

MORAL EDUCATION IN INDONESIA: A PRELIMINARY STUDY

ROBERT M. FITCH

Decano Asociado del Colegio de Educación de la Universidad de Iowa

The study of moral / values education is receiving increased attention world wide as many people feel that the youth of their nation are not receiving adequate instruction in the basic values which are to guide and direct their nation (Cumming, 1988; Pratte, 1988). Such concerns are made more complex as all nations are moving into a "global society". In a larger sense, this concern with values reflects the increasing rate of change in modern global society.

Definitions of moral education become very complex, but for general purpose let us define it as education aimed at the socialization of the student in terms of personal ethical behavior and social responsibility derived from the basic values of society. As stated by Soedjatmoko, former Indonesian Ambassador to UNESCO, "Each nation must develop and enhanced capacity for ethical judgement and moral reasoning grounded in the principles of human solidarity". (Soedjatmoko, 1985).

A dimension related to this interest in moral values is the clear relationship to the creation of good citizens or what is called "Citizenship education". Clearly when one is describing proper behavior for individuals, it is on the one the context of participating in one's particular society that values take on meaning. This particular article provides the result of a preliminary study of values in Indonesia. The study of

values in Indonesia is particularly interesting because it is a developing nation in Southeast Asia that has had some success in providing political stability while making social and economic progress. It is also interesting because it is a nation that specifically prescribes the values which are to guide it as a nation and systematically provides for the inculcation of these values throughout the society for adults as well as the young. Further there is not acceptable deviation from the prescribed curriculum taught in the schools.

BACKGROUND OF THIS STUDY

The author's initial interest in this study arose when faculty from Indonesian teacher Education Colleges arrived at the University of Iowa (Iowa City, Iowa U.S.A.) in 1982 to study moral education. This interest was further developed while serving as an educational consultant to the teacher education college in Jakarta, Indonesia and its moral education program resulted in a research plan which was funded by the Center for International and Comparative Studies of the University of Iowa. As a result, the author spent the month of September, 1989, in Indonesia conducting interviews and having questionnaires completed by individuals with direct knowledge of Indonesia's moral education program. While the questionnaire results are presently being translated

from Bahasa Indonesia into English, some preliminary findings are ready to be reported.

INDONESIA: THE COUNTRY-GEOGRAPHY AND CULTURE

If, as indicated above, the study of values is related to particular societies, nations and cultures, it is imperative that we spent some time discussing aspects of Indonesia as nation and culture.

Indonesia is the World's largest archipelago containing some 13,000 islands in an arc along the equator between the Asian mainland and Australia. It covers 5,110 km from east to west and 1,888 km from north to south. The total land area of 1'919,443 sq. Km is exceeded in Asia only by China and India. In 1985, its population of over 173 million makes it the fifth most populous nation in the world. The current annual population growth rate is in excess of 2.2%. The main islands of Indonesia are Java, with more than 62% of the population but only 7% of the total land area, Sumatra, Kalimantan, Sulawesi, and Irian Java. Java, with 690 people per square km is one of the most densely populated areas of the world (González, 1988). Ethnically and culturally Indonesia is one of the more heterogeneous countries in the world. There are more than 300 different ethnic groups and more than fifty languages spoken. In addition, the population also contains the presence of Chinese, Arabs, Indians, and Eurasians. All major world religions are represented in addition to wide range of indigenous religions. Yet, nearly 90% of the people are followers of Islam (Darmaputera, 1982). Indonesia is one among the seventy percent of so-called developing countries where the role of the military is predominant.

Such dry statistics however do not adequately express the diversity and cultural pluralism of Indonesia. In the capital city of Jakarta a city of over 8 million people, one can find modern 40 and 50 story skyscrapers adjacent to slum areas with inadequate housing and sanitary facilities. Next to wide boulevards filled with modern automobiles, one can find unpaved side streets filled with becak (3 wheel bicycles for conveying people). In the middle of

the day and in the evening the streets are filled with all manners of conveyances in such a way as to make crossing the streets impossible. The main impression is one of people-too many people. Five times a day the air is filled with the calls of muezzins prompting the followers of Mohammed to prayers. Another impression is that so many people are young. More than 50% are under the age of 15. Outside of the cities is struck by the natural beauty of country side with plains as well as hillsides and mountains intensely cultivated with rice paddies being the dominant feature. Here too are small villages which seem unaffected by modern life.

From the 1600's until 1949, Indonesia was colony of the Dutch, through during World War II it was occupied by the Japanese. Scholars are still questioning the impact of the colonial period on Indonesian values (Legge, 1964).

On August 17, 1945, Indonesia declared its independence from the Dutch and then fought for two years to keep the Dutch from reasserting their claims. The national motto of Indonesia "Bhinneka Tunggal Ika" means various yet one; diverse, but united. This motto reflects an aspiration for Indonesia and it is an aspiration they are working hard to accomplish.

Thus in Indonesia we have a diverse, pluralistic culture in a developing nation that has put stability as a primary goal while it seeks to develop policies and institutions which will keep it from coming apart while it seeks economic, social, and political development. After a brief flirtation with Communism by its first President-Sukarno, Indonesia has been led by Soeharto who became President Indonesia will face a major test which will determine whether the inculcation of values has been successful.

CULTURES AND VALUES IN INDONESIA

In 1945, President Sukarno, began the elaboration of five basic principles which were to guide the development of the Indonesian nation. These principles were called Pancasila. These five Principles and their elaboration into thirty six specific items are as follows:

First Principle. Belief in the One and Only God

1. Believe in an obey the One and Only God according to the respective religion and beliefs and in line with a just and civilized humanitarianism.
2. Respect for each other and cooperation with people who have different religions and beliefs to achieve peaceful coexistence.
3. Respect for the freedom to worship according to each religion and belief.
4. Not to impose a religion or beliefs upon others.

Second Principle: A Just and Civilized Humanitarianism

1. Acknowledge that people are equal. Acknowledge the same rights and duties for fellow citizens.
2. Love for each other.
3. Develop tolerance.
4. Not to treat people at will.
5. Respect for humanitarian deeds.
6. Enjoy carrying out humanitarian deeds.
7. Have courage to depend upon truth and justice.
8. The Indonesian nation is part of mankind and therefore develops the attitude of respect for and cooperation with others nations.

Third Principle: Indonesian Unity

1. Place unity, unification, interest and safety of the nation and country above personal or group interest.
2. Willingness to sacrifice in the interest of country and of nation.
3. Love of country and people.
4. Be proud to be an Indonesian and to live in Indonesia.
5. Promote communication for the sake of the unity and unification of the nation which is united in diversity.

Fourth Principle: The Principle of Democracy Guided by Wisdom through Deliberation / Representation

1. Give the interest of the country and people first priority.
2. Not to impose our will on other people.

3. Give first priority to deliberations in taking decision for common interest.
4. Deliberations to achieve agreement in the spirit of brotherhood.
5. With good intentions and sense of responsibility to accept the result of deliberations.
6. Deliberations are done with common and conscientiously.

Fifth Principle: Social Justice to the Whole of the Indonesian People

1. Develop good deeds reflecting an atmosphere of brotherhood and mutual help.
2. Be just.
3. Maintain balance of rights and duties.
4. Respect other people.
5. Enjoy helping of other people.
6. Stay away from exploiting other people.
7. Be economical.
8. Live a modest life.
9. Avoid disadvantaging the public interest.
10. Enjoy hard work.
11. Respect other people's products.
12. Together try about equal progress and social justice (Searrang, 1987).

THE BASIC OF PANCASILA IN TRADITIONAL JAVANESE VALUES

Since its inception in 1945, Pancasila has functioned as a form of political compromise or political umbrella which covers a variety of political ideological orientations. Its effectiveness has been in its ability to maintain both the unity and diversity of Indonesia. Most importantly, it is effective because it is rooted in the culture and value orientation of the majority of the people. For example, such concepts as "Musyawarah" or, people participating in decision-making. Likewise "Gotong-royong" is the most idealized principle believed to be the very core of the Indonesians Social identity. It is popularly used and understood as voluntary, spontaneous, and active cooperative spirit. The effect of this value system combined with the basic conditions of village life has made the Javanese peasants highly appreciative of

smooth personal relationships and strongly deserves of acceptance as a good member of the community.

Pancasila Moral Education, Religions Education, and Civic Education

In Indonesia, Pancasila moral education, religions, and civic education are all aimed at moral development. In 1975, Education for Citizenship was replaced by Pancasila Moral Education. Religious education continues in the students chosen religion. As noted, however, for all practical purposes this means Islam. The last curriculum revision occurs in 1984. Extensive curriculum guides, syllabi, and textbooks are all based on the 36 Pancasila items. Each grade repeats the items but with increasing sophistication and elaboration as befits the students cognitive and affective development. Actual instruction focusses more upon cognitive development.

Summary and Conclusions

Indonesia is a state consisting of a plurality of old societies with nation building as one its fundamental problems. These problems are complicated because they seek to reconcile two seemingly contradictory elements – the traditional and the modern. This value or moral consensus is a fundamental pre-requisite.

As noted above, from its inception in 1945, Indonesia has sought to deal with these problems, in part, by prescribing the ideology of Pancasila and gradually making it a systematic part of the education of both young people and adults. It has been noted that Pancasila cannot be subject to only one interpretation and that is one of its main virtues. Darmaputera (1985) states that the vagueness of Pancasila is the key to its effectiveness in dealing with the reality of Indonesia. Thus Indonesia's solution to the problem of moral education is to inculcate an ideology based upon traditional values of Javanese culture. At the same time it has been developing its economic infrastructure. Many of my informants stated that while the ideology of Pancasila is very important to the people, they were also pragmatic. While they seek harmony and cooperation and the avoidance of

conflict, the culture is able to reconcile seeming contradictions. The implication was that if modernization and change were to conflict with the needs of development and modernization, they would reconcile the values to those needs.

NOTES

1. As noted, definitions and considerations involved in moral education are complex. Exposition of these definitions and complexities would require more space than can be provided in this preliminary study. For a clear, brief, treatment of this topic see: Robert T. Hall and John U. David, *Moral Education in Theory and Practice*, (1975). Prometheus books, Buffalo, N.Y. pps. 1-44.
2. The use of the word "inculcation" in this instance amounts to what in the West World would be called "indoctrination". For reasons which should become clear in this article, the word inculcation is used in preference to the negative connotations of the word indoctrination. For a treatment of this topic as well, see Hall Davis, cited above.
3. The author wishes to thank the director of the Faculty of education of the Autonomous University of the Yucatán, Ing. Fernando Vera Abad, for providing time from other assigned duties to prepare this article.
4. There is a temptation to use word "democracy" in this context and, indeed, Indonesians do use the word. Democracy, however, is always a relative term and its use in this context would require explanations and exceptions beyond the scope of this paper.
5. The political process in Indonesia is controlled by GOLKAR a political party comprised of many elements. Presidents are allowed to succeed themselves and election has been a certainty.
6. While nearly 90% of Indonesians are Muslims, Indonesia is not an Islamic State. This requirement is only that be a believer in God, but all religions are accepted. Whether Indonesia should be an Islamic state or not was a significant issue in its early history and some Muslims still feel should be.

7. The treatment in this section is derived from Farmaputera (1985). Also, the reader may note the statement is of Javanese values because they

are socio-culturally representative of the island areas of inner Indonesia. Java is the center of the inner islands.

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