

Understanding the *Nusantara* Thought and Local Wisdom as an Aspect of the Indonesian Education

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ABSTRACT: *This paper discusses of the Nusantara thought, local wisdom, and the Indonesian education. The complex, dynamic, and eclectic nature of the Indonesian cultures are based on the ethnics that have settled in Indonesia for some centuries and the foreign cultures of India, Arab, Dutch, China and others. The synthesis of these mixed cultures has caused the people of Nusantara then, now Indonesia, have a certain perception on a reality of life. It reflects the awareness of the people of Nusantara of their world-view and thoughts about values, symbols, and local wisdom. Therefore, the Nusantara thought, local wisdom, and multiculturalism are appropriate teaching material for the education of the Indonesian youth as they edify some values such as nationalism, harmony, and moral to build an identity. Finally, it is to institute an educational program in all levels such as teaching a cultural overview and a correct teaching method to present a teaching material using the Nusantara thought, local wisdom, and multiculturalism. This is a critical step to take as globalization has been fast in the field of education, science, and technology.*

KEY WORDS: *Culture of Indonesia, the Nusantara thought, local wisdom, multiculturalism, and education of the young generation.*

INTRODUCTION

Education is one of the appropriate media that is accurate and effective to create a young generation who is able to generate an inquiring mind, wise, open-minded, and constructive attitude. The systemic education which contains the complimentary subsystems, distributed to the regions in the Indonesian archipelago, and to the different level of state and private educational institutions. It is, therefore, the state education has to hold a clear objective in order to reach a precise and ideal goal.

In a cultural paradigm, education should include pluralism and multiculturalism. It has become an urgent need requiring planning,

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formulating, and constructing the learning processes. Why should it be this way? To answer the question, it is important to analyze a model of education that orients itself to a particular culture. A system of education founded in a certain culture, especially the Indonesian culture that comes from the minds of the Indonesian society, may contribute to the establishment of the significant values to develop consciousness about the substance of the culture of the Indonesian pluralism and multiculturalism. Thus, the understanding of this dimension will form or be a critical sign about the essence and meaning of the thoughts based on the Indonesian culture. Consequently, there is a need to form correct curricula, as a crucial factor to reach the inspiration of education to edify the nation. Accordingly, to place a cultural paradigm in a context of national education, it is important to examine the aspects of the *Nusantara* thoughts and local wisdom.

The wide Indonesian region consists of the various ethnic cultures of the western, central, and eastern parts of the areas. The regional culture or the geo-culture that are formed by the ethnics in the Indonesian archipelago features original pattern, characteristics, language, values, and particular symbols that are unique and are originated in the cultures of the people. The long-root of the foreign cultures of India, Arab, Dutch, and others has colored the developing ethnic cultures of Indonesia. The current Indonesian culture that we know today is in fact, formed through a long process. The ancestors of the Indonesian people have initiated it, which finally has to undergo an ebb and flow, some omitted, and some preserved until what we now have. Besides this, the ancient Indonesian culture has experienced many changes and shift through various interpretation and understanding of the locals, the indigenous as well as the mixed race. In other words, today's Indonesian culture that we are now familiar with has come through the dynamic and eclectic processes. They are loaded with the different nature of the results, such as those of the ontological outcome, the artifacts and the nature of the carrier of the culture. Besides, there is the epistemological heritage that is the body of knowledge inherited through generations, and the various concepts of the world. Finally, it is the axiological legacy like values, virtues, morals, and the esthetics.

The long process that formed the Indonesian culture has determined the elements of the culture to grow and develop in the midst of the people's lives. Those such as religion, language, various forms of the arts, norms, knowledge, economy, and tools have generated the system and some values such as sharing, religious, symbols, economic, and pragmatic. As a final point, the values of the Indonesian culture were to direct the atmosphere of the life of the people. At the same time, as time went by, the people

fought for and defended those values based on comradeship, solidarity, justice, and others to shape the communities of the culture in overcoming the existing differences.

Whereas on the other side, the carrier of the culture, or the society which consists of ethnics, have world-views, perceptions, and thoughts that are different from one another. Therefore, the different philosophies, cultural values, symbols, perception of multiculturalism, and other values may represent some original thoughts of the Indonesian. The paper will talk about education which reflects the *Nusantara* thought, based on the world-view, knowledge, local wisdom, and other values that are related to the Indonesian culture.

LEARNING AND UNDERSTANDING THE NUSANTARA THOUGHT

Firstly, is the *Nusantara* thought exist and what it is actually? Did it come from a person or that it is a number of ideas that address a certain world-view, an ethnic Indonesian idea? To answer those questions, we have to address on the right base which is objective, and it is not an easy task to deal with. One of the main references to search and understand the *Nusantara* thought is to make a critical reflection on the Indonesia culture. A historical investigation has shown that there have been various inherited ethnic cultures in Indonesia that are reflected in the various number of local wisdom, beliefs, systems of rulership, health, subsistence, and systems of lineage. Apparently, all of this knowledge have rooted in the various individual ethnic culture. Abdullah in his book, *Konstruksi dan Reproduksi Kebudayaan*, says that the existence of the numbers of various ethnics in the broad Indonesian archipelago reflect the complexity of the Indonesian culture (in Meliono, 2009).

The statement above implies that there has been an extraordinary communication problem throughout the areas. The problem, in a way, shows that there has been difference in perception to view a phenomenon or a socio-political reality, socio-cultural behavior, certain values that come from different cultural background, and of other things. It is, therefore, that the problem becomes a particular set of value, and the formation of the *Nusantara* thought highlights harmony and diversity.

On the other side, the ethnic cultures in Indonesia have developed in variety, different from one another such as that they absorbed the influence of the older and foreign culture that existed before. This is particularly the case of the ethnic Javanese culture which accepted the influence of the culture of India. Other case is like the Minangkabau ethnic which has adopted the culture of India but abolished it afterward. On another case,

in a particular ethnic, there has been a strong Islamic influence and it remains so now. While other has absorbed the Western culture inherited by the culture of the colonial Dutch (Munandar, 2009:3). For that reason, the foreign cultures from India, Arab, China, and the Netherlands have merged in Indonesia for certain reasons. One of which is in spreading religion like Hinduism, Buddhism, and Islam. Another is through trade interaction, such as those carried by the Chinese, Gujarates, and the Dutch to the local ethnic merchants.

There has been also through intermarriage between foreigners and locals. In addition, the merge came through colonization of the *Nusantara* archipelago by the Dutch, British, and Japanese that happened before the Republic of Indonesia formed. Some foreign influences have integrated into the local ethnic cultures and have developed characteristics and even creating an identity of these ethnics. This eclectic process has somehow produced the "becoming" process of how the Indonesian have become now, in both the biological and non-biological aspects, as well as in the process of his identity in terms of its awareness as an cultural being (Meliono, 2009).

In a direct or indirect way, a culture gives influence towards the formation of local wisdom. Human intellect or thought, in a way, construct knowledge in quite a long and complicated process. Knowledge, then, becomes the prime fabrication and human potential expression in developing a local and global civilization which will give a big impact on the nature of human. Undoubtedly, knowledge becomes one of the prime foundations of human civilization. Through that knowledge, even so, human has enabled himself to a civilization and given something beneficial for the fulfillment of his nature, existence, and dignity and culture of his being.

With this analogy, knowledge and thought based on the ethnic consciousness in Indonesia could extend to the configuration of the local and global civilization, even to contribute something valuable to civilize him naturally, to shape personal existence and self-image or to the ethnic identities in Indonesia. The knowledge, possessed by the ethnics throughout Indonesia, is one of the strong basic points of the Indonesian culture. In essence, it develops in the realm of the culture, so that the carriers of the culture realize it in whole manner and in a comprehensive way.

The development of knowledge, as explained above, opens to a new page and it becomes a foundation of the rise of the *Nusantara* thought. The epistemological growth in the world shows that there have been some upheavals and dynamics in each period of the Western history. Some schools of thought and systems of ideas have emerged and developed in rapid increase, and sometimes-emphasizing conflict against one another.

As an example, a Western thought or idea has put in conflict idealism against materialism, or between rationalism against empiricism. The disagreement arises because there is a basic principle in searching for and obtaining the truth and the validity of scientific inquiry. The situation has put in the surface, a new synthesis in the new school of epistemology that continually develops.

Now, how is the validity of the *Nusantara* thought? Has the *Nusantara* thought had a Western model or paradigm? Eventually, the *Nusantara* thought has a slightly different epistemology from the West. Why is it so? It is because the *Nusantara* thought established in the world-view of the Indonesian ethnics expressed in the number of knowledge with certain pattern and characteristics. Besides, the *Nusantara* thought forms on the aspect of pluralism and heterogeneously of the Indonesian ethnics.

Different from the Western epistemology, the *Nusantara* thought builds its epistemology from axiological values. They have the ethical, sociological, virtuous, psychological, cultural, and spiritual conceptions which may be metaphysical. It is thus that the *Nusantara* thought assumed to be a part of the Indonesian culture, the epistemology of this thought encounters directly against a number of value system and the societies of the ethnics of Indonesia. The seven elements of the universal culture: religion, language, knowledge, arts, system of organization, system of economic and technology in the society, means of subsistence and tools at last form the systems suitable to those seven elements which possess the epistemological foundation as they contain a system of thought or knowledge as a cultural responsibility (Watloly, 2001:23-24; Thohir, 2007; and Koentjaraningrat, 2009).

Table 1
 The World of Nusantara Thought

Aspect	Nusantara Thought
Basic	*Consciousness of human being (the Indonesian's ethnic). *Indonesian's ethnic of culture.
Knowledge	*Local knowledge. *Influence from the foreign knowledge and culture.
System of values	*Values of harmony. *Values of humanistic. *Valus of morality.
Epistemological aspects	Knowledge of the pluralism and heterogeneity of Indonesian's ethnic.

Epistemology may be one of the universal cultural elements, including the culture of Indonesia which has an aspect of epistemology. This means that the epistemology of the *Nusantara* thought possesses a cultural accountability. This liability is coherent and forms the level of epistemology of the *Nusantara* thought. In other words, the important element of the *Nusantara* thought is its epistemology, as it is not only a result of knowledge per se, or the product of the era, but it is one of the ways human exists in his world of reality. This also means that the problem of epistemology of the *Nusantara* thought lies in the humanistic values directed to the human resources which are the ethnics of Indonesia. It is hence to edify the *Nusantara* thought by developing awareness and perception of the Indonesian living throughout the archipelago and direct themselves towards the world-view and culture of the individual ethnics such as the seven elements of culture and the three cultural expressions: ideas, behavior, and artefacts.

BUILDING THE *RENAISSANCE* OF LOCAL WISDOM AND THE *NUSANTARA* THOUGHT

Renaissance here reminds us to the Western *Renaissance* of the sixteenth-century. In that time, the Age of *Renaissance* means re-birth of the classical Greek and Roman cultures as a reaction and critique against the previous era, the Middle Age. It was a time when the world-view was theological-centric and human was an image of God. Nevertheless, the opposition against the dark side of the intellectuality embodied during the Dark Age, a new beginning came about. The spirit of the age was anthropocentric. Man became the center of his world and he was a rational humanist. His attention was to culture, especially the arts such as literature, carving, painting, and architecture. The long progression of the *Renaissance* has produced initially a movement in the arts which later shifted to a reformation in the world of knowledge such as in the field of the natural sciences, and finally to rise to the Age of the Enlightenment or *Aufklaerung* (Heil, 1998; and Oswell, 2006).

How is the case in Indonesia? Has there been an Indonesian *renaissance*? A *renaissance*, which means advancement as a rebirth of the thought of the past era that has existed. In a context that is slightly different, the Indonesian people who have fought against the Dutch imperialism have a *renaissance* thought that is associated with the spirit of nationalism and patriotism which gave birth to the Indonesian independence on 17 August 1945. Another case of a different context, some universities, as well as some faculties in Indonesia, put their effort to define their identity by expressing some thoughts. As an example of this, one of the thoughts proposed for

this context is the FIB-UI (*Fakultas Ilmu Budaya, Universitas Indonesia* or Faculty of Humanities, University of Indonesia) thought of featuring local wisdom as a crucial means for a new paradigm of the Indonesian identity. This is a sign of the implicit spirit of the *renaissance* in the academic and among the Indonesian intellectuals in analyzing and researching intensively and critically the local wisdom available in the culture.

A long process has developed local wisdom originally emerged from various knowledge of the Indonesian ethnics. It may appear in different forms of knowledge featuring certain skills and some information in theoretical and practical ways. Koentjaraningrat says that every phenomenon or cultural expression has always based on: (1) some ideas, propositions, values, and norms; (2) patterns activities or actions of the people in the society; and (3) artifacts (Koentjaraningrat, 2009:150); so local wisdom has the same analogy.

Local wisdom, therefore, is a form of expression of the ethnics of Indonesia, out of which, the people do their activities and behave accordingly adjusted to the idea, and at last, their actions generated certain works. See, for example, the beautiful Borobudur and Prambanan temples, vernacular houses, the *Subak* water system in the Balinese rice fields, and *batik*, the worldly known cultural heritage. They all show that there are underlying ideas and activities in the making of artifacts of other forms of elegant and magnificent ethnic productions of Indonesia. This also indicates that the local wisdom of the depth of the Indonesian culture is a compilation of ethnic cultures, a process expressed in the lives of a people through learning practices. In another case, the local wisdom is a system of meanings of the communal societies instead of the individuals, and in the later expansion, it is a form of social process rather than an individual one.

Table 2
 The Sources of the Local Wisdom

Basic-Elements	Local Wisdom
Empirical aspects	*Social interaction of human being. *Habitat or meaningfull action.
Symbol of culture	*Local myths. *Ritual. *Arts. *Literary. *Architecture, etc.
Characteristic of knowledge	*Logical perception on local wisdom. *Unlogical perception on local wisdom.

As quoted in Hari Poerwanto (2008:38-42), Clifford Geertz says that every culture has logical, meaningful integration, and many meanings. Social structure, on the other hand, has causal functional integration and that its integration is in every network with a certain function. So, we can study local wisdom through culture which has logical meaning, and since it is integrated in the social system of the society. The analogy is used to better comprehend about the nature of local wisdom. As it is mentioned earlier, local wisdom went in concert with the long process of human learning where there has been trial and error in expressing the three forms of culture: thoughts, conduct, and artifacts. This social course of action is underscoring a phenomenon of patterned human conduct in which in every part it is either dynamic or static, or regular action that enables one to see the difference clearly. It is therefore that local wisdom may well be a means for interethnic integration in Indonesia where logical implication and causal functions which come from the understanding of various elements such as culture, language, world-view, and knowledge are used to diminish the potential ethnic conflicts.

Besides, local wisdom may also be symbols and symbolic interactions that come from the interaction between the people and it becomes so vital to signify the responses adjacent to the elements of the local wisdom. Symbols become essential when people learn from the experience, because one tries deeper to solve the meaning of the symbols. Through symbols, people will think and recognize more the significance in a wise way. Cultural symbols that came from local myths, crafts, and rituals may be learned and presented as a form of the local wisdom that reflects the dynamic nature of its culture, enduring, creative, and innovative.

In addition to that, consequently, to understand in a way, the various ethnics of Indonesia and its elements, by applying the rightful and holistic analytical methods is an effort to extract meaning for use of integration process as well as expressing the particular characteristic of the cultural ethos. The ethnics of Indonesia have knowledge of the senses formed through the observation of the senses and its relation to one another. The knowledge of the senses may be partial and bonded to its characteristic of the knowledge in capturing the objects in life. On the other hand, the knowledge of the intelligence is a particular human knowledge through rational or intellectual means. As a process of the intelligence, a rational motion to adapt life to the situation and perception, memory, conception, imagination, relation, plan, and strategy assist to solve problems.

The conduct of the ethnics of Indonesia, which is interrelated to the local wisdom, has to be exploring in totality. This means that sound education

should reflect the attempt to maximize the endeavor. Eventually, this is not an easy task but the Indonesian policy makers have to make a goal to accommodate the situation. Despite, that it is not sufficient to provide the nation with a kind of basic education; it is worthwhile to direct the stipulation of a higher level of education. It is eventually in line with mobilization toward the long way of “the *renaissance* process” of all the Indonesian ethnics. It is eventually that the recruitment and education of the people will carry through and plant humanistic values to accommodate the transformation of the general trend of the anthropocentric nature of the people (Sadulloh, 2009). Consequently, they are expected to give more interest to understanding and developing the knowledge of the local wisdom, so that it will boost up and expand the *Nusantara* thought for science, technology, and education to enhance the prosperity of the people to live the life as citizen.

THE NUSANTARA THOUGHT AND LOCAL WISDOM FOR THE EDUCATION OF YOUNG GENERATION

The need for education has caused people for learning through formal and informal means. Though, in practice, first of all, learners in an educational institution and will start the education from basic such as kindergarten; secondary: elementary, intermediate and high school; and higher education such as college, undergraduate, graduate, and possibly postgraduate. Through these three steps: (1) education has a certain form and structure; (2) as well as technical problems; and (3) the premise behind the ideology of education. From here, the educators decided the standard of education, national examination, and evaluation of the learning process. Secondly, another point to carry out is the goal of the education. The main objective is to produce intelligent and dignified individual and who is ethical. As a human being, one has to find his/her existence and selfhood, and to develop by learning about him/herself and the world outside him/her. Heidegger says that man stays in *der Welt sein*, where he is always within his world, meaning his education, work, and other things, and to learn and expand, to possess a life goal, full of sense. In that sense, human is in a process of becoming, seeking for an existence, which the need for learning is one of the processes (Meliono, 2010:8).

Is there such an ideal education, valued by our nation? What kind of perfect education longed-for by the Indonesian? Should all Indonesians be qualified college graduates? Or is it our task to generate able college graduates who are competitive in the global world and in the international arena? That question certainly needs a prudent answer to reflect on the development of the Indonesian education system.

First, the system of education itself has been a long process and endless dynamic to build the Indonesian to be bright and distinguished. In the past, the *Boedi Oetomo* youth organization which was established in May 20, 1908 by dr. Sutomo and his colleagues who were part of STOVIA (the Java School of Medicine) has initiated to open a path for the Indonesian youth, regardless of ethnicity, to get a better education. As a matter of fact, university education in Indonesia has begun during the Dutch colonial period, when *Sekolah Dokter Jawa* (the Java School of Medicine or STOVIA) was instituted in 1853 to fulfill the demand of medical doctors for the colonial military. After several names, the school later was called *Fakultas Kedokteran Universitas Indonesia* or Faculty of Medicine, University of Indonesia.

Second, at the post-independence period, Indonesia has normative rules such as those in Chapter 31 and 32 of the 1945 Basic Laws or UUD (*Undang-Undang Dasar*) 1945. Basically, the law says that every citizen has the right for education and the implementation is the responsibility of the government. The state is to regulate and to preserve the Indonesian culture through education and it is the normative principle of which the people of Indonesia embrace on until now. During the New Order era (1966-1998), the direction of the state or the GBHN (*Garis-garis Besar Haluan Negara*) moved toward prioritizing economic development, and elevating education up a role to sustain the economic growth and political stability. Finally, education for every citizen has become the state objective at that time, and eventually it emphasized education more in quantity than in quality ending (Tilaar, 2006:10).

The transformation for a reformation and to apply democratic principles has been built in many fields, and the old ways which only enhanced security, stability, and state ideology were no longer a priority. The national education system of the Reformation era reflects the drive to have a new model of education by a new paradigm. The call for quality and competence becomes a necessity as it is expressed in the Basic Laws (*Undang-Undang*) No.20, 2003 which consists of 22 chapters and 77 paragraphs. The national system of education has emphasized on detailed explanation that needs to be thoroughly read, especially one that addresses the policy in the regional administration. With regards to this, a question that is raised is that whether the thirty three provinces in Indonesia have the capability to deal with providing education to produce competent human resources? We are all aware of the fact that there has been differences in the extent and worth in the education in the provinces. Moreover, there has not been any attempt to implement a paragraph in the Basic Laws dealing with

establishing an exchange program with a foreign educational institution. In conclusion, there should be a sensible way to employ any educational exchange program from abroad.

The explanation above makes us realize that any form of policy generated by the government has significantly affected the society, i.e. learners. The national policy on education system or any other general policy on other things, for example, has invited interpretation on statement in some number of paragraphs. Ignorance and wrong interpretation will in the long run influence on the national system of education, especially on the practices which make people feel insecure and confused. Therefore, it is the government represented by the Ministry of National Education accountable for defining the right substance of the national education system, so people are not carried to senseless polemic, for example, in the case of the last result of the national examination or *Ujian Nasional*.

We were all aware that the outcome of the 2010 national examination was far from satisfying, and the government should not feel embarrassed. But, it should be that the government mends the situation instead of blaming other institutions. Therefore, for those in the position of executing decisions and policies, either in the national, regional, or university level, one should remember the importance of having an ethical sense of judgment, and an understanding of the role of conscience, space to express, responsibility, right and obligation, as well as principle or norm based on morality. Therefore, those who use ethical consideration in their decision making are expected not to take interest for himself or his peer group, but direct their attention to the general need of the society at large and learners in particular and to honor professionalism.

With regards to the direction of education to create intelligent beings, the most significant element to reach this ideal is the formation of culture-based curriculum, especially one that is connected with the *Nusantara* thought. The paper proposes the *Nusantara* thought and local wisdom as class subject in the system of Indonesian national education. The class discusses the thoughts of Soekarno, Mohamad Hatta, Notonagoro, Soediman Kartohadiprojo, Driyarkara, and Tan Malaka. In their life time, these people who came from different ethnic, cultural, and religious background were concerned about the spirit of nationalism, unification of Indonesia, and unity in the long-awaited Republic of Indonesia fighting against Dutch colonialism (Sutrisno, 2005). Beside that, the discourses of pluralism and multiculturalism have to be considered vital in the curriculum. In that way, differences in terms of cultural, ethnicity, and religion are issues in the study of multiculturalism which raises the spirit of nationalism, harmony, and unity.

Johnson, in Ngainun Naim and Achmad Sauqi (2008:189), says that a curriculum should reflect an experience, or a *structured series intended as learning outcomes*. The curriculum should be part of the national planning and a design of learning and teaching process and it is under the guidance of the institutions in the secondary or university level. As a result, the curriculum is systematic and reveals a target plan. A good curriculum is open for evaluation, both in its function and implementation through the learners' perspective. Therefore, curriculum is part of the objective and plan for the learning and teaching process with a specific aim. But it is quite often that the curriculum has obstacles that should be taken care of by the education institution.

Therefore, it is important to provide teachers, teaching facilities, and accessibility to build a learning and teaching. The experience of the New Order education system became a standpoint for us to reflect on education of the young people. The New Order era had standardized the teaching material in a way that it ignored the ethnic cultural diversity or that it was away from the idea of multicultural existence of Indonesia. The centralistic notion of the curriculum has not encouraged learners to express their opinion or condoned a mature thinking such as in the case of acknowledging differences in a larger sense. Consequently, the students, as early as the time of kindergarten to college, seemed to be insensitive to their peer who was different from them in belief, skin color, language, and customs.

In line with the practical side of the education, the curriculum implementation has to be culture-based using the *Nusantara* thought, local wisdom, and multiculturalism. With this idea, learners will have a national perspective based on the three areas of study set by the curriculum as direction and guide in the teaching and learning process. Therefore, curriculum is central in every educational institution and in every level of learning, and it gives opportunity for the teachers to adapt the material to the local need and the Indonesian regional distinctiveness. This means that the courses should contain the basic teaching material which will be the teacher's book and it is the teacher who will develop the material according to his expertise.

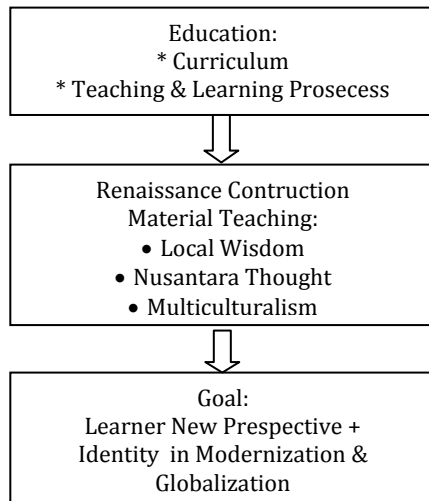
IMPLICATIONS AND CONCLUSION

In general, the *Nusantara* thought is construed by knowledge or local wisdom that comes from different ethnics in Indonesia. There are three areas of philosophical standpoints, ontological, epistemological, and axiological. *Firstly*, the ontological manifestation makes local wisdom legitimate, whereas, *secondly*, the epistemological expression raises the

awareness of the people to find identity, and live a better life through the *Nusantara* thought, local wisdom, and multiculturalism. Last, *thirdly*, the axiological perspective exposes values such as harmony, togetherness, morality, nationalism, all of which strengthen the *Nusantara* thought and local wisdom in the life of the nation and the state. It is, therefore, the *Nusantara* thought which comprises the three areas form the awareness and identity of the Indonesian people to answer problem of disharmony in the modern life of the society.

A *renaissance* construction of which the three pillars of viewpoint are included i.e. (1) the *Nusantara* thought, (2) local wisdom, and (3) multiculturalism, expands human resource by education such as raising the numbers of learners and the quality of the Indonesian youth. The purpose of which is, *firstly*, that the young Indonesian may have and understand the humanistic values of the three pillars (the *Nusantara* thought, local wisdom, and multiculturalism), and are able to give positive perspective of the knowledge. The *second* objective is developing a sensible perception about the *Nusantara* thought, local wisdom, and multiculturalism that exist throughout Indonesia. It is instrumental in the effort to open a way for a cultural integration process and to narrow the prospect of ethnic conflict. *Thirdly*, it gives an opening to explore humanistic value, cooperation, accountability, nationalism, and tolerance toward the ethnic diversity and pluralism.

Diagram the *Renaissance* Construction



In wrapping up, the endeavor to build a *renaissance ala* Indonesia is not limited to ideas, but it should come with real action. For a start, it is to institute an educational program in all levels such as teaching a cultural overview and a correct teaching method to present a teaching material using the *Nusantara* thought, local wisdom, and multiculturalism. This is a critical step to take as globalization has been fast in the field of education, science and technology. In due course, the Indonesian youth has to be equipped with an understanding about the *Nusantara* thought, local wisdom, and multiculturalism in the midst of progress such as modernization and globalization in all fields, so they develop their sense of identity.

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