

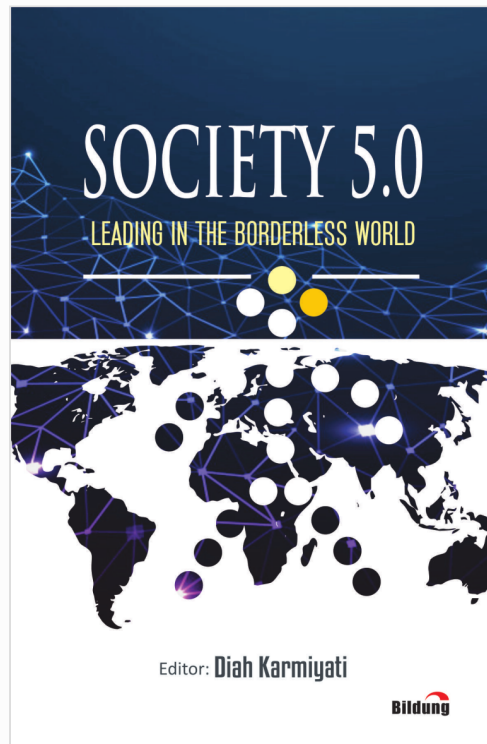


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BAB IV

SOCIETY 5.0 LEADING IN THE BORDERLESS WORLD

 Diah Karmiyati

 Publication Articles Juli - Sep 2024 Dosen UMM

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2 Editor: Diah Karmiyati
Desain Sampul: Ruhtata
Layout/tata letak Isi: Tim Redaksi Bildung

4 Perpustakaan Nasional: Katalog Dalam Terbitan (KDT)
Society 5.0 Leading in the Borderless World/Editor Diah Karmiyati/Yogyakarta:
CV. Bildung Nusantara, 2021

x + 348 halaman; 15 x 23 cm
ISBN: 978-623-6658-80-2

Cetakan Pertama: 2021

Penerbit:
BILDUNG
Jl. Raya Pleret KM 2
Banguntapan Bantul Yogyakarta 55791
Telpn: +6281227475754 (HP/WA)
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EDITORIAL

Spirituality and Humanity to Prepare for Technological Advancement in Society 5.0

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Nowadays, with a face paced development of science and technology, we are surrounded by innovation in enabling technologies such as Artificial Intelligence (AI), Internet of Things (IoT) and robotics. Many scientist and expert are concerned if someday this technology is no longer helping people but mutated into a technological monster. With that possibility of the technology take over humanity, Japanese government announced the term society 5.0. The concept of society 5.0 is presented by Japanese cabinet in January 2016 as a core concept for their basis of economic and policy management. It also aimed for the investment of the future of mankind. It is aimed to balance the technology with a human centred approach. A study has outlined how this human centred society is envisioned to be aligned with Sustainable Development Goals (SDG such as ending poverty through Ed-Tech (Education Technology) or through AgriTech (Shiroishi et al., 2018).

Indonesia as a country with the 4th largest population in the world has not yet fully aware with human centred approach for technologies. Yes, it is true that our younger generation, millennial and generation Z begin to develop and utilize IoT and AI. For instance, the development of e-Fisheries with an aim to help fisherman automatically feeding their fishes in due time with a sensory intelligence machine. However, the utilization of those technology is far more behind those in developed country. Indonesia is still on their 4.0 stage. While we are still in the beginning of 4.0, it is important to considered what we valued the most to prepare for 5.0 : our construction of spirituality and humanity.

As a country with five major religion, and our first Pancasila stated to “Believed in God”, the construction of spirituality is very important. Spirituality comes from within us that we have a higher calling to do what’s good, what’s moral, and what not from our belief system. By

standing on these main principals of being a Moslem, we are keen on walking ahead to face the development of the technology without worry.

In preparing for the society 5.0, it is necessary for us to have a strong principle at hearts that based on our belief system. When we possess a strong spirituality, we have a tendency to be kind to other people. Kindness is the basis of practicing humanity. When we are not judging why someone do what they do, but rather inquire why, we value them as a human. Therefore, we practice humanity.

To face technological advancement, we do not need to be smarter than the technology. As its purpose is smarter than us, to help us, we are human, need to construct our spirituality and the humanity so that we won't be lost in the advancement of technology. We stand by our principle to face a fast-changing world driven by technologies. We will be a far more superior than those enabling technologies by instilling what we had all along, our belief and our ability to be kind.

Diah Karmiyati

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Technology, Disasters, and Inclusivising Digital Access for Education

Diah Karmiyati¹ and David Pradhan²

Introduction

The present epoch of human history, the Anthropocene, is driven and facilitated by modern technology to such an extent that the boundaries of interactions between the biophysical human society and digital virtual world is becoming blurred, and an emerging “technosphere” [26] is rapidly stimulating dramatic shifts in global political economy, international interactions, and national administrative mechanisms. The pervasiveness of the digital Information and Communication Technology (ICT) revolution inheres and facilitates most aspects of modern life such as economic globalization, cultural dissemination, and societal interactions at all levels [27]. Governments in many developing countries, keen to improve delivery of development and empowerment schemes to target populations, and seeking increased ease of interaction with citizens have also embraced the immense possibilities of technological innovation in public administration by adoption of ICT in Governance popularly called e-Governance [28]. The unprecedented Covid 19 induced worldwide lockdown in 2020 accentuated the pervasive importance and influence of ICT. It exposed that there are hardly any areas of life untouched or uninfluenced by digital technology, from mundane every day activities like purchasing groceries online or enjoying online entertainment during quarantine, to critical matters like tracking infectious contacts for Covid 19 pandemic containment through apps, information dissemination through social media, availing critical medical consultation online, or perhaps most visibly, accessing education, through online classes on digital platforms.

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The objective of this article is to explore the transformative influence of adoption of modern technology on delivery of essential Government services such as education by the State administration, and seeks to identify gap areas of digitization in governance which need legal and policy intervention to ensure inclusivity and obviate socioeconomic discrimination, especially in developing democratic States of the Global South. This review article is based exclusively on secondary sources and adopts the qualitative analytical methodology for its inferences. Drawing from the corpus of existing scholarly literature on the subject, a contextual meta-study of the topic based on previous work on the subject is attempted to comprehend the implications of the digital divide for delivery of State services to society in developing democracies by scrutinizing the obligatory online education by Public Educational Institutions in India during the Covid 19 Pandemic in 2020 as a heuristic of e-Governance. This article is limited to the analysis of just one subset of the various services provided to the citizens through e-Governance i.e. the provisioning of online education to children. It is geographically focused and based primarily on the situation obtained in India, although references will be made to other developing States.

Results and Discussion:

Governance is the public sphere of executive policy framing and organized implementation within the parameters of the legislative directive. It is essentially a function of the Government regime in power and its implementing bureaucrats. Scholars have emphasized the role that good governance plays in supporting equitable development, inclusive social empowerment and strengthening democracy in developing States [1]. The potential of ICT in addressing citizen services through real time information dissemination, administrative reorganization, and increased ease of economic development is unquestionable. Applications of modern technology especially ICT, digitization, and automation in public administration for structuring and simplifying internal organizational operations of Government departments, and facilitating efficient and expeditious government services delivery through a responsive two-way communicative and participatory process is called e-Governance which is being projected as a crucial pillar of “post-bureaucratic” good governance

[2]. Scholarship on the subject links e-Governance and digitization of public services delivery with reduction of administrative delays and potential corruption associated with manual bureaucratic administrative process in the developing countries [3]. The undeniable evolutionary potential of ICT based digital e-Governance to transform the Statist administrative archetypes, usher in good governance and make the legal “Right to Education” more accessible and equitable through advanced technological interventions in the educational field by facilitating easy availability of educational resources and objective assessment of academic performance is unparalleled in human history [4]. Governments across the world have shown an increasing propensity towards the use of ICT for public administration, and e-Governance of almost all sectors of Government enterprise and responsibility is viewed as a panacea for public service delivery. Facilitation of access to the citizens to remote and feasible access for participation and beneficitation from initiatives of the government is an essential aspect of e-Governance [5].

The real test of the efficacy, resilience and responsiveness of any Governance model is during emergencies. The most prevalent emergencies confronting governance and executive administrators are the natural and anthropogenic disasters which put citizen life and property at risk and require immediate and specialized State intervention to protect [6]. During times of emergency of disasters, the welfare role of the State to intervene is essentialized and in these instances of administrative action, the deployment and role of e-Governance is emergent [7]. The Novel Coronavirus, which originated in Wuhan, China, is a Global Pandemic of the droplet borne highly infectious virus, which has necessitated preventive lockdowns, and forced confinement of people to their homes as Governments across the world struggle to contain the contagion [8]. In these circumstances, ICT has been increasingly deployed for communicating awareness about the infection, enforcing compliance with mandated health regulations, and delivering essential services which are the responsibility of the State to the citizens. The facilitation of essential services to which citizens are legally entitled, falls within the rubric of obligatory public administration, and their seamless delivery to citizens through deployment of ICT is a domain of e-Governance.

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Unforeseen environmental factors, such as disasters (pandemic) can disrupt conventional education in classes, and in such cases, ICT enabled education for remote teaching ensures continuity of learning. The temporary closure of all institutions of education in most countries, as a component of social distancing to counter the spread of contagion has necessitated the State to give approval for, and promote online learning for students confined to their homes which can be achieved for lower transactional costs [9]. While there are variable levels of infrastructure for utilization of ICT, differential competencies among teachers and system administrators for imparting online education to an entire generation of students, and differential levels of access to the electronic equipment and internet access among the students based on the socioeconomic status of their families [10], the online learning imparted by Government Schools and Universities in India, has followed a rather uniform pattern that expects the students to access classes. Literature on the subject shows that in certain abstract subjects such as humanities and social sciences, the online classes are an appropriate substitute to regular physically interactive classes in schools [11]. Other scholars have shown that subject knowledge retention and comprehension of students attending distance learning through remote imaging mode of ICT based classes is similar to those of regular mode [12]. However, in science, technology, and experiment-based subjects such as psychology, the efficacy of online education has been reported to be limited in comparison to conventional class-based learning [13]. In these subjects which necessarily require face to face Student-Teacher interaction and personalized attention, even the use of adaptive technological access [14] is doubtful to be optimal in imparting necessary skills to the students. Similarly, the online education of students with disabilities or special needs is inadequately addressed in the reductionist conception of education that fetishizes technology [15]. Online education, at least in some subjects, cannot therefore be a universal template replacing conventional face to face education.

The technological innovations and application in e-Governance of public education for remote interaction with students can indubitably catalyze the continuation of access to education during emergencies if conscientiously harnessed. However, ubiquitous importance of ICT in accessing social benefits, including through the Statist development

programs including public education, brings to the fore the issue of the existence of a societal digital access gap, which originates from pre-existing socio-economic status. Digital divide is the variation of levels of access to modern digital technological devices, fast internet, relevant operational skills, infrastructural support, and socioeconomic access to devices, electricity, and internet for actualizing digital access. Scholars have noted with concern that digital divide serve to amplify the differences between the privileged and the underprivileged. [16]. An excessive techno-centricity of public administration can impede access to food rations under the public distribution system intended to provide basic food security to indigent resulting in malnutrition in populations, or lack of access to high-speed internet and/ or electronic equipment can adversely impact educational performance of students undertaking online education [17].

The digital divide may also manifest geographically, because of uneven sub-national development of infrastructure in different regions, rather than socio-economically, wherein even those able to afford digital access may not be able to do so due to their location in remote areas where internet coverage may be patchy or non-existent. The results of this deprivation of access to digital technology, manifests as inability among the most vulnerable and marginalized sections to avail the State mediated welfare entitlements meant for them and in some cases a violation of their Rights. Scholars have shown that access to electronic equipment and to high-speed internet conducive for online education is linked to socioeconomic status [18]. Even where the students have devices for accessing online education, socioeconomic factors can manifest through variable device capability, disadvantaging students from poorer families and creating psychological inferiority complexes [19]. The detrimental impact of unequal access to digital technology and internet on students undertaking online education has been consistently noted by research [20]. Other scholars have noted the need for equity in access to educational technology to address socio- political and economic inequality which perpetuates intergenerationally from the lack of access to education or even from sub-optimal education which renders the students ineligible for employment, or forces them to be underemployed [21].

This inequality in access to education and consequent employment can snowball rapidly widen into social disempowerment

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and economic exclusion of the poor and marginalized in developing democracies with incipient social and economic disparities, posing a potent threat that can rupture political stability. An overreliance on technology without tempering use of ICT, can even pose a threat to State security, as all digital ICT technology is ultimately susceptible to cyber-attacks by vested interests and computer viruses which can paralyze access to basic services expected by the citizens and increase political parochialism, disaffection towards the government and, in extreme cases, threaten State sovereignty [22]. While inequality is an endemic problem in every society, it can also lead down more dangerous pathways, due to complex human societal and political factors, such as exacerbation of existing disparities of marginalized sections due to the digital divide and consequent denial of literacy to sections of the population unable to afford electronic equipment [23].

The above brief discussion demonstrates the futility of solely relying on myopic technologically deterministic policies without considering the humanistic aspects of technological applications in human society. This folly of technological solutionism sadly afflicts the e-Governance based “new public management” model which is promoted by many governments. This model is marked by the tendency of “entrepreneurial government” administrations withdrawing from welfare and yielding to “market based public administration” led by private business interests, even as States, beset by economic hardships due to the Covid 19 induced economic slowdown, seek to withdraw from welfare programs and increasingly privatize sectors which though economically high, are crucial for social and ultimately political stability. Ignoring these crucial imperatives can increase social, economic, and political cleavages. Scholars emphasize the need for a participatory grass root level involvement of people and civil societies instead of a private sector mediated, market driven and Government imposed e-Governance model [24]. This would necessitate a legislative effort to promulgate legal and structural measures and mechanisms to offset the negative impacts of unbridled technological reliance [25], while ensuring that instead of a mechanical solution seeking through the application of technology. Technology is indeed a tool, and a force multiplier for achievement of the policy objectives of the administration, but a more important component of effective and

19 humane e-Governance is empathy and concern for the dispossessed, only which can mitigate the digital divide.

Conclusion

The issue of unequal digitization and penetration of e-Governance benefits accessible by different sections of society generally, and of different students to online education particularly as a result of differential digital access is a crucial problem as demonstrated by the Covid 19 pandemic. There is a need to engage with the problem from a human empathetic perspective rather than a technocentric overreliance.

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SOCIETY 5.0

LEADING IN THE BORDERLESS WORLD



As a country with five major religion, and our first Pancasila stated to "Believed in God", the construction of spirituality is very important. Spirituality comes from within us that we have a higher calling to do what's good, what's moral, and what not from our belief system. By standing on these main principals of being a Moslem, we are keen on walking ahead to face the development of the technology without worry.

In preparing for the society 5.0, it is necessary for us to have a strong principle at hearts that based on our belief system. When we possess a strong spirituality, we have a tendency to be kind to other people. Kindness is the basis of practicing humanity. When we are not judging why someone do what they do, but rather inquire why, we value them as a human. Therefore, we practice humanity.

To face technological advancement, we do not need to be smarter than the technology. As its purpose is smarter than us, to help us, we are human, need to construct our spirituality and the humanity so that we won't be lost in the advancement of technology. We stand by our principle to face a fast-changing world driven by technologies. We will be a far more superior than those enabling technologies by instilling what we had all along, our belief and our ability to be kind.

