

Religion, Culture, and Education in Development, Reading Soedjatmoko's Perspective: A Preliminary Note

Ayu Ambarwati

Paramadina Graduate School, Paramadina University, Indonesia

Abstract

This article explains Soedjatmoko's view on the role of religion, culture and education in human development in Indonesia. The role of religion and culture and education in various changes and challenges of the times can be read from the perspective of individual personal interests and the interests of society. The problem is, in its purpose and method, the two functions are not always compatible and even contradictory. For in achieving personal perfection a religious person can focus his life and practice on a personal and direct relationship with God, and become indifferent to his society. That is why, Soedjatmoko also emphasized the importance of the social function of religion and culture to strengthen belief in relation to the development of education towards the future. In this case, religion, culture and education can mutually enrich the civilization of the Indonesian people as long as the constructive and positive values in them can be utilized for humanity, civility and mutual progress.

Keywords

Soedjatmoko; religion; culture; education; development; humanity



I. Introduction

Religion and culture are often the subject of public discussion and debate for some circles of society. Religion is everything that is obtained or sourced from God Almighty, while culture is everything that is created or a product (creation, taste, intention) from humans.

Even though they are different, religion and culture are still linked and have a strong relationship. The relationship between religion and culture in this context is that religion spreads its teachings, one of which is through culture and culture requires religion to preserve it. (Hidayat, 2021)

Religion does not necessarily erase culture in society, some of which are incompatible and contrary to religious values. However, religion uses culture more for media as well as entering into culture by adjusting what is permissible or in accordance with its teachings .

Here, religion plays a role in filtering various norms and values from culture, for example: wayang culture, sea alms, other local culture and so on. This also includes the relationship between humans and nature, or between humans and other creatures.

It should not be a relationship between the conqueror and the conquered, the servant and his master, but a harmonious relationship, which prioritizes togetherness, love and compassion. (Kraener, 1960)

Keep in mind that Indonesia is not a religious country, but a country that respects religion. So in this case, it would be better if every human being is aware to instill a tolerant spirit in him. Indonesia itself also recognizes not only one religion but six religions, namely Islam, Hinduism, Buddhism, Catholicism, Protestant Christianity, and

Confucianism. In addition, there are also other beliefs that have been integrated with the population such as Sunda Wiwitan, Kejawen, Marapi, and so on. (Hidayat, 2021)

As a multi-religious and multi-cultural society, Indonesia is an example of a democratic country with a Muslim majority in it who is trying to strengthen its nation and character building and civility. This paper tries to reflect Soedjatmoko's thoughts on religion, culture and education as well as their relevance and role in Indonesian human development.

II. Review of Literature

In this connection, Soedjatmoko's (1989) views on education, religion, culture and development are drawn. The problem of education is related to the dynamics of culture and religion of a society, there is no society without culture and cultural values cannot be separated from the cultural values and religiosity of the community. Education is the foundation of a successful career, financial freedom, the ability to think and reason critically and to make informed decisions. Without education we will be limited to perform tasks and we will be ignorant to the things that are happening in and around our surrounding, and according to Martin Luther King, a people without knowledge is like a tree without roots. For education to be of great value, curriculums should be implemented. (Philips, S. 2020)

Soedjatmoko is an intellectual figure in the early days of development who paid primary attention to human problems. Culture is the embodiment of man in his dealings with his natural and social environment – with the space in which he lives and in his dealings with time, opportunity and choice, continuity and change, with history. While religion has a dual function related to the interests of an individual individual and the interests of a society. (Kleden, 1984)

For an individual, religion is a way of self-purification, a means of purifying the soul that provides various guidelines and guidelines for achieving the perfection of life. In a society, religion becomes an important means of creating social order and its norms are often very effective in forming a social system. (Soedjatmoko, 1984)

In terms of education, Soedjatmoko highlighted the main role of education is to increase the “collective ability of the whole nation to learn.” In this case, learning means, "increasing the ability of the community, both individually and collectively, not only to adapt to change, but also to direct the change so that it is in accordance with its own goals". Soedjatmoko highlighted the impact of the rapid development of science and technology on Indonesian society. With capital capabilities and greater mastery of science and technology, developed countries are able to take maximum benefit from existing progress, especially to increase their economic productivity. This will lead to a widening gap between rich and poor countries. (Esthu, 2015)

Science or science, with technology as its applied form has undeniably made human life better, or much better. This fact is reinforced by the desire of all nations to master science and technology as the basis for their progress, strength and prosperity (Kraener, 1960). However, in his writings, Nurcholish Madjid (Cak Nur) reminded that science can develop into “science” or scientism, leading to the growth of a closed ideology. That is ideology or understanding that views science as the last thing (final), has absolute value, and is self-sufficient. For example, when modern science believes that reality is only an empirical reality, it begins to doubt the existence of things beyond its reach. Or because

science and more so technology mostly deals with material realities, then it develops into the basis for the growing understanding that there is no reality except material reality (Madjid, 1995)

III. Review of Literature

In the current situation when change is taking place so quickly, where the old value system is being destroyed, while the new one is not yet stable enough, then the problem is how to explore and develop a broad reasoning, which is not a structure of meaning that appears by itself. The continuous destruction of traditional community structures, along with established customs, and difficulties in connecting with emerging ones, all of which in traditional societies lead to worries and uncertainties, which in some cases also lead to an identity crisis.

Regarding the relationship of community goals. More broadly, Soedjatmoko said it was necessary to talk about fundamental questions concerning human problems, society and the meaning of life in relation to religion. According to Soedjatmoko, the identity crisis is read from the answers about ourselves to the question, who are we really? What do we want to be? And also the questions, "To whom or to what should we obey? Who else can we imitate? Which behavior patterns should be adopted or adapted?" All of which have lost a clear answer. (Esthu, 2015)

The limitations of worldly ideologies have conditions in the form of inseparable relationships of cultural values and attitudes in our society with complex religious beliefs.

In essence, for every religion in our society, the question is to relate itself to the great and urgent revolution of our time, namely, the attempt to eradicate poverty, ignorance and humiliation; the struggle for a better life in this world, the emergence of new social structures, and the coming of regret or sadness, fear, acceptance accompanied by a sense of revenge, or rejection of militant fundamentalists.

To defend oneself intellectually, or to defend one's religion in the face of significant setbacks in this new situation is not sufficient for that. When everything is said and done, only a new religious impulse from within the religion concerned can give real and new life force to the process of reorientation and reorientation. (Esthu, 2015)

According to Soedjatmoko it is only through the spiritual misery caused by dealing with crises and also experiencing the depth of one's own religious experience, then it is possible to reaffirm the essential relationship of one's religion with society. Thus, it is possible to fulfill "the need to reinterpret the irreversible fundamental position, and without which a religion can completely lose its identity," and also to achieve "redirection and re-inspiration from the will of religion

In this context, Soedjatmoko's view of the role of religion in the various changes and challenges of the times can be seen from the perspective of individual personal interests and the interests of the community. The problem is that in its aims and methods the two functions are not always compatible and even contradictory. Because in achieving personal perfection a religious person may concentrate his life and practice on relationships with God who is personal and direct, and becomes indifferent to his society. In general, it can be said that the more priority is given to the salvation of the hereafter, the more dominant is the function of religion as a way of personal perfection and a means of self-purification of an individual.

On the other hand, the more important the immanent aspect, the more important the effort to create safety in this world, the more dominant the function of religion as a form of social system and the formation of an orderly society. Development often creates

difficulties because of the conflict between rising expectations of outcomes and the often unaccelerated pace of development. Meanwhile, the social changes that it brings often create uncertainty, and even anxiety, which he calls the suffering of social change. So where development has not succeeded in providing sufficient material needs, religion must be able to balance it by providing cultural satisfaction and spiritual satisfaction. Cultural/spiritual satisfaction must be able to complement material satisfaction. Practically successful development is not development that can increase per capita income steadily but is development that with the help of religion can create a meaningful life at every level of per capita income.

The role of religion as a norm in development, according to Soedjatmoko, lies in its ability to provide moral reasoning, where development priorities must take into account the consequences of a choice, in particular by paying attention to which groups will or will not benefit from the implementation of a decision, and are there any basis for that?

Here too, religion must be able to combine its two main tendencies, namely the mystical tendency which prioritizes submission to feelings and emotions of love and what Soedjatmoko calls the philosophical tendency of a religion, which prioritizes the discipline of thinking and strength of the soul. The discipline of thinking allows a religious person to be able to see and calculate the various costs that must be in development, but the discipline of feeling will allow one to see that the cost calculations he makes are about human costs, a calculus of pain. (Esthu, 2015)

Moral reasoning moves between the reliism of a determined thinker and the feelings and empathy of a mystic. Religious parties should see and follow developments to be able to estimate whether in development carried out by humans they are still respected as development goals with their autonomy and freedom, or humans are treated more as tools for all development needs. This issue is complicated by the fact that the modern world which is divided by divisions and which is in a real crisis, and which is the direction of the movement of society which is undergoing transition does not represent a superior and special model for life goals and objectives traditional society. Even if the notion of economic development has been accepted as a worthy goal, we often see a simultaneous rejection of anything that seems to be the materialism or outrageous secularism of modern civilization.

George Soedarsono Esthu noted that culture has always been one of the triggers for long debates. The conception of culture is always inseparable from the intellectual tastes and tastes of thinkers. Of the many thoughts, perhaps Soedjatmoko's taste on culture, which is more in line with the culture of the archipelago is: as autonomy and freedom, as the last and highest thing that every human being aspires to. Therefore, for Soedjatmoko, history is very important. Because of what, because historical consciousness will free one from dependence from ahistorical forces which should not be sought in this world.

Problem is anything, situation, and development that threatens human autonomy. Tradition is a threat because the old ties and forms of loyalty contained in it can hinder the growth of autonomy. Modernity is a threat because the gigantic bureaucracy required by the technostucture often crushes the personal space where autonomy is maintained and cultivated. (Esthu, 2015)

Thus, culture is expected to be able to save and maintain the freedom and autonomy of humans who receive threats from all corners of life, namely threats from the applied economic model, threats to the ideology adopted, and political practices carried out, and even threats from forms of religious life that are too closed and fanatical . The question is, what is autonomy and freedom for and what is the ideal behind those ideals?

The answer is: How to organize a new form of life in the realm of independence. How one should act as a free human being, and how should one live freedom? The issue of independence turned into a question of freedom.

With the proclamation, the problem of independence was solved, but the problem of freedom had just begun. Namely, the transition from a colonized nation to a free human way of life, in fact it took a very long time, and remains a big question, whether the process can be said to have been completed in our time. Autonomy and freedom are "man's liberation from his self-created immaturity" said Emanuel Kant (Esthu, 2015). Immaturity is the inability of humans to use their understanding without the direction of others. Self-invented means that this immaturity is not caused by a deficiency in reason, but in a lack of firmness and courage to use it without direction from others.

Soedjatmoko's definition of freedom is "freedom from feelings of helplessness and dependence from anxiety, from the sense of having to question whether their actions are permitted or not permitted by higher authorities or by custom.

Here, human abilities are tested by the circumstances and times that surround their lives. In this regard, Soedjatmoko is also concerned with religion and education in nation building.

As a humanist, Soedjatmoko views human reality as an open system, and its history is also an open history. Therefore, Soedjatmoko rejects the view that sees history as a closed system, whether it comes from the old view which considers history as a contemporary circle, as well as the deterministic view which considers history to run according to certain laws of development which are called "historical imperatives". He considered the conceptions of Hegel, Spengler and Marx as broken. In the end, historical awareness frees humans from the trap of historical necessity. History is a prophet. And man becomes "more aware of the breadth of the choices he faces" which of course "exposes him to his limitless responsibilities".(Esthu,2015)

For Soedjatmoko, the positive role of religion and education for the development of a nation is to become a mature society and human being in the nation that education is not merely read as an institution for the transformation of knowledge. Education, for Koko, is the maturity of society so that it has quality and has the freedom to develop to face the problems and challenges of different times and various complexities.

Functionally socially, the reciprocity between religion and culture focuses more on aspects that are rational and humanist, or socially in the community, this is usually called the Historical Force which plays an active role in the changes and developments of a society.

And religion can be a bridge to reduce the occurrence of disintegration in people's lives. Even more than that, with the capabilities in it, religion can be used as a foundation in spiritual development that provides support and provides a way for solving social problems, overcoming social lack of confidence, slavery and poverty.

In one dialogue opportunity with Abdurrahman Wahid (Gus Dur), Soedjatmoko expressed his thoughts that the rise and progress of the world in the future will lead to Eastern civilization. The indication, according to Soedjatmoko, was from the peak of advanced industrial countries at the optimal point of their historical development. This is something that developing countries can no longer pursue, so developing countries in the third world must develop their own civilization. (Carabesth, 2003)

In Gus Dur's notes, Soedjatmoko once predicted the emergence of three world civilizations from developing countries, namely; namely the synetic civilization (sourced to China), the Indic civilization (sourced to India) and the Islamic civilization which stretches from Southeast Asia to Morocco. The first and second civilizations are in stages

that might justify Soedjatmoko's predictions as we see today. However, Islamic civilization, and Indonesian Islam? Haven't we actually seen the destruction in many Muslim-majority countries due to prolonged conflicts and divisions? (Carabesth, 2003)

The same question was asked of Soedjatmoko at that time, and for an attack that considered it impossible for Islamic civilization to be rebuilt. He replied that it was precisely the dynamics of the conflict itself that would raise Islamic culture to become almost a world civilization. Wasn't western European civilization at that time starting to plunder the world before and often attacking each other? Gus Dur in his writings entitled 'The Resurrection of Islamic Civilization: Is It There?' Underlining the prediction that came from an intellectual with a cosmopolitan attitude like Soedjatmoko, by stating that what is important is how the reactualization and reinterpretation of Islam takes place for humanity universally. Only in that way can Islamic civilization return to being a great civilization today, actual, and not just a cradle of glorification. (Carabesth, 2003)

Indonesian Islam is not to re-inherit the magnificent architecture of the Muslims in the past, or Islamic formalism in our constitution and democratic civilization, but rather Indonesian Islam is given the freedom to develop themselves and innovate to build this country and be at the forefront of leading progress and Indonesian democracy. As the majority religion embraced by the people in Indonesia, Islam should position itself as the protector of others. He must have a more responsible sense of security and protection of religious freedom. Because therein lies the cultural and political leadership that Indonesian Islam must take on. Don't get trapped in the illusion of pseudo glorification and compartmentalized in sectarian and primordial partitions. Gus Dur and Soedjatmoko have exemplified the attitude and legacy of the vision of thought, which we need to answer most of the challenges of our nation today. (Carabesth, 2003)

Referring to the perspective of Peter L Berger, religion is a symbolic system that gives meaning to human life that can provide a convincing, and most comprehensive explanation of reality, social tragedy and suffering or a sense of injustice. From this explanation, understanding religion as part of cultural phenomena is certainly contextual, namely religious phenomena that occur in society are part of cultural social life. Responding to this phenomenon, religion is functioned in the shutter of individual understanding who views it and explores it, either in individual form or in the form of groups or social communities.

Every religion or belief, of course teaches values, norms, or the rules contained therein, to regulate the life of followers of that religion, even though in essence the source of religion consists of transcendental values.

In Soedjatmoko's view, religion and education are two different things but they cannot be separated. Religion and education have a central role in the process of developing Indonesia's identity as a nation. (Nursam, 2002)

To improve and develop humans and humanity can only be done by improving the substance side and the side of human existence and humanity. The improvement of the human substance and humanity of the Indonesian people means the improvement of the aspects of their religion. Improving the human existence and humanity of the Indonesian nation means improving the aspects of education and human education and the humanity of the Indonesian nation.

The lag in education during the pandemic for almost two years has an impact on various lags, especially in terms of human development through education. The large number of young people, where based on the results of the 2020 Population Census, it was found that the proportion of Gen Z was 27.94% of the total 270.2 million population, while

Millennials were 25.87% of the total population, facing challenges in terms of readiness and quality to bring development and progress of this nation back.

Like the Human Capital Index, Indonesia is still lagging behind in various aspects including education and literacy levels compared to other countries. Especially during the Covid-19 pandemic, it is important to restore learning to reduce the impact of learning loss on students. One of the visible indications (learning loss) is the reduced learning progress from grade 1 to grade 2 of elementary school after one year of the pandemic. Research results from the Ministry of Education and Culture show that before the pandemic, the progress of learning for one year (grade 1 SD) was 129 points for literacy and 78 points for numeracy. After the pandemic, learning progress during grade 1 was significantly reduced. For literacy, (learning loss) this is equivalent to 6 months of learning, while for numeracy, (learning loss) it is equivalent to 5 months of learning.

The data is the result of research by the Ministry of Education and Culture taken from a sample of 3,391 elementary school students from 7 districts/cities in 4 provinces, in January 2020 and April 2021. From this data, it is necessary to pay special attention to various elements and levels of society to be able to be involved both in thought support, prepare facilities and infrastructure to prepare the younger generation who will take on the responsibility of bringing development and progress of the nation. In this case, it is imperative to formulate future educational arrangements that can answer various challenges, including by exploring the thoughts of national intellectuals such as Soedjatmoko.

The 21st century is the age of knowledge, the age of information, and the digital age. There was a massive social transformation with great disruption. If two centuries ago it was marked by a change from an agrarian society to an industrial society, now the transformation continues to a knowledge-based society (Purnama, 2020).

The transformation process, which is marked by massive social and cultural changes in society, occurs as a result of globalization, the rapid development of science and technology, and the rapid flow of information through the internet (international network).

Academics and analysts even call this 21st century an era of disruption, namely the transformation of the old, all-physical system into new ways that rely on digital technology and automation, also known as the Industrial Revolution 4.0. Of course, as Yudi Latif said (Kompas 2/5/2019), disruption is not new because throughout the history of human civilization, life has been disrupted many times. Even if there are differences, it lies in the level of density and the scale of the disruption caused. If in the past the distance between disruptions was inching slowly—because of the slowness of discovering new technologies—in today's time, the range between disruptions is very close, with implications that are broader in scope and in terms of penetration. (Purnama, 2020)

As a result, the world of development and education has recently been preoccupied with exhaustion of discussions about the threat of the era of disruption, with ultimatum doomsday scenarios bursting out without a clear solution.

This disruption is disturbing some of our society. The tight inter-disruption span makes the 21st century full of uncertainty. The world today is very different from the world a few decades ago. Change is happening so fast on an exponential scale that the history of mankind has never encountered before. Due to its uncertain nature, predicting the future becomes increasingly difficult.

Thomas L. Friedman (2018) reveals that we are living at one of the greatest turning points in history. The three biggest forces on the planet, namely technology, globalization and climate change, are all moving faster, all at once. As a result, many aspects of our society, workplace and geopolitics are being reshaped and need to be rethought.

Society is easily giddy, helpless and restless when the pace of change occurs at an ever-increasing pace in many areas of life as we experience it today. We feel overwhelmed and exhausted by the dizzying pace of change (Purnama, 2020).

There is no choice for us but to adapt to the changes that occur. The ability to adapt is very much needed, especially for the younger generation whose future is still long. One of the efforts to improve the adaptability of the young generation to the pace of change in the 21st century is to increase their abilities and capacities—both as individuals and as a nation—through education so that they are able to respond better to all the challenges that exist. For that, we need an education system that is able to provide a set of skills most needed to face every aspect of challenges and make the best use of opportunities in this increasingly globalized era. (Adiansyah, 2017)

IV. Conclusion

In Indonesia, various religions and cultures that exist in our area look peaceful and harmonious. This shows that actually religion and culture can go hand in hand, there is no need to clash. In the author's opinion, these cultures are positive activities, where alms means charity, in the intention of wanting to "clean up" to be better or as a thanksgiving to the Creator. Religion and culture contribute values, inspiration, motivation and enthusiasm in education so that education develops towards strengthening and enriching civilization.

It can be concluded that Soedjatmoko's view on the role of religion in various changes and challenges of the times can be read from the perspective of individual personal interests and the interests of society. The problem is, in its purpose and method, the two functions are not always compatible and even contradictory. For in achieving personal perfection a religious person can focus his life and practice on a personal and direct relationship with God, and become indifferent to his society. In general, it can be said that the more prioritized the salvation of the hereafter, the more dominant the function of religion as a means of personal perfection and a means of individual self-purification. That is why, Soedjatmoko also emphasized the importance of the social function of religion and culture to strengthen belief in relation to the development of education towards the future. In this case, religion, culture and education can mutually enrich the civilization of the Indonesian people as long as the constructive and positive values in them can be utilized for humanity, civility and mutual progress.

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