

Strengthening the Ethical System in Facing Non-Military Threats in Indonesia

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ABSTRACT

The dynamics of globalization and the Fourth Industrial Revolution have generated increasingly complex non-military threats to Indonesia's sovereignty and social stability, encompassing ideological, social, economic, and technological dimensions. This study aims to analyze the role of ethics as the foundation of national resilience in addressing these challenges, with a particular emphasis on Pancasila values and a deontological approach. The findings reveal that weak ethical awareness among the younger generation contributes to growing individualism and social problems, thereby exacerbating vulnerability to non-military threats. Conversely, strengthening ethics through education, dialogue, and regulations rooted in Pancasila values enhances social solidarity, moral responsibility, and the engagement of Generation Z, which constitutes 27.94% of Indonesia's population. The study concludes that developing a robust ethical system, supported by the utilization of technology such as artificial intelligence (AI) for oversight, is essential to reinforcing national resilience. Thus, fostering ethical awareness and social solidarity not only equips Indonesia to confront contemporary threats but also supports the achievement of Indonesia's Vision 2045 by building an inclusive, competitive, and sustainable society

INTRODUCTION

The dynamics of globalization have influenced all aspects of life in various parts of the world (Kerubo, 2024), including Indonesia. This dynamic also influences the patterns and forms of threats that are increasingly complex and multidimensional, including military threats, hybrid threats, and non-military threats (Karim et al., 2023). Non-military threats are fundamentally threats that utilize non-military factors, which are considered to have the potential to jeopardize the sovereignty of the state, the integrity of the state's territory, and the safety of the entire nation.

Non-military threats can encompass dimensions such as ideology, politics, economy, socio-culture, technology and information, as well as public safety (Indrawan, 2015). Non-military threats are closely intertwined with everyday life, becoming a part of the daily experiences of the Indonesian people. Sociologically, these threats exist within social dynamics, continuously changing or evolving in form over time. Non-military threats are fluid, difficult to detect, more complex and intricate, as they tend to be intangible and, in many cases, do not have an immediate or direct impact (Santosa, 2021). Non-military threats penetrate various aspects of both individual and collective life. To address the complex and multidimensional nature of these threats, the synergy of all elements of society is required.

LITERATURE REVIEW

The synergy of societal elements is carried out to defend the nation. Article 4 of Law No. 3 of 2002 concerning National Defense aims to safeguard and protect the sovereignty of the state, the territorial integrity of the Unitary State of the Republic of Indonesia, and the safety of the entire nation. The implementation of national defense involves the participation of all aspects of society. The composition of Indonesia's population by age group is dominated by Generation Z, born between 1997 and 2012. The Central Statistics Agency (BPS) released statistical data revealing the composition of Indonesia's population by age group, based on the results of the 2020 Population Census. The data shows that Generation Z, born between 1997 and 2012, dominates with approximately 74.93 million people, or 27.94% of the population. Millennials, born between 1981 and 1996, follow with around 69.38 million people, making up the second largest group at 25.87%. Generation X, born between 1965 and 1980, comes next with around 58.65 million people. In the older age groups, Baby Boomers, born between 1946 and 1964, number approximately 31.01 million people. The Post-Generation Z and Pre-Boomer groups have around 29.17 million and 5.03 million people, respectively (Badan Pusat Statistik, 2021).

In this context, Generation Z as the largest demographic group in Indonesia's population will be the main actors driving the economy, society, and national defense. This demographic potential represents a significant opportunity for Indonesia to achieve its 2045 vision. Generation Z has grown up alongside various technological innovations, such as smartphones, social media, and other technologies, making life highly dependent on technology. It is not uncommon for them to prioritize social media popularity by engaging in sensational activities (Nisa et al., 2018). The active use of technology is not considered addictive behavior; rather, it has become an essential part (Özkan & Yilmaz, 2015). The phenomenon of technology use has led to individualistic attitudes, insensitivity to the environment, cyberbullying, cybercrime, access to pornographic media, and other issues arising among Generation Z, which clearly contribute to the types of non-military threats in Indonesia.

The Lowy Institute Indonesia (2021) conducted a survey regarding the perceptions of the Indonesian public on potential global threats. The survey results showed that the majority of Indonesians feel that their country faces various urgent non-military threats. The findings indicate that 63% of the population is concerned about cyber-attacks, 61% about social or religious intolerance, and 61% about foreign interference or intervention. Additionally, 63% are worried about potential future natural disasters or deadly outbreaks, and resource scarcity. More than half (53%) also view fake news (hoaxes) and disinformation as critical threats. This aligns with poll findings indicating that Indonesians have a relatively low level of trust in news media as a source of information (Bland et al., 2021).

The absorption of all obtained information without prior filtering, including the presentations and content from social media, ultimately leads to significant social deviations (Patimah & Herlambang, 2021). Regarding the phenomenon of the complex moral decay problem in Indonesia, there is a need for reconciliation to address, guide, and properly educate Generation Z as the main actors in realizing the golden generation of 2045. In their actions, Generation Z should consider ethical or moral considerations that determine their actions or behaviors, taking into account the consequences of their actions, whether they are good or bad, right or wrong, resulting in better or worse outcomes, and whether they are appropriate or inappropriate (Huda, 1997). The values associated with an action are crucial in preventing non-military threats in the future.

This prevention aligns with the projections of deontological ethics theory, that good stems from the success of individuals in fulfilling their duties or obligations. The strengthening of ethics fundamentally emphasizes a paradigm shift in the ways of thinking and acting. Thus, the shift away from overly individualistic or materialistic orientations needs to be evaluated by re-establishing core values (Ristica & Juliarti, 2014). In addition to enhancing the role of each institution as a supporter of the external ethical system, this can be achieved by optimizing internal functions related to individualistic oversight. This study aims to formulate a structured governance framework to support the strengthening of ethics in addressing the complexities of non-military threats by

leveraging government involvement in self-control and social control for ethical reinforcement.

The strengthening of ethics in social, national, and state life is a crucial foundation to support inclusive and sustainable social transformation, aimed at realizing Indonesia's Golden Vision 2045. By reinforcing moral and ethical values, particularly among the youth who will become the leaders of the future, Indonesia can address various non-military challenges such as corruption, social disintegration, and cyber threats. The instillation of good ethics will encourage active community participation in national development, enhance solidarity, integrity, and social justice, and strengthen the nation's competitiveness amid global dynamics. Therefore, the reinforcement of ethics serves not only as an instrument for social protection but also as a key catalyst in building a superior generation capable of leading Indonesia toward progress as an advanced nation by 2045.

METHODOLOGY

This study employs a descriptive qualitative method (Rusli, 2020), to analyze the strengthening of the ethical system in addressing non-military threats in Indonesia. This approach is chosen as it is deemed relevant for exploring and understanding complex social phenomena, particularly concerning the behaviors of the younger generation and the multidimensional dynamics of non-military threats. The qualitative approach allows for the exploration of community perspectives and the relevance of ethics in various contexts of daily life (Syawie & Sumarno, 2015).

Data collection techniques were conducted through a literature study, reviewing numerous previous studies (Taherdoost, 2021), that include an understanding of ethics, approaches to national security concepts, and issues related to non-military threats. Subsequently, this data is elaborated to obtain accurate formulations aimed at strengthening the functions of the ethical system in Indonesia. The collected data will be analyzed using thematic analysis methods (Naeem et al., 2023). Each piece of data gathered is analyzed to identify key themes related to ethical strengthening and its connection to preventing non-military threats. This approach allows for the reduction of each theory based on the author's interpretation and the understanding of the social phenomena that occur (Fuhse, 2022).

RESULT AND DISCUSSION

Ethics is often referred to as morality. Generally, ethics is understood as the justification, revision, and examination of inconsistencies. In other words, morality is something that is possessed, while ethics is something that is known (Wieland, 2003). Ethics emphasizes the principles of behavior that individuals must adopt to align with accepted virtues. Through ethics, individuals can regulate their attitudes and actions to avoid conflicts with others. Ethics is significantly influenced by a person's personal and social experiences, as well as their level of psychological development (Maiwan, 2018). Thus, the application of ethical principles is also a reflection of the system established within society.

In the context of Indonesia, which has a diverse society composed of various ethnic groups, regional origins, social strata, as well as differing beliefs and traditions, adherence to and mutual understanding of values and regulations are crucial for maintaining societal stability. Societal stability must be built upon the unity of various elements, components, or subsystems that interact with one another to achieve shared goals. The design of the ethical system utilized by individuals to make decisions when faced with dilemmas concerning right and wrong is essential (Susilawati & Pasla, 2020). Non-military threats encompass complex, intangible causes, including those related to ideology, politics, economics, and socio-cultural aspects (Hadi, 2017). The ethical system thus serves as a tool for national resilience for future generations to safeguard against non-military threats from all aspects. The effort to defend the nation is a responsibility shared by the Indonesian populace, including Generation Z and subsequent generations.

The Dynamics of Non-Military Threats as Obstacles to Social Transformation

A threat is any action carried out by individuals, groups, or a state that can have direct or indirect consequences for a country (Siagian, 2022). Threats that employ components identical to elements of militarism are referred to as military threats, whereas threats that do not utilize mechanisms involving militaristic elements are categorized as non-military threats. As we enter the era of Industry Revolution 4.0, soon transitioning to 5.0, Indonesia will face various forms of non-military threats. The dynamics of threat development are becoming increasingly complex and multidimensional. The dimensions of non-military threats encompass a broader spectrum, including ideology, social issues, economics, culture, politics, technology, information, and public safety (Asmoro et al., 2022).

Non-military threats are closely intertwined with daily life, becoming an integral part of the everyday existence of the Indonesian people. From a sociological perspective, non-military threats are present in social dynamics, continuously changing or evolving in form over time (F. Ismail & Priyanto, 2023). These threats are highly fluid, difficult to detect, and more complex and intricate. Non-military threats tend to be less visible and, in many cases, their impacts are not directly felt (Seth, 2011). Despite their intangible nature, these threats permeate various realms of individual and collective life. From an ontological perspective, non-military threats can be categorized into three forms: idealism, materialism, and dualism (Qomarudin et al., 2022).

From an ontological perspective, Rahayu et al., (2024) illustrate the development of non-military threat forms by exploring the intrinsic characteristics of non-military threats, which encompass ideology, politics, economy, culture, and technology. The occurrence of non-military threats necessitates a complex approach for detection and resolution. According to Ichsan Malik (2012), addressing threats originating from intrinsic elements requires resolution through an intrinsic approach as well. In the empirical form (Materialism), non-military threats are viewed as a reality that requires responsive handling. Such non-military threats necessitate concrete intervention from the government. In this regard, Indrawan (2016) explains that empirical threats must grant authority to government agencies to address various non-military threat issues in a tangible manner.

The third form is dualism, which views non-military threats as two elements that mutually reduce each other between reality and conceptual ideas, such as ideology-terrorism and socio-cultural-separatism, necessitating a more comprehensive approach. In addition to addressing empirical non-military threats, the Indonesian government also needs to resolve the underlying issues related to the intrinsic elements causing these non-military threats. The dynamics of non-military threats in Indonesia cannot be delineated as something definite (Bjarnegård et al., 2017).

The current dynamics of non-military threats reflect an increasing complexity, especially in the context of globalization, technological advancement, and geopolitical shifts. These threats transcend borders and involve various actors, both state and non-state. In Law No. 3 of 2002, the approach to addressing non-military threats differs from that of military threats, focusing on empowering all components of the nation, including both the government and society. This approach, known as the Universal Defense System, involves utilizing all national potentials to face threats, whether military or non-military, as outlined in the National Defense Law.

Strengthening the Ethical System Through Self-Formation and Social Control Approaches

The Indonesian society encompasses various religions, cultures, ethnic groups, and languages. Each community has its own distinct ethical customs, yet all prioritize the value of integrity (Suryatni & Widana, 2023). In general, the ethical values present in Indonesia have been crystallized in the formulation of Pancasila and are elaborated through legal regulations. Law and ethics share similar meanings as both are forms of regulation. However, their application reveals fundamental differences; law is formal and carries strict sanctions, whereas ethics are non-formal rules that are more reflective of manners and decorum (Nugraheni et al., 2023). The strengthening of ethics in addressing non-military threats can be elucidated through the concept of self-formation and social control (Hermawanto et al., 2023). Mead argues that the self and self-awareness emerge through social interactions, wherein individuals shape their identities by adopting the roles of others in social exchanges. In the context of non-military threats, the reinforcement of ethics can be achieved by enhancing

the collective awareness and social responsibility among individuals within society (Mead, 1925).

Mead emphasizes that social control arises not only from external norms and rules but also through the internalization of social attitudes and values by individuals. As individuals develop self-awareness by adopting the perspectives of others, they are able to regulate their behavior based on social expectations (Burns & Engdahl, 1998). Thus, strengthening ethics in the face of non-military threats, such as misinformation or environmental damage, requires the establishment of strong social solidarity and a willingness to adopt a collective perspective, thereby creating more effective social control. In addressing non-military threats, it is essential to enhance ethical awareness through education and communication that can improve individuals' capacity to act in accordance with social values and tackle shared challenges (Giddens, 1991). Mead demonstrates that through the processes of socialization and interaction, society can build a generalized other, which is a collective consciousness reflecting shared norms and values that guide individual actions within a broader social context (Mead, 1934).

In line with this, an inclusive ethical approach based on the principles of rational monism within deontological ethics can serve as one solution to address these challenges. By emphasizing the importance of moral duties and individual obligations to act ethically, this theory provides a strong foundation for the establishment of a more robust ethical framework (Smith & Doe, 2024). When combined with efforts to internalize social values as proposed by Mead, social control can be enhanced through the development of responsible self-awareness oriented towards the common good (Mead, 1934). The implementation of this deontological approach is expected to strengthen social bonds and encourage individuals to engage in ethical actions voluntarily, not merely due to external rules, but through the internalization of shared norms and values.

The process of internalizing norms and values aligns with deontological ethical theory, which holds that goodness is rooted in the success of individuals in fulfilling their duties or obligations. One type of deontological ethics known as Rational Monism was developed by Immanuel Kant, who believed that an action is considered moral if it is performed with a sense of duty (N. S. A. Ismail & Benlahcene, 2018). An individual's duty or obligation is to act in a rational and moral manner, meaning that all actions stemming from God's will are considered moral. As we know, Indonesia is a country with a belief in a supreme God, where the element of religion plays a significant role in the belief system of its people. To differentiate between moral and immoral actions, it is essential to teach what should and should not be done.

The ethical system approach based on Rational Monism must be implemented inclusively, respecting all belief groups. Recently, Generation Z has often been associated with confusion regarding religious adherence. This confusion among Generation Z is frequently exploited for radicalism, terrorism, and other threats to national sovereignty (Hopid et al., 2023). An ethical system aimed at addressing identity confusion that can be manipulated must incorporate moral standards derived from divinity. This approach should be supported by educational programs that integrate moral values, spirituality, and tolerance, while also providing an open dialogue space for all religious groups and beliefs.

The Indonesian government has demonstrated concrete involvement in realizing an inclusive ethical system approach based on Rational Monism that respects all belief groups through various strategic measures (Epafras et al., 2017). One significant effort is the development of an educational curriculum that integrates moral and spiritual values from all recognized religions in Indonesia. This curriculum is designed to strengthen interfaith tolerance and pluralism among the youth, especially Generation Z, who often face challenges in determining their religious identity (Hinduan et al., 2020). In addition, the government is also active in deradicalization programs through the National Counter-Terrorism Agency (BNPT), which provides open dialogue spaces and counseling for youth vulnerable to radical influences. National campaigns promoting values of diversity and tolerance are also being encouraged, utilizing social media and digital platforms that are familiar to Generation Z. The government not only collaborates with religious institutions to support spiritual guidance within families but also strengthens religious-based counseling services in schools and universities, helping young people face spiritual challenges without falling into radicalism (El-Majzoub et al., 2021).

In line with rational monism, traditional deontology has a strong religious foundation, emphasizing belief in God and the sanctity of life. Moral duties and obligations are guided by divine commandments, with all actions required to be based on God's orders. This underpins the revival of religious activities in Indonesia. Furthermore, intuitionistic pluralism lacks a central principle, merely stating that there are multiple moral rules or obligations that all humans must follow (Bauman, 2001). The implementation of these rules should synergize with an ethical system designed on the basis of justice, considering ethics and humanity.

The concept of justice discusses the fundamental aspects of human relationships, encompassing societal ethics, legal issues, justice, equality, solidarity, fraternity, and happiness. The ideal virtue is distinct from other virtues because it can only be understood in reference to social relations within communal life (Bennett & Iyengar, 2008). Next, rights-based deontology is a branch of deontological theory that emphasizes the importance of individual rights as the foundation of moral obligations. In this theory, individual rights are absolute and inviolable, regardless of the consequences that may arise (Khasanova, 2024). In other words, these rights are recognized as ethical

boundaries guiding human actions, thus obligating both individuals and society to respect these rights irrespective of the desired outcomes.

The rights referred to in this theory may be moral, meaning rights ethically recognized by society, or legal, meaning rights protected by laws and regulations. Rights-based deontological theory states that actions violating these rights are considered immoral, even if the consequences of the violation benefit many people (Heinzelmann, 2018). For example, one cannot be killed or treated inhumanely simply because their actions are believed to benefit the majority. Violating such fundamental rights contradicts deontological principles, which prioritize the obligation to respect rights above consequential considerations (Janoff-Bulman & Carnes, 2013). In a society that upholds rights-based deontology, individuals cannot be sacrificed for collective interests. Moreover, rights theory asserts that these rights are not merely instruments to achieve certain goals but are ends in themselves. This means that individual rights should not be viewed as means to attain social welfare or the common good but as an inviolable moral foundation (Culiberg et al., 2023). In such a context, rights theory faces a dilemma between upholding individual rights absolutely and ensuring collective well-being.

The existence of individual rights needs to be further regulated through a social control system where individual rights must not infringe upon the rights of others. Overall, rights-based deontology is a crucial theory in modern ethical discussions because it emphasizes respect for individual dignity and the rights inherent to every human being (Doyle, 2017). This theory seeks to protect basic rights from any form of violation, whether by other individuals or by institutions or the state, while asserting that our moral obligations to others transcend mere outcomes or consequences of our actions.

In addressing non-military threats in Indonesia, the government must not only focus on the effectiveness of responses but also ensure that individual basic rights remain protected (Milojević & Forca, 2023). This demands a balance between maintaining public security and order while respecting dignity and human rights in all situations. The challenges faced by Indonesia in the context of non-military threats require a comprehensive approach, where the protection of individual rights serves as the moral and ethical foundation for every policy implemented. To uphold rights-based deontology in the national life of Indonesia, various concrete steps can be taken by the government and society to ensure that individual rights are respected and protected sustainably (Neill et al., 2017). One of the main steps is to strengthen legislation that protects citizens' basic rights, such as revising and updating human rights laws and ratifying international treaties related to human rights. Furthermore, it is essential to integrate human rights education at all levels of education and provide specialized training for law enforcement officers on respecting individual rights in their duties.

On the other hand, freedom of expression should also be encouraged through the creation of interfaith, racial, and ethnic dialogue spaces, as well as ensuring that press freedom remains protected. Other concrete measures include the implementation of the Personal Data Protection Law to safeguard individual privacy in the digital age and enhance cybersecurity without violating citizens rights (Syawaladi & Triadi, 2023). Fair and professional law enforcement is also a key element, where officials must be free from corruption and work transparently and justly. Additionally, access to justice must be expanded by providing free legal assistance to vulnerable groups and promoting the use of restorative justice in conflict resolution.

In facing non-military threats such as terrorism and pandemics, policies must continue to respect individual rights, including the right to a fair trial and freedom of movement. Protection for vulnerable groups, such as women, children, indigenous communities, and minorities, must also be prioritized to ensure their rights remain protected in every development and social policy. Policy measures in Indonesia can strengthen a culture of respect for human rights, in line with deontological principles that emphasize the importance of moral rights that must not be violated under any circumstances.

Deontological theory in the application of morality ultimately provides options for the younger generation to act or refrain from acting. Referring to this tendency, based on contractual deontological theory, the ideas of obligation and rights suggest that awareness of morality needs to be encapsulated in the form of a social contract. Contractual deontology emphasizes that moral obligations arise from agreements or social contracts among individuals in society, where actions are considered correct if they align with norms rationally agreed upon for the common good (Esparza & Bruneau, 2019). This view is heavily influenced by the thinking of John Rawls, who developed a theory of justice based on the principles of social contract. In the context of Indonesia, the application of contractual deontology is highly relevant in addressing various non-military threats, such as radicalization and extremism, which often affect the younger generation (Mandle, 2009). Society can agree to reject extremist ideologies by building social norms that value diversity and tolerance.

In addition, in facing environmental crises such as climate change, society needs to create agreements to act collectively for the protection of the environment for the common good, such as reducing carbon emissions and preserving biodiversity. Public health threats, such as the COVID-19 pandemic, can also be managed through social agreements to adhere to health protocols, demonstrating individual responsibility towards community welfare. On the other hand, social injustice and discrimination can be addressed by enforcing principles of justice within the social contract, ensuring that all individuals receive fair and equal treatment. Although challenges exist in implementing contractual deontology, such as the dynamics of a diverse society and the need for constructive dialogue, these steps can help Indonesia create a more harmonious and sustainable society while addressing non-military threats through a justice-focused approach that respects individual rights.

In facing complex challenges in Indonesia, each government agency should reconstruct the implementation of contractual deontology to create better governance that is responsive to community needs. First and foremost, educational institutions need to integrate social contract principles into their curricula, teaching students about their rights and obligations as members of society and the importance of dialogue in reaching mutual agreements. By building awareness from an early age, the younger generation can understand and appreciate the values of justice and solidarity.

Next, health agencies must involve the community in decision-making processes regarding health policies by creating discussion forums that include various layers of society. This will ensure that policies reflect the aspirations and needs of the community, as well as strengthen the sense of ownership over health programs. On the other hand, environmental agencies should encourage collaboration among the government, civil society, and the private sector to formulate action plans based on mutual agreements to address climate change and natural resource conservation. In this regard, a participatory approach will enhance policy effectiveness and provide space for community voices to be heard. Finally, law enforcement agencies need to strengthen transparency and accountability in the judicial process, ensuring that all individuals receive fair and equal treatment before the law. Thus, the reconstruction of the implementation of contractual deontology by each agency will not only create a more just and inclusive system but also strengthen public trust in the government and improve overall social welfare.

Furthermore, the complexity of potential non-military threats requires the establishment of a national security council to accommodate all forms of non-military threats, allowing each component of social control to synergize under a unified command. The implementation of self-formation strategies is a complicated task because individuals in the era of globalization tend to be isolated by technology. As the largest internet users, Indonesia must enhance agencies through direct oversight in the social control process. Indonesia needs to implement auto-correct oversight by utilizing AI, where the culture of digitalization must go through governmental control. The ethical boundaries established by each agency based on references to Pancasila and Indonesian Positive Law should then be projected in digital form and managed by AI. Referring to habit theory, the younger generation should be accustomed to following ethical rules that have been digitized and directly supervised by AI, enabling them to avoid minor ethical violations up to more complex legal infractions.

Moreover, the government plays a crucial role in strengthening ethics to address non-military threats by facilitating a more aware and responsible self-formation within society. This role can be realized through policies and programs that encourage positive social interactions and the internalization of strong ethical values. The government can create an environment where social norms and ethics become an integral part of daily life, for example, by developing educational curricula that not only teach academic knowledge but also instill the moral and social values necessary to shape individuals with ethical awareness. Additionally, the government can promote inter-cultural and inter-religious dialogue programs aimed at enhancing understanding and appreciating differences within society, allowing each individual to develop a robust self-identity in harmony with prevailing social norms. These efforts serve not only as external social control but also help individuals internalize these values, becoming part of their consciousness and strengthening community resilience against non-military threats such as misinformation, radicalism, and social conflict.

Resolving ethical issues is not an instantaneous process, as it requires the involvement of many parties. These habits must be comprehensively implemented as a function of social control and self-formation that requires oversight from the government. As a country with the largest number of internet users, Indonesia faces significant challenges in monitoring and controlling behavior in the cyber world. Therefore, in addition to strengthening agencies through direct oversight, it is essential for the government to implement auto-correct oversight through the utilization of artificial intelligence (AI). This process not only requires the digitalization of culture but must also be accompanied by effective governmental control. To achieve this, the ethical boundaries set by each agency should be referenced to Pancasila and Indonesian Positive Law, and then projected into digital form that can be managed by AI systems.

In this context, the younger generation, as active internet users, should be accustomed to following the ethical rules that have been digitally managed and monitored by AI. This is important so that they can avoid minor ethical violations as well as more complex legal infractions. However, resolving ethical issues in the cyber world is not an instant process; it requires the involvement of many parties, including society, education, and the government. These habits must be applied comprehensively as a social control function held by the government, so that a safe, ethical, and responsible digital environment can be created for all users, especially the younger generation, in facing the challenges and potential risks present in the cyber world.

CONCLUSIONS AND RECOMMENDATIONS

The intricate relationship between ethics and social stability in Indonesia, a nation rich in cultural diversity and multifaceted social dynamics, is significant. Ethics serves as a framework for individuals to navigate complex moral dilemmas, fostering mutual understanding and adherence to shared values amidst diversity. The challenges posed by non-military threats, encompassing a wide range of ideological, social, economic, and technological factors, necessitate a holistic and adaptive approach. As Indonesia transitions into the era of Industry Revolution 4.0 and beyond, the emergence of increasingly complex non-military threats underscores the importance of a robust ethical system. This system not only guides personal and collective decision-making but also reinforces national resilience. By empowering all components of society, including future generations, to engage with these challenges, Indonesia can cultivate a coordinated response that prioritizes stability and security.

The significance of a strong ethical framework, as articulated in Pancasila and supported by legal regulations, serves as a foundation for navigating the complexities of a diverse society. A deontological approach, particularly the principles of Rational Monism, emphasizes the importance of individual moral obligations and the internalization of social values through education and dialogue. Policies that respect individual human rights while considering collective welfare are also crucial in formulating appropriate measures to address contemporary challenges. Ultimately, strengthening ethical awareness and social solidarity among citizens, especially among the youth, is vital for building a cohesive and resilient society. By fostering a culture of ethical responsibility and leveraging technological advancements such as artificial intelligence (AI) for oversight, Indonesia can effectively address the complexities of non-military threats while nurturing a vibrant and inclusive national identity.

To address the growing complexity of non-military threats in the globalization era, this study recommends strengthening ethical education rooted in Pancasila, empowering Generation Z as a key demographic in fostering national resilience, and developing policies that balance individual rights with collective welfare. Furthermore, technological advancements such as artificial intelligence (AI) should be utilized for ethical oversight and transparent governance, while continuous community dialogue across Indonesia's diverse social and cultural groups must be encouraged. A holistic strategy that integrates ethics, law, technology, and social solidarity is essential to reinforce resilience, ensure stability, and support the realization of Indonesia's Vision 2045.

FURTER STUDY

This study acknowledges several limitations, particularly regarding the scope of empirical data on how Generation Z internalizes ethical values amid technological disruption. Additionally, the study's conceptual approach may not fully capture the diverse regional, cultural, and socio-economic contexts within Indonesia. Future research should conduct in-depth field studies and longitudinal surveys to measure the effectiveness of ethical governance frameworks in real-life settings. It is also recommended to explore practical strategies for integrating ethical education into digital platforms popular among youth. Comparative studies with other countries experiencing similar non-military threats could provide valuable insights to refine policies and strengthen national resilience in an increasingly globalized environment.

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