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THE CONCEPT OF HIGH QUALITY 21st CENTURY INDONESIAN HUMANS

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Abstract

The 21st century which is synonymous with the century of globalization has brought changes in all lines of life. The development of science and technology, especially communication technology, has made the world like an environment without distance even though in reality it is very far away. What is happening now in a matter of seconds can already be seen, heard in other parts of the world. This brought many changes in the concepts of human life. The concept of parenting, education, work, and fulfilling the needs of life has shifted a lot. This change must be realized and addressed wisely by the Indonesian nation and society, which cannot be separated from the influence of globalization. Changes in the conception of Indonesian people whose behavior was formed at the beginning of independence, the old order era, the new order and then the reform era need serious attention. The readiness of society and government to face 21st century globalization needs to be studied in depth. History proves that society's unpreparedness to face globalization has ultimately led to the proliferation of corruption, collusion and nepotism in Indonesia. Creating clean, transparent and professional Indonesian people is a must. This effort must be carried out by all components of the Indonesian nation, both state implementers. government officials from the center to the lowest, the community, the intellectuals and professionals in Indonesia. If this effort is not carried out immediately, the effort to form the concept of Indonesian human beings will only be an empty hope like building a house on the wind.

Keywords: *Globalization, Clean, Transparent, Professional, Self-Efficacy, Learned Helplessness*

1. INTRODUCTION

Communication across nations, countries, and regions is difficult under the conditions that existed prior to the twenty-first century. There are numerous obstacles that must be overcome in order for events that occur in one location to be easily known by people who live in other locations. The world is being torn apart by the forces of space and time. For example, events that take place in the United States are not widely known in other parts of the world, such as Europe, Asia, Africa, and Australia.

As a result, the opinions, viewpoints, and lifestyles of particular individuals are unique and exclusive to their location. They make reference to local norms and culture, which leads in a variety of different community configurations and lifestyles. In addition, limited communication isolates events that take place in certain locations. It will take a long time for the incident in Merauke, Irian Jaya, to reach the people of Banda Aceh, where it occurred. However, with the advancement of science and technology in the twenty-first century, it implies that distance is no longer a barrier to communication (Bungin, 2010). The incident

occurred in this minute, and the following minute, the entire globe may be known of that as well.

The invention of satellites facilitated communication. This ease of communication binds the world's population together, allowing them to connect, influence, and choose and decide their own beliefs and lifestyles. The twenty-first century has seen a rising integration of nations, global citizens, into a single system of existence for a larger society that is diverse but also inclusive of all residents. Work, busyness, food, fashion, and pleasure have all changed, and it is clear that the impact of large cities will spread to small towns and villages. Traditional ways of living have been supplanted by a global way of existence. The luxuries of the worldwide way of life began to sink in. The topic about the evolution of international relations became analogous to one about communication between cities and villages.

It is true that communication technology allows development with anyone, at any time, from any location, in a variety of formats, especially voice and visuals, which offer information, data, and events in real time. Individuals' psychological responses to these circumstances include cognitive shifts, emergence of multiple demands, and altering priorities within their value system.

Based on the background above, this study intended to know the concept of high quality 21st century Indonesian humans along with the conditions and situations of the 21st century, Indonesian human behavior, as well as the meaning of law in the formation of behavior and the development of Indonesian Human Behavior Patterns in the Era of Globalization.

2. RESEARCH METHOD

This study employs a descriptive approach and a qualitative research method. As a result, observation and documentation are utilized to acquire data. The collected observations and records are studied, compared, and merged to create a systematic, meaningful, and comprehensive study outcome (Sugiyono, 2013).

The author collected data for the study by observing and relevant document, and then processing the data as needed. Consequently, qualitative data analysis is an effort made by working with data, organizing data, sorting data into a manageable, integrated whole, seeking and discovering patterns, determining what is significant and what can be learned. Afterwards, consider whether it can be communicated effectively and easily to others.

3. RESULT AND DISCUSSION

3.1.The Conditions and Situations of 21st Century

Beginning in the 1970s, a gradual transition to the twenty-first century has been taking place. No one can resist or avoid this process when it comes to the international arena. The impact that comes with it can no longer be contained; it has no boundaries. Films, newspapers, magazines, radio, and television are all used to portray concepts, attitudes, and behaviors that were previously unknown to the general public on a regular basis. A new way of living, dubbed or also known as 'modern,' was extensively adopted by the general public. According to Naisbitt and Aburdene (1990), who are cited by Sri Mulyani Martaniah, believe that the era of globalization has enabled the establishment of a global lifestyle (Panduumat, 2011).

The expansion of restaurants offering specialized international menus is on the rise, causing people's preferences to shift away from traditional foods that they were previously accustomed to. Designers of international renown have an impact on the fashion industry and dress designs. Cosmetics, accessories, and knick-knacks to complete one's appearance are inextricably linked to the era of globalization, which includes the fashion industry. Likewise, the realm of entertainment was impacted, as the rise of cafes, nightclubs, and football stadiums added new colors to the life of the public.

The same as with market activity as well. When supermarkets develop, the forms of traditional markets that allow for intimacy between sellers and buyers, allowing for emotional connection to take place, gradually fade away and are replaced by purely economic interactions. People establish new social norms, worldviews, and ways of behaving in response to new situations. The period of globalization that has characterized the twenty-first century has given rise to a new understanding of what it means to be at work.

In addition to making a living and providing for one's family, there is something more fundamental that must be considered. People have a strong desire to pursue chances that would allow them to fulfill their self-actualization demands while also achieving success in the competition for the best, the highest, and the most. This is a fundamental need that must be met with substantial financial assistance. The promise of a modern lifestyle made visible through the windows of store showrooms or distributors of popular consumer goods has compelled many people to work long hours in order to make ends meet. Furthermore, the mainstream media works actively to get the general public to follow it, whether through advertisements, soap operas, entertainment events, or other means of communication.

On this century, technological advancements allowed news and tales to flow fast throughout the country, greeting anybody who was in receipt of the message, regardless of whether or not they were prepared to receive it. In addition, the family's appearance has changed. Developments in the age that have altered people's way of life have also had an impact on family relationships. The old ways of husband and wife, parenting, and children's education cannot be maintained in their entirety. The influence that is acquired by the husband is also absorbed by the wife, and as a result, the family cannot be separated from the outside world during its development.

Children now have instant access to outside influences via technology devices, and these influences can come in the form of both positive and negative aspects, good and bad. Children's views and behaviors are no longer just the product of parental influence. Children can observe, choose, and take control of a greater range of behaviors when a broader environment and more freedom are available for them to join into family life. Families are becoming increasingly competitive with one another, not only in supporting but also in obstructing their children's understanding of the values their parents have instilled in them.

The development of family life that characterizes the 21st century gives rise to the appearance of mothers who have different roles and functions as household organizers and children's educators. Along with the appearance of mothers in activities outside the home (work, carrying out socio-cultural activities) who are no longer 24 hours at home, it often raises questions about the results that can be expected from the pattern of care and education in this situation? What happens when the mother is also busy outside, despite the fact that the mother is considered as the main educator? If the mother does not take place, who is selected as a substitute and given responsibility? This subject becomes more relevant since

fathers' involvement in activities outside the home does not fade away; in fact, it tends to expand in response to the demands of twenty-first-century existence.

Indeed, children, regardless of their age, require the presence of adults because the educational process occurs during the child's growth period from childhood to adulthood. Obtaining a mother figure seems to be a challenge that will define the twenty-first century. Finding a babysitter is problematic, as there is hardly no nanny in the family who can assist moms and pass on knowledge from generation to generation, as was the case in previous ages. Loyalty and devotion have devolved into an economic transaction involving the sale and use of services. Nonetheless, the concept of resolving this issue through the establishment of a Child Care Center (or also known as TPA) requires additional consideration and evaluation.

The issue of children's education in the twenty-first century is one that must be taken seriously from this point forward. It is becoming increasingly vital to pay attention to the provision of children with the opportunity to grow and develop as individuals who are physically and intellectually healthy, tough and independent, and capable of adapting to their environment in an era of globalization. Changing global conditions create possibilities for nations throughout the world to interact with one another, as well as an atmosphere of competition, or competition that is becoming more difficult, in the pursuit of opportunities that fill life and make it more meaningful (can go to school, can work, can earn a living, etc.).

This competition requires toughness and tenacity to face it. The need to be someone and be part of a clear position can be the basis for fostering self-development motivation and adaptability. This need is closely related to the formation of self-confidence and growing motivation to try and seize opportunities so that they can always improve themselves.

An independent attitude, not afraid to face challenges, able to think creatively and act innovatively but also care about the environment is a figure needed to live life in the era of globalization. The ability to anticipate the future with various alternatives to overcome the problem becomes very important to be considered in the process of child care and education. This situation is not only a family problem, but also all supporters of the child's education process, namely the community, nation and state.

3.2.Indonesian Human Behavior

1) Community life after the proclamation of independence August 17, 1945

The life of the nation and state affects the formation of patterns of community behavior which is reflected in the behavior of individuals as members of society. As a nation that rose from colonialism (the Netherlands and Japan) at the beginning of independence, Indonesian people developed a passionate attitude to build the nation and state. Pride in bearing an identity as an independent and fully sovereign nation and state encourages complementary interactions between various ethnic groups in the spirit of unity and unity which is reflected in the motto Bhinneka Tunggal Ika.

There is a need to know each other, understand and live it so that unity and unity are not just symbols, but are embedded in everyday life. The pride and ideals of maintaining independence as well as the desire to appear as a nation that is known and respected in the world arena has led the community to develop togetherness behavior that tends not to sharpen differences in ethnic background, education, religion and so on.

There is a growing need to motivate people to be able to appear as Indonesians as a new identity while maintaining their ethnic background. With the philosophy of gotong royong, the spirit of unity and integrity, the development of the nation and state has the support of various levels of society.

2) Formation of Indonesian human behavior in the New Order era

The events in 1965 (the disbandment of the PKI) then gave rise to a new direction in the formation of Indonesian human behavior. The period known as the New Order directed economic development as the main focus. People turned away. All levels try to follow the pace of new development, according to their abilities and expectations. In line with this development, people's attitudes and lifestyles have changed. Indonesian people seem to be forced into a global competition characterized by capitalism (Hidayat, 2021)

Entrepreneurs are ready to explore all corners and swallow anyone to achieve the goals and profits they want to achieve. One aspect of the expansion of global capitalism is the creation of greedy and materialistic humans in accordance with what is needed in the capitalist system. Production will stall if people feel they have had enough and do not consume anymore. As a result, through advertising and various other forms of promotion, humans are formed to behave in a consumerist manner. Greedy, materialistic and consumerist attitudes encourage people to work as hard as possible, in order to fulfill their insatiable desires (Apdillah et al., 2022)

Wealth is a status symbol in the capitalist system. The size is no longer the human quality, but the amount or quantity of wealth, honesty is no longer a measure of the nobility of behavior. People who are honest but poor look stupid compared to people who are rich even though they are not honest. The other side of the development of the capitalist system is the emergence of an individualistic spirit, both in consumption and production. Collectivity and solidarity are considered irrational. The ability to compete to get the most, the highest and then to consume in large quantities to achieve a status symbol is a demand to be able to enter and survive in the life of the capitalist system.

Finally, capitalism is not only a mere economic system, but has interfered with the values of life and determines the direction of life's goals. The atmosphere of the new order government was colored by these conditions. Efforts to create human beings who are materialistic, individualistic, have high competitiveness in order to be able to become winners and beat other competitors (whoever it is) become the direction of behavior of various parties.

There are winners and losers. Those who are able have finally succeeded in following the global lifestyle (Kasali, 2018), but most of the Indonesian people do not yet have the support to be able to follow the new lifestyle. The state of the economy is still far from being able to appear in the competition. As a result, many take shortcuts.

Corruption, collusion, and nepotism (hereinafter referred to as KKN) are carried out in various forms, which are as bad as cheating, stealing, robbing and prostitution. Humans cannot be separated from their environment. The tendency to follow a new, trendy lifestyle and place new values in the measure of success has undermined and destroyed traditional values that were previously held firmly and believed to be the truth.

Values that emphasize togetherness and foster an attitude of mutual cooperation are crushed by individualistic values. Values that place spiritual values are replaced by material elements. The attitude that emphasizes harmony in living together as it has colored the lives

of the Indonesian people has been transformed into an attitude that is always willing to compete and win the competition no matter how and who is faced. In this period, all parties, like it or not, like it or not, seemed to be forced into the formation of global competitive behavior.

On the other hand, they do not wish to abandon the nation's values, particularly the fulfillment of a society founded on humanism and social justice. Meanwhile, the belief in traditional values, reality, and security, as embodied in a way of life that is compatible with the capitalist system's way of life, has resulted in personal conflicts that have a large impact on the process of forming public conduct.

The shadows of people's lives in the New Order era with various conflicts of interest and needs that then gave rise to the reform era, which was marked by the resignation of Suharto from his position as President of the Republic of Indonesia after 32 years in power. People's faces appear diverse. The various forms of behavior appear to reflect the conditions and situations that each of them has, both as individuals and as groups, which were initially strongly pressed so as not to surface and not cause conflict, especially for those with different opinions.

Demonstrations, the establishment of new political parties, looting, rape, joint prayer, accusations, defamation, and blasphemy continue to color the lives of Indonesians today. The land of a thousand islands, with its song of waving palm trees symbolizing comfort and tranquility, appears to be sinking in sorrow at the fate of a nation and country that have been chaotic due to competing interests and requirements.

The life of the nation and state, which is felt in a slumped state, becomes increasingly difficult to project in the future because the behavior that appears in the community no longer reflects concern for the laws and rules of common life that creates peace and comfort.

3.3.The meaning of law in the formation of behavior

The law can direct the community towards the formation of behavior that is in accordance with their provisions to be able to face various challenges, now and in the future (Hutabarat et al., 2022). Judging from the legal culture, namely how society perceives the law, in general the law is perceived as;

a. A normative order in state life
b. Functions to regulate the lives of citizens by providing limits on what to do and what not to do
c. Aims to protect every citizen in reference to basic values such as humanity and justice
d. Established by an authority whose legitimacy is recognized by all citizens.

Thus, it can be said that from the point of view of community behavior, the law has two functions, namely;

a. Strengthening existing patterns of community behavior and wanting to be maintained, and/or
b. Changing the current pattern of community behavior towards new behaviors that are aspired to.

Every community is expected to be able to independently understand the meaning and purpose of enforcing the law, so that in its implementation it does not really need

supervision. One of the characteristics of independence is the ability to choose right from wrong based on the norms and rules that apply in one place at a certain time and this requires a process. According to Lawrence Kohlberg there are three main stages that a person goes through to be able to be fair and develop attitudes and actions based on moral considerations, namely;

a. Preconventional Morality. At this stage the basis for consideration in behaving and behaving is praise and punishment given by the environment. Behavior that is punishable by punishment will not be repeated. On the other hand, actions that bring praise or gifts will tend to be repeated.
b. Conventional morality. At this stage, behavior is more adapted to the norms adopted in a particular social environment. Behavior and behavior are directed so that they can be classified as the actions of a good member or member of the community.
c. Post-conventional morality. At this stage, moral principles are used in a broad sense, not just black and white and do not refer to narrow boundaries that apply only to certain circles of society.

Community behavior is divided into these three groups, which are influenced by the development process. The level of personal maturity will determine the morality of his behavior. There are two main learning mechanisms in shaping human behavior, namely;

1. How to learn instrumental. Basically, a behavior that is followed by a positive consequence (reinforcement) will be repeated, while a behavior that is followed by a negative consequence (punishment) will not be repeated.
2. Observational way of learning. A person can learn a new behavior or reinforce the behavior he already has just by observing other people (models) carry out the behavior. The magnitude of the influence of the model's behavior on the behavior of the observer depends on three things, namely - The observer's assessment of his ability to be able to carry out the behavior shown by the model
    1) Observer's perception of the behavioral outcomes shown by the model, namely whether it produces positive or negative consequences
    2) The observer's estimate of whether he will produce the same consequences if he also carries out the behavior shown by the model. If the public's perception of the role of law is related to the two learning mechanisms, then the law is actually an instruction or notification from an authority whose authority is recognized regarding;
        a. The behavior that can be expected of all individuals subject to the law
        b. Consequences that will be experienced by the individual perpetrator if he carries out or refuses to carry out the intended behavior.

In order for this law to function effectively, there are two conditions that must be met, namely;

a. The law must be understood by the individual who implements it and by the individual who will be subject to the law.
b. The consequences of obeying or not complying with the law must be carried out consistently and generally without exception.

Various things that are not beneficial in developing the behavior of people who are aware of the law, as part of the life of the nation and state (Poloma, 2010), are still exacerbated by the existence of two things that have an influence on the formation of behavior, namely;

a. Feudalism and paternalistic culture that opens many opportunities for those in power at various levels to make their own rules or make subjective interpretations of existing laws and regulations so that the same regulations can be interpreted differently, in different regions or in different time periods.
b. There is a cultural tendency to openly avoid conflict and seek compromise, which causes people to often resort to alternative conflict resolution procedures out of court, even though this form of alternative resolution is strongly influenced by the power or status of the parties involved in the process.

Therefore, what is the meaning of reality seen from the learning approach in the context of behavior formation, according to instrumental or observational learning mechanisms?

a. The fact that there are often regulations that are contradictory or inconsistent with one another will create confusion both at the implementation level and for those who are subject to these regulations.
b. There is a different application of the law. Depending on the status and power of the people who participate in the implementation process as well as on the status and power of individuals who are subject to the law.
c. The fact that people in power often receive consistently favorable treatment (reinforcement) will serve as a model for those in lower levels of power.

In this regard, it is necessary to understand that no matter how good the plans, systems, and institutions are created, the chances of success will be very small without being supported by fundamental changes in mindsets, attitudes and behavior at the individual level as members of society (Horton & Chester, 2012). There are two alternative conditions of Indonesian society based on this analysis, namely;

a. Become a nation that experiences "learned helplessness", apathy, lack of self-confidence and inability to compete in the global order, or
b. To become a nation that has "self-efficacy", is confident, and is able to compete in the global order.

Indonesia as a nation and a state also individually has these two choices. However, when viewed from the point of view of observational learning where the element of reference (referent power) plays an important role in changing behavior, the attitude of the leader of this nation and state becomes very meaningful. The higher a person's status and the greater his power/influence, the more decisive his choice for the future of the nation.

3.4.Development of Indonesian Human Behavior Patterns in the Era of Globalization

There are two possibilities for the formation of patterns of Indonesian human behavior in entering the 21st century, which are colored by the historical background of the nation and state so far, namely:

a. become a nation that has self-efficacy

b. become a nation that has experienced learned helplessness. The reform era has opened up the reality, how many other important elements in Indonesia's human development efforts seem to have been forgotten in building the nation and state in the New Order era, which among other things became the cause of the emergence of Corruption, Collusion and Nepotism (KKN).

This awareness encourages the desire to improve the behavior of Indonesian people from attitudes that tend to KKN into clean, transparent, professional behavior. The desire to create clean, transparent and professional Indonesian people in carrying out their lives is very necessary, whatever they do, wherever they are.

The life of the 21st century implies a wider challenge in competing in the era of globalization. The development of clean, transparent and professional behavior is a requirement for Indonesian people to be of high quality and able to take a position in world competition and make good use of it, otherwise KKN behavior must be abandoned. Self-understanding as an Indonesian human needs to be possessed in order to be able to position oneself and develop relationships with the environment, both on a small scale and on a wider scale.

The state and nation need Indonesian people who reflect the views, attitudes and behavior of citizens of the Republic of Indonesia (whoever they are, from any group - ethnicity, social class, religion, education, economic ability). The era of globalization that is increasingly felt requires the appearance of high-quality Indonesian people, so that they can keep up with world developments, which in turn will be able to produce active participation in various fields (agriculture, industry, technology, health, education, and so on). John. J. Macionis (2010) argues that the 21st century implies a lack of clarity on the measure of success that can be used as an example. It is very difficult to cover up incidents that do not want to be disseminated both for consideration of respecting human rights and because of the sophistication of communication technology. Many problems must be answered in entering the 21st century, including formulating the meaning of life, resolving disputes/conflicts between nations/states, poverty alleviation which is not only related to population problems (population increase) in relation to the increasingly limited availability of natural resources (Wirawan, 2012). The 21st century requires the need for broader thinking, imagination, compassion or sympathy, and courage. A broad understanding of shared life will be a solid basis for efforts to help people enter the 21st century with an optimistic attitude.

There are five ways that Macionis put forward in the formation of behavior that reflects the understanding of socialization, namely;

a. Sigmund Freud's theory of the Id, Ego, and Superego (1856-1939)
b. Piaget's theory of Cognitive Development (1896-1980)
c. Moral Development theory from Laurence Kohlberg (1981)
d. Gender theory by Carol Gilligan (1982)
e. George Herbert Mead's "Social Self" theory (1863-19931)

As for the paths that can be used to shape behaviors that reflect socialization abilities are; family, school, peer group, mass media and public opinion. While the socialization

process can take place throughout life, namely since children, pre-teens, adolescents, adults, elderly (Lubis et al., 2022)

The hope to be able to help the community in realizing high-quality Indonesian human behavior in the 21st century can refer to this framework (for understanding, processing and shaping behavior in an effort to socialize), especially in an effort to form intelligent, skilled, tough, independent, competitive human beings. tall, but also has a conscience, which makes him caring and not individualistic. For this reason, it is necessary to understand the current condition of Indonesian society.

Based on Kohlberg's theory of moral development, Indonesian society is divided into three groups of morality. The first group relies on its behavior on the notion of right and wrong, good and bad based on the reactions it receives from the environment. For this group, the decisions of good and bad, right and wrong must be understood in real terms, not something abstract. The form of punishment and praise/reward must be understood according to their level of ability, including their level of intelligence. The placement of police statues in various cities is an example of the understanding of "black and white" in an effort to control behavior.

The physical presence of the police (visible) is more important than just placing traffic signs. This group is more focused on their own thoughts and considerations, using their own measure and not very able to consider in a wider perspective. The second group has a broader perspective so that an understanding of the norms in common life, which refers to living together, can be expected. Caring and the need to get the title as a good citizen is already owned.

The third group has a higher level of understanding and awareness of the need for norms in common life in order to achieve a sense of security and comfort. This grouping should be used as a benchmark in developing rules and sanctions. Although in general it is still based on the same legal reference, in the delivery of information and its application it is necessary to pay attention to the psychology of each group, so that it can be accepted and implemented properly. For the Indonesian people who mostly reflect a patrilineal pattern, having a figure that can be used as a guide is very important.

The figure must be able to reflect a respected and trustworthy character, which among other things can be seen from his attitude and behavior in daily life as a person and in carrying out his duties. The feeling of being treated fairly, which includes feeling that they have the same rights and obligations before the law, is the main condition for the growth of trust in state leaders and law enforcement officials. Any exceptions will reduce the weight of the rules stipulated.

Especially if the figure who should be a role model turns out to display behavior that is not in accordance with the mutually agreed rules. The very heterogeneous form of Indonesian society must also be considered. In line with that, the formulation of laws and regulations, explanations and their completeness must be conveyed in an effective form of communication, in accordance with the characteristics of each group.

In order to be able to keep people's behavior productive in an effort to uphold the authority of the government, public order and peace, people who seem to have just woken up and are starting to become aware of their rights as individuals and as citizens, which then give rise to various forms of "shocked" behavior must be directed immediately. and guided, so that reforms can remain in accordance with their souls when fought for by students (Siti

Aminah et al., 2021). The behavior of several parties pointing at each other, blaspheming each other, judging each other, without heeding the applicable legal procedures/orders needs to be addressed immediately, before misleading the public in developing a mindset and action that is far from a law-conscious life.

Restoration of public trust is not only needed to restore domestic conditions, but also for the international community in determining political and economic attitudes and policies towards Indonesia. This psychological burden is very heavy. The question is how far is the government and all its staff aware of this? Can the public also see this issue in a broader scale of thought than just thinking about their own interests? Can they see themselves as part of the common interest as members of society and citizens? The government and citizens must jointly resolve this issue as a non-negotiable interest to maintain the integrity and unity of the nation and state.

For this reason, it is necessary to disseminate widely and openly about the conditions and situations that are faced together so that the government and the community can work hand in hand in the settlement efforts, which of course must take into account the character of each group, so that the form and delivery route can be adjusted and then understood properly. Another thing that requires the government's attention to be able to restore public trust in the government is good coordination between all government officials/levels.

Statements and actions that seem contradictory between departments must be avoided. Before giving a statement either as a response or a policy formulation, there should be an understanding and agreement between the members of the cabinet and the relevant officials/levels below them. Thus, society is not like a confused audience, because there is nothing that can be used as a clear grip, which consequently leads to behavior that is developed based on its own interpretation.

This condition can create a vulnerable situation for living together, because there is no clear reference and no certainty that can be trusted and used as a guide. Transparency or openness in running the government still needs to be done selectively, according to the character of the community they are facing so that it doesn't turn into a form of behavior that arbitrarily demands and blasphemes against other people/parties, while on the other hand pats the chest to think that they are the most righteous and clean. The real life of democracy must be described operationally at every level of the community's ability to understand it, according to the character of the existing groups.

A persuasive and not just responsive approach is needed, which can be done in the form of public education in terms of awareness of living as a nation and state, which implies a sense of togetherness, working hand in hand, complementing each other. The order of life according to customs and religion must have a clear position in the legal order of the country, so that the aspirations and needs of the community can be accommodated properly and do not cause turmoil that is detrimental to common life.

In order to fulfill the aspirations of the community, it is necessary to examine rules covering all aspects of community life that are based on Bhinneka Tunggal Ika, opportunities for education and employment, comfort and security guarantees at work, and patterns of marital and family life that are appropriate for the current circumstances.

4. CONCLUSION

A balanced and harmonious development of the five main characteristics of the high-quality 21st century Indonesian people is characterized by the following: body/physical development, intelligence/intellectual development, emotional/affective development, socialization development, and spiritual development. The pattern of care, upbringing, and education of children should relate to efforts to develop these five qualities in a harmonious and balanced manner in order to build a healthy, intelligent, sensitive person who is flexible to adapt and can rely on his or her conscience in acting.

In this way, even if he is dealing with a worldwide lifestyle, he will maintain his footing on the roots of traditional life, which is the predecessor of his nation's and country's way of life, rather than being carried away by the currents of global life. His preference will be to do what is best for him, his nation, and his country, both in the short and long term.

Law enforcement and examples are needed to shape conduct, both of which are shown by parents and the community. Today's challenges necessitate interdisciplinary cooperation. The nation and state's founding ideas must guide future development. Maintaining unity and harmony requires a strong sense of community. A culture of blame-sharing, blasphemy, mockery, clapping each other on the back, harassment, and power conflicts as they exist now will be avoided if people recognize their own limits as individuals and the benefits of working together.

Apart from endangering the nation's and state's life and threatening disintegration, this behavior will prevent individuals from learning to understand and obey the law. Indeed, the globalization age of the twenty-first century will expose the Indonesian people to the law and order of a broader common life, not just within the Republic of Indonesia's borders. Lawful behavior is a prerequisite of the twenty-first century. Are we prepared to create it? Are we aware of how to shape it? The solution to this topic will define the distinctive traits of Indonesian society in the twenty-first century. Are we going to become a society defined by "learned helplessness," apathy, a lack of self-confidence, and an inability to compete in the global order, or are we going to become a nation defined by self-efficacy, confidence, and the ability to compete in the global order?

To prevent our nation and country from eroding further as a result of being forced to endure "learned helplessness," the government and society should be able to cultivate a culture of high achievement motivation, also known as the need for achievement (Mc. Clelland). According to Maslow's theory, Indonesians must be encouraged to develop motivation in order to actualize themselves, rather than limiting themselves to fundamental needs satisfaction.

In terms of future development, there are still unanswered questions, most notably, given our experience thus far, will we continue to be split in carrying out progress? Can we recognize humans as unique individuals in order to avoid treating them as simply objects? Or we continue to believe that society, as a collection of individuals, is only an object that can be defeated by two factors, namely strength and power. If the answer is true, the goal to develop a high-quality Indonesian population in the twenty-first century is almost certainly pie in the sky, akin to building a home on the air.

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