

SPECIAL ISSUE

NO: 94

**BASIS AND AIM OF EDUCATION IN  
FREE INDONESIA**

**DELIVERED BY :**

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ON THE OPENING CEREMONY OF THE  
TJENDERAWASIH UNIVERSITY  
ON 10TH NOVEMBER 1962  
IN  
KOTABARU**

**NOT FOR SALE .**

**DEPARTMENT OF INFORMATION  
REPUBLIC OF INDONESIA**

BASIS AND AIM OF EDUCATION IN FREE  
INDONESIA

Honourable Head of the Indonesian Representation.  
Honourable Acting Administrator of the U.N.T.E.A.  
Dear representatives of the four State Apparatus.  
Dear Leaders of the People of West Irian.  
Dear Representatives of Educational Organisation in West Irian  
Dear Invitees.  
Dear Educators and Instructors in various degrees of Education in West Irian  
Dear students of the Tjenderawasih University.

Honourable Ladies and Gentlemen,

Thank God, that on this historic day, the 10th of November 1962, the 17th commemoration of Heroes Day, at this very place in West Irian, a ceremony could be held, on the occasion of the opening of an Institute of Higher Learning, as the symbol of the greatness and the lofty ideals of the Indonesian Nation, to liberate herself from all kinds of pressures and colonialism, political, economical and cultural, physical and spritual as well. An Institute of Higher Learning which gives the opportunity to develop the spirit of the sons and daughters of West Irian and to promote the life of the people of West Irian in general. An Institute of Higher Learning which will catch up with the slow progress of the West Irian People and bring them to the level of progress, of their brothers and sisters in other parts of the Republic of Indonesia. An Institute of Higher Learning which will restore the self respect of the sons of West Irian and its people in general, as human beings having full rights to freedom of

speech, of thought and action, in accordance with their nature as a society-minded man. An Institute of Higher Learning which will open and strengthen the consciousness of the sons of West Irian to have a State, a Nation and Fatherland, Indonesia, as pledged by the Indonesian youth on the 28th of October 1928. An Institute of Higher Learning which will open the hearts for the ideals of a brotherhood with all nations in the world. An Institute of Higher Learning which will teach the secrets of nature which can contribute to the welfare of mankind. An Institute of Higher Learning which will make possible the meeting of men at a stage where personal interests will have to make way for the interest of mankind.

With all my humble feelings, I thank God Almighty that He has given me such a blessing opportunity to convey something to ease the unity of ideals of your people in West Irian in the field of education with those in other parts of Indonesia, which later on makes possible the unity of energy and resolve, to realize what has been laid down in the preamble of the 1945 Constitution of the Republic of Indonesia, namely: — to promote public welfare, to raise the standard of living of the nation and help carry out law and order in the world based on freedom, eternal peace and social justice, for which the Republic of Indonesia has been set up based on Democracy of the People, Belief in God, Humanism which is just and civilized, the unity of Indonesia, and Democracy led by wise guidance manifesting a Social Justice for the entire People of Indonesia.

In carrying out my task to investigate the possibilities to set up a University in Kotabaru, which will be given the name of "Tjenderawasih", which University will be based on Act. No. 4 of the year 1950 of the Republic of Indonesia concerning the basis of education and tuition in schools, and the Government Regulation No. 22 of the year 1961 concerning Universities, on the occasion of the opening of this Tjendrawasih University I therefore choose as the title of my speech: "Basis and aim of Education in Free Indonesia" which in the initial stage needs

to be introduced to our brothers and sisters in West Irian and which will give them the opportunity to receive higher education, with the understanding we expect.

Dear Ladies and Gentlemen,

It is not necessary to elaborate that very education carried out by a nation will have a certain basis which is in line with the ideals of that nation. These ideals have usually developed from time to time, and have given spirit to all the endeavours in the field of education in order to guarantee the continuity and maintainance by the younger generation.

Those ideals, in their development, are influenced by the up and downs of times, yet they remain alive and will determine all their activities and thoughts, they constitute a potential which sometimes emerge very strongly, while sometimes they are pushed by outside influences which weaken them. That is what we called the "Inner Order" which gives a "mark" to a nation, and which distinguishes it from another nation, having a different historical background. It was that which gives shape to the "identity" of a nation.

It is therefore not necessary to elaborate, that the ideals which have imbued education, or more clearly defined, which have dominated the Dutch system of education and which was carried out in Indonesia, was quite different from that, aimed at by the Indonesian Nation. The history of the Dutch in Indonesia was full of efforts to enrich themselves to gain as much as possible from our Fatherland, without taking into consideration the needs of the indigenous population. There were many black pages in the Indonesian history which had only brought physical and spiritual sufferings.

The birth of the "Budi Utomo", an association aimed at achieving "een menswaardig bestaan" (a Humanworth existance) gave a clear picture of the fate of the Indonesian Nation at that time. The birth of other national movements later, constituted more clear evidence that there existed great differences between the ideals of the Indonesian Nation and those of the Dutch.

The education carried out by the Dutch was not in line with the interests of the Indonesian Nation. That education did not have roots in the Indonesian culture and the Indonesian society.

It is also not necessary to further elaborate as to why there emerged endeavours in preventing the annihilation of the Indonesian culture and which at the same time will annihilate the Indonesian Nation.

With the awareness of their moral obligation towards the Indonesian Nation, the Dutch extended the opportunity to the Indonesians to receive education, the danger of annihilation of the Indonesian culture and nation had increased.

According to the Dutch view, the welfare of the Indonesian Nation is to be found in their achieving to be their equals or at least almost their equals and based on these opportunities here extended to receive western education. Meanwhile the Indonesian Nation felt for the time being having achieved a status of a human worth position. They did not realize that they were nearing cultural and national annihilation.

National feelings and the knowledge of modern education have activated Mr. R. M. Soewardi Soerjaningrat, who was later on more known as Ki Hadjar Dewantara, to build an educational system which was giving a greater opportunity to the development of children in line with their talents and characters, and which does not separate them from the environment they're living in.

Culture forms one of the most important elements in education, which is the prerequisite for the return of the Indonesian Nation to her Identity, or at least preventing the annihilation of the Indonesian Identity, which is not in accordance with their ideals to become a Free Nation.

Formerly, the things which were regarded important, were only the materials of education, however, Ki Hadjar Dewantara had laid more stress on the interest of the children. Education given by the Dutch had given preference to the provision

of knowledge to children, without taking into consideration as to whether that child is capable to digest it or not. Intellectualism developed with excesses, morality which will provide balance to mankind, did not receive attention, so that the use of the knowledge they obtained was not controlled by moral norms. In the life of the Indonesian Nation, individualistic feelings still developed, while family life and the bases of Gotong Royong (Mutual help) decreased.

The "Taman Siswa" education system, which was founded by R. M. Soewardi Soerjaningrat constituted a fortress in defending the Culture and Nationalism of the Indonesian Nation. The bases of Democracy were already laid down in Education, besides National bases, which were related to the preservation and development of the Indonesian Culture. The principle of Independence was the prerequisite in order to develop talents and characters in a healthy way.

Here we see the great difference as compared to the Education given by the Dutch. When freedom had been obtained, that was the progress of the individual without any limitation, therefore automatically the demand of the society surrounding him, was a limitation of it. From this symptom, various norms were created which compelled people to pay attention if one desired to be received by his environment. Therefore morality has become an important factor in the daily life of Society.

The basis of friendship was already introduced by Ki Hadjar Dewantara in his system of Education. Freedom, Democracy and friendship which were introduced by Ki Hadjar Dewantara was not his creation, but which was — as Bung Karno said it, — unearthed from the way of life of the Indonesian Nation. Those symptoms also constituted the Inner Order, which gave thoughts to the Indonesian way of life.

Ki Hadjar Dewantara was using the terminology "Humanism" which indicated the image of a human being and that a human being is a creature with specific characteristics, which is

not possessed by animals. In the Anthropological Philosophy, a human being is an individual, a moral creature and a civilized creature. The image of a human being according to Ki Hadjar Dewantara was such, therefore his system of education was based on it.

We already saw the difference of systems of Education between that of Ki Hadjar Dewantara and that which was given by the Dutch. Both of them were dominated by ideals and different insights of the way of life.

The insight of the Indonesian Nation in regard to the way of life and the world, which constituted the very sources of their manifestations, in their thoughts and deeds as well have been crystallized in the Pancha Sila which forms the basis of our State.

Asian Nations in general, including the Indonesian Nation concentrate their attention on the spiritual life and the life hereafter. They do not sufficiently pay attention to the worldly life. On the contrary, people in the West in general put their emphasis on life on this earth, seek welfare in this life by endeavouring to fulfill all the requirements of life on earth, so that only worldly things are paid attention to. Asian Nations are called "Jenseitig", while Western Nations are called "Diesseitig". Both ways of lives are naturally not good. Which is good is that which balances the spiritual life with the material life.

When we look at the "Pancha Sila" which constitutes the basis of our State and Philosophy of our State and which determines the way we live, we will notice that the Indonesian Nation has already included both aspects of lives in it mentioned earlier. We find in the first principle, the Belief in God Almighty which indicates that we should not forget spiritual life and which we should preserve as best as possible by taking into account our life in the hereafter. Our life on earth will be regulated by the other principles.

A Nation endeavours to realize her ideals through Education, therefore the Philosophy of the State constitutes the philosophy of its Education as the Educator constitutes the executor of it.

The implementation of Education of Indonesia is regulated by the Government Regulation No. 4 of the year 1950, which regulates the bases of Education at schools. The first principle is the Belief in God Almighty, the implementation of it can be found in the introduction of Religious Education at schools, in which is stipulated that "in all Government schools, religious education shall be given"; "the parents of students are to decide as to whether their children are to follow that education". The assurance of receiving religious education at schools has become stronger ever since, especially after the Government Decision, that Religious Education at all levels in all schools must be given and be followed by followers of their respective Religions.

The second principle "Humanism" the implementation of which we may find in extra-ordinary Education to poor children.

The third principle which is "Nationalism" the implementation of which we may find in Articles concerning Language and National Culture which constitutes the basis besides the Pancha Sila.

The fourth principle which is "Democracy" which constitutes one of the most important identity of Modern Education, we may find in the Article concerning compulsory Education, private schools, regarding equal rights to become students of schools concerning the opportunities given to advanced children, to obtain scholarships to continue their higher education, concerning schoolfees which are to be paid according to the wealth of their parents concerning inspection which should have the character of giving guidance.

The fifth pillar of Social Justice opens the opportunity to every disabled person, who cannot afford to get any education he needs to unfold his talents and his character.

Based on the Pancha Sila the aim of education and tuition has been fixed, each as it has been stipulated in article 3 of the Regulation no. 4 of the year 1950. Its full contents run as follows:

"The aim of education and tuition is to form able decent human beings and democratic citizens, being responsible for the social and national welfare".

In formulating the aim of education and tuition we cannot free ourselves from our presentation of the Human Being. We clearly see in the formulation of education the element: the individual in an able decent human being; the social element in the democratic citizen and in the "responsibility" for the social and national welfare.

If we are to value the aim of education and tuition in connection with Pancha Sila, then we see, that the first Pillar, Belief in the Supreme God, is not clearly encountered. But if we examine carefully what is meant with "decent", we will be able to explain that "decent" is the attitude and action in agreement with ethic and moral standards. Moral standards are determined by society, so they depend on facts being inside the Human Being. Ethic standards are determined from within by conscience. And here the Human Being connects himself with the unconditional standards, standards, which don't change and usually we connect them with religious dogmas thus with God. It is obvious that we have looked for it rather far, but whoever wishes and should execute the First Pillar in the educational field and should stick to this aim may arrive at that conclusion.

The Second Pillar may be connected with the social and national welfare.

The Third Pillar, i.e. Nationalism is already clear in that aim in connection with "fatherland", (national).

The Fourth Pillar, i.e. Democracy is also clearly implicated in this aim.

Finally the Fifth Pillar — social justice may be connected with "social welfare".

The formulation of the aim of education and tuition cannot be said to be perfect yet, but it already shows, that the Indo-

nesian man in his life and in his conception of life cannot free himself from his duties towards his society, on the contrary he is responsible for its welfare. The characteristic of the life of the Indonesian Nation can be felt in it.

The aim of education and tuition as it has been explained above reflects the general aim of all types of schools and has become the guiding principle to all education and tuition.

When we see what has become the purpose of the higher education and tuition, it says in article 7 paragraph 4: to give students the opportunity to become men able to give guidance in society and to maintain the progress of science and the progress of social life" and with that it is also clear, that the responsibility towards society is regarded to be most important.

In the Regulation on higher education no. 22, 1961 it is explained in article 2:

1. to form decent Human Beings with the Pancha Sila spirit and being responsible for the realization of an Indonesian socialist society, just and prosperous, materially as well as spiritually.
2. to prepare able men to occupy functions which need higher education and who are capable of acting independently in the maintenance and promotion of sciences.
3. to carry out research and progressive efforts in the scientific, cultural and social field.

This aim, when compared with the one, stipulated in Regulation no. 4, 1950, then its similarity is obvious.

The addition "Indonesian socialist society" resembles a hold to the spirit of Pancha Sila and responsibility towards the social and national welfare.

In appendix C of Decree no. II/MPRS/1960, Indonesian socialism is explained as follows:

Indonesian socialism is a teaching and movement regarding a just and prosperous society based on Pancha Sila.

If the aim of education and tuition as it is mentioned in Regulation no. 4, 1950 became the guiding principle for all types of education, then Pancha Sila ought to become the guiding prin-

ciple in all types of education and even in each subject and in each lesson, down to the lesson.e.g. in preparing a joint meal. We ought to keep in mind that there is a religion that does not allow to eat pork. We ought not forget that there are homestuffs and an indigenous way to mix them, that we ought to keep in mind the equal distribution of tasks and the equal distribution of food and so on and so on.

It might be necessary to give the principle of democracy a deeper contemplation.

Since education is an executive means of the State philosophy, so, if we talk about democracy in education, we cannot free ourselves from the nature of government that takes care of education. Thus we must touch the political democracy.

In the political democracy we encounter a Government of majorities, a Government by the People, from the People and for the People.

In the educational field this democratic principle we encounter in its organisation, in its administration, in its supervision in its curriculum, in its materials, in its teaching-method, in the relationship of teacher and pupil, in the relationship of pupil and pupil, in the relationship of school and parents.

In its organisation and administration, centralisation of men is avoided, but to make the participation of all parties concerned foremost. The starting-point is not the educator (teacher) but the object of education in his sphere. Decentralisation is carried out as far as possible according to circumstances. The state of circumstances resembles a fact that helps to determine the steps which ought to be taken in fact in agreement with the knowledge of the pupil, a way to approach the pupil.

As in practising democracy in education the pupil is thought important, the physical as well as the spiritual condition of the pupil requires attention. The educator adjusts his effort to the pupil's condition, with the pupil's interest, with his talent and character.

Ki Hadjar Dewantara in this connection has created what is called the "among" system with the motto: "Tut wuri handajani", which means: to follow the child from behind and to render help and assistance when needed by giving the initiative to the child. So in the democratic education the educator serves the child.

In the method of teaching we have chosen the group-system, where the individual unfolding gets plenty of opportunities. Freedom is followed by an exchange of mutual respect, which will create a harmonious atmosphere.

In this democratic atmosphere the pupil gets the opportunity to speak, to express his opinion, and his conversation will be paid attention to.

In such a democratic atmosphere the child's development will take place without any pressure, with the great possibility that a balanced mind will grow out of it, giving stability to his attitude, giving flexibility in facing daily problems he may encounter in his intercourse in his play, in his study etc.

Democracy in its execution might cause excesses, if we don't see a clear and definite aim. In such a case the individual is often given unrestricted opportunity, without any ties in the form of an aim with distinct boundaries. Such a democracy will produce a free individual development. It may also produce extraordinary bright human beings, with bright intellect, which might cause individualistic traits of character.

Such a phenomenon, which is referred to as liberal democracy and which is not in line with the philosophy of the Indonesian People, where our freedom, is restricted by our mutual and general interests. Our democracy is a guided democracy with a definite aim and as such it has restrictions, which are also clear and the direction we define.

In connection with university life there is the demand for freedom which we usually call "academic freedom". Academic freedom means freedom to express one's views, freedom to ask something, to contradict if necessary.

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We have already a philosophy. We have already decided our final objective. And with the existence of the State Philosophy, the way and the sytem to achieve the final objective, also the Educational field is clear and does not create problems anymore.

This part of my speech, because I do not have any source on hand, I use to complete it.

Once again I apologize for all the shortcomings in my speech, and may special attention be paid to the goodwill which was pushing me to make this speech.

Kotabaru, 10 November 1962

Professor in Paedagogy

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Prof. Soegarda Poerbakawatja.

Reference Books which have been used in the compilation of this speech:

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3. 7 Basic Materials of Indoctrination.
4. Modern Philosophies of Education, by John S. Brubacher by Kilpatrick.
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7. School year 1950 — by R. Soegarda and D.H. de Queljoe.
8. Concised Theoretical Paedogogy — by Dr. I.J. Langeveld.

