

Responding to the Call - A Transformative Learning Multimedia Module Based on the Pancasila Values

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Abstract: Amidst sectarian conflict and national identity debates, Indonesian education institutions are called to give greater focus to the Pancasila values, to maintain the unity of Indonesia. Historically education efforts have been criticised as an indoctrination process. Current President Joko Widodo calls for a mental revolution to create a more humane paradigm, with an understanding of the history and sustainable ways related to the national philosophy. Concurrently, International discourse describes that teaching-learning models must shift to a “transformative” style, in order for humankind to learn how to live more sustainably on this planet. Drawing on international research, a collaborative team at Universitas Pendidikan Indonesia has developed materials that facilitate teachers engaging in transformative learning activities, specifically based on Indonesia’s Pancasila values. These activities focus on building understanding of community interaction dynamics, in a 4-session module titled: ‘Conflict Resolution Education’. The purpose of this paper is to introduce the module to the educational research community and to position it within educational theory, as a transformative education resource within the fields of peace and glocal education. We provide a brief overview of the rationale and introduction to activities in the innovative module.

1 INTRODUCTION

Amidst sectarian conflict and national identity debates, race and religion became divisive issues in the recent Jakarta gubernatorial elections. Subsequently Yudi Latif, (head of the presidential working unit on the implementation of the state ideology of Pancasila - UKP-PIP) calls Indonesian Education Institutions to greater focus on the values of the Pancasila, to maintain the unity of Indonesia (Muryanto, 2017). This call builds upon current President Joko Widodo’s mental revolution policy, aimed at ‘creating a more humane paradigm, with an understanding of the history and sustainable ways related to the national philosophy’ (Kantor Sekretariat Revolusi Mental, 2015).

The national philosophy captured in the Pancasila—meaning 5 principles - was announced in 1945, when the Republic of Indonesia was proclaimed, declaring a diverse and dispersed indigenous population independent from colonisation. The Pancasila were set out to define foundational governance (Ramage, 1995) and are précised as ‘Bhinneka Tunggal Ika’. Various translations of this Sanskrit text are offered including

‘Unity in Diversity’ (Choy, 1977) and ‘although different, we are one’ (Mumun, 2014). This phrase, and the principles it encases, captures the ongoing pursuit of reconciliation for both independences from colonisation and inter-dependence as a collective society.

The first principle, that is ‘belief in God’, is described as having primacy to enable the unity component, while diversity or pluralism is facilitated through the inter-relatedness of all the principles (Darmaputera, 1988). Reconciliation and recommence of the details of difference is found within an overarching belief that ‘Unity in Diversity’ is a divinely given human purpose (Supriatna, 2014). Orientation for how to enact this belief is outlaid in the other four principles paraphrased as ‘humanity, sovereignty of the people, social justice and democracy’ (Choy, 1977). Structural details are provided in the nation’s constitution to establish the ‘sovereignty of the people’ in self-governance based on the Pancasila (Nasional Secretariat, n.d.).

The mental revolution policy revitalises the Constitution’s ideal of Pancasila based self-governance, by outlining public embodiment of values in 8 basic principles to align coordination of

nation building activities (Kantor Sekretariat Revolusi Mental, 2015). This policy contrasts with past presidential Pancasila initiatives that have been criticised as indoctrination or binding the people in superficial unity with formulaic representation of national culture within institutional structures (Ramage, 1995). Included in the critique is an interpretation of the Pancasila as "a bowl without substance" (Darmaputera, 1988, p172). Unlike previous initiatives, the Mental Revolution policy is situated in a decentralised landscape, with the national government transferring authority to regions in the nation building process. The characteristics of this dichotomised landscape have similarities to characteristics discussed in globalisation and localization discourses, that describe that processes of both impact people. Voisey and O’Riordan (2001) suggest the processes are not to be considered competing; instead that local identity is a manifestation of the larger entity. Consequently, they surmise that policies may only be of relevance at the local level, in terms of seeing specific effects that facilitate change (Voisey and O’Riordan, 2001). Inspection of the Mental Revolution principles indicates that their development is premised on this perspective, with a readiness to facilitate innovation and provide structures for cooperative action towards nation building that is independent from colonisation.

Other agendas and emerging technologies give rise to The World Bank’s description of Indonesia as ‘one of Asia Pacific’s most vibrant democracies’ (n.d.). In the transition to democratisation, other ideologies, which were previously repressed through authoritarian rule, are attributed to have brought about the increase in collective violence (Tadjoeddin et al., 2004). Alongside collective violence, sectoral conflict is escalating, with religious bigotry and mass demonstrations (Priyono, 2017). In response, the Jokowi government has called for breaking up of groups that are anti-pancasila (Mardzoeki, 2017; Patria and Halim, 2017). Recent Independence Anniversary reflections on the dramatic identity debates describe Indonesia as behaving more like a teenager than the 72-year-old entity it is (‘Editorial: Forever young Indonesia’, 2017). However, academics and journalists alike note that this struggle is not a case of just growing up but rather part of the growing pains of becoming a more open and democratic nation (Editorial: Forever young Indonesia, 2017). Other features of the landscape include impact of emerging technologies that facilitate greater public participation along with proliferation of false information, also termed as hoax in recent incidents, with academics call for media and

political literacy (Suryadi, 2007); and attention to understanding of the complex narratives (Azca, 2011). It is in this context, with acknowledgment of the necessity of overcoming past tendencies and avoiding radicalism that comes Latif’s call to Indonesian education institutions.

A working group at Indonesia’s University of Education (UPI) has responded to the call. The group made a study of international discourse related to teaching-learning of values and the contemporary context to gain insight in designing educational activities. This is presented briefly below, followed by an overview of the multi-media module that was developed to facilitate transformative teacher learning of Pancasila values.

1.1 International Education Discourses

Considering studies from a variety of disciplines is essential to finding a way that responds to the complex dynamics/landscape that the Education Institutions are called to deliver to. Relevant discourses include transformative education, teacher learning, peace education and globalisation and localisation processes. As the call engages interacting dynamics, the following discussion is characteristically interlinked.

1.2 Transformative Learning Discourse

Simultaneous to global trends that shift nation-state governance to increased democracy, education practice is called to shift from assumptions of predictability and singularity to engage their diverse learners (Kress, 2007). Engaging learners is considered foundational to the growing field of transformative learning, which seeks to understand the complexities of transformation and experiences (Taylor and Cranton, 2012). To facilitate transformation and experience Taylor et al. (2016) advise that opportunities to reflect critically on taken-for-granted beliefs and values are essential. Mezirow in (Taylor and Cranton, 2012) positions these opportunities as acquired and validated through human interaction and experiences.

Historical examples of transformative learning include transformation of Soviet Society in the mid twentieth century. Gorbachev, recognised for his role in this transformation, describes that creation of joint efforts were utilised to reawaken citizens to take initiative, in a society that because of past authoritarian rule could not recognise itself (Mikhail, G., and Nobel, L., 1991). In his Nobel peace prize speech Gorbachev described that focus on

cooperative heritage values and resolutely discarding old stereotypes nurtured in ignorance, combined with opportunities to engage in exchanges to study each other grew mutual trust.

Taylor et al (2016) report current employment of transformative learning methods in schools is used to counter the spread of violent extremism. Further development in the transformative learning field includes 'Theory U' introduced as a social technology for transformation of our way of thinking (Scharmer, 2007). Scharmer (2007) suggests that learning via 'Presencing', as a series of meta-processes facilitates openness, allows for decision-making that is present and sensing 'a highest future possibility'. Scharmer asserts that individuals and groups can apply their awareness to bring about a shift in their lives, organisations and greater society.

Ruminatively, this discourse provides instigation to Educational Institutions to facilitate transformative experiences for learners, as necessary to innovate thinking for an inclusive, emerging future/interactions. Pragmatic guidance in the discourse insists upon incorporation of collective processes in the learning process.

1.3 Teacher Learning Discourse

Teachers around the world are called upon to respond to new policies and government initiatives to bring about educational change. In working towards educational change, consideration and facilitation of teachers as learners is imperative (Hargreaves, 2004). Similar to the transformative learning discourse above, research related to teacher learning for change, advocates collective and interactive learning scenarios. Numerous researchers provide pragmatic guidance for Educational Institutions to support teachers in their learning. Including, Hargreaves who asserts that 'support systems of training, mentoring, time and dialogue' for teachers are essential (p.288). Similarly Wesley and Buysse (2001) promote teacher interaction that revitalises age-old collective learning interactions, termed by Wenger-Traynor as 'communities of practice'. Wesley and Buysse (2001) describe that the revitalising occurs within shared inquiry and reflection.

1.4 Peace Education Discourse

In working towards teacher learning for transformation specifically related to peace, various scholars outline specific challenges. Despite considerable global institutional commitment to Peace Education, Page (2008) states current

education practice is limited and stunted without an articulated definition and rationale of 'Peace' and correspondingly 'Peace Education'. After reviewing 5 specific traditions Page surmises that fundamentally peace education struggles with a substantially assumed fuzziness. It is seen vaguely as something humanity 'ought to be committed to' (p2). He submits that a holistic and integrative understanding of Peace is required, one that encourages a culture of peace. The ambiguity of 'peace' as a concept is also seen in Finley's studies which recorded participants' tendencies to conceptualise peace as negative peace, that is, the absence of war or violence, rather than positive peace, such as cooperation, respect, love and tolerance (Finley, 2011). Further Bar Tal (2002) finds that peace education can be elusive in nature, as it must be appropriate to the country it is taught in and to its local political, economic and social environment. Bar Tal concludes that it is difficult to implement a one-size-fits-all unified global approach (2002). In looking for an approach, William Jones, a Peace Psychology founder emphasised belonging in a group, asserting that working towards a 'moral public service' is central to seeing peace valued (Cooper and Christie, 2016). Considering the post-communist and recession-ridden culture social landscape, Schluter and Lee (1993) argue that only through relational democracies will personal fulfilment to facilitate a truly stable global order be achieved. Sommerfelt and Vambheim (in Taylor et al, 2016) emphasise building peacefulness needs to start at the individual level. They assert that the most important aspect of a peace curriculum is providing spaces for reflection, which then produce benefit to school and global institutional levels.

In bringing this variety of contributions together, Harris and Morrison offer that Peace education is considered to be "both a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution" (2003, p. 9). Subsequently the call to Educational Institutions requires a grappling with the tensions of philosophy and process to substantiate an agreement of what Peace Education goals and subsequent commitment to action. Selection or importance of specific traditions and/or local environment as relevant to global and local operation is considered next.

1.5 Globalisation and Localisation Discourse

In pursuit of clarity, numerous International Committees and forums discuss changing global

dynamics. One of these, UNESCO, expresses concern for human security with: resurgence of violent conflict, cultural chauvinism and identity-based conflict, undermining the social fabric and cohesion. They describe the paradox of increased interconnectedness and interdependency of society, as facilitating greater opportunities for both collaboration and crises (UNESCO, 2013, p. 10). In these changing times, the process of globalisation has been credited (or discredited) as inducing homogeneity or increasing domination of one societal or regional culture over all other (Ferguson in Robertson, 2012). Doku and Oppong Asante (2011) are cognisant of globalisation trends and the influence on individual and collective psychological functioning. They stress the need for conscious attention to systems that promote global unity but retain local identity. Bengtsson and Östman (2013) also consider globalisation and ordering, and assert that an alternative theoretical outlook, in the context of education policy-making is needed. They advise that instead of hegemonic structures highlighting partiality, spatiality and historicity of meaning making, that a constitutive framework and discursive environment be fostered. They submit that in this framework and environment, emancipation and tensions between objectivity and subjectivity are given opportunity to be explored. However other scholars identify ‘glocalisation’ - as a convergence of global dynamics operating in local contexts that is with a local reinterpretation in operation (Backhaus, 2003; Robertson, 1992, Swyngedouw, 1997). Robertson (2012) asserts that there are four main elements of the global-human condition, these being: societies, individuals, the international system of societies, and humankind (Robertson 1992b). He explains that these related elements not only make each other possible, but also the fluidity of interactions between them produces different emphases upon and often conflicting interpretation in the processes that shape identity, analysis and interpretation. In efforts to ‘crystalise the contemporary context’ he offers that the intersecting processes have produced a ‘compression of the world’, manifest in an increasingly cosmopolitan composition of local populations that perpetuate the ongoing narrative for global unity. Keith (2005) also discusses this narrative, but calls it novel and a romantic ideal. Keith asserts that recognition and celebration of diversity are not enough. He describes that elements of exchanges related to economy and recognition also can’t be relied upon as holding static meanings as ethics and aesthetics identities are fluid. He says “we have instead to understand how the very

reading of the spaces .. demands a carto-graphic sensibility that can understand simultaneously proximity and distance..”. New Learning (2017) also explores the contemporary era and prescribes educational institutions to support the development of multi-literacies for peaceful interactions. They describe multi-literacies as capacity for “meaning making in different cultural, social or domain-specific contexts” where ‘meaning is made in ways that are increasingly multimodal’ (para 2 and 4).

In identifying factors hindering peace or glocalisation education, Davies and Hicks (in Taylor et al 2016) describe that a key challenge lies within the very structure of education systems. They convey that typically rigid national curricula with clear subject demarcations are in place and these offer little scope for localised approaches to global issues. Similarly Cook (in Taylor et al, 2016) claims that peace education struggles to find its place, due to its explorations of the interpersonal experience interlinked with more global and structural dimensions of peace studies. Thus it is imperative for Educational Institutions to make a path to forward to develop local interpretations that respond to the compressed world we live in. In this task, Zukin (in Keith, 2005) reminds us that great progress has been made, and provides direction to making paths of hope: “The continuous growth of cultural institutions and the increase in ethnic diversity have reduced the sense of an unbridgeable gap between monumental space and slums”. In summary, future potentials are hopeful if application can disrupt education practice to overcome colonising tendencies by intentional inclusive engaging inter-dependent relational, collaborative transformative practice. Elements specific to developing a response for the Indonesian Educational Institutional context follow.

2 METHODS

Peace Education is a term used globally; reinterpretation of this term to an Indonesian specific context begins with the focus on the ‘Pancasila values’. As mentioned earlier, the Pancasila are considered the national philosophy of Indonesia and therefore provide a starting point to develop the process aspect of glocal peace education in Indonesia. It was noted, that the five principles distil to ‘Unity in Diversity’ or ‘although different, we are one’ (Mumun, 2014), requiring reconciliation of difference via enacting of each principle as a system of governance to achieve independence or inter-dependence. Exploration of the five values, by

various scholars, provides insight for reconciliation or reinterpretation processes relevant to the endeavour Indonesian Educational Institutions have been directed to. Scholarly insight specific to Peace Education discourse is summarised in the following table 1.

The first column in the matrix includes the five principles, recognised in Indonesian Independence proclamation and the constitution. The second column ascribes a relational connection to each of the principles, developed by Besar (in Ramage, 1995). Indonesian Cultural properties are entered into the third column. Various sociology scholars document these as being present in community life of the people of the Indonesian archipelago for centuries (Jones, 1973; Hudalah et al., 2014). The fourth column contains a summary of the five peace education traditions, documented by Page (2008).

Table 1: Scholarly insight specific to Peace Education discourse.

Pancasila Values	Relational connection	Indonesian Cultural Properties	Peace Education Tradition
Belief in God	Between God and mankind	Faith, spirituality, religion in various forms	Virtue ethics, whereby peace may be interpreted as a virtue, and/or virtue is interpreted as peacefulness, and peace education as education in that virtue;
Just and Civilised Society	Between all people,	Family Leadership Model, respect for elders, inclusivity	The ethics of care, whereby care may be interpreted as a core element in peace, and peace education as encouraging trust and engagement with the other.
Unity of Indonesia	Between people and the state,	Ethno-pedagogy – wisdom evident in culture, teaching that perpetuates sustainable practice based on cooperative values	Conservative political ethics, whereby peace education may be interpreted as emphasizing the importance of the evolution of social institutions and the importance of ordered and lawful social change;
Democracy	Between the rulers and the ruled	Village Collaborations coming to consensus	Aesthetic Ethics, whereby peace (and democracy) may be interpreted as something beautiful and valuable in itself, and peace education as emphasizing the importance of that beauty and value;
Social Justice	Between 'this world and the universe'	Gotong Royong – A Cooperative Spirit, mutually help one another	Consequentialist ethics, whereby peace education may be interpreted as education regarding the consequences of our action and inaction, both as individuals and collectives;

Present in the matrix, and also in numerous Pancasila commentaries is the theme of relationships

or inter-relations. This is both between the principles, and between the principles and the people to interpret them in daily living. Relational engagement is also considered necessary in Peace Education as described by Page (2008):

‘Curriculum content is important. However what is far more important is the relationship between the teacher and the student, and the institution and the student, within all levels of education. Ultimately it is through nurturing and supportive relationships that we can say that individuals can learn peace’.

Analogously Voisley and O’Riordan (in O’Riordan, 2001) note that looking at grand ideas of peace on the day-to-day level looks like harmonious relationships.

Analysis of this permeating relational theme, being evident in philosophy and necessary to daily processes, provides direction to Indonesian educational institutions. It becomes apparent that attention must be given to equipping learners to develop skills and processes and facilitate relational engagement based on the principles to make interpretations at the various intersections of contemporary glocalisation described earlier by both Besar and Robertson. By facilitating this, the Pancasila (and the connection, properties and ethics it embodies) become the conciliator to interpret and engage with difference and the compressed diverse world we live in. Broadly, skills or processes of reconciliation have been termed ‘conflict resolution’ (Brock-Utne, 2009). Synthesis and evaluation of the above literatures and analysis directs that an Indonesian appropriate Peace Education or glocally termed ‘Pancasila Values’ Education require implementation of conflict resolution education with glocal inclusivity. This paper will now briefly describe activities developed with this focus.

3 RESULTS AND DISCUSSION

In responding to the call to focus on Pancasila values, Sociology staff at UPI and a team of volunteers including both Indonesian and an Australian worked collaboratively. After making the above study and analysis of related discourses, the team focussed on development of materials for Conflict Resolution Education, for teacher learners. Conflict Resolution Education was selected as a theme for engaging conciliatory relations between the Pancasila values and collegial teacher relations, as a microcosm of Indonesia. This theme facilitates teacher learners to

explore their own beliefs, attitudes and actions, with practical tools to facilitate transformative unity in diversity, while building relationships. The module is not attached to a specific subject matter, or directed to corral teachers of a specific year level, or specific subject, or gender, age, years of teaching, socio-cultural or religious backgrounds. This openness facilitates more flexibility to connect teachers and also reflects the importance of this to permeate pedagogy and be the ongoing responsibility of all, within all activities.

To develop a useable format for replicable engagement, the team employed their various skills, in various roles to develop a module comprising of 4 audio-visual-media sessions and a teacher-learner handbook.

The four session titles are:

- Roots and Responses to Conflict;
- Classroom Strategies for Conflict Resolution Education;
- Engaging the Community in Conflict Resolution Education;
- Prioritising Reflection.

Each session comprises of a roughly 15-minute video for stimulus which is to be utilised within a group of teacher learners with a facilitator, conversing on the stimulus questions provided within the video within an anticipated session length of one hour. The videos and accompanying handbook are made available to participants to access both a-synchronously and synchronically and deepen their engagement with the content.

The heart of the module is introspection, with the goal of transformative collective introspection of attitudes and behaviours in daily living. The module design is for engagement with in a safe supportive small group environment, facilitated by a community leader (who has familiarity with the materials and goals). In this environment, teacher learners are encouraged to consider their attitudes and behaviours and consider if they line up to Pancasila values. They are encouraged to look at dynamics that lead to conflict behaviours while seeking to understand these dynamics and be more self-aware. Within prompts in the materials, the teachers are given opportunity to express their diverse identities while building a sense of belonging within their group, where synergy and cooperation are valued.

The module includes tools of everyday analogies to utilise in conversing about behaviours and tendencies. It is anticipated from employment of transformative learning principles that this conversing or sharing openly about themselves along with encouragement to spur on their colleagues to

resolving conflict on personal level, will foster respect and cooperation within the group. Beyond introspection of their personal attitudes, the teachers are prompted to explore conflict dynamics in their classroom and school environments. Posters, Analogies, Icons, Examples, Shared Experiences and revisiting of education and social theories are combined to produce varied stimulus for the teachers to explore in their introspections. The stimulus is designed to assist teachers to build on their past learning then make analysis, application, evaluation and synthesis within their current practice. The reflective questions and prompts are provided to offer teacher-learners a place to initiate new responses and behaviours that facilitate day-to-day ‘Unity in Diversity’ interactions. Within these daily interactions, teachers are guided in considering the relational, cultural properties and ethics of the Pancasila values. Within the materials, teacher specific planning formats are used to show direct opportunities for correlation to classroom and school settings.

Resources/Materials shared also have the strategic opportunity for teachers to use and share in their activities beyond their interaction with other module participants, i.e. their class and community. It is also hoped that the teachers will continue to share resources with their (module) colleagues (and fellow citizens) that they find or develop that continually assist in self-awareness and cooperative living.

3.1 Specific tool to build relational skills and processes – ‘SOAD’

One of the module resources specifically focussed on transformative engagement with all aspects of the Pancasila values is the ‘SOAD’ strategy. SOAD is an acronym for Stimulus, Observation, Application and Doa (Prayer). This strategy is a four step collective and reflective tool, versatile to a diversity of stimuli. Stimuli could include: an experience they were involved in or observed via media – such as a lesson, event, film, quote, interaction, poster, art, speech or other media. After recalling or being introduced to a stimulus, the learners are lead in steps to produce higher-level thinking, with goal of transforming thinking via conciliation of the principles. The first step when engaging in SOAD is: (1) learners are requested to write a short statement that overviews a key message of the Stimuli. From here they are asked to (2) make an Observation, that is make a comment on the social dynamics at work or consider ‘what social interactions, are taking place and can be observed?’ (of the stimuli). Development of the

observation provides the learner with greater clarity of the broader context of the stimuli also. In the next step (3) the learners are asked to make a comment relating to 'Application' – of their learning from the stimuli and their observation. As a higher level of thinking the learners can consider similar situations and make connections of the social dynamics to one or more of the Pancasila values. Depending on the stimulus they can make inferences of how to apply Pancasila values to the scenario in their own interactions. And the last step (4), in humility the learners consider aspects of their character and perspective that need development and input from God, acknowledging the primacy of the first Pancasila principle. In developing a prayer, the learners take time to consider a highest possible future (previously guided in elements of Theory U) that is centred upon their willingness to live cooperatively. They are encouraged to write a prayer as a relational communication with specific request or points of interaction that foster moral and cooperative behaviours premised in the Pancasila. Learners are encouraged to make specific and focussed SOADs and share with other learners. This collective sharing offers opportunity to strengthen community relationships in mutual goals, recognised as innate human needs in Peace psychology.

4 CONCLUSIONS

Production of the module has recently been completed (September 2017). The content of the module was introduced to a group of teachers in August 2017. Informal feedback from these teachers was positive with many acknowledging the usefulness of the materials and strategies presented. It is hoped that other teacher-learners will have opportunity to engage with the module in coming months. Proposals to conduct research of teachers' experiences engaging in the module as designed are being developed. Research is considered necessary to ascertain the appropriateness of this response to the call to Indonesian Education Institutions to focus on Pancasila values and maintain unity.

It is considered that if this module design is effective, development of future modules could be beneficial in inspiring sustained conciliation of the Pancasila to everyday life. Also it is possible the module could be adapted for use in other contexts in the global pursuit of peace.

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