STUDY INFORMATION AND LITERATIVE CULTURE IN PRESSING HOAX AS A FORM OF STATE DEFENSE (PANCASILA ACTUALIZATION) IN THE ERA OF COVID-19

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Abstract: *For all countries and communities, including Indonesia, globalization is both a threat and an opportunity. Globalization is like a double-edged sword, and the very rapid development of information and communication technology is one of the greatest elements of globalization. Pancasila is a legacy of ancestral noble values extracted from the cultural values of the people of Indonesia. Cultural axiology and the principles of Pancasila are the noble values of Pancasila that can be used as a reference in the life of the nation and state. During the Covid-19 Pandemic, the application of Pancasila as the actualization of State defense was very important, particularly with regard to the culture of literacy in order to suppress hoaxes. This study is a literature review that examines the Covid-19 pandemic as a social disaster, the attitude of defending the State, the actualization of Pancasila, the two sides of State security, and the attitude of defending the State during the Covid-19 pandemic. The purpose of making this paper is to increase awareness in defending the public's state regarding the importance of literacy during the Covid-19 period. This work is based on a literature review. The literature search took place from January 1, 2021, to January 7, 2021. This study involves qualitative research, in which three types of approaches, namely: legal, conceptual, and analytical approaches, will examine in part all the materials and literature collected during the research period. The findings of this study show that covid-19 is a social disaster that attacks all aspects of human life, and one way for society to overcome the pandemic of Covid-19 is to defend the state and update the values of Pancasila in social life. In addition, one of the cultures that can be used to ward off non-military threats is Pancasila and the attitude of defending the state.*

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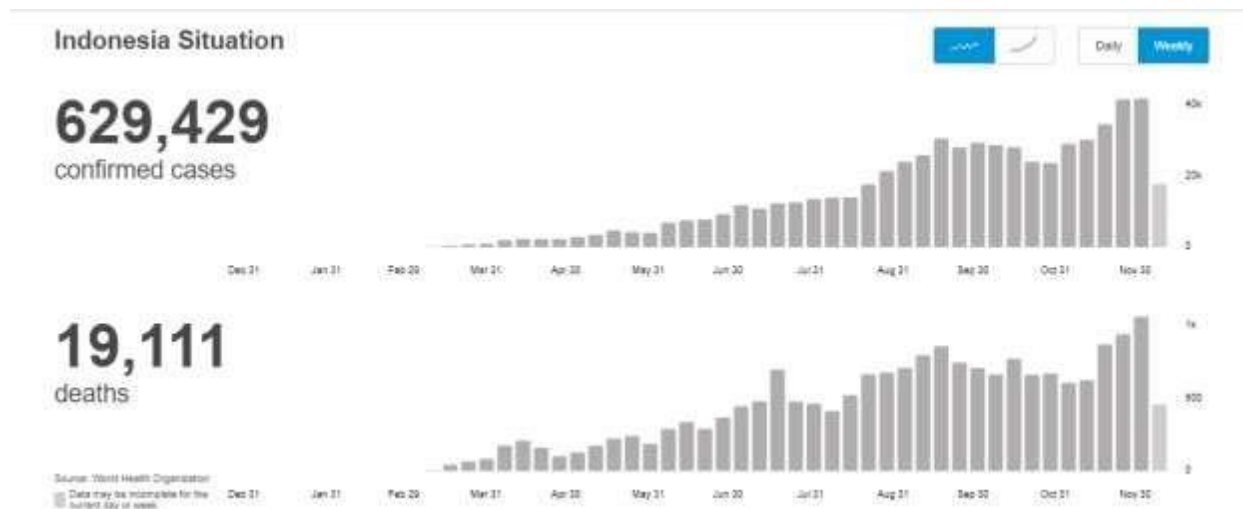
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Introduction

The world today is facing a very big problem at the end of the second decade of the 21st century due to the advent of mysterious pneumonia that was discovered at the end of 2019. An infectious disease that was first discovered and has rapidly spread in Wuhan City, Hubei Province, Across China's mainland. (Kannan et al., 2020; Rothan & Byrareddy, 2020; Schulmeyer, 2020). The World Health Organization declared mysterious pneumonia an outbreak of severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) on January 30, 2020, and is regarded as an international problem that must receive special attention in all countries' strategic policies (Public Health Emergency of International Concern) (Sohrabi et al., 2020)

Twelve months have passed, and cases of SARS-COV 2 infection have expired by December 16, 2020. Seventy-two million one hundred ninety-six thousand seven hundred thirty-two cases were infected worldwide, with total deaths reaching 1,630,521 individuals. The country with the highest SARS-CoV infection has 30,925,241 cases in the United States, 22,603,335 in Europe, 11,468,106 in Southeast Asia, 4,562,985 in the Eastern Mediterranean, and 1,658,284 in Africa. (World Health Organization, 2020) As part of the Southeast Asian nation, Indonesia reported 629,429 cases with a death toll of 19,111 on December 16, 2020. (Kemenkes RI, 2020b, 2020a)

Figure 1. A case report of Indonesia infection with severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) on December 16, 2020. (World Health Organization, 2020).

Sumber: World Health Organization (World Health Organization, 2020).

As President of Indonesia, Joko Widodo is committed to addressing the issue of the COVID-19 pandemic as quickly as possible with various strategic steps in the management of a Covid-19 Management Unit under the control of the National Disaster Management Agency, which is then transferred to a COVID-19 Handling Task Force under the supervision of the COVID-19 Handling Committee. The strategic steps developed from the outset to the present are the treatment of patients with confirmed COVID-19, the imposition of large-scale social restrictions (LSSRs), in particular in areas with high incidence rates, routine hand washing, and hygiene, and the closure of access to foreign countries. Presidential Decree No.11 of 2020 on the determination of public health emergencies related to Covid-19 contains all of these regulations. (Presiden Republik Indonesia, 2020a) That is outlined in the implementation of Government Regulation No 21 of 2020 on Large-Scale Social Restrictions in the Accelerating Handling Context of COVID-19. Over time, from the PSBB terminology to New Normal, all these regulations have changed, and New Habit Adaptation is the last one. (Presiden Republik Indonesia, 2020b)

According to Mahifal, there are rights and obligations to defend the state in the context of the rights and duties of citizens. The determination, attitude, and actions of citizens who are orderly, comprehensive, integrated, and continuous, based on love for the homeland and awareness of the life of the nation and state, are the defense of the state or the defense of the state. And it is an effort to defend the State for Indonesian citizens, based on love for the homeland (the archipelago) and awareness of the nation and state of Indonesia, with faith in Pancasila as the basis of the State and on the basis of the Constitution of 1945 as the Constitution of the State. The readiness and willingness of every citizen to sacrifice in order to defend the independence, the sovereignty of the State, the unity and integrity of the Indonesian nation, the integrity of the archipelago and national jurisdiction, as well as the values of Pancasila and the Constitution of 1945, is the manifestation of the attempt to defend the State in context ii. In addition, Mahifal stated that defense of the State for Indonesian citizens is an effort to defend the State based on love for the homeland (the archipelago region) and awareness of the nation and state of Indonesia with the belief in Pancasila as the basis of the State and the Constitution of the State based on the 1945 Constitution. (Soepandji & Farid, 2018; Wahyudin, 2012; Widodo, 2011)

As for the attempts to defend the state from the point of view of the role of society, namely the coronavirus or Covid-19, in facing global problems, Coronavirus or severe acute respiratory syndrome Coronavirus 2 (SARS-CoV-2) is a respiratory system-attacking virus. This disease is called COVID-19 due to a viral infection. The coronavirus can lead to respiratory disturbances, acute pneumonia, and death. This virus has spread from other strategic policies in different countries, including Indonesia, and Indonesia has taken policies and strategic steps by implementing health protocols, pre-travel checks, and vaccinations to reduce the rate of covid-19 infection. (Auliya, 2020; Mareta, 2020; Nurhalimah, 2020b, 2020a; Nuryanti, 2020a, 2020b; Oktami Putri, 2020; Shabrina, 2020)

The lives of the people of Indonesia have now shifted from local to global in scope. Changes in the era of globalization present challenges, whether they are ready or not, for the Indonesian people to continue to open up and keep up with the flow of change. The duty of every citizen is to defend the State in order to defend the State so that the Unitary State of the Republic of Indonesia (NKRI) can carry out its functions

and objectives in order to promote public welfare, to educate the life of the nation and to carry out a world order based on eternal peace and social justice. We can support the functions and objectives of this Indonesian nation by fulfilling this duty. (Alius, 2016; Setiawan & Sukmadewi, 2017; Tampake, 2018)

Pancasila is very much needed as a barrier in this era of globalization so that we can choose which culture in Indonesia is acceptable and which is useful and which should not be implemented in Indonesia, all of which is also supported by our awareness as Indonesian citizens to be able to respond to the era of globalization. It can be useful and make the Indonesian nation more advanced and developed in a wise way. The news on local, national, and international television media is now greatly adorned by the phenomenon of intolerance, politics using the SARA issue, spreading hoax information, and acts of provocation through social media. In the current era of globalization, this phenomenon is part of the negative impact. (Alius, 2016; Eddy, 2018; Hidayatillah, 2014; Puji Asmaroini, 2017; S.Sos., 2016)

Social media has become a political tool because it is a relatively inexpensive, wide-reaching media channel without geographical limitations. Social media is not only used to communicate and collect information, to analyze socio-political dynamics, to anticipate economic trends, but also to describe events, realities, models, to influence situational perceptions, people, and choices. Social media can therefore influence institutional, business, team decision-making and the formation of the development of public opinion. These things can be used, through information manipulation and analysis, to interfere with the decision-making process of the opponent. It can influence groups of people indirectly, namely political parties, unions/groups, public opinion, which affects the choice of a country's leadership.

Some countries consider social media, including democracy, as a threat to national security and block access to social media services. But social media, because social media is a tool, is not entirely wrong. Public emphasis on social media's contribution to conflict and community polarization in the rapid growth of social media. The effect is called the effect of the echo chamber, an effect that is a metamorphosis, where communication and repetition in a defined system reinforce ideas, information, beliefs. The consequence is the homogenization of data from what is considered to be in agreement and represents the feelings of the subjectivity of a person. When the information disseminated is false information, hoaxes, and the like, this will have a big impact.

This paper discusses the impact of Covid-19 as a social disaster, state security from two sides, literacy culture as a form of state defense, axiology of Pancasila as capital to face t he era of globalization, and the attitude of defending the state during the Covid-19 Pandemic.The benefit of this research for the community is to increase public awareness of the importance of literacy and not be easily consumed by hoaxes circulating in the community. Literacy awareness is a form of national defense that is very simple but has a very big impact.

Method And Material

This work is based on a review of the literature. From January 1, 2021, to January 7, 2021, the literature search took place. The data search was conducted on various search engines, such as Google Scholar. ["Law" OR "Juridical Review"] AND ["Attitude Of State Defense"] AND ["Pancasila"] AND ["Pandemic Covid-19"] are the keywords used to find references. This study examines strategic issues from a normative legal perspective. Credible secondary data sources are some of the data sources used in this study. In this study, the secondary sources of data are split into two, namely library sources and secondary law sources. Library sources include books, journals, and other written documents in this study. In this study, secondary legal materials used consist of applicable laws, court decisions, legal theory, doctrine, and expert opinions in the form of written documents.

This research includes qualitative research, in which all materials and literature that have been collected during the research period will be examined in part with three types of approaches, namely: (1) juridical approach through adjustments to applicable laws and regulations (positive law in Indonesia); (2) a conceptual approach that considers the discussion from the sociological side which includes socio-culture and society; (3) An analytical approach by considering the relationship of various related aspects, namely social, cultural, health and legal. The qualitative research in this study is an approach in data synthesis, discussion, and data conclusions in order to provide the best results. (Ibrahim, 2006)

RESULTS AND DISCUSSION

Covid 19 As A Form Of Social Disaster

Growth in the population and the enormous effects of the virus are pushing us into what is known as one of human history's worst health and economic crises. Perhaps in February - March, when news from Northern Italy, a prosperous region that is the epicenter of the epidemic, ran a story about a hospital riddled with COVID-19 cases, the horror first became clear to a global audience. The story of nurses and doctors involved in triage came soon after, choosing who would receive treatment and rejecting the very sick, particularly the elderly, who were allowed to go home and die. (Rosenbaum, 2020) A staple of COVID-19 reporting soon became the shortage of testing kits, masks, respirators, personal protective equipment, hospital facilities, and other equipment. The initial public panic in Indonesia was reflected in the massive purchase of masks and hand sanitizers, which caused the market stock of these products to disappear. (Sampurno et al., 2020)

At the worst possible level, this is a social disaster because the method of spreading COVID-19 is human contact. In order to reduce the spread of covid-19, various government protocols have been established, one of which is "Physical Distancing" that focuses on preventing the transmission of COVID-19. The social problems that are caused do not stop there, but different state policies around the world have begun to restrict freedom of association and freedom in the economy in order to reduce the spread of COVID-19, which has an impact on various social problems ranging from human rights, economics, privacy rights and disclosure of information. (Kementerian Kesehatan Republik Indonesia, 2020; Sampurno et al., 2020; Suni, 2020)

Other social problems are leaving Indian immigrants without wages, food, or transport to their homes for economic reasons. (Santhosini, n.d.), Most individuals consider the problem of forced wearing masks and the ban on gathering that to violate human rights are other collisions that occur, as well as medical emergencies that force health workers to "select potential patients" who are not humanely feasible but difficult not to do so. Implemented because of restricted facilities. (Satya, 2020)

Two Side Of State Security

The third millennium was marked by various fundamental phenomena such as changing political, security, and defense discourse. This phenomenon is the development of technology, the wave of democratization, the interdependence of relations between nations. With globalization as its main impulse, this phenomenon has shattered the old framework of relations between states and has significantly changed the gravity of the domestic politics of states. Together with the complexity of domestic politics, all of this affects the "national security" of a country. Therefore, the transition period from an authoritarian state to a democratic state requires various rearrangements of legislation regulating "national security."(Anggoro, 2003; Kasidin, 2010)

In traditional concepts, scientists usually interpret security as a condition of the absence of physical (military) threats from outside - which can simply be understood as an atmosphere free of all forms of danger, anxiety, and fear. This trend is summed up by Walter Lippmann with his famous statement (Bailey & Lippmann, 1943; Lippmann, 2017; Lippmann & Best, 2018; Lippmann & Lippmann, 2015; Lippmann & Pierce, 2018)

"A nation is in a safe state as long as that nation cannot be forced to sacrifice values that it considers vital .., and if it can avoid war or if forced to do so, it can come out victorious."

In the same vein, in the International Encyclopedia of Social Sciences, the national security column defines security as a nation's ability to protect its internal values from external threats.' ("International Encyclopedia of the Social and Behavioral Sciences," 2015; Schwebel, 1970)

Three significant characteristics of this traditional understanding are: first, the identification as "national" of "state"; second, the threat is presumed to come from outside the country's territory; and, third, the use of military force to deal with these threats. No wonder Arnold Wolfers came to the conclusion that building strength to deter or defeat an attack is the main problem facing every country. (Wolfers, 2018)

In reality, in state construction, the construction of nationality and nationalism can not always be fully realized. In addition, that. Also, military threats may not be the only form of threat that states and their citizens face. Perhaps it is only possible to understand the traditional definition as it has been known in the West for decades, especially in the light of the history of the formation of Western countries. That departs from the "nation-state" Wesphalian conception. Only a small percentage of them still face fundamental problems with regard to the formation and organizing of state institutions. Even in cases like Quebec in Canada, efforts are carried out in a non-violent manner to affirm a national identity. The right to peaceful secession was recognized by the Soviet and later Russian constitutions.

Military threats form only part of the dimension of the threat. A fresh perspective has emerged recently: human security. It differs from the previous perspective, which tends to see the state as the "human security" element that sees the importance of human security as the most important element. The welfare of citizens is

something that is considered important from this point of view. They may face threats from different sources, including the repressive state apparatus, epidemics of disease, widespread crime, natural disasters, and accidents. (Alfajri et al., 2019; Indrawan, 2017; Subagyo, 2018; Timbul, 2016).

Figure 2. Country Threat Scheme

Figure 3. State Military Threat Scheme

Figure 4. State Non-Military Threat Scheme

Definition Of State Defense (Attitude)

The definition of state defense according to the Law of the Republic of Indonesia. No. 3 of 2002 Article 9 Paragraph (2) letter b which reads, "what is meant by service in accordance with the profession is service to the state which has a certain profession for the interest of national defense, including in overcoming it and / or minimizing the consequences caused by war, natural disasters, or disasters. other".(Indonesia, 2002)

What we can do in the midst of the Covid-19 pandemic or the coronavirus that has disrupted and threatened the lives of the Indonesian people is to comply with policies issued by central and regional governments, namely to keep people at a distance, in order to defend our country as Indonesian citizens. Other or social distances, wash your hands well diligently, eat healthy foods, and stay home. Whereas Article 9(1) of Law No 3 of 2002 relating to State Defense provides that every citizen has the right and duty to participate in efforts to defend the State. The readiness and willingness of every citizen to sacrifice for the sake of maintaining independence, state sovereignty, the unity and integrity of the Indonesian nation, the integrity of the archipelago, the survival, and national jurisdiction, as well as the values of Pancasila and the Constitution of 1945, are the manifestation of the effort to defend the State. (Indonesia, 2002)

In the current situation, when the community wisely uses social media (netizens), it needs to be the concern of all citizens; the implementation of state defense also applies. Conflicts often arise because, without paying attention to actual regulations, this is done incorrectly. In the short term, law enforcement in cyberspace against criminals is a step that must be taken. This will, however, be ineffective if individuals still have a poor understanding of the digital world. Many parties are actually responsible for the obligation to educate the public about the use of social media. Not just your family, your school, or your environment. Digital literacy movements in society, both in real life and in cyberspace, and form communities to ward off hoaxes or fake news. Nevertheless, in the absence of a society that prioritizes sentiment and egocentrism, the job is certainly tiring. (Sampurno et al., 2020)

This role can be assumed by the government, in this case the Ministry of Defense and the Ministry of Education and Culture, as the institutions that initiated the State Defense activities, by including a digital literacy curriculum. The objective is to

create a generation that, through the use of information and social media in an appropriate manner, loves the country, the state and the nation. For the next generation of this nation, the capacity to sort and process information is absolutely necessary. (Ahadi, 2017)

Literation Culture And Study Information As A State Form

Social media has become a political tool because, without geographical limitations, it is a relatively inexpensive, wide-reaching media channel. Social media is not only used to communicate and collect information, to analyze socio-political dynamics, to anticipate economic trends, but also to describe events, realities, models, to influence situational perceptions, people, and choices. Social media can therefore influence institutional, business, team decision-making and the formation of the development of public opinion. These things can be used, through information manipulation and analysis, to interfere with the decision-making process of the opponent. It can influence groups of people indirectly, namely political parties, unions/groups, public opinion, which affects the choice of a country's leadership. (Fitri, 2017; Hidajat et al., 2015; Mukhlason & Aljawiy, 2012)

Some countries consider social media, including democracy, as a threat to national security and block access to social media services. But social media, because social media is a tool, is not entirely wrong. Public emphasis on social media's contribution to conflict and community polarization in the rapid growth of social media. The effect is called the effect of the echo chamber, an effect that is a metamorphosis, where communication and repetition in a defined system reinforce ideas, information, beliefs. The consequence is the homogenization of data from what is considered to be in agreement and represents the feelings of the subjectivity of a person. When the information disseminated is false information, hoaxes, and the like, this will have a big impact. (Afandi et al., 2017; Komunikasi, 2013; Mohd. Noorhadi Mohd. Yusof & Zurinah Tahir, 2017; Sampurno et al., 2020)

Pancasila Action As Capital Facing The Era Of Globalization

Globalization is an opportunity and a challenge that must be faced by all citizens of the world, including Indonesia. The development of increasingly advanced information and communication technologies will have a positive and negative impact on human life as a result of globalization. As a materialist cause, Pancasila is a product of ancestral heritage extracted from the Indonesian people's cultural values. The content of this ancestral heritage is in the form of Pancasila's asciological values, which are used in their daily behavior as guidelines for the Indonesian people, both as individuals and as members of society. (Asmaroini, 2016; Hidayatillah, 2014; Puji Asmaroini, 2017; Yudistira, 2016)

The real threats facing our eyes today are the emergence of extremist movements, the politics of fighting against the SARA issue, the fighting of foreign parties against each other, the dissemination of information about hoaxes, and acts of provocation through social media. If we behave and speak according to the noble values of Pancasila, which are hierarchically arranged in a relationship between one principle and another, we can face this challenge. As Notonagoro explains, among other things, the nature of the principles of Pancasila includes the meaning of conformity to human nature, which has a pious character, namely the qualities of the human person, which are relatively permanent inherent in the human person, including the following characteristics: (Alius, 2016; Asmaroini, 2016; Budiwibowo, 2016; Eddy, 2018; PUTRI & MEINARNO, 2018; S.Sos., 2016; Yudistira, 2016)

1. The character of caution/wisdom: acting according to the considerations of reason, taste, and desire.
2. The character of justice: giving what is his right and the rights of others.
3. The disposition of simplicity: not transgressing in terms of luxury, enjoyment, and good taste.
4. The character of constancy: not transgressing in terms of avoiding oneself from suffering and pleasant things. As a counterweight to simplicity

From the above view, these pious traits and characteristics are the moral values of the personality of Indonesia. The size/standard of the global community's socio-cultural values also affects the existence of the national personality in general and especially for the Indonesian nation in the era of globalization. In the era of globalization, actualizing Pancasila is by extracting Pancasila's noble values through considering rationality and actualization in overcoming contemporary problems. Pancasila is not just a formulation of rules/norms that are formed instantaneously without a strong source, but on the contrary, Pancasila is the fundamental formulation of the Indonesian state based on the moral values of the national personality of Indonesia, both religious, social, and cultural moral values rooted in and linked to the existence of the Indonesian nationality. (Budiarto, 2020; Hidayatillah, 2014; S.Sos., 2016; Trisiana, 2017)

Therefore, in the life of the nation and state, the need for our nation to describe the formulation of values and standards, revitalize, implement, socialize, educate and even cultivate Pancasila and the 1945 Constitution of the Republic of Indonesia is a duty and responsibility of society and government together. By providing assistance and support to the legislative or judicial institutions to promote Pancasila and the 1945 Constitution of the Republic of Indonesia, the government must not let go of the burden of responsibility. Through national development targets that are rooted in human nature, the government must come up with its own responsibility. Mono pluralist, which is Pancasila's essence. (Aminullah, 2015; Possamai & Blasi, 2020; Widodo, 2011)

An effort to improve the country, which in turn was far more important for achieving a better level of human dignity, was carried out in principle by the Indonesian nation's reforms. Therefore, reformation must also be based on a clear paradigm, and the basis of state philosophy, namely Pancasila, is the paradigm that must be placed as the basis of all the reform agenda. This is not a political imperative but a logical necessity because if the reform involves the fundamental problems contained in the basic norms of the state, then it has deviated from the meaning and understanding of reform, namely a revolution. (Hidayat, 2011; Maftuh, 2008; Possamai & Blasi, 2020; Widodo, 2011; Yunus, 2013)

Attitude Of State Defense As The Main Pillar For Handling Covid-19

A pandemic is an epidemic in the Big Indonesian Dictionary that has spread to several countries or even continents and generally affects many individuals. In the meantime, the term epidemic is used to describe a sudden increase in the number of disease cases in a population in a certain area. In order to indicate the severity of a disease, the term pandemic is not used, but only the level of its spread. In the current case, the first pandemic due to the coronavirus will be covid-19. Our effort to defend our country from threats that can disrupt the survival of the Indonesian people who are based on loving the country is the Covid-19 pandemic in the awareness of defending the country. In Indonesian society, state awareness also fosters a sense of nationality

and patriotism. In addition to a basic obligation, efforts to defend the State are also an honor for citizens who are fully accountable and willing to make sacrifices in the service of the State and the nation. In essence, the awareness of defending the state is a willingness to serve the state and a willingness to sacrifice in order to protect the state. (Mareta, 2020; Nurhalimah, 2020b; Oktami Putri, 2020; Shabrina, 2020)

Efforts to defend the state are based on the awareness of the rights and obligations of every citizen. Through a motivational process to love the nation and to participate in defending the state, such awareness needs to be developed. If every citizen understands the benefits and benefits of the state and its nation, the motivation process to defend the state and nation will be successful. In addition, the potential of all threats to the existence of the Indonesian nation and state should also be understood by every citizen. Awareness of the State's defense is instilled not only by the TNI or Police but by all citizens who have equal rights and obligations to defend the State and are willing to make sacrifices for the State. A growing awareness of defending the State requires a process of motivation and good training, with us gently motivating ourselves. Right now, one of the sensibilities of defending the nation is being at home. Suppose we comply with government policy to remain at home so that the distribution of Covid-19 does not spread rapidly. The awareness of defending our nation is different from the medical officers who continuously treat victims of Covid-19 working day and night. (Auliya, 2020; Diwangkara, 2020; Nuryanti, 2020a; Sari et al., 2020)

Also, the actualization of awareness of state defense is not only at home, but we still perform productive activities at home. That way, according to several government policies, including working at home, studying at home, and worshiping at home, but if the condition of the area is still possible, the scholars are allowed to worship in a mosque or mosque, and to keep at least one meter away from other people, washing hands diligently, eating healthy foods, always exercising, and not h There are, however, some parties who use this kind of opportunity to go with their families on vacation, this is a violation and has no awareness of defending the nation. We, as the people of Indonesia, are helping the government to break the Covid-19 pandemic chain for this reason. (Abdillah, 2020; Auliya, 2020; Diwangkara, 2020; Khairuzzaman, 2016; Mareta, 2020; Nabila, 2020; Nurhalimah, 2020b, 2020a; Nurlita, 2020; Nuryanti, 2020b, 2020a; Oktami Putri, 2020; Sari et al., 2020; Shabrina, 2020)

Our nation's optimism that Indonesia is a winning nation, including facing the current Covid-19 pandemic and entering the post-pandemic period when we welcome the stage, will be able to bring the values of mutual cooperation, the value of brotherhood, mutual help that characterize our nation with Pancasila. Into the new normal. Even next year, we will face difficult situations, situations that require our fighting power as a nation, which require hard work so that we can get through these difficult times. The challenges we face are not easy. As a spirit of the nation's personality, Pancasila is present at the moment, reminding us that the Indonesian people still have to work together and unite. A joint duty of all Indonesians to restore the condition of the state is the Covid-19 pandemic. (Abdillah, 2020; Kristin S.H, 2013)

The implementation of the values of Pancasila is expected to be able to quickly overcome the pandemic of Covid-19, as this belief in God Almighty is the greatest foundation in all aspects of life in the first principle, namely Almighty Godliness with religious values as a basis in the strength of the spirituality of people. The present situation will get closer to our Lord, pray and surrender to Him, and ask for an immediate end to this condition. The second principle, Just and Civilized Humanity,

has the value that by looking at humans as a whole with a sense of humanizing them, everyone is obliged to treat each other equally based on ethics. This will create the value of compassion, helping to uphold human values, please. The third precept, the Unity of Indonesia, has the value of uniting all the people of Indonesia, even if they differ, in the face of the current situation, with a concept of cooperation. By the provisions and regulations of the government, one of which is to keep your distance and stay at home, we will combat this pandemic with us united. Democracy Led by Wisdom Wisdom in Deliberation/Representation is the fourth precept to teach us to comply with government policies related to handling Covid-19 as a government preventive effort. The Fifth Precept, Social Justice for All Indonesian People, implies that the state must be fair to its people in the current situation. In order to further strengthen our condition as a great nation, synergy is needed, both cooperation between communities and society and the government. (Nabila, 2020; Nurlita, 2020).

Conclusion

One of the strategic problems is the community's low literacy culture and causes the spread of hoaxes that interfere with the handling of Covid-19 by the Government. One of the cultures of defending the State that the community can live by is by applying Pancasila values such as following government recommendations and reviewing information before disseminating information. Pancasila is considered vital because it contains noble values passed down from ancestors in overcoming national and state relations.

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