and integrity of the nation, including violations and crimes committed through communication and information technology, also injure Pancasila. Other forms of violation, including even minor violations, can be punished for injuring the ideology of Pancasila, for example. Spreading obscene remarks about the precepts contained in Pancasila on social media or other electronic platforms. When these utterances are reported by someone who is aware of the law, then the person who spreads the hate speech will be punished according to the Law on Information and Electronic Transactions in force in Indonesia.

This is related to the case of blasphemy against the former Governor of DKI Jakarta, Basuki Tjahja Purnama (Ahok) in 2016. Ahok is a politician from Bangka Belitung who became the Deputy Governor of DKI Jakarta with Joko Widodo who was later appointed as Governor on November 14, 2014. During his tenure as Governor of DKI Jakarta, Ahok has sparked various polemics, the majority of which were caused by his own words or sentences, one of which was a video of his speech in the Thousand Islands in September 2016.

The incident was recorded by an irresponsible person and in the end it became a case that was discussed by many people. There are many pros and cons when the case is widespread on various digital platforms both at home and abroad. Some people believe that Ahok did not have any intentions in his words other than purely political interests. Meanwhile, on the other hand, there are lots of people who are trying to make Ahok bound by punishment and in the end go to bars.[66]

Apart from being a case of blasphemy, this case is closely related to Pancasila, to be precise the first principle, namely Belief in One God. The case is also closely related to the misuse of technology in society. Information technology should be able to provide positive information to support the

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[66] Permatasari, Maya, and Fajar Junaedi. "Konstruksi Realitas dalam Pemberitaan Isu Penistaan Agama (Analisis Framing Berita Penistaan Agama oleh Basuki Tjahaja Purnama Pada Media Cetak Solopos dan Republika)". *Thesis*. (Universitas Muhammadiyah Surakarta, 2018).

interests and goals of the nation, not as a medium to spread SARA-related information which will cause many other problems.[67]

In the same year, there was a cyber crime committed by a 17-year-old teenager. Adolescents born in the era of technological development take advantage of what is available for negative things. The teenager hacked Instagram whose victim was the son of an artist in the capital. The perpetrator hacked the Instagram account belonging to an artist's child and then asked for a reward so that the victim's account could come back again. The perpetrator confessed his actions to the police and said that he learned how to hack someone's account from the internet. From what he did, he received a sanction in the form of being expelled from the school where he studied.[68]

A recent cybercrime case is a case where an adult man often shares information about adult romance on an account with a profile photo of his nephew. The Indonesian Child Protection Commission (KPAI) stated that one of the cybercrime data is the use of children's data and/or photos for an account belonging to adults who often post adult things as well.[69]

Punishment for perpetrators who use other people's identities and photos to be misused on social media will be in accordance with what is applicable in the ITE Law.[70]

Kaspersky Labs (Cybersecurity mobile company) said that there will be several new cyber attacks that will disrupt people's lives in social media and surfing various digital platforms, among them[71]:

1) An APT attack (Advanced Persistent Threat) which is actually a form of large-scale cyber attack that targets an infrastructure or large target to collect sensitive information such as certain company security systems.

2) Hardware and IoT networking attacks. This type of attack will be crowded in the future. This type of cybercrime disrupts or blocks communication signals or an infrastructure by utilizing robots (botnets) or IoT devices.[72].

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[67] Khafidhin, Muhamad. "Framing Kasus Ahok tentang Penistaan Agama." *Thesis.* (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2017).

[68] https://m.detik.com/news/berita/d-3224980/polda-metro-Revelation-6-case-kejahan-internet-melibat-anak-under-age/

[69] https://www.kompas.com/tren/read/2019/09/18/161703465/

[70] *Ibid.*

[71] Raiyn, Jamal. "A survey of cyber attack detection strategies." *International Journal of Security and Its Applications* 8, No. 1 (2014): 247-256.

[72] IoT (Internet of Things) is a concept where an object has the ability to transfer data over a network without requiring human-to-human or human-to-computer interaction.

3) Threats from hardware security holes. This type of cybercrime exploits a "bug" in the CPU[73]in order to collect user data.

4) The emergence of new, more aggressive "players". The effect of APT is newer and more aggressive cyberattackers. These perpetrators should be watched out for because they usually tinker with exploit tools to be able to carry out attacks that are more difficult than usual to make them harder to deal with as well. The presence of a costomizable exploitation (script-based) tool also makes it easier for these new "players" to enter this world (cybercrime).

5) Social media attacks. Criminals through social media attacks take advantage of the friendship of their users to develop. There are several services where actors take advantage of social media to be able to attract users' interest to "click" on the content they create. These attacks are usually in the form of links on social media without us knowing their contents. These links can redirect traffic to dangerous sites.

6) Cyber-attacks used as an "atmosphere buster". This type of attack is usually used to disrupt a certain event. This type of attack is usually sought after by many people to destroy business opponents.

The new attacks that will be crowded will become a big threat to Pancasila, especially the second principle. The presence of new attacks makes people more uncivilized, and the impact is the third Pancasila principle, namely the unity of Indonesia. Indonesian unity will be more and more tenuous and it is possible that later there will be divisions between community groups or individual divisions.

4. The Role of Pancasila Against Cybercrime

Pancasila is often seen as an ideology that deals with global ideologies, such as capitalism and liberalism.[74] Pancasila which was built aims for the common welfare and social justice for all Indonesian people. On the other hand, we live in a very advanced technological development. Facing the progress of the times, the Indonesian nation must continue to stand tall by having sovereignty in the field of politics, independence in the economy, personality in culture, and

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[73] A CPU "bug" causes programs that should not have permission to read data stored by other programs in memory. This includes passwords, personal photos, emails, and even important business documents.

[74] Soelistyo, Liem Tony Dwi. "Dasar Negara: Hubungan Pancasila, Marhaenisme, Marxisme dan Kapitalisme dalam Skema Politik Indonesia." *Mimbar Keadilan* 12, No. 1 (2019): 133-137; Rahman, Muhammad Taufiq. "Limits to Growt: Mempersoalkan Kembali Kapitalisme." *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 1, No. 1 (2016): 1-12.

having strong strength in national security. As a Pancasilaist, we should uphold the 1945 Constitution of the Republic of Indonesia and strengthen the establishment of the Unitary State of the Republic of Indonesia.

The Indonesian nation is a multicultural nation and has diversity that is united by a collective consciousness to live as an independent and sovereign nation. The struggle that started from a national awakening to the pledge of "youth oath" was not an easy thing for the Indonesian people. The founding fathers of the nation agreed on Pancasila, which is the crystallization of the nation's noble values, as the nation's view of life and the basis of the state. As a way of life, the values of Pancasila contained therein are noble values extracted from the nation's culture and have basic values that are universally recognized and will not change over time. Meanwhile, as the basis of the state, Pancasila is an ideology, views and philosophy of life that must be guided by the Indonesian nation in the process of implementing social, national and state life in realizing the ideals of the proclamation of independence. The Pancasila view recognizes the existence of pluralism which allows the development of an inclusive nationalism.[75] The understanding of the next generation of the nation regarding the values contained in the four pillars of the life of the nation and state (Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Bhinneka Tunggal Ika), is increasingly being eroded by the rush of new values that are not in accordance with the national identity. Ironically, while these new values have not been fully understood and understood, the old values have begun to be abandoned and forgotten. Without realizing it, the next generation of the nation is moving further and further away from the character of Pancasila as the nation's identity which is characterized by the spirit of unity and integrity.

Basically, all nations in the world have historical, cultural and civilization backgrounds that are imbued with a value system and philosophy, both religious moral values and non-religious values. The principle contained in the second principle of Pancasila is a form of awareness that the Indonesian nation has always respected human values and justice according to the diverse culture of the Indonesian nation. The fourth precept is a form of awareness of the principles

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[75] Kuswanjono, Arqom. "Pluralisme Pancasila." *Jurnal Filsafat* 16, No. 1 (2006): 77-93; Christiawan, Rio. *Pendidikan Pancasila dan Pluralisme*. (Jakarta, Prenada Media, 2021); Nisa, Nurul, and Dinie Anggraeni Dewi. "Pancasila Sebagai Dasar dalam Kebebasan Beragama." *Jurnal Pendidikan Tambusai* 5, No. 1 (2021): 890-896.

of institutional life based on the behavior of mutual cooperation that has been rooted in the life of the Indonesian nation since the first. Realizing the challenges as a pluralistic nation and the importance of national unity, then the institutional principles based on deliberation for consensus are guidelines for the Indonesian people in carrying out the life of state institutions that determine the future of a just nation. The determination of Pancasila as the basis of the state provides an understanding that the Indonesian state is a Pancasila state. This implies that the state must submit to it, defend and implement it in all legislation. Regarding this, Kirdi Dipoyudo explains: "The Pancasila State is a country that was established, maintained, and developed with the aim of protecting and developing the dignity and human rights of all Indonesian citizens (just and civilized humanity)[76]. So that each can live properly as a human, develop themselves and realize their inner and outer welfare as completely as possible, promote general welfare, namely the inner and outer welfare of all people, and educate the nation's life (social justice). This nation has accepted Pancasila as the foundation of the nation's life. Pancasila recognizes that all Indonesian citizens believe in God according to their respective religions and beliefs.[77] Pancasila as a social contract, namely as mutually agreed norms as the basis of social life and the basis of the state.[78]

Pancasila is the effort of human thought to seek the truth, then to approach or regard it as an ability that it holds in rhythm with space and time. If Pancasila does not touch real life, we do not feel its form in everyday life, then gradually life will blur and our loyalty to Pancasila will fade. Maybe Pancasila will only be

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[76] Dipoyudo, Kirdi. *Keadilan Sosial*. (Jakarta, Rajawali Press, 1985). *See also* Herawati, Yunie. "Konsep Keadilan Sosial Dalam Bingkai Sila Kelima Pancasila (The Concept of Social Justice Within the Fifth Principle Framework of Pancasila)." *Paradigma: Jurnal Masalah Sosial, Politik, dan Kebijakan* 18, No. 1 (2014); Mansir, Firman. "The Study of Social Justice in Pancasila, Islam, and Hinduism Perspective." *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 7, No. 2 (2022): 342-348; Fatihin, Roro. "Keadilan Sosial Dalam Perspektif Al-Qur'an dan Pancasila." *Panangkaran: Jurnal Penelitian Agama dan Masyarakat* 1, No. 2 (2017): 293-314; Emilia, Shelawati, Mutia Andini, and Masduki Asbari. "Pancasila as a Paradigm of Legal Development in Indonesia." *Journal of Information Systems and Management (JISMA)* 1, No. 2 (2022): 22-27.

[77] Mukhlis, Febri Hijroh. "Teologi Pancasila: Teologi Kerukunan Umat Beragama." *Fikrah* 4, No. 2 (2016): 171-186.

[78] Laksono, Leonard Bayu. "Pendidikan Kewarganegaraan Mengusung Pancasila sebagai Konsensus Sosial, Kontrak Sosial, dan Social Imaginary." *Integralistik* 30, No. 2 (2019): 150-161; Dewantara, Jagad Aditya, et al. "Pancasila as ideology and characteristics civic education in Indonesia." *International Journal for Educational and Vocational Studies* 1, No. 5 (2019): 400-405.

left behind in Indonesian history books. If this happens, all sins and stains will be attached to us who live in the present, to the generation that has sacrificed so much to uphold and defend Pancasila. In fact, we should use the reformation period which has been going on for around 21 years to draw valuable lessons from the previous period. In addition, it is also proven by the many cases of cyber crimes that occur in this era. However, behind the problems faced by Pancasila in the process of implementing Pancasila for the development of life, the Indonesian people still have a belief that cyber crimes can still be handled so that people's lives will be better. In this era of industrial revolution, the development of the national situation is quite alarming with many problems that arise alternately that interfere with the life of society, nation and state. The impact of democratization that is uncontrolled and not based on an understanding of the values of Pancasila is more concerned with balance, cooperation, mutual respect, equality, and equality in human-human relations. Behind the problems faced by Pancasila in the process of implementing Pancasila for the development of life, the Indonesian people still have a belief that cyber crimes can still be handled so that people's lives will be better. In this era of industrial revolution, the development of the national situation is quite alarming with many problems that arise alternately that interfere with the life of society, nation and state.

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Pancasila has an important role in facing various challenges such as cybercrime. One form of Pancasila's role in facing the challenges of cybercrime can be started from various activities in the community. The role of intellectuals is very influential on the implementation of Pancasila. Intellectuals such as students are always required to participate in various activities based on Pancasila values. One of them is defending the country. The word state defense in general can be interpreted in various ways according to everyone's understanding. Regardless of the meaning of defending the country that everyone understands, then as a youth it is appropriate to participate in defending the country by being aware of and if possible overcoming all forms of threats, challenges, obstacles, and disturbances to the Unitary State of the Republic of Indonesia (NKRI).[79]To be able to do this, awareness is needed that is shown in concrete actions to defend the country's sovereignty from all threats, challenges, obstacles, and disturbances. This is the real form of patriotism and nationalism. The roots of Indonesian nationalism from the very beginning were based on a determination that emphasized the importance of shared ideals, in addition to recognizing and at the same time respecting differences as a bond of nationality.[80]

Efforts to defend the country are not only for youth but also for every citizen as stated in:

1) The opening paragraph of the 1945 Constitution reads "That in fact independence is the right of all nations and therefore, colonialism in the world must be abolished because it is not in accordance with humanity and justice."

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[79] Nugraha, Aloisius Arizendy, et al. "Cybercrime, Pancasila, and Society: Various Challenges in the Era of the Industrial Revolution 4.0." *Indonesian Journal of Pancasila and Global Constitutionalism* 1, No. 2 (2022).

[80] Handayani, Sri Ana. "Nasionalisme di Indonesia." *Historia* 1, No. 2 (2019): 154-170; Fakih, Farabi. "Akar-akar kanan daripada nasionalisme Indonesia: Nasionalisme Jawa dalam konteks kesejarahannya." *Lembaran Sejarah* 11, No. 1 (2014): 37-50.

2) Article 27 Paragraph 3 of the 1945 Constitution of the Republic of Indonesia states that "Every citizen has the right and is obliged to participate in efforts to defend the state."

3) Article 30 Paragraph 2 of the 1945 Constitution of the Republic of Indonesia states, "The efforts of state defense and security are carried out through a universal people's defense and security system by the Indonesian National Army and the Indonesian National Police, as the main force and the people as a supporting force."

Efforts to defend the state are part of national defense as contained in Article 1 paragraph 1 of Law no. 3 of 2002 concerning National Defense which states that "State defense is all efforts to defend the sovereignty of the state, the territorial integrity of the Unitary State of the Republic of Indonesia, and the integrity of the nation and state". Efforts to defend the state are the attitudes and behavior of citizens who are inspired by their love for the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution in ensuring the survival of the nation and state. The form of efforts to defend the state is stated in Article 9 of Law No. 3 of 2002 as follows:

(1) Every citizen has the right and is obliged to participate in efforts to defend the country which is manifested in the implementation of national defense.

(2) The participation of citizens in efforts to defend the country, as referred to in paragraph (1), is carried out through:
   a. Civic education
   b. Compulsory basic military training
   c. Serving as soldiers of the Indonesian National Armed Forces voluntarily or on a mandatory basis.
   d. Dedication in accordance with the profession.

(3) Provisions regarding citizenship education, compulsory basic military training, and service in accordance with the profession are regulated by law.

The fostering of state defense awareness is aimed at instilling the values of defending the country, the first is love for the homeland, the second is awareness of the nation and state, the third is belief in Pancasila as the state ideology, the fourth is being willing to sacrifice for the nation and state, and fifth is to have the

initial ability to defend.[81]So that every citizen is able to actualize in the life of the nation and state, socialize according to their respective professions in order to maintain state sovereignty, territorial integrity, and the safety of the entire nation from all forms of threats. State defense is the attitude and action of citizens based on love for the homeland, awareness of the nation and state, belief in Pancasila as the ideology of the nation and state, willingness to sacrifice in order to face every threat, challenge, obstacle, and disturbance both from within and from outside that arise endanger the survival of the nation and state.[82]

Fostering awareness of defending the country is to ward off understandings, ideologies, cultures that conflict with the values of the Indonesian nation's personality. On this basis, fostering awareness of defending the state through non-formal and informal education can be carried out through the Student Regiment activities which are a process of education and training as well as socialization so that it can become a source of the availability of defense resources, especially as a reserve component or a supporting component. With this effort to defend the state plays an important role in maintaining the integrity of the nation from the threat of cybercrime.

Cybercrime crimes are very diverse, one of which is a hoax. Hoax means fake news, which is information that is actually false or not true but is made as if it is true. The large number of internet users in Indonesia, as well as the high frequency of accessing information content, do not necessarily guarantee the maturity of Indonesian netizens in using the internet.[83]With increasing internet penetration, including in the digital economy industry, it certainly raises a number of challenges and problems.[84]At this time Indonesia is faced with a lot of fake news or hoaxes. The amount of fake news is certainly a problem that is considered to be disturbing the community which has an impact on the threat of division of a nation. The split occurred because of the spread of hoax news

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[81]   *Ibid*, pp. 4-6.

[82]   Welak, Feridus. "Populisme di Indonesia: Ancaman bagi Integritas Masyarakat dan Reaktualisasi Pancasila." *Pancasila: Jurnal Keindonesiaan* 2, No. 1 (2022): 62-70; Bhagaskoro, Pradipto, Rommel Utungga Pasopati, and Syarifuddin Syarifuddin. "Pancasila Dalam Interaksi Kearifan Lokal dan Ideologi Transnasional." *Jurnal Inovasi Ilmu Sosial dan Politik (JISoP)* 1, No. 2 (2019): 112-132; Savitri, Aini Shifana, and Dinie Anggraeni Dewi. "Implementasi Nilai-Nilai Pancasila dalam Kehidupan di Era Globalisasi." *INVENTA: Jurnal Pendidikan Guru Sekolah Dasar* 5, No. 2 (2021): 165-176.

[83]   Mauludi, Sahrul. *Seri Cerdas Hukum: Awas Hoax! Cerdas Menghadapi Pencemaran Nama Baik, Ujaran Kebencian & Hoax*. (Jakarta, Elex Media Komputindo, 2019).

[84]   *Ibid*, p. 3

containing SARA issues (ethnicity, religion, race, and between groups). The spread of SARA issues can certainly divide social life. People now have difficulty in distinguishing true news and fake news. The second threat is that it can disturb the community. The anxiety is caused by the spread of fake news which is usually related to news of violence and accidents. Fake news about violence can certainly make people nervous and worried about the safety of themselves, and their families, especially children and women.

Hoax news can be easily spread with rapid technological developments such as online media. Media has a function as an intermediary, liaison, and others. Through online media, news can spread quickly compared to conventional media or print media, events that occur in the field can be directly documented by directly uploading in seconds or minutes, which is completely different from print media which requires a relatively longer time. In this situation, of course, the community can be easily influenced without finding out the truth which can cause a problem with the threat of division. Pancasila as the basis of the state certainly has a solution in overcoming fake news or hoaxes.

The first precept, Belief in One God, which means believing and taqwa to one and only God in accordance with their respective religions and beliefs, any form of religion or belief that teaches to lie is a very wrong act and should not be done. In this precept, it is hoped that each individual can remain devoted to God by practicing honesty and not spreading fake news or hoaxes.

The second precept, Fair and Civilized Humanity which means always upholding human values by boldly defending truth and justice, in this second precept it is hoped that each individual can uphold human values by not spreading fake news or hoaxes that can cause division in people's lives.

The third precept, Unity of Indonesia which means placing the unity, unity, interests and safety of the nation and state over personal and group interests. The third principle teaches that individuals are not allowed to spread hoax news for personal interests without considering the condition of the general public.

The fourth precept, Democracy Led by Wisdom of Wisdom in Representative Deliberations. This fourth precept means that every decision taken must be morally accountable to God Almighty by upholding human dignity and values of truth and justice. In this fourth precept, it is hoped that each individual can create the truth that must be accounted for by not spreading fake news or hoaxes that are very disturbing to the community.

The fifth precept, Justice for all Indonesian people. In this fifth precept, it means to create an atmosphere of kinship and mutual cooperation by not doing actions that are detrimental to the public interest. Creating a family atmosphere can be realized through a thorough attitude and not easily accept fake news or hoaxes that can cause divisions and leave problems, in this case in social life will create a family atmosphere that can unite the lives of the people of a nation. Based on research on the description of the bond between Indonesian folklore values and Pancasila, it can be seen that folklore in Sumatra and Java contains values that are in line with the fifth principle of Pancasila.[85]

5. The Role of the Young Generation in Cybercrime Prevention in Indonesia

The Young Generation is also known as the Excellent Generation. The Excellent Generation is the generation that carries the theme Excavating Science to Develop Education Level with Enterprising. Which means it is a generation that likes to take the initiative to explore knowledge in order to improve the quality of education.[86]One of the roles of youth in cybercrime prevention is by taking higher education first. Education is the most important aspect of science, a young man can develop his knowledge in the world of education, youth can develop the potential that is within him and hone his abilities, and with education also youth can prepare themselves to enter society.[87]A youth must be able to distinguish between good and bad interests, because youth is a reflection of the state, if youth fail, the image of the country will be bad. Public interest must be prioritized over private interests. Even though it is full of dilemmas and challenges.

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[85] Adillah, Fadlan Choirul. "Implementation of Living Values Education Pancasila Values in the Generation of Indonesians." *QISTINA: Jurnal Multidisiplin Indonesia* 1, No. 1 (2022): 1-6; Sumardjoko, Bambang, and Muhamad Musyiam. "Model of civic education learning based on the local wisdom for revitalizing values of Pancasila." *Jurnal Cakrawala Pendidikan* 37, No. 2 (2018); Wandani, Amalia Rizki, and Dinie Anggraeni Dewi. "Penerapan Pancasila Sebagai Dasar Kehidupan Bermasyarakat." *Lembaran Ilmu Kependidikan* 50, No. 2 (2021); Normah, Normah, Isna Sari Rukmana, and Putri Dinda Kemala. "Penguatan nilai-nilai Pancasila di era disrupsi pada lingkungan Sekolah Dasar." *Jurnal Civics: Media Kajian Kewarganegaraan* 17, No. 2 (2020): 117-129.

[86] Susanto, Hari. *Generasi Muda Excellent: Generasi Muda Luar Biasa*. (Yogyakarta, Deepublish, 2014).

[87] *Ibid*, p. 88

Since the time of the Indonesian national movement, the role of youth has been very large, and in its struggle a lot has been through the nation's education.[88]Look at the struggle of Budi Oetomo, Taman Siswa and others. The Founding Fathers also did a lot of educating the nation, for example Soekarno never stopped educating the nation, especially to raise national awareness, the spirit of nationalism with political education and also known as Nation and Character Building. At this time youth are also required to develop and advance education. Of course, in accordance with the demands of progress and development of the times. Educators are required not only to transfer knowledge and technology but must be able to play a role in making students Indonesian people who are advanced, independent, dignified, meaningful in their lives both in relation to society, nature, and to God Almighty.

Indonesia actually has a lot of young people hope the nation is very qualified. However, in practice, this nation has not been able to provide a forum for these young statesmen to apply their aspirations. Not surprisingly, many young people hope for the nation who prefer to work abroad because of the support facilities and access to work.[89]We really need the young generation who are able to become young statesmen, not only have optimism and play an active role in contributing to development in all fields. But also qualified in terms of leadership and able to shape the character and morals of the nation so that it is not easily entangled in mere problems. Many hope that the meaning of the Youth Pledge can be a reference for the younger generation to become agents of change, making this nation more qualified and even better. However, it is only an empty hope if it is not fully manifested in terms of nation building.

Developments in the field of communication, increasingly sophisticated communication technology has obtained relationships between individuals by reducing the constraints of distance, time, and cost. Foreign television shows are easily entered or accepted by our society. Not to mention the development of telephone communication technology combined with or better known as the internet which is developing very rapidly. With a relatively cheaper cost compared to telephone credit, you can enjoy displays of text, graphics, images, and others. The internet is increasingly in demand by the public, because of the accuracy of the information obtained, even though it only occurs in big cities,

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[88] *Ibid*, p. 89
[89] *Ibid*, p. 93

which are only able to access it. The development of information through the internet, especially among the younger generation who are emotionally very fond of new and challenging things, especially information technology which is considered an input for the emotional development of the young generation's turmoil. In this regard, it is important to get serious attention from the government because it is this young generation who will continue the fate of the Indonesian state in the future. With the development of technology, we feel that communication is not limited by time and space.[90]

Special attention to the younger generation as the successor of Indonesian culture in changing views, knowledge, attitudes, and behavior will have a major impact in the future. The style and nuance of culture in the future is the result of their behavior in the present. The younger generation is very easily influenced by elements of foreign culture, because the current cultural order is felt to be less satisfying. Therefore, it is necessary to take actions that direct the younger generation to love their own culture in order to maintain their identity as the successor to the culture of the Indonesian nation.

The younger generation is expected to be able to prevent the threat of cybercrime. The younger generation in question is the intellectual or intellectual group, both students and students. Here students have a very important role. Students as part of the community, they also use IT in all their activities, starting from adding knowledge to knowledge, entertainment, adding friends and so on. Students are people who study at universities which have several labels, including the following:[91]

1) Agents of change who can provide solutions to problems faced by a society, nation and state.
2) Direct of change, students can make changes directly because of the large number of human resources.
3) Iron stock, students as human resources whose numbers will never run out.
4) Moral Force, students are a collection of people who have good morals.
5) Social control, students as controllers of life in the community.

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[90] Ford, Paul J. "Paralysis lost: Impacts of virtual worlds on those with paralysis." *Social Theory and Practice* 27, No. 4 (2001): 661-680.

[91] Mahfiana, Layyin. "Kesadaran hukum mahasiswa terhadap teknologi dan perkembangannya." *Prosiding Seminar Nasional & Temu Ilmiah Jaringan Peneliti IAI Darussalam Blokagung Banyuwangi* 1, No. 8 (2017): 1-13.

Furthermore, students also attach three roles and functions, namely: first, the moral role, the campus world is a world where every student freely chooses the life they want. This is where a moral responsibility is required for each of them as individuals to be able to carry out their lives responsibly and in accordance with the morals that live in society. Second, social roles, in addition to individual responsibility, students have a social role, namely their existence and all their actions are not only for themselves but also must bring benefits to the surrounding environment. Third, the role of intellectuals, students as intellectual beings who must be able to realize this status in real life.

The development of IT for students as the younger generation brings positive and negative impacts. The positive impact is finding access to any information faster, more accurate, up to date in any part of the earth, being able to communicate with distant family friends only with available technology, providing convenience or new ways of carrying out human activities, saving time and costs in activities. Meanwhile, the negative impact of IT is that social networking makes people rarely have direct contact with other people or changing interaction patterns, the weaker attitude of hospitality, mutual cooperation, courtesy, and the use of IT can be misused by certain parties for certain purposes. What the younger generation, especially students, must be wary of in dealing with IT developments is the emergence of several IT crimes or better known as cybercrime. The development of IT is also felt in teaching and learning activities on campus, students take advantage of various technologies in this digital era to find all information related to the assignments given by their lecturers. This increasingly intense use of technology has even made them willing to spend hours on the outskirts or areas around campus to get a free internet network. In fact, this free internet network access is not only enjoyed by students but also by local residents, especially by local children and youth who cannot be monitored. The development of IT is also felt in teaching and learning activities on campus, students take advantage of various technologies in this digital era to find all information related to the assignments given by their lecturers. This increasingly intense use of technology has even made them willing to spend hours on the outskirts or areas around campus to get a free internet network. In fact, this free internet network access is not only enjoyed by students but also by local residents, especially by local children and youth who cannot be monitored. The development of IT is also felt in teaching and learning activities on campus, students take advantage of various technologies in this digital era to find all

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This condition of being able and unable to have technology is the initial cause of economic and social inequality. Those who are able to produce technology and at the same time utilize technology have a greater opportunity to manage economic resources, while those who do not have technology must be content as mere spectators. As a result, the rich get richer, while the poor remain poor. On the dark side, technology can be accused of causing economic and social inequality. This situation then gave rise to the idea of the need for equitable distribution of the use of technology to the community, who if individually cannot afford it.

The benefits of Information Technology in everyday life are many and very helpful, simplify, accelerate human work including education, business, government, and social fields. Currently, a new legal regime has been born, known as cyber law or telematics law. Cyber law is internationally used for legal terms related to the use of information and communication technology.

According to Agus Raharjo, the rapid development of internet technology has led to the emergence of new crimes in this field, for example, crimes of data manipulation, espionage, sabotage, provocation, money laundering, hacking, software theft and hardware destruction and various others. Even the rate of crime through the internet network (cybercrime) is not followed by the government's ability to compensate so that it is difficult to control it. The emergence of several cybercrime cases in Indonesia has become a threat to the stability of Kamtibmas with a fairly high escalation. The government with its legal instruments has not been able to balance the techniques of crimes

committed with computer technology, especially on the internet and internet networks.[92] Therefore, the law that is expected to be born, whatever its form, must have binding force for the parties in it (legally bound) which of course is equipped with a sanction mechanism as a means of coercion. According to Grolier, law can be defined broadly as a standard system and rules that exist in society. The standard becomes a reference for every individual who will give birth to rights and obligations.

Meanwhile, Boele-Woelki is of the view that the direct involvement of the government and the law in cyberspace issues is something that is needed, especially in resolving disputes that arise in the field of telematics. So, the birth of cyber law or telematics law.[93] Cyber law is used internationally for legal terms related to the use of information and communication technology. Other terms used are the law of information technology, the law of cyberspace (virtual world law) and the law of cyberspace. These terms were born considering the activities carried out through a network of computer systems and communication systems both in local and global scope (internet) by utilizing computer-based information technology which is an electronic system that can be seen virtually. Legal problems that are often faced are when related to the delivery of information, communication and/or transactions electronically, especially in terms of evidence and matters relating to legal actions carried out through the electronic system.[94]Information is at the core of globalization, especially for countries with the ambition to build and bring about change. It was mentioned by Sardar (1989) in the book of Abdul Wahid and Moh. Labib that just as countries today are trying to control resources and commodity prices, so in the not-too-distant future, information, as a commodity indispensable to the productive forces, will become the world's competitiveness for gain power.[95]

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[92] Suhariyanto, Budi. *Information Technology (Cybercrime) Crimes: The Urgency of Regulation and Legal Vulnerabilities*, (Jakarta: PT. Raja Grafindo Persada, 2014).

[93] Maskun, Maskun. *Cyber Crime an Introduction*. (Jakarta: Kencana Prenada Media Group, 2014).

[94] Budi Suhariyanto. *Op.cit.* pp.2-3.

[95] Wahid, Moh Labib Abdul. *Kejahatan Mayantara (Cybercrime)* (Bandung: Refika Aditama, 2010). *See also* Muthia, Fairuz Rhamdhatul, and Ridwan Arifin. "Kajian Hukum Pidana Pada Kasus Kejahatan Mayantara (Cybercrime) dalam Perkara Pencemaran Nama Baik di Indonesia." *RESAM Jurnal Hukum* 5, No. 1 (2019): 21-39; Raodia, Raodia. "Pengaruh Perkembangan Teknologi Terhadap Terjadinya Kejahatan Mayantara (Cybercrime)." *Jurisprudentie: Jurusan Ilmu Hukum Fakultas Syariah dan Hukum* 6, No. 2 (2019): 230-239; Sinaga, Giosian Yohanes. "Penyelidikan Tindak Pidana Cyber Crime Oleh Sat Reskrim Untuk Meningkatkan Crime Clearance di Polres Cimahi." *Indonesian Journal of Police Studies* 4, No. 7

In Indonesia, there are at least three types of cybercrime based on the mode, namely:

1) Credit Number Theft

    According to Rommy Alkatiry (Vice Head of Informatics KADIN), the misuse of credit cards belonging to other people on the internet is the biggest cybercrime case related to the internet business world in Indonesia. Misappropriation of other people's credit cards is not complicated and can be done physically or online. Other people's names and credit cards obtained at various places (restaurants, hotels, or any place where credit card payments are made) are entered in the application for purchasing goods on the internet.

2) Entering, Modifying, or Breaking the Homepage (Hacking)

    According to John. S. Tumiwa in general, the actions of Indonesian hackers are not as severe as those abroad. The behavior of Indonesian hackers is only limited to logging into someone else's computer site which turns out to be vulnerable to intrusion and tells the owner to be careful. Overseas hackers have entered the banking system and damaged the bank's database

3) Virus or Spamming situs site or e-mail attack

    The most common mode is sending the virus via e-mail. According to RM Roy M. Suryo, overseas crimes like this have been given quite severe punishments. In contrast to Indonesia, which is difficult to overcome because existing regulations have not yet reached it. The provisions in the Criminal Code used to deal with cybercrime are provisions on counterfeiting (Articles 263-276), pecztheft (Articles 362-367), fraud (378-395), destruction of goods (Articles 362-367) Article 402-412). While the provisions of laws and regulations outside the Criminal Code that can be used in dealing with cybercrime include the following.

    In essence, the younger generation plays an important role in preventing cybercrime in Indonesia. Student participation in state defense activities is a form of basic effort in preventing cybercrime.

(2020); Anggriani, Ayu, and Ridwan Arifin. "Tindak Pidana Kesusilaan dalam Kaitannya dengan Kejahatan Mayantara Berdasarkan Undang-Undang Informasi dan Transaksi Elektronik di Indonesia." *Jurnal Hukum PRIORIS* 7, No. 1 (2018): 16-30.

D. Conclusion

The development of cybercrime today or rather in the industrial revolution 4.0 is growing rapidly with this many unscrupulous individuals who take the opportunity to commit crimes in cyberspace (cybercrime). Indonesia, we must be careful, smarter and more able to filter various information in the development of today's information technology. Indonesia is a country that adheres to the Pancasila ideology, we as Indonesian citizens should be able to distinguish between good and bad.

E. Acknowledgments

F. Declaration of Conflicting Interests

The authors states that there is no conflict of interest in the publication of this article.

G. Funding

H. References

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