QUESTIONABLE ACCULTURATION OF ENGLISH AND INDONESIAN CULTURAL VALUE SYSTEMS

An Explanatory Study on the Handicaps of Mastering English and Scientific Tradition

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfilment for the Requirements to Obtain the Sarjana Pendidikan Degree in English Language Education

by

Henricus Tugimin Sasminto

Student Number : S1 / 812081 / I

Student Registration Number : 0742/K II/SL/a/81/82

DEPARTMENT OF ENGLISH LANGUAGE EDUCATION
FACULTY OF LANGUAGE AND ARTS EDUCATION
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Approved by

Drs. A. Aryanto, M.A.
Sponsor

January 2., 1989

Drs. Fr. B. Alip, M.Pd.
Sponsor

January 2., 1989

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prepared and presented by

Henricus Tugimin Sasminto

Student Number : S1/812081/I

Student Registration Number : 0742/K II/SL/a/81/82

was defended in front of the Board of Examiners

on January 20, 1989

and was declared acceptable.

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Yogyakarta, January 20, 1989

Faculty of Language and Arts Education

Sanata Dharma Institute of

Teacher Training and Education

Dean

Drs. J. Madyasusanta, S.J.

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A B S T R A C T

Distinctions of human races as they are manifested in some terminologies such as the West and the East, the North and the South, Developed Countries and Developing Ones or the Third World, Industrial Countries and Agricultural Ones seem unavoidable. Without undermining the whole Indonesians' efforts it is objectively judged that the Indonesian nation is included in the latter of those distinctions. The question is, what is the essential distinction between the former and the latter or precisely between the Western Cultural Value System (WCVS) or the "English One" (ECVS) and the Indonesian Cultural Value System (ICVS) ?

Any absorption and adaptation of the Western elements into the Indonesian ones have extensively been done, but it looks hard to catch up with the Western achievements and it would, of course, be far more harder to pass them. English as one of the Western elements has been studied for years but many complaints on the low achievement of it must be the serious concern. The question is, why do the absorption and adaptation of the Western elements particularly English occur as much?

This study is directed to chew over those questions and their implications. Some basic thoughts about acculturation in Indonesia, significant issues, theoritical framework, hypotheses, method and technique, population and sample, and process of the study are presented in chapter one. Chapter two dealing with the ECVS and ICVS indicates that both have basic distinctions and each has become tradition for hundreds of years. Chapter three presents verifications that the absorption and adapta-

tion of the ECVS particularly by way of the English teaching system extensively done during the second half of this 20th century have not yet occured fundamentally. The absorption and adaptation are mostly of its surface structure which is easy to experience. It seems too difficult to absorb and adapt its deep structure and it really calls for serious concern and a long period. In spite of that, the facts show that the concern on it has not been adequate enough so that it sounds impossible to catch up with the Western achievements as certain creativeness and innovativeness have not got their fundamental bases. Hence, it must be encouraged that in the process of modernization the concern on the deep structure of the ECVS is a must beside on that of the inherited one.

It is worth noting, of course, that the validity of this study must be assessed from the possible achievement of a candidate of S1 Sarjana. Nevertheless, be this study a real contribution to the improvement of certain awareness on the importance of absorbing and adapting the ECVS or WCVS fundamentally in the process of modernization or nation building especially a certain awareness on the importance of the English teaching system in the function as much.

CHAPTER I

I N T R O D U C T I O N

A. General Idea of Acculturation in Indonesia

Western influence in Indonesia.[1] The influence of the Western culture into the Indonesian one has taken place in long successive periods that can be observed in the following diagram written by J.W.M. Bakker SJ. :

Relation to the social class	Channels of influence
1645: - Kingdom: kings and sultans	- Envoy or diplomatic agent and pact
1702: - Noble persons, specially the regents	- Business affair and statute labour
1830: - Village headmen - Theologians	- Forced agricultural rules; - District court (landraad)
1891: - Citizens and villagers	- Agrarian law, poenale sanctie; the masses school (1907); Balai Pustaka (1912)
1901: - Individuals	- Budi Utomo (1908) followed by another political parties
1945: - All Indonesians	- Technique, information, film, education, and travels to abroad.

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[1] J.W.M. Bakker SJ., Filsafat Kebudayaan, Sebuah Pengantar (Yogyakarta : Yayasan Kanisius, 1984), p. 123

That diagram shows a thorough, irresistable and continuous influence of the Western culture but, of course, it would not occur as such. Any argument and any refusal coming up advertises the obstructed incorporation of the foreign elements.

Archaism vs Modernism. It is said that during the span of 1908 - 1935 Archaism or a view refusing new elements whereas defending the past took an important role. Some prominent social leaders such as Ki Hajar Dewantoro Dr. Sutomo, Dr. Widiodiningrat who were interested in culture criticized and chid the Western culture implying of intellectualism, individualism, and materialism. [2] They claimed that those aspects were not suitable to the Indonesian personality emphasizing inner power, personal dissolution, modesty, meditation, ascetism and mysticism.[3] On the other hand, in 1935 S. Takdir Alisjahbana argued against the idea launched by Ki Hajar et al. Takdir said that the Indonesian culture would be a culture created at the twentieth century, unrooted to the pre-Indonesian history, a dynamic culture, a culture linked to a future glory. In brief, the Indonesian

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[2]S. Takdir Alisjahbana,"Semboyan Yang Tegas," Bonus Horison XXI: 50 Tahun Polemik Kebudayaan (Jakarta:Yayasan Indonesia, July, 1986), pp. 6-8

[3]Bakker SJ., op. cit., p. 126

culture had to have much elements of the Western one.[4]

Confirmation that the antagonism had no longer been taken into account was launched by Ojong SH, one of the speakers in the symposium on the '66 spiritual revival held by the cooperation of KAMI, KASI, and UN, May 1966. He arrived at a conclusion that the antagonism between Traditionalism and Internationalism must have been left behind by the Indonesian scientists. The next task is modernization in every part of social life. Based on the honorable traditional value, the Indonesian people must have enough courage to face any influence of the foreign culture.[5]

Reconciliation of the Western and Eastern culture. As a matter of fact, there arouse an idea set forth by Asrul Sani and published in "Surat Kepercayaan Gelanggang" which says, "We are the legitimate heirs of the world's culture."[6] Then the Indonesian '45 constitution explains :

> The national culture is the total achievement of the whole Indonesian people.Any origin one existing

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[4]S. Takdir Alisjahbana,"Menuju Masyarakat dan Kebudayaan Baru," op. cit., pp. 2-5

[5]Bakker SJ., op. cit., p. 132

[6]Asrul Sani, "Masalah Timur-Barat dalam Kesusasteraan Indonesia," Bonus Horison XXI : 50 Tahun Polemik Kebudayaan (Jakarta: Yayasan Indonesia, July, 1986),p. 9

> as the peak of the local culture is accounted the national culture too. Any cultural effort must be directed to the improvement of the culture, civilization, and unity without refusing any new aspect of foreign culture which can progress or enrich the Indonesian one, and enhance the quality of the Indonesian nation.7

What has been established in the 1945 Constitution is, then, born out once again in the decision of the MPRS, July 5th, 1966, chapter 27 article 12, and in the GBHN : Tap IV/MPR/1978.

Cultural strategy. Now, the problems faced then are not on the cultural resources but they are exactly on the cultural strategy consisting of enculturation, acculturation, and modernization.[8] Those three aspects are bound up with each other and form a mutual mechanism. The cultural strategy calls for identification of the actual culture, the difference between the ideal and the actual one, and the intensity and effectivity of civilizing. Thus, cultural strategy always needs cultural research.

Study on the acculturation. Umar Khayam said, "The essential change of society indeed happens very slowly and gradually. Consequently, a society who has achieved a certain level of cultural establishment by way of a

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[7] Undang-undang Dasar Negara Republik Indonesia Th. 1945, penjelasan pasal 32

[8] Cf. Bakker SJ., op. cit., p. 103 ; Ignas Kleden, "Sumber Kebudayaan atau Sikap Budaya," Kompas, August 11th-12th, 1986

long process can not deserts it in one or two generations."[9] Next to it, Bakker SJ. said, "A cultural dynamics is resulted by new experience, knowledge, and technology, so that there must also be an adjustment of the implied cultural values in the process of continual integration."[10] Now, having inherited the traditional culture and absorbed the Western one, do there occur real absorption and adaptation of the Western cultural values? It seems that study on those cases can be considered important.

Study on the role of the English teaching system in the acculturation. English language can be assumed as one of the Western cultures having surface structure and deep structure and the English teaching system may enable the process of absorbing and adapting both aspects. The question is, how far has the English teaching system been arranged in the function like that? This study is specially directed to answer the question.

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[9]Umar Khayam,"Dari Mahak Dumuk ke Indonesia," Bonus Horison XXI: 50 Tahun Polemik Kebudayaan (Jakarta:Yayasan Indonesia, July, 1986), p. 45

[10]Bakker SJ., op. cit., p. 113

B. Significant Issues

1. Westernization

Moh. Hatta in the congress of ethic in Yogyakarta, July 1955 and in Jakarta, August of the same year said :

> Most of us tend to imitate anything from the West by leaving our good far behind. Many of the Western customs have been imitated so unselectively that it results what are unexpected. If the people are not able to distinguish the good and vice versa, destructive phenomena which weaken morality can be its consequence.11

What were written by H.S. Gazalba (Penyuluh Agama, August 1955, pp. 15-18) and the Board of the Indonesian Student Association (Madjalah Pewarta, February 1955, p. 26) are in the same tones.[12] Both criticize the rash, haphazard absorption of the Western culture that resulted cultural crisis or cultural anarchy and modernization assumed as behaving like that of the westerner. Accordingly, it was pointed out that there might be a process of westernization which led only to anarchy or disintegration. That kind of criticism is still alive nowadays partially in terms of anglicism for those who learn English. It indicates that there might be any adaptation that is unaccounted for or at least there is always apprehension of being brought down into the westernization as much. The question is: how far has the English teaching system

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[11] Ibid, p. 124

[12] Ibid, p. 125

supported the process of the unreasonable application of the English culture like that ?

2. A r c h a i s m

On the other hand, there is an extensive impression that the SLTA students are not so interested in the English lesson since it is considered too difficult to be digested. Hence, their English acquisition, competence, and performance have not yet been satisfying enough.[13] It has also been pointed out that the graduates of the SLTA or the students in high education find themselves too hard to understand English textbooks widely used.[14] Even English has frequently been an inhibiting factor for those who will study abroad.[15] In such condition,how can it be realized that the English teaching system has enabled the students to absorb and adapt the English cultural values? Are not they still entrapped in the archaism ?

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[13]"[SMP English teachers of DIY, Ny. Christina Setyabudhi lecturer of ASMI Jakarta, Drs. Th. Nung Atasana editor of PT Gramedia publisher:] Bahasa Inggris Siswa Buruk karena Aspek Psikologi tak Diangkat Guru," Kompas, May 12th, 1986

[14]Batara B. Siagian, "Sekitar Terjemahan Textbook Teknik," Kompas, February 2nd, 1987

[15]"Ford Foundation di Indonesia: Bahasa Inggris Jadi Persoalan," Kompas, January 6th, 1987

3. Questionable Role of the English Teaching System

The English teaching system that might be judged as one aspect supporting the whole process of nation building can place an important role especially as a medium in absorbing and adapting the Western elements which may enrich the Indonesian ones. The question is: how far has the English teaching system been arranged in the function as much? There are impressions that the English textbooks available are very poor, out of date, unrooted to the original culture, and have not yet enabled cross-cultural communication and understanding.[16] In addition to that, the methods of English teaching are considered not so relevant due to the teachers' anxiety of not fulfilling the national curriculum having been established. Now, how should they be judged ?

C. Theoritical Framework

1. Acculturation

a. Definition of acculturation. A definition set forth by a committee of "Social Science Research Council" consisting of R. Redfield, R. Linton, and M. Herskovits, 1935, says :

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[16]See footnote 13; [Dr. Ny. T. Hardjono Professor of FPBS IKIP Jakarta:] Penyebab Kesulitan Berbahasa Asing pada Siswa Lulusan SMTA," Kompas, January 24th, 1986

> Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either both groups.17

The definition could be interpreted or in some way noted accurately, but it is essentially accepted that acculturation is a coming across of different cultures that results a cultural transmission process followed by an incorporation of novel elements into the old ones.

b. Formulation of acculturation. It sounds too difficult to measure the degree of the cultural contact, of the absorption and incorporation, and of the changes of the original cultural patterns mathematically because they are moving and changable objects. Therefore one would prefer to use phenomenological evidences in discussing acculturation and it is simply formulated as X = OC + EDC 1 + EDC 2 + EDC n.[18] X = condition of the enriched culture, OC = original culture, EDC = elements of donor culture, 1,2,n = number of donor culture.

c. Prerequisites of acculturation.[19] J.W.M. Bakker SJ. put forward four prerequisites that enable acculturation

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[17] Bakker SJ., op. cit., p. 115

[18] Dr. AMW Pranarka, Seminar on Relevansi Nilai-nilai Sumpah Pemuda terhadap Pemuda Masa Kini sebagai Generasi Penerus Bangsa in IKIP Sanata Dharma, October 24th, 1984

[19] Bakker SJ., op. cit., pp. 116-117

ie. affinity, homogeneity, function, and selection. Affinity means agreement between the elements of the donor culture and those that have existed in the acceptor one. Homogeneity is resemblance on quality and characteristics of both cultures. Function is meant as fitness and usefulness of the donor culture with the forms of behaviour that have been perceived in the acceptor one. And selection is interpreted as an objective process in absorbing the foreign elements that are suitable to the felt needs

2. English Cultural Value System (ECVS) and Indonesian One (ICVS)

a. Definition of CVS.[20] When that phrase is broken down there will be three different words ie. cultural, value, and system. Cultural means of or related to culture standing for activity of the mind and the works produced by this e.g. arts, customs, beliefs. Value : a standard or idea which most people have about the worth of good qualities. System : an ordered set of ideas, methods, or ways of working. Thus, Cultural Value System stands for an ordered set of ideas or truths, of its methods, and of its products having good qualities.A set of truths and its methods constitute the deep structure, and its products the surface structure.

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[20]Paul Procter, Longman Dictionary of Contemporary English (London: Longman Group Ltd., 1979)

b. Objects of Cultural Value System

1) Kluckhohn's concepts. Clyde Kluckhohn, an anthropologist, classified the basic problems of human's life which can be esteemed as the objects of Cultural Value System into five major parts i.e. the human life, the human work, the time, the realm of nature and the fellow person.[21] There must be another kinds of classifications but in this study what will be used is the classification above though not every aspect will be taken into account. The aspects that will be used are the human life, the human work that is specified on science, the realm of nature, and the fellow person.

2) Language. It is said that language is a perfect means of expression and communication[22] and that it has so many interrelationship with many various aspects of human life that it can be studied from numerous points of views and all are valid and useful.[23] Those statements show that language can be treated as a certain object of CVS or can be viewed from the point of CVS.

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[21] Clyde Kluckhohn, Florence Kluckhohn, and F.L. Strodtbeck, Variations in Value Orientation (1961), copied by Koentjaraningrat, Kebudayaan, Mentalitas, dan Pembangunan (Jakarta: Gramedia, 1984), p. 31

[22] Edward Sapir, Culture, Language, and Personality (California: University of California Press, 1960), p. 1

[23] Leonard F. Dean, Essays on Language and Usage (Oxford: Oxford University Press, 1963), p. 163

c. Manifestations of applied CVS

1) Ism and religion. Every Ism, which in itself constitutes a complete system, can be assessed as a manifestation of applied CVS, but it is also reasonable to be judged only as a product or surface structure of it. So by virtue of Isms a certain integral Cultural Value System can be identified or otherwise. Religion mainly deals with the supernatural power or supernatural truth that is far beyond the power of human thought. Nevertheless, it can be estimated and treated as an Ism when its truth is viewed from the aspect of human thought only.[24] It is worth noting that Ism and science may find each other specially in their material objects but not in their formal objects or points of views. The truth that is achieved in science is limited on the empirical experience, whereas in Ism is the deepest one as far as the mind is able to think.[25]

a) English Isms.[26] What are Isms adhered by the English people? Christianism has been adhered since the early

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[24] Prof. I.R. Poedjawijatna, Pembimbing ke Arah Alam Filsafat (Jakarta: PT Pembangunan, 1980), pp. 8-9

[25] Ibid

[26] Dr. K. Bertens, Filsafat Barat Abad XX (Jakarta: Gramedia, 1983), pp. 1,2,18; Robert M Hutchins (Chairman of the Board of Editors), Encyclopaedia Britanica, Macropaedia Book 3, (London : Encyclopaedia Britanica Inc., 1979), pp. 197, 198, 200, 201, 223, 224, 228, 233, 240, 262, 269; Poedjawijatna, op. cit., pp. 19, 66

century though in its history it has been splitted into many branches e.g. the Roman Catholic, Anglican, Protestant Christianity, etc. Another Isms flourishing in England are Empiricism, Utilitarism, Analytical Philosophy, Logical Positivism, etc. Still, it may not be neglected that the English Isms as a part of the Western ones can not be separated from the overall Western philosophies and from the Greek ones which are commonly judged as the origin of the following Western Isms. Therefore, what are called the English Isms must involve Christianism, the Greek philosophies, and the Western ones as a whole.

b) Indonesian Isms. In line with the above views, it can be decided which the Indonesian Isms are. The Indonesian history shows that there has been a concept based on the people's contemplation which can be called traditional creed or mysticism. The Indonesians also profess five religions comprising Hindu, Budha, Islam, Roman Catholic, and Protestant Christianity. In addition, it can be mentioned as well that the Indonesians partially those of the chinese descendants might adhere to Confusianism or Taoism,the prominent philosophies professed in chinese land. Above all, there is a synthesis based on any aspect of the Indonesians' philosophies that has been determined as the state basis since August 18th 1945 and reaffirmed as the only basis for the political parties and social organizations in their social,nation-

al, and state life since 1985.[27] The synthesis is called Pancasila.Now at last we may arrive at a conclusion that the Indonesian Isms are Mysticism, Pancasilaism, Hinduism, Budhism, Islamism, and also Christianism,Confusianism, and Taoism. It is worth noting that the last three Isms usually have not yet been assumed as deeply united parts of the Indonesian Cultural Value System. The sort of assumption is probably based on the criteria of the narrowness of their spread, the shortness of their being professed, and further it is reasonable that their presence so far has been absorbed and adapted from the point of the traditional Cultural Value System. In this study they are treated in the same way.

2) English and Indonesian language.It is quite obvious that English is really different from the Indonesian language as it can be observed in the described linguistics. It does not mean that English is better than the Indonesian language or otherwise, but it is logical enough that each of them must be a manifestation of a definite CVS or at least it must be a surface structure or a product of a certain CVS. Thus, by means of English a definite integral CVS can be identified or vice versa and by means of the Indonesian language a definite integral CVS can be identified either or otherwise.

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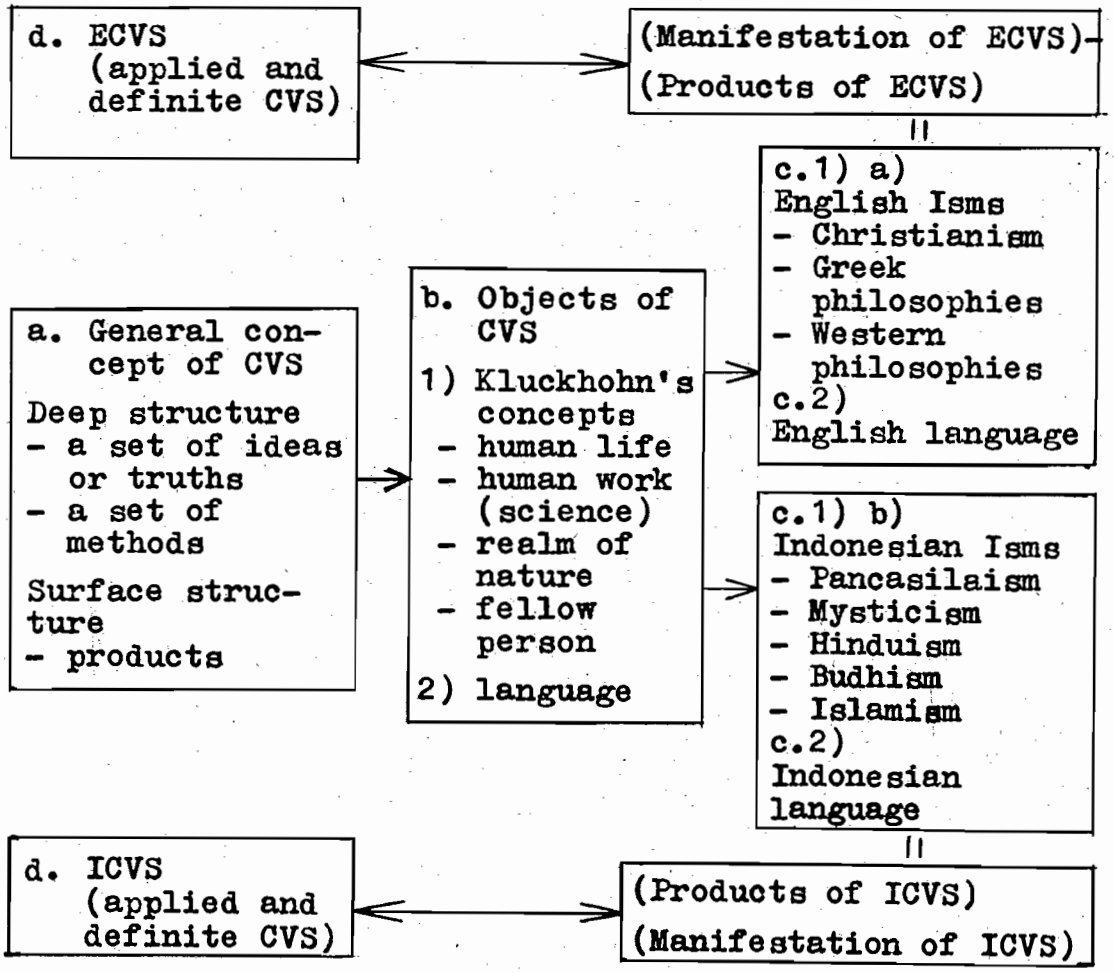
[27]UUD Negara Republik Indonesia th. 1945; UU No. 3 th. 1985; UU No. 8 th. 1985

d. The terms of ECVS and ICVS

A definite Cultural Value System must have general characteristics where it applies. The term of ECVS accordingly means a definite CVS applying in all of the objects (b) and manifestations (c.1) a); c.2)] including English language where it was borne and is basically used, and so does the term of ICVS. It means a definite CVS applying in all of the objects (b) and manifestations (c.1)b); c.2)] overwhelming Indonesian language in which it was borne and is basically used.

Table 1. The Dialectics of the ECVS and ICVS



3. English Teaching System: a Medium of the English Cultural Value System Transmission

The English teaching system consisting of English language that may be viewed as a manifestation of a certain CVS, process of learning-teaching, and teachers having been well equipped by the mastery of the two previous aspects and adequate personality, may be a representative medium for students in recognizing and absorbing the ECVS. Further, by virtue of the ECVS having been absorbed and the ICVS having been bequeathed since the early years, it is logical if there occurs an acculturation of both cultural value systems.

D. Hypotheses

1. Radical Enculturation of the Original CVS

The people who have been brought up in the Indonesian CVS must have experienced the process of enculturation of it radically (cf. I.B.2.). Their contact with any foreign culture by way of any medium may enable the transmission process of it, but the transmission must be mostly of its surface structure, the easier aspect to absorb because of its being perceivable and experienceable (cf. I.B.1.).

2. The English Teaching System Sets the Deep Structure of the ECVS aside

Study on the language as a manifestation of a given CVS consisting of deep structure and surface structure is so far from easy or almost never interesting. It seems irrelevant to the common goals of learning language comprising language acquisition, language competence, and language skills. Therefore, it can be understood if the English learning-teaching system in Indonesia is primarily connected with the English language as much without much attention on the ECVS as a whole. With respect to that, any complaint on the poorness of English competence of the graduates of SMTA students, of students in high education, and of those who want to study abroad - they are usually graduates of the S1 degree - and any complaint on the difficulty in mastering English though it has been learned for years may not be separated from its deep structure neglected (cf. I.B. specially B.3.).

3. Questionable Acculturation of the ECVS and ICVS

Based on the two previous opinions pointing out the radical enculturation of the ICVS and the absorption mostly of the surface structure of the ECVS through the English teaching system, it makes sense that the process of acculturation of both Cultural Value Systems is quite questionable. The acculturation may primarily be of their surface structure.

E. Method and Technique

This study needs a contrastive-descriptive method and explanatory one. In practice, a literature study has been carried out primarily to identify and describe the ECVS and ICVS, quality of the enculturation of the ICVS, the degree of the ECVS manifested in the English teaching system of the SMTA,and the quality of the acculturation of the ECVS and ICVS. Questionnaires were applied mainly to identify the quality of the English competence and skills, and of the possible change in the system of thought by dint of learning English. Meanwhile, a direct observation was done as well in order to get qualitative data that are able to explain the enculturation, absorption and acculturation previously mentioned more deeply.

F. Population and Sample

This research is firstly directed to the SMTA students in Yogyakarta province. It sounds impossible, however, to case such large population. Consequently, this research is only focused on the representatives that are achievable. Those are hundreds of students from SMA 3,4, 8, de Britto, Stella Duce , Shanti Dharma, and Santo Agustinus who at that time, November 1986, were at the fifth semester.

Secondly, as a confirmation some of tens of social

organizations for students such as HMI (Islam), PMII (Islam), GMKI (Protestant), PMKRI (Catholic), GMNI (National Student Movement), KNPI (the Communication Center for the whole Student Social Movements);religious organizations; study groups; scientific groups of the youth; and some student organizations categorized on the region where they come from (Western Kalimantan, Southern Sumatra, Flores, etc.) are taken into account too. All of these exist in Yogyakarta.

Thirdly, as further confirmation, some professional institutions such as high educations, publishers, Indonesian Science Institution, etc. especially dealing with scientific tradition and improvement are also presented.

G. Process of the Study

Theoritically the process of the study may be described in successive steps as follow: (1) identify and find out a significant topic that may give a certain contribution to the English learning-teaching system;(2) compose a proposal; (3) study of literature to identify the ECVS and ICVS; (4)compose a set of questionaires and make a research on the SMTA students, take part in various student organization activities to get some relevant data, and obtain secondary data from reliable newspaper; (5) compile the data writtenly and systematically to prove the hypotheses. In practice, upside-down steps could not be avoided.

CHAPTER II

ENGLISH CULTURAL VALUE SYSTEM (ECVS) AND INDONESIAN ONE (ICVS) MANIFESTED IN THE PHILOSOPHIES OF THE FIVE BASIC OBJECTS

A. The Unity of Britain and the Continent

It sounds worthful to present some notes on the unity of Britain and the Continent which can be the background of the English Isms (= English philosophies) as the unseparated part of the Western ones. What are called the Western philosophies are those existing in the Continent and also in Britain as the development of the Greek philosophies.

1. The Early Centuries: the 1st-5th Century AD

Christianism and Roman culture.[28] During these ages a number of Greek philosophies were continued. Besides, there arised a new pertinent element i.e. Christianism. At the first century BC, Caesar brought Britain into close contact with the Roman world, and Britain would be under the Roman power and last at about the 5th century

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[28]Prof. I.R. Poedjawijatna, Pembimbing Ke Arah Alam Filsafat (Jakarta : PT Pembangunan, 1980), pp. 66-69 ; Robert M. Hutchins (Chairman of the Board of Editors), Encyclopaedia Britanica, Macropaedia Book 3 (London: Encyclopaedia Britanica Inc., 1979), pp. 193-198

AD. During the Roman power Christianism was introduced and developed there. Furthermore, historians conclude :

> Roman civilization, thus, took root in Britain. The resulting growth was more obvious in urban circles than among the agricultural peasants and weakest in the resistant highland zone. It was a provincial version of Roman culture, but one with recognizably British traits.

Thus, it can be concluded that the Roman culture and Christianism noted a certain unity of Britain and the Continent at the early centuries.

2. The Middle Ages: the 6th-15th Century AD

The English nation.[29] From about the middle of the 5th century, the Germanic tribes i.e. Angles, Saxons and Jutes began to settle in Britain for they were invited by a British king to defend his kingdom. Next to it, historians wrote, "The distinction between the three Germanic tribes soon lost significance; certainly by the end of the 7th century men regarded themselves as 'the nation of English' though devided into several kingdoms". The English nation, thus, comprised the previous inhabitants and the Germanic tribes.

Philosophers, faith, and education.[30] During the Middle Ages, the ancient philosophers that had much

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[29] Ibid, p. 199

[30] Poedjawijatna, op. cit., pp. 72-90; STF Driyarkara, "Pedoman Umum Pada Bacaan Teks Abad Pertengahan Barat"(Jakarta, 1977); Hutchins, op. cit., p. 201

influence were Aristotle and Augustine. And one of those who was in charge of composing the inherited philosophies was Kasiodorus (477-570). One of his specialities was his work on septem artes liberales meant as the basis for everyone who wanted to experience a further education. Those septem artes liberales are grammatica, dialectica, rhetorica, arithmatica, geometria, musica, and astronomia. At about the mean time Boetius (470-525) also had prominent contribution at least in the form of his conviction that advancement toward the new era calls for studying under the ancient philosophers. And the idea of education was then really actualized when Charles the Great(768-814) invited scholars from Italy, Ireland, England, and Spain to take charge of the revival of learning inaugurated by himself. One important figure in that revival : Alcuin came from England. At the 12th century there bore some well-known universities such as Paris, Bologna, Oxford, in which philosophies, science, and culture had flourished. During these ages Anselmus (1033-1109), the Bishop of Canterbury, England synthesized the problem of mind and faith. His ideas were stated in two popular aphorisms i.e. fides quaerens intellectum meaning faith requires intellect, and credo ut intelligam meaning I beleive in order to know. His philosophy would then largely influence the Western philosophies. Now, it is clear that the ancient philosophies influenced the educational tradition in the

Middle Ages and that scholars from England and from the Continent had interrelationship, even the English scholars i.e. Alcuin, and Anselmus the Bishop of Canterbury really had very wide influence.

3. The Modern Ages: the 16th-20th Century AD

Splitted Christianism:[31] By the 5th century Christianity had made considerable headway in Britain, but the leaders followed the heretical teaching of Pelagius,himself a Briton, who had emphasized the importance of the human will over devine grace in the achievement of salvation. In spite of that, along the line of its history, Christianism has been splitted into many branches i.e. Roman Catholic, Anglican Church, Protestant, Calvinism, Puritanism, Evangelicalism, Methodism, Presbyterianism, Unitarianism, etc. It is said that at the 16th century the old church lived on in a fossilized condition so that christians looked elsewhere for inner contentment, sought spiritual meaning and relief from ritualism, worldliness, and religious apathy. Well-known figures at this age were Martin Luther a German monk in Saxony, and Thomas Bilney the Cambridge scholar in England. With regard to Lutheran doctrines flowed into England, historians wrote :

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[31] Ibid, pp. 197, 198, 200, 223, 224, 228, 233, 240, 262, 269 (see footnote 26)

> The new religious ideas flowed into England largely in the form of Lutheran doctrines, but they found a receptive audience not only because there were upper-class individuals who could find no spiritual satisfaction in the old religious formulas and who were looking for exactly what Luther and Bilney had to offer but also because there existed in England a religious subculture in the form of Lollardy.

It is quite plain that Christianism has partially been influenced by Empiricism and various arguments bringing it to variety. Besides,there has also arised agnoticism, a belief that one can only have knowledge of material things and that nothing is or can be known about God or life after death. It seems to have similar sense with Empiricism, Naturalism, Positivism.

Industrial Revolution: 1780-1840.[32] Industrial Revolution was preceeded by the Agricultural Revolution in which new techniques of cultivation and of land usage and management as well as new crops not only made productive but brought new land into tillage, and then the Industrial Revolution was followed by Commercial Revolution. The Industrial Revolution was the result of a sequence of technological innovations in spinning and weaving, in using coke for melting by Abraham Darby in 1709, in pudding process in 1783 by Henry Court, and in steam engine in 1775 by James Watt. The technological innovations might be the result of the empirical methods

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[32] Ibid, pp. 260-262, 268

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subsystem of Empiricism, a specific philosophical tradition in England. The Industrial Revolution, then, influenced other nations as historians wrote, "In 1851, however, Britain was not only the workshop of the world but the main influence in the industrialization of other nations as well as its own."

Empiricism and Idealism.[33] Though Empiricism has been judged as the particular philosophical tradition of England, in the early of 20th century Idealism or Neohegelianism has become dominant there. English Idealism has not only had influence from Hegel's philosophy but from Kant's another Germanic philosophy and as well as from Greece's specially Plato's. Moreover, English philosophers are regarded as cosmopolitan ones meaning that they had or have got many experiences and knowledge of Europe, European philosophers, and even they used to involve or usually involve in politics. Once again, English philosophies and its philosophers can not be separated from the philosophies and philosophers from Greece and from the Continent.

Conclusion. Along the line of the English history, the English nation, religion, administration, education,

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[33]Dr. K. Bertens, Filsafat Barat Abad XX, Inggris-Jerman (Jakarta: PT Gramedia, 1983) pp. 15, 18-20; STF Driyarkara, "Aliran-aliran Filsafat Barat Modern" (Jakarta, 1977)

technology, commerce, philosophies, etc. have interacted so intensively with the Continent ones that both have been assumed as a unity called the Western culture. Therefore, it is quite responsible to study the English culture from the Western one or precisely to study the English Cultural Value System from the Western one as a whole.

B. ECVS and ICVS Manifested in the Philosophies of Human Life

1. Manifestation of ECVS

Strata of existence.[34] Aristotle (384-322) a Greek philosopher classified the existence into four parts : (1) substance; (2) substance + vegetative life; (3) substance + vegetative life + senses; (4) substance + vegetative life + senses + rational power. Likewise, Henry Bergson (1859-1941) distinguished the existence into two main aspects i.e. (1) material aspect comprising animal instinct, vegetative life, and lifeless material; (2) spiritual aspect creating human actions which result science, art, religion, and moral ethics. Those two concepts clearly place human being in the highest stratum. Conversely, Lamettrie (1709-1751) founding Materialism beleived that human being and animal are only machines so that there is no distinction between them. In his opinion the principle of spiritual life must not exist either.

Dualism of the interrelationship between body and soul.[35] Actually every philosopher acknowledges that human life comprises body or material and soul or a kind

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[34]Prof. I.R. Poedjawijatna, Pembimbing Ke Arah Alam Filsafat (Jakarta: PT Pembangunan, 1980), pp. 38,39,131, 118

[35]Ibid, pp. 70, 71, 85; 94, 98, 99

of power causing life, but it does not mean that they have the same views in all cases, even contradictions largely arise.Augustine(354-430) a wellknown philosopher at the Patristic era in the Early Centuries and Thomas Aquinas who was borne in 1225 found that body and soul are a unity which can not be separated. In the contrary, Descartes (1596-1650) a founder of Rationalism and John Locke (1632-1704) a follower of Empiricism thought that body and soul are not a unity but two distinctive elements that can only influence each other.

Dualism of the soul.[36] Epikuros (341-270) founding Epikurism beleived that the soul is a very smooth substance that can reach understanding and it can not exist without the body. It seems that his idea is in line with Atheism's. Another philosophers such as Pitagoras (-522) a Greek philosopher, Augustine, Thomas Aquinas, and Maurice Blondel (1861-1949) said that the soul is immortal and permanent and will still alive when the body dies. Next to it Pitagoras said that the soul can remove to another body and this idea is in contrast with what is launched by St. Augustine.

Characteristics of human being.[37] Saint Augustine explained that human being has individual and social

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[36] Ibid, pp. 40; 20, 71, 85, 134

[37] Ibid, pp. 70-71

characteristics. As an individual every human being comprises body and soul. Because of his body he is involved in the change, grief, and in the span of time. And since he is involved in the spiritual nature, by his mind he can seek the eternal right and by his will look for the perfect virtuous. Whereas as a social creature he is included in the physical membership called society and included in the spiritual partnership named church.

The essence of life and its tenor. Christianism as is shown in the Holy Bible describes the essence of life like this :

> And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And the Lord God caused a deep sleep to fall upon Adam, and he slept and he took one of his ribs,and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man.[38]

But then they broke God's command of not to eat the fruit of the tree which is in the midst of the garden.As a result they were expelled from Eden and had to experience much sorrow. The following excerpt shows the idea :

> Unto the woman he said, I will greatly multiply thy sorrow and thy conception;in sorrow thy shalt bring

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[38]The Holy Bible (Denpasar : the Gideons International, 1985), pp. 2-3 (Genesis 2: 7-8, 21-23)

> forth children; and thy desire shall be to thy husband and he shall rule over thee. And unto Adam he said ... in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art,and unto dust shalt thou return.39

Anyway God always has mercy on his own sinful creature. He desires them to regain their eternal life and did he really carry out it by sending his son, Jesus Christ, to the world. By his death and resurrection he saves all human beings or enables them to get their everlasting life back. In relation to that St. Paul said :

> Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned. That as sin hath reigned unto death,even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.40

Now,it can be concluded that in the view of Christianism the essence of human life is God's breath but in its unity with the dust it has contaminated by sin rooted on the evil power. In spite of that, it regains its purity by dint of Jesus' salvation. In another words,the essence of human life is similar to its tenor.

In line with the Christian view, there are some

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39 Ibid, pp. 3-4 (Genesis 3: 16-19)

40 Ibid, p. 1173 (Romans 5: 12, 21); cf. pp. 1099-1100 (John 3: 1-21)

similar ideas defended by Pitagoras (-532), Plato (427-347), Plotinos (204-270) pioneer of Neoplatonism, Saint Augustine (354-430), Soren Kierkegaard (1813-1855) the father of Existensialism,and Maurice Blondel (1861-1949) a philosopher that might be classified as a follower of philosophy of life.[41] Essentially their ideas are similar though their terminologies of God, the ultimate goal and the ways to achieve "Him" are sometimes different. Pitagoras used the word "happiness" as the ultimate goal of human life, Plato called it "the world of idea," Kierkegaard "Christ," and the others used the concept of "God." Moreover, there are many concepts of the ways to achieve the ultimate goal i.e. "katharsis" or purifying of the soul (Pitagoras), "obtaining and absorbing the core of the experience world" (Plato), "turning away or purifying from the worldly things" (Plotinos), "subjecting the physical aspect to the spiritual one by way of the independent will"(Augustine), "the belief to Christ" (Kierkegaard), and "directing one's life to God"(Maurice Blondel).

On the other hand, there are philosophers defending idea of worldly life as the ultimate goal of human life. Some of them were Epikuros (341-270), Pyrrho (365-275), Ludwig Feuerbach (1804-1872).[42] Epikuros, founder of

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[41]Poedjawijatna, op. cit., pp. 20, 31, 45, 46, 70, 71, 139, 133, 134

[42]Ibid, pp. 40, 41, 43, 119

Epikurism, thought that happiness stands for calm. Men are not rest because they are afraid of God's anger, of death and fate. He suggested that being afraid is not necessary as everything is just determined by atomic movement. Pyrrho,a follower of Skepticism, beleived that majority of men feel unhappy because they consider to have definite knowledge, but in fact they are wrong. In order not to be unhappy it is advisable for everyone not to decide or one has to be always hesitated. Feuerbach, a defender of Materialism, found that human is not more than worldly thing. Therefore, his satisfaction and happiness must be as far as the fulfilment of his worldly tendency.

Stadia of life.[43] One who launched this idea was Soren Kierkegaard, an existensialist. He classified the human life into three stadia i.e. aesthetic, ethic, and religious one. Aesthetic stadium is a state of thinking without acting or an abstractive thinking which has objects in the outer of self. Ethic stadium is an intention directed to the self reality that is nothing but one's own guilty, the condition of inner life that must be changed.Religious stadium is a stadium that indicates the relationship between an individual human with the concrete one that is simply Christ, and this communication may result a change in human due to his faith. Next

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[43] Ibid, pp. 139-140

to it, he explained that each stadium is in a very distinctive condition that one has to shift from one stadium to the other.

Conclusion:the ECVS. Having been described it looks plain enough that there are controversies of the views on the human existence (material-spiritual vs the only material one); human body and soul (united vs two distinctive elements); human soul (immortal soul vs mortal substance; removable vs unremovable soul); the essence of life (God's breath vs worldly thing); the tenor of life (eternal vs worldly life); and the way to achieve the goal (directing towards eternal life vs fulfilling the worldly tendency). Those controversies truly show strong beliefs on the empirical-rational truth and intuitive-empirical-rational one. Moreover, the methods to achieve the truths are also in the same line with the truths required in which exact terminologies, logic, and controversies become their major characteristics. Based on the truths and their methods, it makes sense, then, that there have developed described philosophies of human life and further discussion on human being such as anthropology, psychology, psychiatry, psychoanalysis,study on human body, on deseases, on medical terms, etc.

Table 2. ECVS Based on the Philosophies of Human Life

Philosophies of Human Life (Manifestation of ECVS)

Strata of existence(ex)
- classification of ex.
- material-spiritual vs. the only material existence.

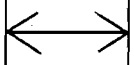
Dualism of the inter-relationship between body and soul
- united body and soul vs. two distinctive elements.

Dualism of soul
- immortal-permanent soul vs.smooth mortal substance
- removable vs.unremovable soul.

Characteristics of Human Being
- individual characteristic(body and soul); soul (mind and will)
- social characteristic (physical membership and spiritual one).

The essence and tenor of life
- the essence : God's breath vs. worldly thing,
- the tenor: eternal vs. worldly life.
- the ways to achieve the tenor : directing towards eternal life vs. fulfilling the worldly tendency.

Stadia of life
- aesthetic, ethic, and religious.



The ECVS

The truths
- intuitive-empirical-rational truth
- empirical-rational truth.

The methods
- intuitive-empirical-rational methods
- empirical-rational methods : analysis, classification, synthesis, exact terminologies, controversies, etc.

The products
- described philosophies of human life,
- scientific works : anthropology, psychology, psychiatry, psychoanalysis, study on human body, study on deseases, study on medical cases etc.

2. Manifestation of ICVS

Distinction of human, animal, and vegetation.[44] Sapta Dharma, one branch of Mysticism distinguishes human, animal, and vegetation like this. Human is granted passion, mind, and "pakarti" ; animal is given passion, and mind; whereas vegetation has only passion. According to Sapta Dharma's concepts, mind means ability to think, feel, contemplate, and experience. "Pakarti" stands for a potent to move and to act, and passion means eagerness to live and to strive. A further analysis states that passion has four layers and they are described in four circles. Those are (from the outer): black, red, yellow, and white one. The black circle symbolizes greed, lazyness, and egoism. The red one symbolizes anger and envy. The yellow one symbolizes anxiety to have abundantly and the white one symbolizes passion of holiness.

Analysis of human elements. Besides, what is previously proposed,Sapta Dharma analyzes human into physical and spiritual aspect. Analytically speaking, human physique comes into being from the essence of earth and sperm by way of parents, and it is admitted to have nine holes i.e. eyes (2), nose (2), ears (2), mouth (1), genital (1), and arse (1). Spiritual aspect is acknowl-

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[44]Sri Pawenang SH, "The Doctrines of Sapta Dharma," presented at the seminar held by Missa Kampus of Gadjah Mada University, September 16th-17th, 1987

edged coming from God so that it has His five essential characters i.e. exalted, honest, eternal, wise, and merciful. Human spirit is symbolized as "Semar" or "Ponokawan" functioning as human guide and light.

Another theory of Mysticism describes human (from the outer) as (1) body or thing ; (2) the five senses : seeing, hearing, smelling, talking, and feeling; (3) the continuous will and wish as perceived; (4) the source of wishes; and the deepest is (5) the true self or the "ultimate rasa" or God.[45] With respect to senses,Hinduism's view is not in favour of what is defended by Mysticism. Hinduism breaks down senses into eight parts i.e. nose, mouth, tongue, eyes, ears, mind, hand, and skin.[46]

According to Hinduism, human as psychocosmos comprises five layers or "kosa" : (1) physique layer called "maya kosa"and four psyche layers:(2)"prana maya kosa"or breath layer, (3)"mana maya kosa" or intellect layer,(4) "wijnana maya kosa" or science layer, and(5)"ananda maya kosa" or awareness layer.[47]A further discussion of"prana"

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[45]Clifford Geertz, The Religion of Java (Chicago : the University of Chicago Press, 1960), p. 314

[46]Drs. R. Sugiarto, Brhad Aranyaka Upanisad (Jakarta: Mayasari, 1979), pp. 69-70

[47]Gede Pudja, MA SH, Theologi Hindu (Jakarta: Mayasari, 1982), pp. 33-34

can be found in Maitri Upanisad and Prasna Upanisad.[48] It is said that prana is also called breath or vital force and it is devided into five parts or five forms namely "apana, prana, samana, wyana," and "udana." Each of them stays in special place(s) and functions in particular way(s). "Apana" stays and uses arse and genital. "Prana" stays and applies in mouth, nose, eyes,and ears."Samana" settles and functions in the center distributing the output of food to the whole body. "Wyana" settles and functions in a hundred and one nerves belong to heart. "Udana" functions to move soul to the upper direction--heaven, hell, the world of man--by way of "susumna" one of the heart's nerves.

The goal of human life and significant laws. Except Pancasilaism (since it is a fundamental for social, national, and state life), the other four Isms determine eternal life as the final goal of human life. Some terminologies put forward are "moksa, nirvana," everlasting life, salvation.[49] With respect to the process and prerequisites in achieving the everlasting life,there exist

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[48]Gede Pudja, MA SH, Prasna Upanisad (Jakarta: Mayasari, 1985/1986), pp. 19, 30-31; Drs. R. Sugiarto, Maitri Upanisad (without information), p. 8

[49]Prasna Upanisad (ibid), pp. 49-50; K. Tangkas,Drs Oka Diputhera, Dhammapada (Jakarta: PT Dharma Nusantara Bahagia, 1986), p. 18; Al-Quraan Dan Terjemahannya (Jakarta: Departemen Agama R.I., 1982), p. 637 (Al Ankabuut art. 56-59); Sri Pawenang, op. cit.

some significant laws. Those are reincarnation which more or less has the same meaning with "punarbhava" or "tumimbal lahir"; "pattica samuppada," the law of reason and result; and "karmaphala" that has the same sense as "azab" or punishment and "pahala" or reward.[50]

Prominent attitude and behaviour. Commonly speaking the final goal of human life is an unlimited perfect condition, otherwise what can be achieved by human is always limited. Consequently, one ought to bear down continuously and that kind of effort is by and large called asceticism. In another words, asceticism is meant to lead human to have a quality of ascetic or to be a trained person physically and spiritually. Spiritually one is judged to be a trained person when he has attitudes emphasizing harmony and well-balance--patience, acceptance, detachment-- in facing everyone, everything, every problem, the death, the life, happiness and unhappiness; meanwhile keeps himself from bad feelings such as envy, selfishness, and stubbornness.[51] Physically one is considered to be a decent human being when he keeps himself from bad behaviour such as gambling, stealing,

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[50]Prasna Upanisad (ibid), p. 55; Gede Pudja, MA.SH, Kena Upanisad (Jakarta: Mayasari, 1983), pp. 13-14; Drs. Oka Diputhera, Dharma Nidya (Jakarta: BP Dharma Nusantara Bahagia, 1986), p. 36; Al-Quraan Dan Terjemahannya (ibid), pp. 706-707 (Yaa Siin art. 7-10), 777(Fushshilat art. 26-32)

drinking, sleeping, and frequenting prostitution. Even Budhism suggests a modest life in a lonely place. [52]

Conclusion: the ICVS. Based on the views of human life above it seems clear that the truths required are empirical-rational ones but they are chiefly associated with the emotional-intuitive ones. Analysis, classification, synthesis being parts of empirical-rational method are applied along with the emotional-intuitive method having dominant role so that there exist tolerant, loose terminologies and lack of controversies. Moreover, the products are less of scientific works but mostly of emotional-ethical norms, teachings; and mystical terms.

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[51] Team Pembinaan Penatar Pegawai Republik Indonesia Buku Materi Pelengkap Penataran (Jakarta: PT Inaltu, 1978) p. 39; Geertz, op. cit., p. 346; G. Pudja, MA SH, Bhagawadgita (Jakarta: Mayasari, 1984), pp. 35, 37, 62; Dharma Nidya (ibid), p. 38 : The eight moderate ways i.e. to view, think, speak, act rightly, and to have right work, business, attention, and mind-concentration; Al-Quraan Dan Terjemahannya (ibid), pp. 526-527 (Al Mu'minuun art. 1-11)

[52] Geertz, loc. cit.; Dhammapada (ibid), p. 158; Al-Quraan Dan Terjemahannya (ibid), p. 53 (Al Baqarah art. 219), 225-226 (Al A'raaf art. 31-33)

Table 3. ICVS Based on the Philosophies of Human Life

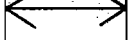
Philosophies of Human Life (Manifestation of ICVS)

Distinction of human, animal, and vegetation
- human: passion, mind, pakarti
- animal: passion, mind
- vegetation: passion (four layers of passion)

Analysis of human elements
- phisique and spiritual aspect
- 5 layers of human elements: (1) body, (2) five senses, (3) continuous will and wish, (4) the source of wishes, (5) the ultimate rasa
- 5 layers of human as psychocosmos: (1)physique,(2)breath (3) intellect, (4) science, and (5) awareness layer

The goal of human life and significant laws
- goal: eternal life
- laws: reincarnation, pattica samuppada karmaphala

Prominent attitude and behaviour
- attitude: harmony, well-balance
- behaviour: keep from gambling, stealing, drinking, sleeping, frequenting prostitution
- modest life in a lonely place



The ICVS

The truths
- empirical-rational truths in connection with the emotional-intuitive ones

The methods
- empirical-rational methods (analysis, classification, synthesis) in connection with emotional-intuitive methods
- tolerant, loose terminologies
- lack of controversies

The products
- emotional-ethical norms and teachings
- mystical terms,
- less of scientific works

C. ECVS and ICVS Manifested in the Philosophies of Science, a Part of Human Works

1. Manifestation of ECVS

a. Philosophies of science

Sensed knowledge vs. rational one.[53] Herakleitos (544-483) thought that the true knowledge is one being in line with the reality, while the reality is a change in which its truth is as far as it can be touched by senses. He arrived at a conclusion that the true knowledge is the sensed one, bearing out that rational power impossibly attains to correctness. On the contrary Parmenides (540-470) beleived that the true knowledge is the knowledge being suitable to the reality, and the reality is the existence that is one, unchanged, and universal. It is the only intellect that is able to attain the true knowledge. Then he concluded that the true knowledge is the rational one, arguing against Herakleitos' opinion. In his opinion the sensed knowledge is the unreal one.

Synthesis of Plato and Aristotle.[54] Plato (427-347) tried to compromise the dispute of Herakleitos and Parmenides.He confirmed that human being lives in two kinds

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[53]Prof. I.R. Poedjawijatna, Pembimbing Ke Arah Alam Filsafat (Jakarta: PT Pembangunan, 1980), pp. 20-22

[54]Ibid, pp. 29, 30, 37; 85, 86

of worlds i.e. the world of idea and of experience. The world of ideais the true reality and has some characteristics i.e. one kind,unchanged, leads human intelligence and becomes the model of everything in the world of experience.The ideas in the world of idea have some levels. Between them the highest one is the idea of goodness. The world of experience is just a shadow world that is various and changeable. Aristotle emphasized that there are two sorts of knowledges i.e. sensed and intellectual one. The sensed knowledge attains the concrete and leads towards science. The intellectual knowledge achieves the essence, the science itself having universal, absolute, and unchanged characteristic. Aristotle's opinion was then affirmed by Thomas Aquinas' one (1224-1274) which acknowledges that the sensed and intellectual knowledge are a united dualism.

Intellectual truth vs. revelation truth.[55] At the Early Centuries Tertulianus (160-222) put forward. that the Greek philosophies had been left behind and changed by the revelation truth. He emphasized that the truth and wisdom can only be found in the Holy Bible.Intellectual power, however, is certainly admitted since it can attain the truth, for instance, it can know God and soul that are immortal.

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[55] Ibid, p. 69

Synthesis of Anselmus.[56] In the early of the Middle Ages intellectual truth vs. revelation truth appeared in the forms of science vs. faith, and philosophy vs. theology which finally bore the arguments that science bears faith and philosophy bears theology as they were put forward by Anselmus (1033-1109). In brief it is generally acknowledged that religion implicitly and explicitly became the basis, source, and criteria of the overall cultural develop-ment in the Middle Ages. The revelation truth, then, developed towards dogmatic, authoritarian, and absolute thinking which ended up in its satisfaction and boredom.

Rationalism vs. Empiricism.[57] Controversies between religion vs rationale, and religion vs. empirical matter noted the early of the Modern History, 16th-20th century as the revolt of the novel movement looking for and finding the truth sources and the truth criteria independently without any repression from religion and any unrelated authority arose. Those conflicts resulted Empiricism that acknowledges the sensed experiences as the source and criteria of the truth, and Rationalism that places rationale as the source and basis of the truth and admits eternal truth unlimited by sensed ex-

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[56] Ibid, p. 78; AMW Pranarka, Situasi Kulturil Dunia Dewasa Ini (Jakarta: CSIS, 1976), pp. 5-6

[57] Ibid, pp. 7-9, 10

periences. The emphasis of development was then focused on the improvement of thinking and observation bringing forth a wide progress of philosophies, sciences, and technology.

Enlightenment movement and Criticism.[58] Enlightenment movement was a conclusive expression of the process of the novel spirit, Rationalism, Empiricism and science bringing to light the idealistic condition so that human being felt to be able to control and order the world by means of the outcome of their thinking and observation. The improvement focused on science, technology and freedom revealed various systems and sub-systems,disciplines and sub-disciplines so that the conflict became more conscious, doctrinaire, systematic, and fanatic. In such divergence Immanuel Kant (1724-1804) the founder of Criticism tried to find out synthesis of Rationalism and Empiricism to define the true science.

Idealism vs. Positivism; Neo-Positivism.[59] Having been synthesized by Criticism, the next development showed the new splitted crystallizations i.e. Idealism and Positivism as the new forms of Rationalism and Empiricism. Idealism includes massive doctrines and frame

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[58] Ibid, pp. 10-11

[59] Ibid, pp. 11-12; STF Driyarkara, "Filsafat Barat Dewasa Ini" (Jakarta, 1977); Dr. K. Bertens, Filsafat Barat Abad XX, Inggris-Jerman (Jakarta:PT Gramedia,1983) pp. 32-33

of thoughts used to explain the whole existence, whereas Positivism aims for constructing formulations based on the inductive empirical data. The unceased divergence, splitting, and unsatisfaction stimulated the effort to find the new synthesis such as what is launched by Neo-Tomism, Neo-Idealism, and Neo-Positivism.

b. Philosophies of thinking

The Greek Era.[60] At the Greek Time Socrates (470-399) introduced a method to achieve the true thoughts called "majeutike" or nursery : observe the concrete and various data, put off the differences so that comes up the sameness and that is the true concept. Then, Aristotle taught the method of thinking and evidence mentioned sillogism. He also found that there are ten kinds of notions or categories comprising one substance and nine accidents: quantity, quality, relation, action, passiveness, place, condition, environment, and time. Besides, there was Scepticism (Pyrrho 365-275) introducing the method of doubt that is meant not to beleive the truth, but it was then opposed by Saint Augustine. He concluded that the truth and certainty can be attained as far as they are based on the eternal and unchanged reality that is not other than God.

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[60]Poedjawijatna, op. cit., pp. 27, 34, 35, 43, 70

The Middle Ages.[61] Thomas Aquinas put forward the method to reach spiritual notion that is by way of abstraction. There are three levels of abstraction i.e. abstraction by pulling off individual characteristics (physics), abstraction taking account of the quantity only (mathematics), and abstraction that merely takes account of the existence (metaphysics).

The Modern Time.[62] Rationalism (Descartes) popularized the method of doubt in order to get certainty, and at the mean time Empiricism (Francis Bacon, 1210-1292) put forward an inductive method to achieve knowledge or science. Then arose Criticism (Immanuel Kant) that tried to synthesize the methods defended by Rationalism and Empiricism. He brought forward some kinds of concepts i.e. analytic one or apriori, synthetic one or aposteriori and synthetic apriori concept. Moreover, he explained that the empirical knowledge is formed in the time and place, whereas the universal knowledge is formed by the form of rational knowledge or category which has four divisions i.e. quantity, quality, relation, and modality.

Nowadays.[63] Hegel (1770-1831), a German pioneer on Idealism found out a process in the idea called dialectics comprising thesis, antithesis, and synthesis. A

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[61] Ibid, p. 86

[62] Ibid, pp. 92, 93, 97, 101-105

[63] Ibid, pp. 110, 111, 115, 127, 129, 136, 137, 146

Comte (1798-1857) a prominent figure of Positivism classified intellect into three degrees i.e. theology, metaphysics, and positive degree. The degree of theology explains the whole with the influence and reason exceeding the nature. The degree of metaphysics ascertains the whole by means of abstraction, and positive degree is a degree that only takes account of reality and determined cause and effect. Pragmaticism(Hans Vaihinger,1852-1933) teaches that the only criterium of the truth of thinking is its use. Critical Realism (Kulpe, 1862-1915) puts forward evidences on the objective reality comprising cause, substraction, and continuity. Causal evidence conveys meaning that everything existing in the inner and outer experience must indicate the cause in the form of reality. Substraction evidence indicates that the unwillingly experience will be impossible if there is no matter outside us. Continuity evidence conveys meaning that the existence of things before, during and after the experience indicates their independence from human experience. Nicolai Hartman (1882-1950) in his Phenomenalogy emphasized that there is irrationality in the relationship between subject and object, and Neo-Tomism (Joseph Marechal, 1878-1944) introduces multidimensional method to achieve the truth.

c. Christianism's view on human work

As it was demonstrated in all Jesus's life, the

essence of christian's work is not more than to save human souls. In actualizing it one is obliged to apply his talents entirely in proportion to God's grace[64] principally for people's needs as it was exemplified in all Jesus' work. He taught, cured the sick, woke up the dead, distributed food for the hungry, calmed the hurricane, expelled the evil spirit; the lame walked, the blind saw, the deaf heard, the dumb spoke, etc. In brief it can be said that what were done by Jesus called for the most perfect competence and concern. This worldly work, however, is not the ultimate goal, but it is only the way or process to achieve the heavenly one.

Conclusion: the ECVS. Controversies and synthesis existing in philosophy of science and thinking really advertise what kinds of truths considered important. Those truths are empirical, rational or intellectual, empirical-rational, revelation or intuitive, and intuitive-empirical truth in which empirical method, rational method or logic, and empirical-rational method function as the ways to achieve them, but lack of revelation or intuitive method. It sounds reasonable, then, that scientific works along with empirical-rational method have become so advanced, sophisticated, and complicated that it will be impossible for anyone to chew them all over.

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[64] The Holy Bible (Denpasar : the Gideons International, 1985), pp. 1086-1087 (Luke 19: 12-27)

Scientific works sound more sonorous than the works of revelation though both sides may find each other. In fact in the view of Christianism scientific works may be one of the revelation manifestations as far as they are used to enhance humanity.

Table 4.
ECVS Based on the Philosophies of Science and Thinking

Philosophies of Science and Thinking (Manifestation of ECVS)

a. Philosophies of science
- sensed vs. rational knowledge = synthesis of Plato and Aristotle
- intellectual vs. revelation truth = synthesis of Anselmus
- Rationalism vs. Empiricism = synthesis by Criticism
- Idealism vs. Positivism = synthesis by Neo-Idealism, Neo-Positivism

b. Philosophies of thinking
- The Greek Era: majeutike, sillogism, 10 categories, the method of doubt
- The Middle Ages: abstraction (physics, mathematics, metaphysics)
- Modern time: the method of doubt to get certainty; inductive method, analytic or apriori, synthetic or aposteriori, synthetic apriori; characteristics of empirical knowledge; four divisions of rational knowledge.
- Nowadays: dialectics (thesis, antithesis, synthesis); three degrees of intellect (theology, metaphysics, positive); usage as the criterium of the truth; evidences of objective reality; irrationality between subject and object; multidimentional method.

c. Christianism's view: to save souls; to be and to do the best.

The ECVS

The truths
- empirical,
- rational,
- empirical-rational
- revelation or intuitive,
- empirical-rational-intuitive method

The methods
- empirical,
- rational,
- empirical-rational
- intuitive,
- empirical-rational-intuitive method

The products
- philosophies of science and thinking
- advanced, sophisticated, complicated scientific works
- the growing faint of revelation works.

2. Manifestation of ICVS

Kinds of science. Geertz found out an idea upheld by "Kawruh Bedja" one of Mysticism sects like this :

> "Kawruh Bedja" members claim that they deal with nothing which is not directly experienceable and that they try to build up their system entirely on the basis of perceivable facts. Somewhat like Descartes, they try to put aside all inherited belief and start from "clearly perceived ideas"--the notion of the self, the continual alternation of happiness and unhappiness, the sex and hunger drives. Unlike him, they do not work back to discover what the metaphysical base for those ideas might be, but rather try to build an ethical system directly atop them, which ethic turns out, not so surprisingly, to be the usual "prijaji" one emphasizing rank, politesse, concealment, and muting of feeling. The result is a system which is almost agnostic about ultimate metaphysical issues and is a kind of universal speculative psychology.65

Next to it, Budhism classifies science into three main kinds i.e. "Nata Parina, Tirana Parina, Pahana Parina."[66] "Nata Parina" is a deep science which has been recognized, implemented, and experienced in this life so that one can distinguish the good and the bad accurately, and directly know the difference between the physical and spiritual form with their various condition and all sorts of reason of their existing. "Tirana Parina" is a deep and perfect science talking over everything that is

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[65] Clifford Geertz, The Religion of Java (Chicago: the University of Chicago Press, 1960), p. 345

[66] Drs. Oka Diputhera, Citra Agama Buddha Dalam Falsafah Pancasila II (Jakarta : CV Danau Batur, 1985), pp. 54-62

changeable and tentative whether physically or spiritually. "Pahana Parina" is a deep and perfect science about purifying or liberation from evil. In addition to that Islamism teaches a doctrine as follows :

> Read by mentioning the name of God, the Creator. He has called to being individual from a lump of blood Read, and your God is the most generous. He has taught human by means of word. He has taught human what they do not know.67

Science, attitude, and manners. There are some excerpts of Hinduism, Budhism, and Islamism that indicate attitudes and manners required in respect of science. Those are as follow :

> There are two kinds of discipline i.e. scientific way for scientists and labour's way for laborers.68
>
> Sacrifice of science, O Arjuna, is more honourable than sacrifice of things. In the whole, all works will find their satisfaction in science, O Parta.69
>
> The educated is not judged as such from his talking a lot, but one is considered an educated when he is calm, has no hate, and free from restlessness and fear.70
>
> Say, are those who know and do not equal? Exactly, only those who have mind that could accept the lesson.71

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67 Al-Quraan Dan Terjemahannya (Jakarta: Departemen Agama R.I., 1982), p. 1079 (Al 'Alaq art. 1-5)

68 G. Pudja, MA.SH., Bhagawadgita (Jakarta: Mayasari 1984), p. 72

69 Ibid, p. 116; Drs. Oka Diputhera, Dharma Nidya (Jakarta: BP Dharma Nusantara Bahagia, 1986), p. 27

70 Drs. Oka Diputhera, Dhammapada (Jakarta: PT Dharma Nusantara Bahagia, 1986), p. 214

71 Al-Quraan Dan Terjemahannya (ibid), p. 747 (Az Zumar art. 9)

> ... God heightens the faithful of you and those who are given science some degrees 72

Work, science, and their objectives. The relationship between those three aspects appears in these excerpts :

> Strictly speaking, though one has made a notable, sacred achievement but if he does not know the characteristics of his true-self, his achievement will be destroyed.73
>
> The wise whose mind is united with the very knowing God, does not expect reward from what he does, but freedom from the "karma" attachment and attaining place where there is no sufferings.74
>
> Thus, by learning knowledge about Brahman, carrying out "tapa-brata" and practicing meditation, Brahman the very one God can be approached.75

From those three excerpts we can draw an inference that work, science, and achievement are linked with true-self , liberation, and Brahman, three concepts which have the quality of the hereafter life. Anyway, they are not only related to the hereafter life since worldly objectives are taken into account as well. The following excerpts provide the evidence.

> Do as it has been determined because to work is better than not to do, and even physique will not be well-cared without working.76

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[72] Ibid, pp. 910-911 (Al Mujaadalah art. 11)

[73] Drs. R. Sugiarto, Brhad Aranyaka Upanisad (Jakarta: Mayasari, 1979), p. 24

[74] Bhagawadgita (ibid), p. 59; cf. pp. 56, 73

[75] Ibid, p. 72

[76] Ibid, p. 75

> Because, if I do not work continuously,men will not follow my way in any case.77

Furthermore, Budhism also backs the ideas up by bringing in prerequisites when one wants to achieve glory, as follows :

> Glory is only achieved by those who strive energetically, who have attentiveness, good behaviour, affectionateness, gentleness, who could control themselves and who have consciousness.78

And Quraan reminds that human life is a struggle, a difficult ascending way and every moslem is advocated to implement "jihad" materially and spiritually to aim for being "sjuhada."[79] "Jihad" is not merely interpreted as fighting to uphold the religion of God but also interpreted as being witness among people.[80]

Work, objectives, and asceticism. As it has been described before, the objectives of human work including science might be heavenly and worldly one, but the ultimate goal is principally the hereafter life. Therefore,

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[77] Ibid, p. 84

[78] Dhammapada (ibid), p. 20

[79] Al-Quraan Dan Terjemahannya (ibid), pp. 1061-1062 (Al Balad art. 1-20 : human life is full of struggle), 46-47 (Al Baqarah art. 189-195: to do "jihad" by means of soul and properties), 103 (Ali 'Imran art. 156-158 : spirit of sacrifice and to do "jihad"); 99, 105-106 (Ali 'Imran art. 140: "sjuhada" art. 169-175: reward for "sjuhada")

[80] Ibid, p. 36 (Al Baqarah art. 143: witness among the people)

it is logical when the process or struggle to achieve the tenors might be spiritually and physically or materially, but the spiritual effort must place a very important role since the hereafter life is considered the spiritual one. There are many concepts of spiritual effort that may be called as spiritual exercises or asceticism taught by each Ism and practiced by its followers. Sometimes they have similar terminologies with slight differences in the interpretation and vice versa. It seems unwise to sum up or to generalize the asceticism concepts of every Ism, accordingly a rather detailed description would be preferable.

With regard to that, Sapta Dharma introduces physical exercises or "sujud" and spiritual ones called "merenung" and "semedi."[81] Another theory of Mysticism as it is described by Geertz proclaims :

> The main means of achieving such a purity of will and such a concentration of inner effort are: first the blunting of the individual's instinctive life, a "rising above" everyday physiological needs; and second, a disciplined withdrawal from mundane concerns for more or less extended periods of time and concentration upon inward things. Most important among the instinctual disciplines are fasting, staying awake, and sexual abstention. The temporary withdrawal of attention from the mundane world is called semedi, or in its most intensive form,almost never practiced now, tapa, and consists of sitting

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[81] Sri Pawenang SH, "The Doctrines of Sapta Dharma," presented at the seminar held by "Missa Kampus" Gadjah Mada University, September 16th-17th, 1987

> absolutely still and emptying one's inner-life, so far as possible, of all mundane content.[82]

Hinduism introduces "tapa, dama, yoga," and "upawasa" which has close meaning with "brata."[83] "Upawasa-brata" mean curbing senses from the wish."Tapa" conveys curbing all senses so that the mind will not be degenerated by the wish to the influence of material things. "Dama" advertises controlling actions or activities, and "yoga" means the way to attain unity with Brahman. "Yoga" comprises some steps i.e. controlling one's breath, withdrawing awareness from the outer world, meditation, concentration, contemplation, and absorption. Budhism recognizes awareness, meditation, self-subjection, self-restraint, fasting, and "samadhi."[84] Islamism teaches five "rukun iman" i.e. "syahadat, shalat, zakat, puasa, haji."[85]

Conclusion: the ICVS. Having been described, it is plain enough that work and science are chiefly directed towards ethical truth having much elements of affection

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[82]Geertz, op. cit., p. 311

[83]G. Pudja, MA.SH., Kena Upanisad(Jakarta:Mayasari, 1983), p. 58; Drs. R. Sugiarto, Maitri Upanisad (without information), p. 47

[84]Dhammapada (ibid), pp. 18, 88, 138, 158

[85]Al-Quraan Dan Terjemahannya (ibid), p. 247 (Al A'raaf art. 158), 635 (Al 'Ankabuut art. 45), 44 (Al Baqarah art. 183), 288 (At Taubah art. 60), 92 (Ali 'Imran art. 97)

and supernatural aspects. The way to achieve the truth is simply formulated as asceticism that can be classified as follows (1) instinctual disciplines: fasting, staying awake, sexual abstention, self-subjection, self-restraint; (2) disciplined withdrawal from mundane concerns: semedi, tapa, yoga, awareness, dama, meditation ; (3) five rukun iman (five pillars). Therefore, it makes sense that ethical system, social control on morality, ritual feast, and the teaching or religions place important role in the individual and social life.

Table 5.
ICVS Based on the Philosophies of Work and Science

Philosophies of Work and Science (Manifestation of ICVS)

Kinds of science
- empirical facts directed towards ethical system
- Nata Parina, Tirana Parina, Pahana Parina
- science : God's teaching

Science, attitudes, and manners
- science that is linked with attitudes and manners having the quality of eternal life

Work, science, and their objectives
- work, science, and achievement are linked with true-self, liberation, Brahman that constitute eternal concepts
- work and science that are related to worldly objective.

Work, objective, and asceticism
- physical exercises = sujud spiritual exercises= merenung, semedi
- instinctual disciplines: fasting, staying awake , sexual abstention; disciplined withdrawal from mundane concern: semedi, tapa
- tapa, dama, yoga, upawasa-brata
- awareness, meditation, self-subjection, self-restraint, fasting, samadhi
- five rukun iman

The ICVS

The truths
- emotional-empirical truth,
- intuitive-empirical truth (ethical truth)

The methods
- many kinds of asceticism (intuitive-emotional-empirical method)

The products
- ethical system
- ritual feast
- the teaching of religion

D. ECVS and ICVS Manifested in the Philosophies of the Nature

1. Manifestation of ECVS

The essence of nature.[86] Some of the Greek philosophers tried to describe it and there are many kinds of thoughts. Thales (624-548) thought that the essence of all is water. Anaximandros (610-546) mentioned it as a matter with certain characteristics called "to apeiron," Anaximenes (590-528) air. Pitagoras determined number as the basis of everything so that one who knows the number will recognize everything too. Herakleitos concluded that the essence or "arche" of the universe is light because of its characteristics of being able to move and change and of its being inconsistent. According to Empedokles (490-435) the essence of all is a mixing and fusion of elements or "rizomata" consisted of water, air, fire, and earth, meanwhile Anaxagoras (499-428) beleived it as many seeds or "spermata" having various characteristics and each contains all possibilities. He also introduced consciousness called "nous" assumed to be autonomous and endless, to be the soul of all, have absolute knowledge and unlimited force, and be able to control everything. It was "nous" that made order the whole when it was still in chaos. On the contrary, Demo-

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[86] Prof. I.R. Poedjawijatna, Pembimbing Ke Arah Alam Filsafat (Jakarta: PT Pembangunan, 1980), pp.19,20,23,24

kritos (460-370) who also taught small elements as Anaxagoras' idea, called them as "atomos" standing for being undevidable. In his opinion "atomos" can not be differentiated by means of their characteristics but their grouping. It is atomos' action occured by chance that bring everything into being.

Reality.[87] Reality is a change. That is the idea launched by Herakleitos. On the other hand, Parmenides thought that reality is an unchanged existence.Aristotle found it as a matter that is concrete, specific, piece by piece, various and changeable. Moreover,he identified two aspects of reality those are "morfe" or "actus" and "hule" or "potensia." "Morfe" is the core of the truth or intensity defining unity in its variety, and "hule" is the potent or the core of possibility defining variety. Thomas Hobbes (1588-1679) who might be considered as the follower of Empiricism put forward his opinion which says that what truly exists is the substance that can be touched by senses. Abstraction that is general does not really exist since general notion is only a name. In line with Thomas Hobbes' idea, David Hume (1711 -1776) another follower of Empiricism set forth his idea which affirms that the general and immanent notion has not its substance, and what is called substance is only

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[87] Ibid, pp. 21, 22, 35-37, 98-100, 124

assumption, imagination, and does not exist. What can be obtained by means of senses is only impression, characteristics, or phenomena of what is called substance. Another idea launched by Herman Cohen (1842-1931) one figure of Neokantianism goes as follows: everything exists only when it is thought and because of being thought. Existence stands for being thought, and reality is not more than what is thought.

"Universale" or general concept.[88] Truly speaking, any substance is considered to be the same for its essence is assumed to be similar too. Universale is the essence of substance, and it is the reality included in the substance as if it is the seed of the substance. This idea is put forward by Ultra-realism. On the contrary, Nominalism says that universale is simply mind-made. There is no real relationship between universale and its substance. Universale is used in science just to simplify the work of mind. Another idea was brought forward by Petrus Abaelardus (1079-1143) a philosopher of mazhab of Scholastic. He argued against the two previous ideas. In his opinion reality is substance plus its accidents or its characteristics, and universale is an abstraction formed by mind and based on the reality.

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[88] Ibid, pp. 78-80

Some branches of nature philosophy.[89] A German pioneer on Idealism, Hegel, classified philosophy of nature into three aspects i.e. mechanics discussing about substance and its mechanism in the span of time and place; physics examining parts of the body one by one together with its natural law; and the third is the organic physics describing the living substance having no mind.

Man and nature. Christianism teaches a very plain doctrine as it is described in the Holy Bible as follows:

> And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.[90]

The doctrine implies that man is superior than the earth and has right to use it. On another chapter Jesus the wiseful teacher said,

> And, behold, one came and said unto him, good master what good thing shall I do, that I may have eternal life? .....
> Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou

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[89] Ibid, p. 112

[90] The Holy Bible (Denpasar : the Gideons International, 1985), pp. 1-2 (Genesis 1: 26-28)

shalt have treasure in heaven : and come and follow me 91

It sounds clear that the earth and earthly properties unplace the most important role in human life. All the earthly things must be considered just as the means in carrying out God's will.

Conclusion: the ECVS. Since the Greek era there has flourished apprehension to get the truth so that in respect with the nature there have blossomed many ideas in which the kinds of the truths and the methods to achieve them can be observed. Various ideas on the essence of the nature, controversies on reality and universale, and diligent classification of nature philosophy advertise the facts that empirical, intellectual, empirical-intellectual truth and method place important role.Further,it is quite reasonable that the apprehension having been a certain personal dynamic has produced advanced research and findings on the natural elements e.g. atom, proton, neutron, electron, nucleus, x-ray, laser, and many other astonishing, sophisticated findings on the earth, atmosphere, and outerspace. Besides, there also exists revelation or intuitive truth and method which result a certain ethical system but it sounds less sonorous than the former or at least there might occur serious difficulty in correlating both sides.

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[91] Ibid, p. 1014 (Matthew 19: 16-26)

Table 6. ECVS Based on the Philosophies of the Nature

Philosophies of the Nature (Manifestation of ECVS)

The essence of the nature

- water, air, number, light, to apeiron
- rizomata, spermata, atomos
- (nous)

Reality

- a change vs. unchanged existence
- a matter that is concrete, specific, piece by piece, various, changeable, that can be touched by senses vs. what is being thought.

Universale

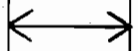
- the essence of substance vs. mind-made
- abstraction based on reality while reality is substance + its accidents.

Some branches of nature philosophy

- mechanics,
- physics,
- organic physics.

Man and nature

- man is superior
- the earthly things are just the means in carrying out God's will.



The ECVS

The truths

- empirical,
- rational or intellectual,
- empirical-rational,
- intuitive truth
- (empirical-rational-intuitive truth)

The methods

- empirical,
- rational,
- empirical-rational
- intuitive method
- (empirical-rational-intuitive method)

The products

- philosophies of the nature
- advanced research and many astonishing, sophisticated findings on the earth, atmosphere, and outerspace
- less sonorous role of revelation

2. Manifestation of ICVS

The sun and prana. Some other expressions of the sun are"waiswanara"(the resource of energy), "prana"(the resource of living), "wiswarupa" (the heat spread on the surface of the nature), and "agni" (the resource of the heat of the whole nature).[92] The word "prana" has many other terminologies as well i.e.the center of the nature and its solar system, the authority of the three kinds of the nature (earth, water, sky), "prajapati"(the ruler of all creatures), "Indra" of the light and energy, and the king of light.Moreover,"prana" is also called as the essence of food, of soul and life, of notion and wisdom, and the blessing of salvation.[93]

The essence of things.[94] There are five sorts of the essence of things or panca bhuta i.e. earth or solid ,water or liquid, fire or hot things, wind or air, and ether or a matter that functions as the medium of temperature. It is said too that everything is created by God.

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[92]G. Pudja, MA.SH., Prasna Upanisad (Jakarta: Mayasari, 1985/1986), pp. 6, 8

[93]Ibid, pp. 22, 23, 26; Drs. R. Sugiarto, Maitri Upanisad (without information), p. 42

[94]Prasna Upanisad (ibid), p. 18; Al-Quraan Dan Terjemahannya (Jakarta: Departemen Agama R.I., 1982/1983), p. 559 (Al Furqaan art. 2)

Universe and God.[95] The universe is assumed to be the coarse form of "prajapati" (the controller of every creature). It has four divisions i.e. the heaven as "prajapati's" head or his breath, the atmosphere as his stomach's center or his soul, the earth as his feet or his words, and the sun as his eye. It is also beleived that the universe' power comprises many aspects and each one is symbolized by one god or in another words, gods are assumed as the manifestation of the universe' power. Some gods that may be mentioned are Indra, Agni, Wayu.

Some doctrines of worldly things.[96] Hinduism emphasizes that worldly enjoyment is a source of suffering, it has beginning and ending. Budhism finds that all dependent things are not immanent and those all cause "dukka" or suffering. That is why Budhism advocates human not to enjoy the worldly matter too much, not to attach to it, not to live with negligence, but to choose the

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[95] Maitri Upanisad (ibid), p. 30; Drs. R. Sugiarto, Brhad Aranyaka Upanisad (Jakarta: Mayasari, 1979), p.29; G. Pudja, MA.SH., Kena Upanisad (Jakarta: Mayasari, 1983) p. 53

[96] K. Tangkas, Drs. Oka Diputhera, Dhammapada (Jakarta: PT Dharma Nusantara Bahagia, 1986), pp. 62, 72, 144, 132, 288; G. Pudja, MA.SH., Bhagawadgita (Jakarta: Mayasari, 1984), p. 135;
Al-Quraan Dan Terjemahannya (ibid), pp. 42 (Al Baqarah art. 173 : forbidden dish), 95 (Ali Imran art. 116-117: the parable of properties spent by the unbeleiver), 798 (Al Zukruf art. 35 : the wealth and fineries are only worldly enjoyment), 620 (Al Qashash art. 60-61: worldly life is merely a shadow, but the heavenly life is the eternal one)

way of freedom, look for the light by leaving the house and its contents and then wandering. But it does not mean that Budhism denies and regards things insignificant because on the other chapter it is put forward that one who does not live in holiness, who in his youth does not strive to earn properties, will fall into suffering when he grows old. It is once again stressed, however, that the very terrible shackle for human is a longing to fineries, gold, jewel, spouses, and children. Next to it, one of Islam doctrines teaches that dead animals, blood, pork, and animals slaughtered without mentioning God's name are forbidden. Even any property spent by the unbeleiver is considered as a very cold destructing wind, and their properties will meet punishment. The wealth and fineries are regarded only as worldly enjoyment that is unreal.

Conclusion: the ICVS. As a matter of fact,the Indonesian views on the nature have a kind of empirical analysis as it is shown in the analysis of the sun, prana, the essence of things. Nevertheless, the universe comprising the earth, atmosphere, heaven, and the sun is chiefly connected with the unseen power named God, and assessed as his manifestation. Then the worldly things are mainly connected with goodness, badness, and how to treat them in order to achieve a decent life. Thus, it is quite obvious that what is thought important is ethical

truth or precisely emotional-intuitive truth in which emotion and intuition, but less of empirical and rational aspect, are basically functioned. It is logical, then that the result of the views on the nature is less on the scientific terms but more on the ethical or intuitive-emotional ones.

Table 7. ICVS Based on the Philosophies of the Nature

Philosophies of the Nature (Manifestation of ICVS)	The ICVS
The sun and prana - the sun : waiswanara, prana, wiswarupa, agni - prana (many terminologies and multifunctions) **The essence of things** - panca bhuta : earth, water, fire, wind , ether. **Universe and gods** - universe: coarse form of prajapati - gods: symbols of each aspect of the universe **Some doctrines of worldly things** - worldly enjoyment: source of suffering - all dependent things cause dukka - forbidden meat; property of the unbeleiver; the wealth and fineries : worldly enjoyment	**The truths** - less of empirical-rational truths - more of intuitive-emotional truths **The methods** - less of empirical-rational method - more of intuitive-emotional method **The products** - theological-philosophies of the nature - ethical (intuitive-emotional)system in dealing with the nature

E. ECVS and ICVS Manifested in the Philosophies of Human Interrelationship

1. Manifestation of ECVS

Decency criteria.[97] Socrates (469-399) a Greek philosopher said that the center of philosophy is human actions, and philosophy itself is an effort by way of true comprehension to reach virtuousness. Anyone who has true comprehension and knowledge will certainly have good behaviour. On the other hand, Criticism finds that the criterium of ethic is the human behaviour accepted socially, and Evolutionism defended by Herbert Spencer (1820-1903) defends an argument that human action may be called morale when it is suitable to its environment or when it increases happiness of the subject who does it, of his descendants, and of his fellow-men. Next to it, Tomism beleives that ethic is an agreement with God's will so that it can be a compass of behaviour whether as an individual or as a member of society. Conversely, Feuerbach a defender of Materialism set forth his idea that ethic is an effort to get happiness that just happens in this world. Moreover, Evolutionism also explains that moral law can be changed for it always developes, and Herman Cohen a follower of Neokantianism emphasized

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[97]Prof. I.R. Poedjawijatna, Pembimbing Ke Arah Alam Filsafat (Jakarta: PT Pembangunan, 1980), pp. 27, 106, 117, 87, 88, 119, 125

that moral action always implies causal notion backing up that action.

State's authority.[98] Hegel (1770-1831) a pioneer of Idealism found that state is a manifestation of the highest idea in the world or it is God's existing in the earth. Consequently,its authority and power are absolute and state is not for men but men have to serve state. On the other hand, Marx (1818-1883) one of Materialism's followers defended an argument that each individual is determined by his society and that what is truly important is society but not individual. Another idea beleived by Plato says that it is the only wise man who is able and proper to lead state.

Christianism's view. In this case, there are some key words being able to advertise the basic view i.e. love, service, and forgiveness even to one who is at enmity. In fact, the first and primary commandment as follows also bears the same ideas :

> Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself.99

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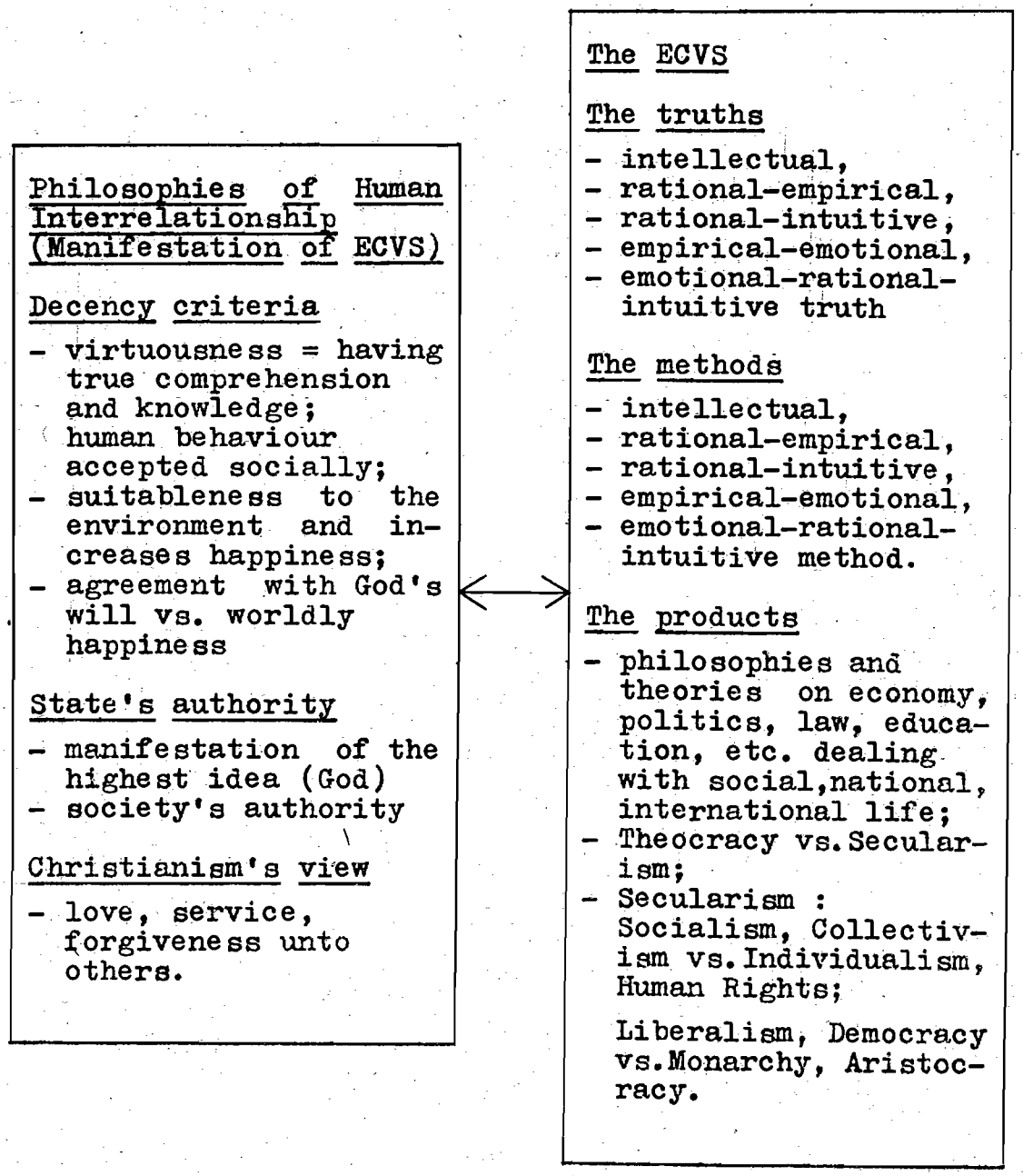
[98] Ibid, pp. 113, 114, 121, 31

[99] The Holy Bible (Denpasar : the Gideons International, 1985), p. 1019 (Matthew 22: 36, 37, 39)

Conclusion: the ECVS. Many ideas and controversies on the decency criteria and state's authority designate that there are some kinds of truths considered important i.e. intellectual, rational-empirical, rational-intuitive, empirical-emotional, emotional-rational-intuitive truth, in which the methods to achieve them are implied. Further discussion on the state's life has also borne further divergence such as Socialism and Collectivism vs.Human Rights and Individualism; Liberalism and Democracy vs. Monarchy and Aristocracy. Moreover, there have developed many theories on economy, politics, education, law, etc. dealing with social, national, and international life. With regard to Christianism, it can be commented that it has provided much contribution to the ethical growth (emotional-rational-intuitive truth) but less to the growth of Isms and theories on economy,politics, law, education, et cetera.

Table 8. ECVS
Based on the Philosophies of Human Interrelationship



2. Manifestation of ICVS

Status of human.[100] Hinduism finds that Brahma actualizes himself, giving life to gods,"Brahmana(pendeta) Ksatra, Wis,"and "Sudra." Another doctrine says that the wise man views the whole whether he is a Brahmana, it is a cow, elephant, dog, or he is a Sudra all are the same. Budhism also comes up with the same concept called "dhyanaparamita" meaning honored attitude being able to perceive the world as one object, I am you and you are me. Another one launched by Mysticism backing up the previous idea declares that at the ultimate level of experience and existence all people are one and equal and there is no individuality for "rasa" or feeling,"aku" or self,and "Gusti"(God) are eternal objects that are equal in all people. That is the essential view though based on the spiritual ability and achievement individuals can be ranked into "guru-murid" or teacher-pupil system in which an advanced teacher instructs a less advanced pupil and is himself a pupil of a more advanced teacher. Based on the social roles, individuals may function as chief locally or nationally, soldier, priest, common

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[100] Drs. R. Sugiarto, Brhad Aranyaka Upanisad(Jakarta: Mayasari, 1979), p. 24; G. Pudja, MA. SH., Bhagawadgita(Jakarta: Mayasari, 1984), p. 133; Drs. Oka Diputhera, Dharma Nidya (Jakarta: BP. Dharma Nusantara Bahagia) p. 31; Clifford Geertz, The Religion of Java (Chicago: the University of Chicago Press, 1960), pp. 311, 333 , 334, 346; UUD Negara RI chapter X

people, teacher although the fitting place in society is presumed to have correlation with the spiritual achievement too. In addition to that, it is emphasized that there must be no discrimination and that every individual has the same status, right, and obligation.

Attitude towards others

Providing condition of peace.[101] One of Hinduism's concepts concerning friendship says that one who undergoes religious ceremony by means of "sesajen" and sacred sacrifice means coming in the world of the wise. As far as one carries out self-purification, prayer for forefathers' salvation, and asks for his own descendants, he gets into the world of forefathers. When one accomodates and dishes out food needed by others, it stands for entering into friendship with community. If one provides shelter for animals, fowls, and even for ants, he gets into friendship with those creatures. In brief, one who places or makes all creatures feel safe, provides condition of peace for himself. To talk, breathe, see, hear, and think wrongly so that harm others are evil. In Mysticism's expression those attitudes may be interpreted as behaving as such in order to be able to give clear perception and self-satisfaction to others.

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[101] Brhad Aranyaka Upanisad (ibid), pp. 8-10, 24-25; Sri Pawenang SH., "The Doctrines of Sapta Dharma," presented at the seminar held by "Missa Kampus" Gadjah Mada University, September 16th-17th, 1987 (the 6th dharma)

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Neutrality.[102] Neutrality to the beloved, friends, and the opposites, to the hated and family, the good and sinners, must be one of human wisdom. Another similar concept launched by Budhism is "upekkha" meaning well-balanced, proportional mind, and free from restlessness. Besides, Budhism advises not to look for another's falseness by observing what has been done or what has not by them. Mysticism advocates not to discriminate nationalities and religions and not to deprive others when one is experiencing advantage. Furthermore, the 2nd sila of Pancasila also stresses the same idea.

Affection unto others.[103] Budhism calls the concept of affection as "metta" and "karuna" meaning affection unto others without boundary of place and insight. It is also advocated to compensate hate by love, and advised not to humiliate and not to hurt so that one will be free from sins and jealousy.

Readiness to help others. Another concept says that being a true person means to be a prominent knight, to be an intelligent and just human. Being a knight means

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[102] Bhagawadgita (ibid), p. 145; Dharma Nidya (ibid) p. 20; K. Tangkas, Drs. Oka Diputhera, Dhammapada (Jakarta: PT Dharma Nusantara Bahagia, 1986), p. 40; Geertz, op. cit., p. 346; Pawenang, SH., op.cit., (the 7th dharma) Team Pembinaan Penatar Pegawai RI, Buku Materi Pelengkap Penataran (Jakarta: PT Inaltu, 1978), pp. 39, 48-68

[103] Dharma Nidya (ibid), pp. 18-20; Dhammapada (ibid) pp. 4, 158, 218; Team Pembinaan Penatar Pegawai RI, loc. cit.

to be responsible, love others, nation and state and to be ready to help anyone who needs without any hope of reward.[104] And to be an intelligent stands for living through a must to work without any self-interest but merely for people's welfare and for controlling social order.[105] In relation to that, Pancasila as the basis of the Indonesian nation and state puts emphasis on the humaneness that is just and civilized, on the unity of the nation, and on the social justice for the whole Indonesian people.[106] Thus, it sounds logical when Budhism teaches its adherents to do good by dint of phisique, words, thought.[107]

Some rules of social intercourse and law

Some rules of social intercourse.[108] Budhism advises not to associate with the bad, the immoral, and the foolish because suffering is the only result of it. It is considered better to stay alone, be free from doing bad and from any affair than mingling with the stupid. Other-

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[104] Pawenang, SH., loc. cit.

[105] Bhagawadgita (ibid), p. 85

[106] Team Pembinaan Penatar Pegawai RI, loc. cit.

[107] Dhammapada (ibid), pp. 194-196

[108] Dhammapada (ibid), pp. 66, 174, 274; Geertz, op. cit., p. 346; Al-Quraan Dan Terjemahannya (Jakarta: Departemen Agama R.I., 1982), pp. 427-430 (Al Israa art. 23-41), 547-548, 554-555 (An Nuur art. 27-31, 58-61), 143-144 (An Nisaa art. 127-130), 31-32 (Al Baqarah art. 119-123), 95-96 (Ali Imran art. 118-120), 169-171, 175 (Al Maa'idah art. 51-63, 82)

wise, affection to the whole without limit of place and insight is also stressed. Mysticism teaches fellow-feeling for others, and polite behaviour towards five types of people i.e. parents, parents-in-law, grandparents, kings, teachers or superiors. Islamism establishes various ethics of social intercourse such as ethic to father and mother, close relatives, children, man and woman of the unbeleivers, the poor,man in the journey, adulterer, orphan, the weak, the jew, the christian, and how to be a guest, etc.

Religious doctrines and social laws.[109] The religion explicitly connecting its doctrines with social laws is Islam.Those doctrines that may be mentioned are marriage law, inheritance law, contract law, criminal law, battle law, international law, principles of discipline, and principles of negotiation. The national commitment, however, has established Pancasila and '45 Constitution as the only bases in the social, national, and political life and those are the only representatives considered to be able to unite the whole Indonesian nation comprising many tribes and races adhering many religions, Isms, traditions, etc. Properly speaking, any religion, Pancasila, and '45 Constitution must function in their right

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[109] Al-Quraan Dan Terjemahannya (ibid), pp. 103-104; Team Pembinaan Penatar Pegawai R.I., op. cit., pp. 20-24

place and there must be basically no contradiction between them.

Conclusion: the ICVS. Based on the description above it may be concluded that the truths and methods thought important are empirical, rational, empirical-rational ones which are principally united with intuitive, emotional ones. That is the reason that the products are less on the scientific works dealing with social, national, and international life such as economics, science of education, jurisprudence, public administration, etc., but more on the unwritten ethical (more intuitive, emotional) system in dealing with others. Pancasila as the basis of social, national, and state life still looks so young when it is viewed as a scientific theory though its good intention is undeniable. Actually, Pancasila is more as the basis of human attitudes--ethical system.

Table 9. ICVS
Based on the Philosophies of Human Interrelationship

Philosophies of Human Interrelationship (Manifestation of ICVS)

Status of human

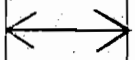
- God's actualization
- All people are one and equal(one object)
- no discrimination: the same status, right, and obligation
- spiritual achievement determines teacher-pupil relation and social role

Attitudes toward others

- providing condition of peace
- neutrality in dealing with anyone, any nation, any religion
- affection unto others
- readiness to help others

Some rules of social intercourse and law

- some rules of social intercourse : not to associate with the bad, immoral, and foolish vs. affection without limit, fellow-feeling,affection, and many other rules.
- social law : religious doctrines and social laws; Pancasila as the deepest source of any law; Constitution of 1945



The ICVS

The truths

- intuitive,
- emotional,
- intuitive-emotional,
- intuitive-empirical,
- emotional-rational,
- emotional-empirical truth;
- empirical-rational truth mostly influenced by intuitive, emotional one

The methods

- intuitive,
- emotional method;
- empirical, rational, empirical-rational method that are mostly connected with intuitive, emotional method

The products

- ethical (more intuitive, emotional) system in dealing with others e.g. Pancasila,
- less of scientific works as economics, science of education, jurisprudence, public administration, etc.

F. ECVS and ICVS Manifested in Both Languages

A glance on the history of English.[110] Britain was colonized by the Roman Empire for about five centuries so that it makes sense that the Roman language i.e.Latin was applied there beside the British vernacular.At about the 10th-11th century the monastic revival affected a great rise of both vernacular and Latin literature and it reached its zenith. In the late of the Medieval Ages there happened an outstanding change that was the emergence of the English nationality, largely because of the adoption of English as the language not only of everyday speech but also of documents and literature.The question is, had the Latin language taken root in the English one or not? We can find that declension and conjugation,specific characteristics of Latin, also characterize the English language. They might be the Latin influence, or if not it means that both languages may have similarity of cultural value system.

Different topics of the English structure and the Indonesian one. To determine a Cultural Value System one may observe the language, one of its manifestations, at least as far as what has been described. The following

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[110]Robert M. Hutchins(Chairman of the Board of Editors), Encyclopaedia Britanica, Macropaedia Book 3 (London: Encyclopaedia Britanica Inc., 1979), pp. 203, 219, 229, 237

data, though so simple, are arranged to decide and support the identification of ECVS and ICVS.

Table 10.
A Few Topics of the English and Indonesian Grammar

A Few Topics of the English Grammar[111]	A Few Topics of the Indonesian Grammar[112]
Nouns	Nouns
1. Kinds	1. Kinds
1.1. common nouns	
1.2. proper nouns	
1.3. abstract nouns	1.1. abstract nouns
1.4. collective nouns	----- (has no equivalent)
1.5. count, non-count nouns	-----
(This classification is meaningful in relation to declension).	1.2. concrete nouns 1.2.1. name of individual 1.2.2. name of matter
2. Declension the change of N-forms in agreement with cases, gender, and number.	-----
3. Word formation	2. Word formation
3.1. affixation : prefix, suffix	2.1. affixation : prefix, suffix, confix
3.2. conversion	-----
3.3. compounding	2.2. compounding
	2.3. can be broadened by: yang + adj.
	2.4. particle + n/adj.

[111]Randolph Quirk, Sidney Greenbaum, A University Grammar of English (Hong Kong : Commonwealth Print-ing Press Ltd, 1983), pp. 10-142, 430-449; AS Hornby, Guide to Patterns and Usage in English (Hong Kong: Sing Cheong Printing CO.LTD,1980),pp.1-163; AJ Thomson & AV Martinet A Practical English Grammar (Hong Kong:Hing Yip Printing Co.LTD, 1980), pp. 7-37, 57-129

[112]A. Harsono, "Tatabahasa Tradisional" (textbook); Drs. Gorys Keraf, Tatabahasa Indonesia (Ende: Nusa Indah 1978), pp. 68-78, 92-98; Prof. Drs. M. Ramlan, Morfologi (Yogyakarta: CV Karyono, 1983), pp. 96-170

A Few Topics of the English Grammar	A Few Topics of the Indonesian Grammar
Pronouns	Pronomina (pr.)
1. Kinds	1. Kinds
1.1. demonstrative pr.	1.1. pr. demonstrativa
1.2. distributive pr.	1.2. pr. indeterminativa
1.3. quantitative pr.	-----
1.4. interrogative pr.	1.3. pr. interrogativa
1.5. personal pr.	1.4. pr. personalia
1.6. reflexive and emphatic pr.	-----
1.7. relative pr.	1.5. pr. relativa
1.8. possessive pr.	1.6. pr. possessiva
2. Declension	-----
Adjectives	Adjectives
1. Kinds	-----
1.1. demonstrative,	
1.2. distributive,	
1.3. quantitative,	
1.4. interrogative,	
1.5. possessive adjective.	
2. Declension	-----
2.1. demonstrative (number)	
2.2. possessive(case,gender)	
3. Degrees of comparison	1. Degrees of comparison using the words: lebih and paling
4. Word formation	2. Word formation se + reduplication+nya
4.1. affixation	-----
4.2. compounding	-----
V e r b s	V e r b s
1. Types of verbs	1. Types of verbs
1.1. lexical verbs	1.1. lexical verbs
1.1.1. regular and irr. v.	-----
1.1.2. dynamic and stative v	-----
1.1.3. transitive and intr.v	1.1.1. transitive and intransitive verbs
1.2. auxiliary verbs	-----

A Few Topics of the English Grammar	A Few Topics of the Indonesian Grammar
1.2.1. primary: do, have, be 1.2.2. modal: can, may, will	
2. Conjugation: the change of verb phrases in agreement with - time (past, present, and future) - moods (indicative, imperative, subjunctive) - aspects (perfective, progressive) - persons (number) - active or passive sense - negative and interrogative sense	-----
3. Word formation	2. Word formation
3.1. affixation : predix, suffix 3.2. conversion	2.1. affixation: confix, prefix, suffix ----- 2.2. dengan + adjective
Conclusion :	**Conclusion :**
Prominent characteristics	**Prominent characteristics**
- declension	- no declension
- conjugation	- no conjugation
- complicated-detailed rules	- less complicated-detailed rules as far as they have been described
- grammar is basically prescriptive meaning giving orders and directions to achieve correctness and perfectness in using language.	- grammar is largely less prescriptive and there is much tolerance and looseness for the Indonesian users so that there occurs a wide gap between the normative language and the actual one.

Some further distinctive phenomena. Some further distinctions of English and Indonesian language may be observed in the length of their being national languages ,in their specific functions, in the language approaches and in the language teaching methods. Those distinctions will be presented in the following table.

Table 11.
Further distinctions of English and Indonesian language

English language	Indonesian language
- English began to be the national language at about the late of the Medieval Ages.	- The Indonesian language was inaugurated as the national language at October 28th, 1928.
- English has developed along with sciences and technology through ages so that it has grown up as a scientific language 113	- In Indonesia scientific progress has not yet achieved the level of invention and innovation so that from the point of scientific language the Indonesian language is still a developing one.114
- There have developed some language approaches i.e. traditional, structural, transformational, etc.115	- Language approaches that have been adapted are the English (Western) ones. The first Indonesian grammar was written by a Dutch linguist. 116

113 M.T. Zen, "Mengembangkan Bahasa Indonesia Menjadi Bahasa Ilmiah," Kompas, December 10th, 1986

114 St. Sularto, "Bahasa Indonesia,Setelah 60 Tahun" Kompas, October 28th, 1988

115 Harsono, op. cit.; Yus Rusyana dan Samsuri(ed.), Pedoman Penulisan Tatabahasa Indonesia,Model Tradisional (Jakarta:Pusat Pembinaan dan Pengembangan Bahasa Depdikbud, 1976), pp. vi-xiv

116 Ibid

English language	Indonesian language
	" A Standard Indonesian Grammar Book" was published at October 1988. 117
- English teaching methods have been developed to be a branch of scientific works. Some of them are: grammar, translation , grammar-translation, direct, eclectic method, SAL, etc.	- The methods of language teaching have been absorbed from the English (Western) ones or at least they become the significant references.

1. Assessment : the ECVS Based on the English Language

Declension, conjugation, and the other complicated-detailed rules on one side must be the product of intelligent empirical-rational work--empirical-rational truth and method--and on the other hand must indicate the major tendency on the accuracy, correctness, and perfectness of thinking, expression and communication. Language approaches and language teaching methods having been found as scientific works must be the confirming phenomena. And that English has become a mature scientific language is reasonbale since English as a national language has developed through ages along with the developing of sciences and technology.

117"Kesenjangan Antara Kaidah dan Kenyataan Berba - sa," Kompas, October 19th, 1988

Table 12. ECVS Based on the English Language

English Language (Manifestation of ECVS)

Characteristics of the English grammar

- declension,
- conjugation,
- other complicated-detailed rules,
- prescriptive grammar.

Mature national language

- nationally English has developed for more than five centuries.

Mature scientific language

- science and technology have developed for ages and English becomes the means in expressing and communicating them.

Language approaches

- traditional,
- structural,
- transformational approach, etc.

English teaching methods

- grammar,
- translation,
- grammar-translation,
- direct,
- eclectic method;
- student active learning (SAL)
- etc.

The ECVS

The truth

- empirical-rational truth.

The method

- empirical-rational method.

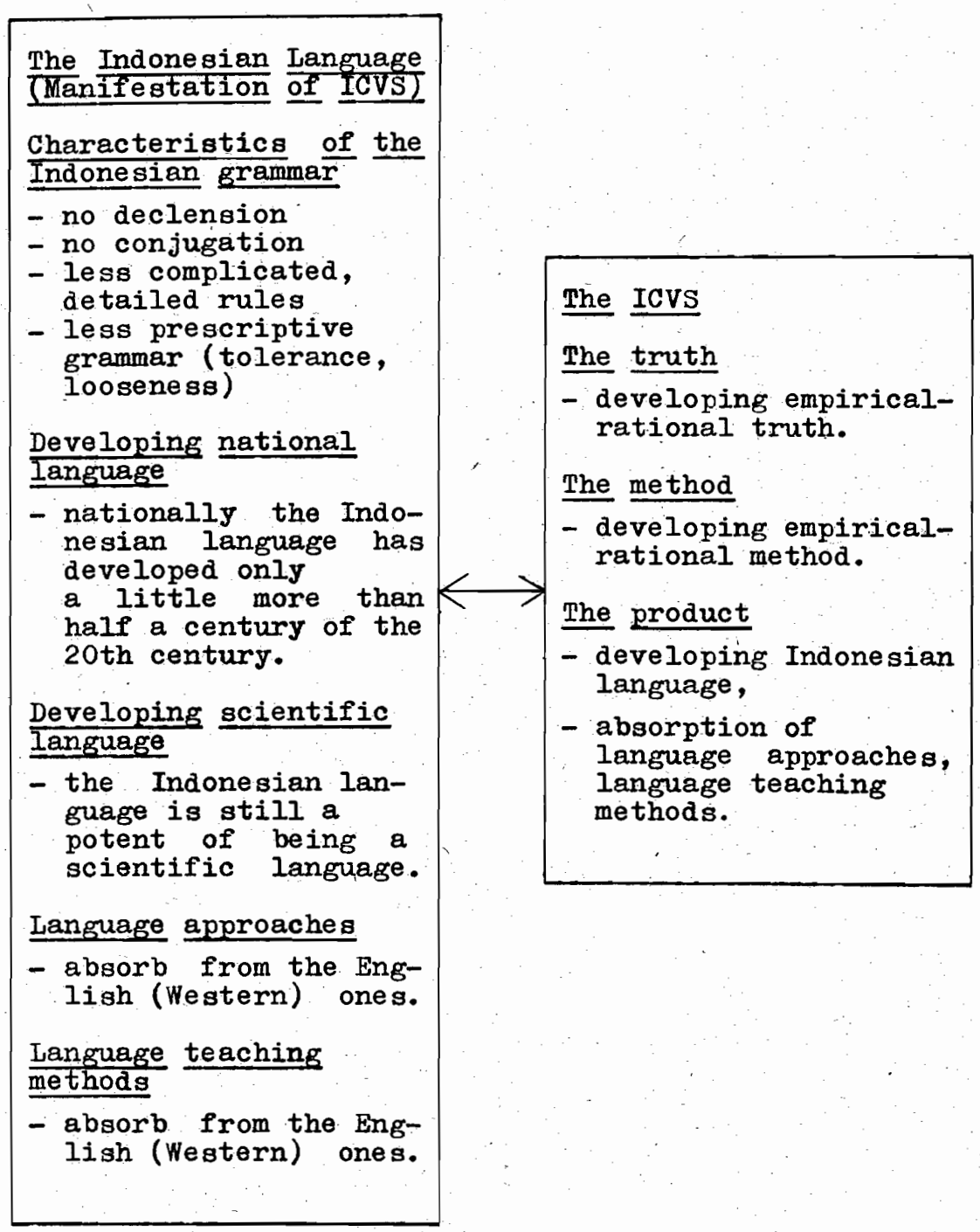
The product

- English language which has
  - (a) definite grammar,
  - (b) some language approaches,
  - (c) scientific methods of English teaching,
  - (d) scientific function,
  - (e) mature national (and international function).

2. Assessment: the ICVS Based on the Indonesian Language

Less complicated-detailed rules, less prescriptive grammar and looseness in its usage must advertise that the Indonesian language is primarily spoken one in which mime, gesture, situation, and repetition are the prominent aspects to support its perfectness as a means of expression and communication. It is quite obvious that in this instance more-or-less terms are largely used. Those phenomena, however, indicate that the Indonesian language is a developing one-- developing empirical-rational truth and method--and it is quite acceptable as the Indonesian language is still so young, only a little more than half a century. A Standard Grammar Book published in October 1988,absorption of language approaches and of language teaching methods may confirm the assessment. Will the Indonesian language be a scientific language? It might be as every language is potential to be a perfect means of expression and communication, but to be as much a real scientific tradition is a must.

Table 13. ICVS Based on the Indonesian Language



G. Syntheses of ECVS and ICVS

Having been identified based on each of their manifestations i.e. philosophies of human life, of human work precisely science, of the nature, of human interrelationship, and the English and Indonesian language, it is logical now to draw syntheses of the ECVS and ICVS as generalizations. The following description will present the generalizations of them.

Table 14. Syntheses of the ECVS and ICVS

The ECVS	The ICVS
(1)The kinds of the truths	(1)The kinds of the truths
- empirical, - rational, - empirical-rational, - intuitive, - rational-intuitive, - empirical-rational-intuitive, - empirical-emotional, - emotional-rational-intuitive truth.	- emotional, - emotional-empirical, - emotional-rational, - emotional-intuitive, - intuitive, - intuitive-empirical truth; - empirical-rational truth mostly influenced by intuitive-emotional one. - developing empirical-rational truth.
(2)The methods	(2)The methods
- empirical, - rational, - empirical-rational, - intuitive, - rational-intuitive, - empirical-rational-intuitive, - empirical-emotional, - emotional-rational-intuitive method.	- emotional, - emotional-empirical, - emotional-rational, - emotional-intuitive, - intuitive, - intuitive-empirical method; - empirical-rational method mostly influenced by intuitive-emotional one;

The ECVS	The ICVS
✖ exact terminologies; controversies.	- developing empirical-rational method. ✖ tolerant-loose terminologies; lack of controversies.
(3)The products	(3)The products
- philosophies of human life, of science and thinking, of the nature ,of human interrelation ship (theocracy vs. secularism; Socialism, Collectivism vs. Individualism,Human Rights; Liberalism, Democracy vs. Monarchy, Aristocracy), and of "the language."	- ethical(more intuitive-emotional) system in dealing with individual life, with human work and science, with the nature,and with others.
- advanced, sophisticated and complicated scientific works (including technology) on human being (anthropology, psychology, psychiatry, psychoanalysis ; study on human body, on diseases, and on medical terms); on the ways of research (innovation , invention); on the nature (the earth, atmosphere, outerspace); on the human interrelation ship (economics, politics, jurisprudence, science of education, public administration, et cetera); on the language (linguistics,language teaching methods)	- lack of scientific (empirical-rational) works about whether human being, the nature, or the language.
- the growing faint of "revelation works."	- Mystical terms & cases, ritual feast,the teaching of religions, and the others which chiefly achieved by means of feeling or emotion and intuition.
- English language which has definite, prescriptive grammar;scientific function;mature national (and international) function.	- Indonesian language having less prescriptive grammar and that is still being a potent from the point of scientific function.

Comment. What is called Cultural Value System is really based on the human potents i.e. mind,intellect,or rational power; empirical ability; feeling or emotion; and intuition; and of course in their unity with human physique. In the synthesis above, it is obvious that the ECVS chiefly employs empirical and rational ability with less use of emotion and intuition, whereas the ICVS also employs empirical and rational ability but in the domination of emotional and intuitive power. Nevertheless,it is too naive to decide one is better than the other since each one must be what has been considered worthful. Further judgement saying that the united of both of them is the ideal condition must be a novel conclusion in which its application is much more difficult than the concluding itself, needs a long process, and is less possible to be judged mathematically.

CHAPTER III

V E R I F I C A T I O N

Possible acculturation of ECVS and ICVS. Having been synthesized it is obvious that there are differences between the ECVS and ICVS. The question is, can both of them adapt each other in the requirements of four prerequisites as they are launched by Bakker SJ. i.e. affinity, homogeneity, function, and selection. As they have been described before, the ECVS and ICVS basically have the same elements i.e. human potents which each one may have the same quality and characteristics either. The difference's only on the stress or the use of those potents and consequently on the CVS as a whole specially on the resulted products. Nevertheless, the difference can be eliminated since the human potents can be trained, conditioned, concentrated and directed toward definite CVS. Concerning selection it is claimed that the Indonesian people have special character i.e. syncretism by which any good aspect considered necessary is synthesized as united ingredients.[118] Further, it is widely acknowledged that the elements of the ECVS are really important in the process of modernization or national building so

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[118] Mochtar Lubis, Manusia Indonesia (Jakarta: Yayasan Idayu, 1981), p. 49

that their function is unquestionable. Thus, the ECVS and ICVS can adapt each other and the acculturation can simply be formulated as the ECVS + ICVS, as it has been described in the theoritical framework, and each then must about have the same role.[119] The question is, how far has the acculturation seriously been carried out and what is the result having been achieved so far?

Qualitative and quantitative verification. As a matter of fact, the validity of the verification is not wholly to be based on statistics because : first, an advanced statistics is far beyond the writer's achievement ;second, statistical verification is not the only way to prove the truth yet qualitative one is also reasonable and responsible. Cultural value system,its enculturation and acculturation are not static objects but dynamic ones which are possible or quite proper to be valued and verified by qualitative phenomena or qualitative data. Therefore, in this verification the latter is widely used although quantitative data are also taken into account.

A. Radical Enculturation of the Original CVS

Aspects of verification. The first hypothesis as it has been described in I.D.1. says:

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[119]Cf. To Thi Anh, Nilai Budaya Timur dan Barat. Konflik atau Harmoni (Jakarta: Gramedia,1984), pp.86-90

> The people who have been brought up in the Indonesian CVS must have experienced the process of enculturation of it radically. Their contact with any foreign culture by way of any medium may enable the transmission process of it, but the transmission must be mostly of its surface structure, the easier aspect to absorb because of its being perceivable and experienceable.

The hypothesis partly can be verified from the length of the ICVS tradition, and as a comparison of the ECVS one, which can be focused on the system of education, one of the effective ways in inheriting CVS.The other evidences may be found in the youth's major activities and their orientations, and in the condition of the professional institution that may designate the peaks of the people's achievements.

1. Tradition of ECVS and ICVS

The chronology of both ECVS and ICVS can be observed in the following table.

Table 15. Chronology of the ECVS and ICVS Tradition[120]

Tradition of ECVS	Tradition of ICVS
Ancient Ages,7th BC-5th AD	Prehistoric Ages
sensed knowledge vs.rational one = synthesis by Plato and Aristotle. In Aristotle's opinion, senses can achieve reality and lead to science, while rational power can achieve science.	Prototype of the Indonesian culture.

[120]AMW Pranarka, Situasi Kulturil Dunia Dewasa Ini (Jakarta: CSIS, 1976), pp. 61-74; Cf. II.A. and II.C.

Tradition of ECVS	Tradition of ICVS
Middle Ages,6th AD-15th AD	The period of Hindu-Budha Kingdom and Islam Sultanate
science vs. faith= science bears faith; phylosophy vs. theology = phylosophy bears theology. Kasiodorus (477-570) composed septem artes liberales i.e. rhetorica, arithmatica, geometria, musica, astronomia, grammatica,and dialectica. Charles the Great(768-814) inaugurated revival of learning in which Alcuin an English scholar was appointed to be in charge of it. At about the 12th century there arouse some wellknown universities eg. Paris, Modena , Bologna, Oxford.	The first puppet or leather puppet chiefly based on Hinduism, and kethoprak mostly based on the kingdom and sultanate stories advertise that the center of education is padepokan in which inner science, supernatural power , and physical power become the main aspects to learn. The product of this padepokan are ksatrias who were always able to solve any problem existing in the kingdom or sultanate.
Modern Ages, 16th-20th AD	The period of the Dutch and Japan Colonialism; and of liberty since 1945
Religion vs. Rationalism, and Empiricism. Rationalism vs. Empiricism = Criticism. Idealism vs. Positivism = Neo-idealism, Neo-Positivism. The 18th century: agricultural revolution, industrial revolution. The 20th century: informational revolution.	Christianism entered into Indonesia. Since the Indonesian liberty was proclaimed the five religions and Mysticism have developed. Pancasila have become the basis of social, national, and state life. Absorption and adaptation of Western culture e.g. sciences, technology, education, etc. in the process of modernization.

The ECVS has grown up through ages so that it is quite logical when it has become personal dynamism handed down

by means of educational tradition, and so has the ICVS. The absorbed ECVS which have been a very long tradition must be impossible to be adapted immediately. The educational system especially having been applied since the Indonesian independence in 1945 is the novel system taking the place of the traditional one--the padepokan system--but it seems that the teaching materials which are mostly the products of the ECVS are still presented in the condition of facilities, methods, and subjects for the greater part having old taste so that less tendency on research, invention, and innovation still becomes serious problem. In another words, stiff enculturation of the original CVS particularly ICVS and impossible immediate adaptation of foreign CVS (ECVS), except its surface structure, must be true thesis.

2. The Youth's Major Activities and Their Orientations

a. Idols of the youth. A survey carried out by Surindo Utomo on the youth living in six large cities i.e.Jakarta, Semarang, Bandung, Yogyakarta, Surabaya, and Medan indicates that the idols of the youth are a person having beautiful face,attractive appearance, specific style and that they want any job giving them large salaries.[121] It seems that there are no idols concerning scientific achievement, and no certain idealism in accordance with

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[121] "Remaja Kota Kita, Jalan Panjang Untuk Jadi Dewasa," Kompas, January 28th, 1987

their own real potents or their own individual and social vocation. The youth's idols look having no relevance with the ECVS. If not at that, do the youth's idols advertise their attachment at the ICVS then? It may be, but it is also possible to be the less proper side of what is called the process of modernization emphasizing physical appearance.

b. Scientific groups of the SLTA students (KIR). Once there were scientific groups of SLTA students organized by Young Man Christian Association (YMCA) of Yogyakarta in cooperation with the Indonesian Science Institution (LIPI). The instructors of those groups were casually recruited from the students of advanced education who then experienced a three days' training. The materials presented to the groups were about the history of KIR, its regulations and rules, principles of organization, a general view on planning and improving a scientific project, and technique of reporting a research which then followed by a three days' practice of research in a certain place. Now that scientific movement has been abandoned whether by the students or the instructors. It seems clear that about 50% of KIR's programme did not deal with what is required by scientific movement and the members were still conditioned as passive listeners. Without considering it insignificant, it sounds proper to say that scientific movement or scientific tradition

requiring serious study, survey, experiment, research, tradition of logic, active-creative thinking, etc. is still out of control. There is another similar scientific group managed by professionals but it can be classified as a momentary project either.

c. Study groups of the 1980's period. At about this period tens of study groups have arisen through which some students of high education try to discuss social problems and find alternative thoughts to come to grips with them. The characteristics of those study groups as they have been identified by Dr. Ichlasul Amal who made a survey on 30 groups and as what I myself have experienced are as follow i.e. each has only a few members, the leader is progressive in the alternative thoughts whereas the members are not so, those groups are usually seasonal, have no rigid organizations, no organizational hierarchy, and have no meaningful radical movement.[122] Without leaving appreciation to their effort behind, in fact those characteristics are quite far from those of actual scientific movement or tradition calling for a long, serious, and consistent study, diligent survey and research.

d. Student organization activities. Based on the observation on the student organizations both of the intra

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[122] St. Sularto, "Kelompok-kelompok Studi Mahasiswa Membangun Tradisi Intelektual," Kompas, October 28th, 1987

campus and extra campus ones existing in Yogyakarta in which the writer has taken part as an active participant some characteristics of their activities can be described as follow : what is called scientific activities are much more in the forms of dialoques, discussions, seminars, etc.that are not other than auditive-receptive activities but less in observation, experiment, and research to come to grips with the actual problems. Social services held are lightly supported by seriousness of professionalism process in accordance with their own scientific disciplines. Further, leadership training held by each organization mostly emphasizes religious teachings or morals, and other simulative exercises that are far beyond the actual problems existing whether in community or in society.The other activities are ritual, recreation, and friendliness ones. By all accounts,those types of activities are meaningful and they must be the best ones which can be done this time.Nevertheless,those characteristics advertise the ICVS that places dominant role in which intuition, feeling or emotion are deeply at work, whereas empirical-rational aspects seems having less proper role.

e. Conclusion. Based on the four aspects above it may be concluded that the ICVS has taken root in the students' activities and their orientations, whereas the ECVS has not had its proportional role so that their

activities are still based and oriented to the prototype of the ICVS and has not found their new and progressive forms as synthesis of the ECVS and ICVS.

3. General Condition of the Professional Institutions

a. Tendency on financial and social status. Some reliable observers claim that the Indonesian society tends to get instant success whether in governmental position, in social status, or in prosperity.[123] Even it is acknowledged that the tendency also penetrates researchers ,academicians, doctors, and publishers who actually must keep up scientific tradition.[124] Further,it is said that our researchers or our scholars emphasize more of formal certificate and of financial income than actual science or real achievement, and that publishers stress commerce than their function as agents of improving national intelligence.

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123 "Melawan Arus atau Ikut Hanyut," (leading article), Kompas, February 21st, 1986; "Pengembangan Ilmu dan Teknologi" (leading article), Kompas, September 10th 1986

124 "(Dr. Arief Budiman, Romo Mangunwijaya:) Sistem Insentif Masyarakat Hasilkan Sarjana yang Berorientasi pada Orang Kaya," Kompas, June 23rd, 1986; Peter Hagul, "Penelitian dan Kenaikan Pangkat di Universitas," Kompas ,February 18th, 1986; "Prof. Dr. E. Sadtono: Banyak Hasil Penelitian Hanya Pantas Ditumpuk di Rak Buku," Kompas, May 2nd, 1987; Suhirman,"Kendala Penelitian,"Kompas ,March 23rd, 1987; "Kebanyakan Penerbit tidak Miliki Tradisi Intelektual," Kompas, June 16th, 1988

Less appreciation of scientific work.[125] In universities research has only two points from tens of them needed by lecturers to get their promotion. Further, lack of real appreciation of scientific work is shown in some phenomena as follow i.e. low financial appreciation for researchers, finance and facilities for research department of various institutions are less than enough, and department of research and improvement of governmental institutions seems to be meaningless complement.

b. Imported scientific methods.[126] It is acknowledged that nearly all of research theories are imported from developed countries. It seems that research is a new movement and it must be the reason that there are some ungratifying assessments on our researchers. It is said that they have not been mature enough both in mastery of the essential knowledge of research and in mastery of informations which are in relation to their own profession. Further, it is also affirmed that composition competence especially in scientific writing has not been a

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[125] Peter Hagul, loc. cit.; "Pengembangan Ilmu dan Teknologi," Kompas, September 10th, 1986; Soenjono Dardjowidjojo, "Menuju ke Keberhasilan dalam Penelitian," Kompas, April 20th, 1987

[126] "Latar Belakang Pendidikan, Faktor Rendahnya Mutu Peneliti," Kompas, July 16th, 1988; Suhirman, loc.cit.; Soen-jono Dardjowidjojo, "Beberapa Masalah dalam Penulisan Ilmiah," Kompas, December 1st, 1986

habit yet, the rules of scientific writing have not been mastered,and the habit of debate has not come up either.

c. Scientific products--academic exercises.[127] Because the condition of scientific truths and methods are still developing, it makes sense that the scientific products are estimated as academic exercises and are judged to have less relevance and function to get to grips with social problems. Some of advanced educational institutions and the Indonesian Science Institution (LIPI) have started to publish research journal and about six of hundreds of universities have "University Press" but it sounds logical when they find difficulties to get scientific works to publish. Besides, it is also acknowledged that professional organizations that are in charge of scientific publications have not coming up yet.Now,it is obvious that scientific products and publications have not been a serious concern yet though they may be considered important and useful.

d. Conclusion. Now, tendency on financial and social status, and on formal certificate must indicate that the

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[127]Supriyoko, "Menghitung Jurnal Penelitian Kita," Kompas, April 20th, 1987; Suyanto, "Mengapa Jurnal Penelitian Tumbuh Subur di Mancanegara," Kompas, May 23rd, 1987; "Prof. Dr. E. Sadtono : Banyak Hasil Penelitian Hanya Pantas Ditumpuk di Rak Buku," Kompas, May 2nd,1987 ; "Misi Penerbitan Universitas Menyebarkan Karya Ilmiah" Kompas, December 26th, 1986; Rustiyono, "Mahasiswa, Dosen, dan Mutu PTN," Kompas, March 2nd, 1987

ICVS remains deep-rooted.Less appreciation of scientific works,unecxited assessments on the mastery of scientific methods, and scientific products judged merely as academic exercises must designate that scientific tradition is still out of control. Therefore, it is quite sensible to say that the absorption and adaptation of the ECVS must be in the easiest level i.e. its surface structure.

4. Verified Hypothesis

Based on each element of verification i.e. (1) tradition of ECVS and ICVS, (2)the youth's major activities and their orientations, (3) the general condition of the professional institutions, it can be synthesized that there really happens radical enculturation of the ICVS, and transmission process of the ECVS but mostly of its surface structure. Thus,the first hypothesis is verified and now becomes a valid thesis.

B. The English Teaching System Sets the Deep Structure of the ECVS aside

Aspects of verification. The second hypothesis as it has been described in I.D.2. says :

> .....
> Therefore, it can be understood if the English learning-teaching system in Indonesia is primarily connected with the English language as much without much attention on the ECVS as a whole. With respect to that, any complaint on the poorness of English competence of the graduates of SMTA students, of students on high education, and of those who want to study abroad--they are usually graduates of the S1 degree--and any complaint on the difficulty in mastering English though it has been learned for years may not be separated from its deep structure neglected.

As a system the English teaching at least consists of teachers and pupils, goals or objectives, curriculum,and process of learning or methods and techniques. The condition of each of them may be the aspect for verifying the hypothesis.

1. Teachers and Pupils

As it has been discussed before that enculturation in the ICVS is so deep-rooted whereas absorption and adaptation of the ECVS is more of its surface structure, and that actual adaptation of foreign elements needs a long time from one generation to the others, it is quite proper to estimate that the English teachers and pupils must still involve in the same condition so that they have got less absorption and adaptation of the deep

structure of the ECVS, but more of its surface structure i.e. the English language as much. The following discussion on the other elements will clarify the fact.

2. The Goals of the English Teaching[128]

According to the curriculum of 1975 and 1984, the goals of the English teaching can be formulated as follow i.e. the students have interest on English and have reading, writing, listening, and speaking competence in which the range of 4000 words are ready to use in its practice. Further, it is determined that English is considered as a means of international communication and of obtaining sciences and technology directed to build the Indonesian nation. Now, it is obvious that English has been viewed as a means of communication but not yet as a manifestation of the ECVS consisting deep structure and surface structure. It is unwise, of course, to say that the goals having been decided are worthless. As a matter of fact, they are worthful. Nevertheless, it will be complete enough when English is viewed and studied as a complete cultural value system because what are to be achieved further are sciences and technology which are thoroughly rooted on the empirical-rational truths and empirical-rational methods. Thus, from that point, beside

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[128]Departemen Pendidikan dan Kebudayaan, Kurikulum SMA 1975: GBPP II D 2 (Jakarta : PN Balai Pustaka, 1976) and Kurikulum SMA 1984: GBPP, Bahasa Inggris (1987)

mastery of English competence and performance (surface structure), mastery of empirical-rational truths and methods (deep structure) by means of English teaching must be notional and practical objectives. In fact, they have been learned in all sciences and languages specially English as they inclusively exist there, but it seems that they have been studied casually or without serious attention.

3. The English Teaching Materials[129]

To achieve the goals having been decided the English teaching materials are classified into two major parts. The first one is the English elements comprising spelling, pronunciation, vocabulary, and grammar; and the second is the English skill activities comprising reading, dialoques and writing. The reading materials are adjusted in accordance with the related departments i.e. physics and biology, social sciences, and cultural sciences. The English materials and the adjusted reading ones can be considered as directed-applied policies. Still, as the goals have not had serious concern on the empirical-rational truths and methods--the deep structure of the ECVS--it is logical when the English teaching materials must have less serious attention on them as well, but the materials must mostly concern with the surface structure of the ECVS. Moreover, actually the

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[129] Ibid

English teaching materials also take account of English culture but in that case culture is meant as artistic works which mostly deal with feeling or emotion.

4. Method and Technique[130]

It is judged that in the curriculum of 1975 structural approach is too much emphasized, whereas in the curriculum of 1984 communicative approach is considered important in which language forms are linked with their meanings which are suitable to certain context. Some techniques related to the communicative approach are giving lectures, explanations, or stories; doing written and spoken exercises, questions and answers,translations and assignments; making dramatizations and demonstrations; and making discussions. It seems that in the communicative approach, ecclectic techniques and student active learning (SAL) have some place either so that altogether constitute convincing approach and techniques. The question is, how far have they led students to be deep-rooted on the empirical-rational truths and methods ,the bases of activeness and creativeness, the way towards scientific tradition? Positive answer seems quite questionable. It is worth noting that SAL and creativeness might always be a utopia if the students are less deep-rooted on the empirical-rational truths and methods and consequently they will always be more or less pass-

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[130] Ibid

ive listeners whereas teachers know-it-all spokesmen. That is the traditional handicap which is also claimed to be the inheritance of the Dutch colonial government.[131]

5. Condition of English Competence

There is a judgement saying that English has not been mastered by graduates of SLTA and of university so that it slows down scientific information acquisition, restricts informative process in writing, and hinders scholars to achieve further scientific degree. The following data i.e. the responses of 392 SLTA students on some questionaires may affirm the judgement.

Table 16. The English Competence of the SLTA Students

Statements		P	QP	LP	UP	UR
1. I feel that I am able to communicate orally in English.	N	15	38	162	118	43
	%	4	10	43	31.5	11.5
2. It is easy for me to read and translate English texts.	N	20	83	193	88	14
	%	5	21	48.5	22	3.5
3. I feel that I have known the English tenses well and how to use them correctly in writing.	N	19	62	203	90	22
	%	4.8	15.6	51.3	22.7	5.6

[131] Cf. Kunardi Hardjoprawiro, "Manfaat Pengajaran dengan CBSA," Kompas, May 19th, 1983 ; E. Sukardi, "Peningkatan Mutu Pendidikan Tinggi: Suatu Dilema ataukah Tantangan?" Kompas, January 19th, 1987

Statements		P	QP	LP	UP	UR
4. I am quite capable to knowing the notion of English words and their proper usage.	N	17	81	197	73	28
	%	4.3	20.5	49.7	18.5	7
Mean (M) = 1 (P/QP/LP/UP/UR)+ 2 (ibid) + 3 (ibid) + 4 (ibid) : 4	MN	18	66	189	92	27
	M%	4.5	16.8	48.1	23.7	6.9
M positive= MP + MQP	%	21.3				
M negative= MLP+ MUP	%			71.8		
Deviation = UR						6.9

Note : P = proper, QP = quite proper, N = number, LP = less proper, UP = unproper, UR = unrealized

The data advertise that according to their own assessment 71.8% of 392 SLTA students had less satisfying English competence and performance, 21.3% satisfying, and 6.9% had no response (deviation). In fact, the data actually confirm the previous judgement, and it may indicate that English is too difficult to be digested. The question is, why does it happen as much? One of the reasons must be less concern of its deep structure. As long as it becomes general condition, English will always be a too difficult study area.

6. English Learning and the Change of Thought System

The relationship between the English learning and the change of thought system may be observed in the following data i.e. the responses of 393 SLTA students on some questionaires available.

Table 17.
English Learning and the Change of Thought System

Statements		P	QP	LP	UP	UR
By means of learning English I know that the English system of thought is different from the Indonesian one.	N	198	116	51	13	15
	%	50.4	29.5	13	3.3	3.8
Positive = P + QP	%	79.9				
Negative = LP+ UP	%			16.3		
Deviation = UR	%					3.8
By means of learning English I experience changes in the system of thought, of learning, and of other activities.	N	52	75	159	86	22
	%	13.2	19	40.4	21.8	5.6
Positive = P + QP	%	32.2				
Negative = LP+ UP	%			62.2		
Deviation = UR	%					5.6

The data show that the majority of the students i.e. 79.9% realize that the English system of thought is different from the Indonesian one, but only 32.2% of them

have certain awareness that the changes happen in their system of thought as a result of learning English. These phenomena, of course,can become the indications that the deep structure of the ECVS manifested in the English language has not had enough attention and that English must be studied merely as the surface structure of the ECVS.

7. Verified Hypothesis

Based on the elements of verification i.e.(1)teachers and pupils, (2) the goals of the English teaching, (3) the English teaching materials, (4) method and technique, (5) condition of English competence, and (6) English learning and the change of thought system, it can be concluded that the English teaching system is primarily connected with the English language as much and at the same time sets the deep structure of the ECVS aside. Consequently, there has not occured proportional change of the system of thought (empirical-rational truths and methods), and English still becomes a too difficult case to study.

C. Questionable Acculturation of the ECVS and ICVS ; and Acculturation Strategy

1. Questionable Acculturation

The truth of the third hypothesis depends on the truth of the first and second hypothesis as it must be a conclusion of them.As they have been verified and become theses, it is logical that the third hypothesis must be a right thesis as well. The first thesis says that there happens radical enculturation of the ICVS and transmission process of the ECVS but mostly of its surface structure.The second thesis says that the English teaching system which may be considered as a sample of education system is chiefly connected with the English language as much (the surface structure of the ECVS) and at the same time sets the deep structure of the ECVS aside. Therefore, by means of the two theses above it can be concluded that the acculturation of the ECVS and ICVS is quite questionable. There has not been serious problem concerning the enculturation of the ICVS so far, and there has occured absorption and adaptation of the surface structure of the ECVS. Which becomes serious case is the absorption and adaptation of the deep structure of the ECVS, the basis of the ECVS which has become tradition for tens of ages.

2. Acculturation Strategy

As it has been described before, the acculturation

that is meant can be formulated as the ECVS + ICVS. This formulation intrinsically calls for enculturation of the ICVS plus absorption and adaptation of the ECVS in which there must happen new synthesis which constitutes novel cultural value system as a logical consequence. Properly speaking, what is called cultural strategy comprises enculturation, acculturation, and modernization. In this case modernization can be interpreted as the united ECVS and ICVS and indeed it is quite the same as the logical consequence of acculturation. Therefore, in this point what is called acculturation strategy must be the equivalent of the cultural strategy.

Logical steps. The original ICVS is unseparated and unforgotten part of human life so that radical enculturation of it as what is said in the thesis one must be always kept up. Ritual feast, the teaching of religion and moral, workshop on Pancasila, Mysticism clubs, etc. having been done so far must be the proportional ways to traditionalize the inherited ICVS. The absorption and adaptation of the products of the ECVS--sciences, technologies along with their language(s)--seem to be a must in the process of modernization,but merely being passive acceptors looks too far from what is the ideal. To be innovative and creative ones look to be a necessity and are really advocated,and the education system must place the most important role in it. In relation to that, the

judgement saying that the formal education system has not yet improved the process of creative thinking and the encouragement to improve creative thinking, scientific awareness, the rules of scientific writing, etc. to achieve critical mass and enrich intellectual property[132] should not be ignored. In brief the deep structure of the ECVS must be the basic concern in the education system and in this case it is quite reasonable when the role of the English teaching system is deeply expected since English is a means of expressing the ECVS and at the same time English itself is an expression or manifestation of it.

Warning. The formulation of acculturation strategy must be much easier than the process of its application. The ECVS has grown up through tens of ages, consequently, the adaptation of it especially its deep structure must needs a very long time, continuous and consistent effort. The fact shows that tens of years has not yet enough to yield a radical change. The absorption and

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[132]"(Prof. Dr. S.C. Utami Munandar:)Pendidikan Proses Berpikir Kreatif Kurang Dikembangkan," Kompas, June 28th, 1988 ; "Deputi IPSK-LIPI : Kesadaran Ilmiah yang Perlu Disebarkan, Bukan Kecanggihan," Kompas, February 3rd, 1987 ; Gunawan Wiradi, "Keprihatinan Intelektual," Kompas, March 3rd, 1986 ; "Prof. Slamet Imam Santoso : Diperlukan Sistem Pendidikan untuk Mencapai Critical Mass," Kompas, June 2nd, 1986 ; "Pengembangan Kreativitas untuk Memperkaya Milik Intelektual"(leading article) Kompas, February ninth, 1987

adaptation of the ECVS particularly its products must radically change the way of making a living, one of the human basic needs. Too much concentration on it for it must be an unavoided must may result the role of the ICVS grows faint.When it occurs social anomaly or social chaos will be its consequence. Therefore, what is called acculturation or cultural strategy is an enormous project but also a critical one and teachers especially the English teachers are really advocated to play their essential role.

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