

URGENCY OF THE NATIONAL EDUCATION PHILOSOPHY IN REBUILDING THE NATIONAL IDENTITY

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Abstract

Nowadays more apparent phenomenon in the world of education, that the fundamental ideas have been marginalized and reduced so that it appears technical thoughts or ideas. Technical ideas more prominent in the various aspects of educational reform. This presents a very pragmatic attitude, not a comprehensive look at the issue of education. Although in many educational reform efforts appear bustle, but it is more likely to be partial without solid educational philosophy. Indonesia's national philosophy of education, the national education philosophy of Pancasila, has a role as a core, basic and guidance in various aspects of the national education reform.

Keywords: national identity

The Meaning Of Arousing National Identity

I have not had a lot of contemplating to respond and to exposure to three keynote address, but I will try to leave a comment. A response can be in the form of three terms, i.e. negating, agreeing, or smiling. I prefer the latter two. What is a 'arousing'? Does it mean standing from a sitting position, or getting up from lying down, waking from sleep, or waking up from suspended animation. From this latter sense, Winarno Surakhmad once wrote "Is National Education Faint Dead?" (Kompas Daily, May 2, 2001). Additionally Winarno Surakhmad (2003) also once wrote "Philosophy of Education: The Necessary, The Wasted." So, which 'arousing' do we choose? 'Arousing' means to wake (to live) (KBBI, 1988). 'Arousing' in the context that we discuss can be interpreted reawaken, revive, or re-cemented.

Identity can mean: (1) the characteristics, identity, (2) core, passionate soul, the power of the motion; spirituality (KBBI, 1988). Japan in its education, for example, has the motto "Wakon Yosai", which is interpreted: developing the "Japanese spirit", Japanese Nationalism, and developing Western science and technology. 'Character', can be interpreted as psychological traits, morals or manners (KBBI, 1988). National identity can be interpreted as a characteristic, identity, core, and vibrant soul of the nation. Therefore, 'arousing identity', in this case, can be interpreted as *"to reawaken, revive, or re-establish the identity of the nation, the spirit of the nation, the nation's character based on the values of Pancasila which are religious, humanist, national insight, democratic and fair."*

Pancasila

Historically, Ki Hajar Dewantara have confirmed that Pancasila teaches and shows us how we should stand, behave and act, not only as loyal citizens, but also as an honest and wise men (Ki Hajar Dewantara, 1950). Hamka wrote about the importance of understanding the Pancasila in his

work entitled 'The Nerves of Pancasila (1952). Bung Karno confirmed the importance of Pancasila as static principles and dynamic "Leidstar" (Sukarno, 1958). Bung Hatta, wrote 'Pancasila, the Straight Path', in achieving the ideals of the Indonesian revolution (1966). Ruslan Abdul Gani stated in the Foreword of the book written by Eka Darmaputra (1987), "... we must not let the Pancasila frozen. Pancasila should be developed in a creative and dynamic ways. This is to address the challenges of the ever changing times which growing forward. Pancasila still needs to further description". The last three years, Azumardi Azra (Kompas Daily, June 17, 2004) wrote "Rejuvenating Pancasila and the National Leadership". Sayidiman Suryohadiprojo (Kompas Daily, June 23, 2004) wrote "Rejuvenating Pancasila". In order to be able to deal with and anticipate the challenges of the times, Pancasila as an open-ideology containing the following dimensions: ideals, realities and flexibility, must also always be discussed endlessly.

The values of Pancasila are dynamic frame in the life of society, nation and state. In order not to be fragmentary in establishing the values of Pancasila, beside integrating through a variety of subjects, fields of study or other courses, PANCASILA EDUCATION SHOULD REMAIN IN ITS OWN LESSONS or COURSE, so it frames dynamically in establishing the national personality. Thus the values of Pancasila are increasingly enriched. Pancasila education, borrowing Notonagoro's term, as a core, basic and summary (1973). Therefore Pancasila education should not be reduced to only in one subject which is inserted or loaded in other subjects. Moreover, according to the terms of Damardjati Supadjar, Pancasila education is corrupted, but it should be internalized as a whole figure of the ideal nation's values, national personality, and national identity, which is expected to continue to 'ringing' in memory and behavior of learners as well as to be developed and practiced in the life of society, nation and state of Indonesia.

We, indeed, are devoted to build, to grow and change, but not at the price of destructing our

national identity. We want to enjoy and also contribute to the spectacular victory of the development of science and technology, but not the empty one, which contains a total defeat in terms of human values.

Why Does Education Need philosophy?

It is believed that principles of life can reinforce the fulfilment of the needs of modern era. If there is no principles, a nation will lose its identity. It will alienate the identity from the development of technology surrounding and from knowledge that has no moral wisdom. As the implication, people get feelings with zero values and they will get lost with no determination. We need new reconstructed visions and values. In addition, we need remedy to cure our sickness in this dangerous era.

Today, people are busy with their desire to follow anything they want regardless 'healthy' consideration of future possibilities. Quick satisfaction may cause long negative impacts. Beside religion, philosophical ideas lead to the right paths in our life.

Rapid improvement of human knowledge and skills about superficial world and intelligence may potentially lead to positive and negative effects. It implies that there will be possibilities to run their existence and establish their 'being' to grow and make changes. We, indeed, are devoted to build, to grow and change, but not at the price of destructing our national identity. We want to enjoy and also contribute to the spectacular victory of the development of science and technology, but not the empty one, which contains a total defeat in terms of human values.

Harold H. Titus states that our intelligence, responsibility, braveness, and determination are able to construct our world in which we lay our values and beliefs. Philosophy along with other disciplines play essential roles in integrating personality and social stability.

Moral Disasters

T. Jacob, claims that our nation struggles for the disaster we create, such as: corruption flood, ethic erosion and landslide, discipline fire, tradition earthquake, chaos explosion, primary emotion eruption which are closely related to egoism and survival, crime storm, *iman* drought, narcotic hama, and bribe epidemic. The failure in the education field is dramatically shown by our parliament members, who are actually not the representatives of the people but those of the party (*Kedaulatan Rakyat*, 5 February 2004). Education takes an important role in the good character building integral comprehensive, which is according to Lickona has the three components of the moral: moral knowing, moral feeling, and moral action (Thomas, Lickona, 1992), in the organic unity, dynamic harmony, so the young generations of the

nation have identity, privacy, and good character of the nations.

The Role of Education

We need to remember the meaning of education proposed by George F. Kneller (1967), in terms of the process, education is the activity of educating someone or himself. In this case, the educators (teachers and lecturers) have to be the model of the students. Bung Karno suggested in his writing *Di Bawah Bendera Revolusi* (1964) that "We cannot teach what we want. We only teach what we are" (Soemarno Soedarsono, 2007).

I agree with the statement that education is a compound process; it is not only affected by the schools but also by the family, mass media, and the society. Do you remember who influence Boeng Karno when he was young, besides his parents? They were his caretakers, Mbok Sarinah and Pak Suro. Mbok Sarinah taught him to love the masses, to do no sin, and so on. To express his thanks, he wrote a book about women matters entitled "*Sarinah*". Meanwhile, Pak Suro once asked him when they were sitting under a tree, "Sukarno, where were you when your mother has not meet your father?" The 12-13 year boy had no answer so he just laughed. "He, do not laugh", Pak Suro said. "You were in God's pocket, was kept by Him. When He wanted you to be born, He created a kitchen from your father and mother. Therefore, you must love your God, your parents, and the nation where you belong to."

The honorable ladies and gentlemen, let us back to the discussion about teachers and lecturers. They hold a fundamental role in building the scaffolding of the future of human beings. They are essentially humble people who are hardworking, full of dedication and sacrifice, for the sake of human's happiness. This is in line with the aim of education: to get the highest safety and happiness (Ki Hadjar Dewantara, 1956) and to get the perfect happiness (Notonagoro, 1973).

Daed Joesoef suggested the importance of school as the centre of the culture. Engkoswara (1999) claims the importance of Higher Education as the centre of culture. Nowadays, according to Suyata (2007), some things miss from our education: (1) sense of identity, (2) sense of culture (values), and (3) sense of community. These three are essential to construct education and the identity of the nation. In line with this, Tilaar (2007) also says that education holds a big role to grow and develop the identity of Indonesia.

Notonagoro (1973) proposes two characters of the national education: developing the skills and behavior in the organic, harmonic, and dynamic unity. The development includes the four protective belts: (1) teaching and learning, (2) student assessment, (3) staff development, and (4) quality assurance process (Ronald Barnett, 1992). In addition to this, there are auxiliary belts included: (1) research and publications, (2) institution's academic development plan, (3) access (including

total process of recruitment, admissions, and counseling), (4) links with industry, commerce, and the professions, which are linked to the quality of the students' learning experience. The development of the behavior is linked to the internalization of the values, so they are displayed in the life.

The Position of the Philosophy of Education

The position of the philosophy of education, hierarchically drawn by Notonagoro (1974) as it is shown in Model 1 attached. Looking at the model, we can conclude that the deepest knowledge is the philosophy of education, followed by the theory of education, the teaching of education, and the last is the practice of education.

Among the knowledge, the teaching of education is the most imperative one, meaning that it must be done. The theory of education and the philosophy of education must be done when the teaching of education has already been able to answer the questions in the practice of education. However, because of the variation of the depth and complexity of the education matters, the teaching of education seems not to be able to deal with the matters of education. Therefore, we should look for the solutions in the theory of education. The same goes for the matters that cannot be solved by the theory of education; we must look for the solution in the philosophy of education.

The philosophy of education is the application of philosophy in the education (George L. Newsome JR., 1970), or the application of philosophic analysis in the education field (Imam Barnadib, 1994) to answer the questions of the philosophic education matters. Meanwhile, the *theory* has an honorific state. It is mainly mentioned but is rarely defined. The same goes for the word *practice*.

Theory, originally, is constructed by the concepts which are logically arranged (Imam

Barnadib & Sutari Imam Barnadib, 1996). Etymologically, *theory* means something found in the mind, plan or good willing, proposal or systematic view about a study field. Meanwhile, *practice* refers to the performance, action which are based on the habit, art, or strategy. George F. Kneller (1971) claims that the theory of education, in a way or another, can be described as a series of hypotheses which are verified through an observation or experiment. Besides, it can be defined as a systematic or coherent view of education. The theory of education or pedagogic or science of education is the dependent or autonomic science (Sutedjo Brodjono, 1996; Endang Soekarni, 2007). The teaching of education refers to requirement of education constructed by someone or a concern party and holds a force. Notonagoro, gives an example of the teaching of education: education act. Education act is imperative, meaning that it must be done. Model 2 of the hierarchy of education that is proposed by the writer is in line with the idea.

The study of the truth and the aim of education are mainly replaced by reductionism: the derivation of skills or competences of the teachers' assignment are translated into behavioral objectives or outcomes. It is rarely found that a professor or teacher in the classroom include the education discourse as it is mentioned by Gary Fenstermacher or Israel Scheffer, which is about the habit formation of the decision making, character building, standard increasing, understanding skills, development of feeling and diversity, stimulation of curiosity and wonder, style making and the feeling of beauty, growing of the curiosity of the new ideas and visions (John I. Goodlad, 1994). Education as a part of culture must always be in the frame of morality because education (and teaching) is moral enterprise.

Stop Reducing Education

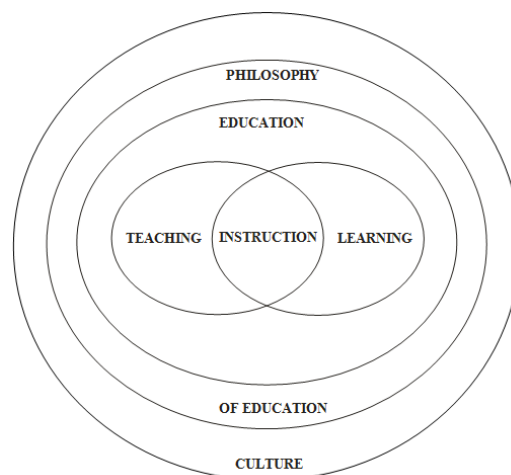


Figure 1.

Adapted from E.S. Maccia (1967), cited by Ronald Hyman (ed, 1971).

"Teaching, characteristically, is moral enterprise. The teacher, whether he admit it or not, is out to make the world a better people" (Philip W. Jackson, 1971). "Instruction is teaching-learning viewed as influence toward rule-governed behavior" (Ronald Hyman, 1971). In addition, John Dewey (1950) confirms that "instruction as the means of education". Frederick Mayer (1963) states that "Education, I believe, demands a qualitative concept of experience. Thus, we should regard education as a process leading to the enlightenment of mankind."

According to John Dewey (1950), the process of education means the process of reorganizing, reconstruction, and transforming the endless experience. It emphasizes the quality of experience for life. Dewey sees the education not as the preparation for running one's life, but education is an essential part of life itself. We must consider the essence of education as it is, so that the missions of education lead to reach true happiness in unity, harmony, and dynamic (Notonagoro, 1973). Furthermore, Ki Hadjar Dewantara (1977) confirms that the purpose of education is to achieve the highest wellbeing and happiness of learners.

The mission of education is supported by the function of education. Noeng Muhadjir (2000) states that there are three functions of education i.e.: (1) developing learners' creativity, (2) enriching cultural insight of humankind, human values, and spiritual values, and (3) preparing productive ready to work men. In respect to the national education, the main function of education is "to develop skills and forming characters as well as the noble nation's civilization in order to educate the nation... (Regulation No. 20/2003, article 3). To develop good characters, it is necessary to have interactive approach or reciprocal approach as well as to develop learning community. *"Only in a learning community can adults and children together explore and practice the mutuality and reciprocity essential to sustaining human life and democratic society"*. ((Joan Lippsitz, 1995).

Regeneration of the nation is not enough just passing fruitful, but also through the forwarding of values and vision. A nation survives beyond one generation because of the sustained continuity of values and vision. So far the growth of values has not been the focus of national education. (Yonky Karman, Reuters May 12, 2007). Prospectively, values development is very essential in the present and the future.

Education needs to be viewed prospectively, i.e. as a utilization of the past as well as a source in a future development (John Dewey, 1950). The future is long for the successful development of the two sides of the coin of the nature of our national educational, namely the development of personality and ability/expertise in organic unity, harmony, and dynamic (Notonagoro, 1974).

Soedjatmoko (1985) has confirmed that universities should be able to more effectively link the study of human knowledge and culture to the moral issues that are either small or large, micro or macro, which is about the social and national

objectives, including social justice in the context of national, regional and global; also development issues concerning the search for a more human form of society within the Third World is increasingly controlled by technology. In short, this means that we need to strengthen our nation's ability to run a "moral reasoning" in connection with development efforts.

Expertise, intelligence, and science, all may not be ignored. However, the more likely not to be ignored is the "dignified and perfect human". Without ethical people, there will be no democracy, no regular state, no healthy economy, and no higher technique used for shared prosperity. "Smart" without morality will only be "*minteri*-Javanese term" (misuse of cleverness) (Driyarkara, 2006). Many people are "smart" but they have no noble character.

"Humanizing the young men", that is the basic description of each act of educating. The meaning of educating is that education humanize the young men. Appointment of people to 'human' level, is manifested in all the works of educating which has incalculable variety. Shortly, but it is rather odd, we can say that the essence of education is humanizing the young men. That is actually the essence of education. The educational science is not only in a practical sense, but also in theorization and universalization (Driyarkara, 2006) which scientifically framing the contextual educational praxis.

RM. Hutchins (1953) also stated that the education system aims "to improve man as a man", in order to be a true man. Humanization is important because most of us are still at a low level of civilization, which can be seen in the attitude of the people. Technology, demographic cramping and natural changes cause sudden dehumanization. Thus, the efforts of humanization cannot be ignored. We must strive to make human more perfect and, surely, better than yesterday's man (T. Jacob, 2007). We are devoted to build, to grow and change, but not reduce education, or even to cost the destruction of human existence and values. We would like to get and contribute to the advancement of science and technology, but it is not apparent that the progress of "built-in" contains a total setback seen from the values of human.

Urgency of Philosophy Development in the National Education

In the lately decades, there appears a phenomenon in many areas of life, including in education, namely that the fundamental and comprehensive ideas are marginalized and reduced so that prominent ideas that are economical and technical tend to be more considered. The economical thoughts more technically are able to address the problems of life (education). However, the root of the problem is more fundamental and comprehensive. In our national education, education reform efforts appear to be more likely to be patchy, frameless and partial, whereas the

purpose or estuary of national education should not deviate from the basic philosophy and goals of the national education.

The National Education Philosophy of Pancasila can be used as our philosophical reference and our right guidance to address issues of national education. In connection with the importance of efforts to build the National Education Philosophy figure, the authors conducted a study using dialectical-hermeneutics approach, particularly the dialectical hermeneutics of Hans-Georg Gadamer.

In a lecture, which the authors followed in 1973, Notionagoro asserted that the nature of the national education is the development of personality and ability/expertise, in a harmonious and dynamic organic unity. Thus, we need to continue the national education development through burning the "Indonesian spirit" (nationalism) and science and technology which are not in conflict with the Indonesian identity in the process of formation. Thus, we become a developed nation, dignified, and has strong and dynamic identity, and can meet the national and global challenges. The concern in our national education today is that many people (children) "clever" but they have "poor character".

Looking at the condition of our national education issues, Sastrapratedja M. (2001) recognizes the importance of education as humanization, and Tilaar (2005) sees the need for a national education manifesto, so that national educational efforts in educating the nation and in

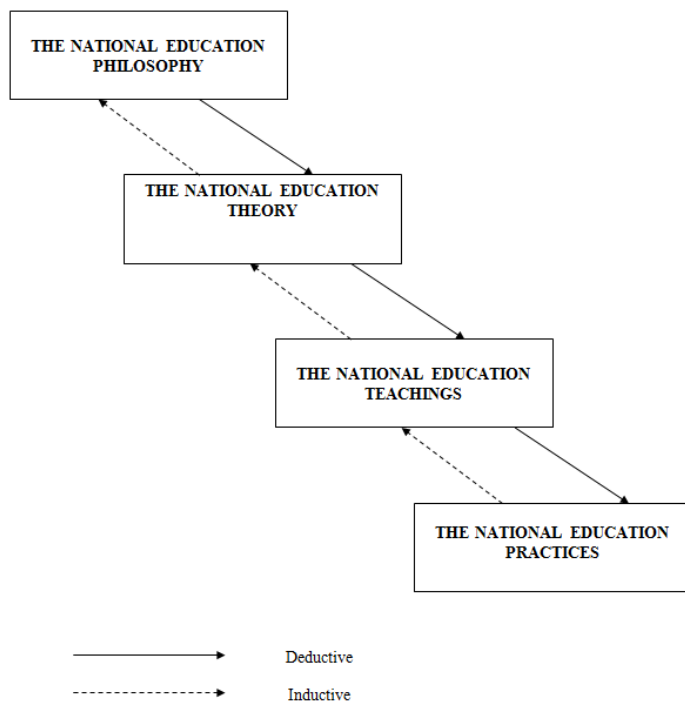
achieving national goals can be realized gradually. Hence, the national philosophy of education in Indonesia needs to be formulated.

Education is a human phenomenon (Driyarkara, 1980), so that national education is a human phenomenon of Indonesia. M. Hutchins (1953) states that the purpose of education is "to improve man as a man", so that humankind can carry out his life in the encounter and interaction with others and the world, as well as in his relationship with God.

The model of 3 hierarchy of knowledge about education (integration Model 1 and 2) above that associated with the preparation efforts of the Indonesian National Education Philosophy can be summarized as attached. Development of Philosophy of Education is expected to be the philosophy that can actually act as base of resource of the frame that is contextual, dynamic and anticipatory development of the theory and praxis of national education. The material object of the national education philosophy is a national education and the formal object is radically examining the phenomena of education and all phenomena that has to do with national education in a comprehensive perspective, rejuvenated and integrative. It is the basic concept and principles of development efforts of capability/expertise and personality in a harmonious-organic unity and dynamic.

ATTACHMENT 1

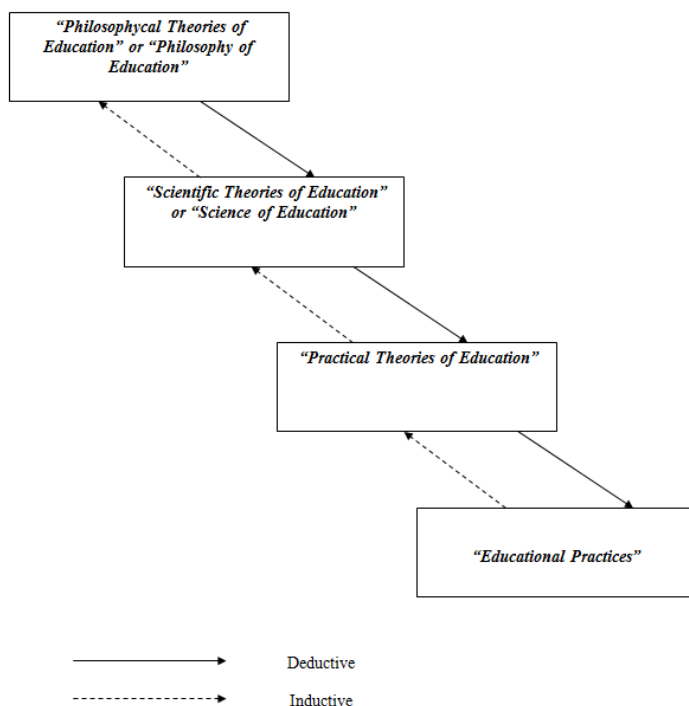
The position of the national education philosophy in a hierarchy by Notonagoro



(1974) is presented as follows (Model 1):

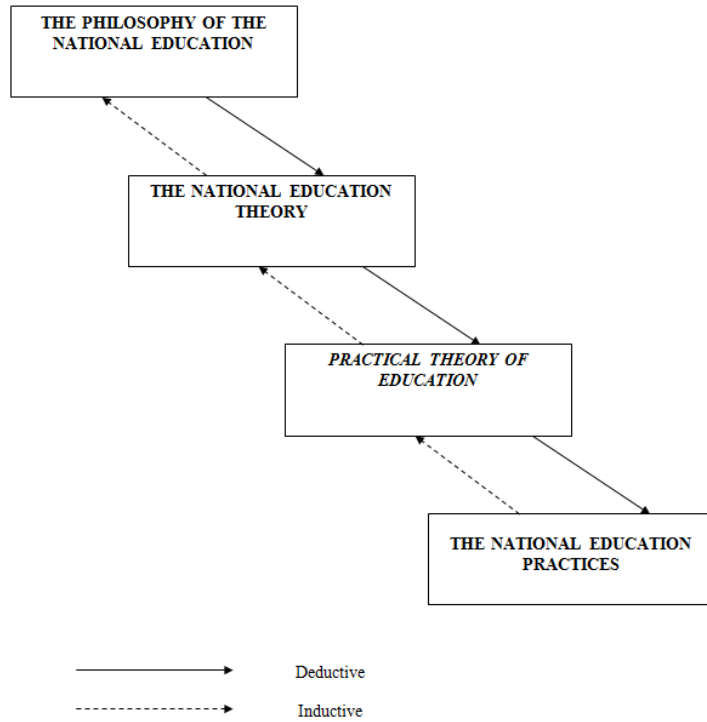
ATTACHMENT 2

Model 2 of the hierarchy of education based on Notonegoro is presented as follows:



ATTACHMENT 3

Model 3 is a combination hierarchy of Model 1 and 2 which represents the efforts of



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