

PROCEEDING



BRIDGING PEOPLE AND THE WORLD

The Second Undergraduate Conference on ELT, Linguistics, and Literature

July 5,
2014

Sanata Dharma University



Proceedings

***The Second Undergraduate Conference
on ELT, Linguistics, and Literature 2014***

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Sanata Dharma University

Proceedings

The Second Undergraduate Conference on ELT, Linguistics, and Literature 2014

“Language: Bridging People and the World”

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PREFACE

The committee of Undergraduate Conference 2014 proudly presents the proceedings of The Second Undergraduate Conference on ELT, Linguistics and Literature. The proceedings consist of research papers compilation on language development, culture disclosure and teaching methods. Language as a bridge for communication develops from time to time. It is shown through the varieties of English, such as African-American vernacular English. Language and culture are connected to each other. The culture differences affect the language function in the society. It is demonstrated through the language styles and politeness used in the society. Culture disclosure appears in the translation of cultural terms from Indonesian into English. Teaching method development is depicted through the use of AREL and self reflective teaching method. The committee of Undergraduate Conference 2014 expects that the proceedings would be beneficial for the readers.

Editors

The Committee of Undergraduate Conference 2014

A Note on the Second UC's Proceedings

Here come the proceedings of **the Second Undergraduate Conference (UC) on English Language Teaching (ELT), Linguistics and Literature!** The proceedings of the Second UC, taking place on Saturday, 5 July 2014, have proved that undergraduate students majoring in English language education at Sanata Dharma University, Yogyakarta are fully prepared to organize and document an academic forum for their fellow undergraduates professionally. The complete papers compiled in the Second UC proceedings were written by many undergraduates representing their respective higher learning institutions in Indonesia, such as Central Java, East Java, West Java and Yogyakarta.

On behalf of the UC 2014 Organizing Committee, I would like to express sincere gratitude to every undergraduate student who has positively contributed ideas in a full paper to the proceedings. I would also like to thank the cover designers, lay-out persons and editors, who have done their utmost.

Well done and enjoy the UC 2014 immensely!

Yogyakarta, 1 July 2014

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EDUCATION IN INDONESIA: POTENTIAL CONFLICT AND ITS PERSISTING DUALISTIC EDUCATIONAL SYSTEMS

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Abstract

In the face of the looming presidential election, a variety of religious symbols are heavily exploited as commodities to raise the electability of each presidential candidate. All religious symbols represented in political landscapes have been in fact so vigorously ingrained in the educational systems in Indonesia. A closer look on the educational system portrayed from its sociological underpinnings is believed to equip us with a better comprehension about the complexity of historical and political struggles of our own contemporary era. This paper is set to raise a discussion on a historiography of educational systems from its root since its pre-independent era, especially seen from how Catholicism played a role in our educational systems in Indonesia.

Keywords: *dualism, Indonesia, Catholicism, educational systems, historiography*

INTRODUCTION

As a country with the biggest Muslim population in the world, Indonesia is governed using presidential democracy, thus it remains a secular country. The biggest archipelago, it has more than 17,000 islands spreading over 5,000 kilometers from Sabang in the west and Merauke, Papua in the east. The 2010 National Census demonstrated that the total number of population is 237.6 million, with 58% of the population inhabiting Java, 21% living in Sumatera (Bureau of Central Statistics, 2010). The island of Java itself is only 6.60% of the total inhabited area of Indonesia, making the population is unevenly distributed (Suryadinata, Arifin, & Ananta, 2003). As a multi-ethnic country, Indonesia comprises of 1,072 ethnic/sub-ethnic groups. However, the size of most ethnic or sub-ethnic groups is small, and only 15 groups have more than one million each (Suryadinata, Arifin, & Ananta, 2003). The 2000 Census demonstrated that the first five ethnic groups include Javanese (41.71%), Sundanese (15.41%), Malay (3.45%), Madurese (3.37%), and Batak (3.02%). Muslims are 88.2%, Protestantism 5.8%, Catholics 3%, Hindus (mostly in Bali) 1.8%, and Buddhism, Confucianism, and others make up the rest.

The underlying spirit of *Pancasila* as the state ideology is its motto of “*Bhinneka Tunggal Ika*” or diversity in unity with the main goal of unifying highly diverse ethnicities. One of the biggest challenges facing this country has been to prevent some regions from separating themselves. A number of insurgencies, including the 1948 Madiun’s communist party rebellion, the 1952 Kartosuwiryo’s Islamic State proclamation, the 1958’s Permesta in Sumatera, and the 1965 communist party rebellion, had been indicators of the threats to such a unity (Schwarz, 1994). Despite the seemingly calm years under the New Order Regime (1966-1998), bloody conflicts, racial clashes, religion-based atrocities remain a common threat. Following the demise of the New Order in 1998, racial conflicts occurred among Dayak and Madurese in Borneo, Christian vs. Muslim lengthy conflicts in Poso, Sulawesi, and the Moluccas. Most recently, direct clashes between the Evangelical Protestants and Moslem took place in Bekasi, West Java, mostly due to renewed efforts from both parties to convert their opposing followers into their own (International Crisis Group, 2010). The threat to pluralism and multiculturalism does not only overtly take place as shown by the media.

As Darmaningtyas (2003) notes, the threat very often takes place in a subtle manner through policy making as in a 1999 joint ministerial decree between the Ministry of Religion Affairs and the Ministry of Culture and Education, which eventually led many state schools to oblige Muslim girls to wear headscarf as part of a school uniform. This policy and other similar ones have sent a strong message of growing intolerance and a decreasing spirit of multiculturalism, making minority groups under constant threats (Darmaningtyas, 2003).

Political compromise in a dualistic educational system

The literature on the history of the national educational system suggests that the issue of secular vs. religious education remains unresolved until today, making the education in Indonesia partly managed by the Ministry of Religious Affairs and the Ministry of Culture and Education (Christiano & Cummings, 2007; Sirozi, 2004). This dualistic system was deeply rooted in the traditional schooling system and the European schooling model brought by the Dutch and the nationalistic struggles to gain its independence in the early 1900s. Like other countries undergoing extended periods of colonization by European countries that struggled to establish a national educational system due to impoverished conditions and underdeveloped infrastructures, Indonesia also encountered massive challenges in its efforts to establish a unified, national education system (Christiano & Cummings, 2007; Postiglione & Tan, 2007; Sirozi, 2004).

On the one hand, as Christiano and Cummings (2007) note, upon its independence in 1945, as a fledgling country, Indonesia greatly suffered from a lack of financial resources, limited infrastructure and well-prepared teachers. As a young country, three goals of education during the early years of its independence included, first, a huge effort to establish a mechanism for nation-building in order to unify and integrate societal differences of race, ethnicity, and class; second, to develop a system in such a way as to develop moral, responsible citizens that supported and observed the country's founding principles of the Pancasila, and third, to settle a delicate educational issue (i.e., mediating the secular-religious conflicts that were brewing, and that were jeopardizing the formation of a unified national system of education). These three goals were a formidable task, given the fact that the Dutch applied a conservative policy which "kept the number of schools and the number of students and graduates small so as not to disrupt too quickly the colonial system and the traditional structure that support it" (Kroef, 1959, p. 148) for an extended period of time during its rule over Indonesia. Sirozi (2004) further notes that the education system under the colonial Dutch rule was set to "legitimize and empower the hegemonic status of the Dutch people over the indigenous people in the colony by creating an educational, cultural and religious gap among native Indonesian themselves, as well as between them and the Dutch people" (p. 126).

On the other hand, the challenge to establish a unified, national education system came from diverse types of schooling that existed for years for different orientations and distinctive philosophical and religious backgrounds. In general, there were four types of schooling. First, a European model which was adopted by very few schools established by the Dutch was intended to educate a select group of students from high-end families to fill limited, lower-level bureaucratic occupations. Second, Moslem-based schools, such as *madrasahs* and *pesantrens*, were established by religious groups in order to preserve religious values and maintain Moslem identity. Third, mission-based schools introduced by Christian orders upon the stipulation of Ethical Policy in the Dutch Parliament in 1871 (Rosariyanto, 2009) were partly intended as an evangelization tools. Fourth, nationalist groups such as *Taman Siswa* (firstly established in 1922 by Ki Hadjar Dewantara in Yogyakarta) created schools based on the ideals of maintaining harmonious relationships among people and family values (Kroef, 1959).

These four school types represented different orientations and therefore were hardly reconcilable. When this country gained its independence on August 17, 1945, the founding fathers encountered great difficulties in unifying these different strands into a single institution. The European model, characterized by age-grouping and classical arrangement, and "aimed at preparing government employees, ...white collar-oriented" (Sirozi, 2004, p. 132), and *Taman Siswa's* whose orientation was more on family-oriented values, could not be reconciled with Moslem-based schools whose role was seen as "a means of encouraging devotion to God (*taqwa*) and manifesting God's will on Earth as God's agents (*Khalifatullah Fi Al Ardhi*)" (p.132).

Sirozi (2004) notes that such a dilemma resulted in one of the best and most pragmatic compromise made during the earliest time of the independence, not only to allow the existing schools to remain operational but also as a means to acknowledge their contributions in nurturing nationalistic and patriotic spirits prior the independence. It followed that the private, religious schools were managed by the Ministry of Religious Affairs, and the state schools, nationalist and secular schools, and mission-based schools were managed by the Ministry of Culture and Education. The high level of acceptability among mission-based schools into Indonesian education system could not be detached

from their political roles in the past (i.e., nurturing nationalistic and patriotic spirits throughout pre-independence years).

Catholic schools: Finding a niche

Up to this day, as a religious group, Indonesian Catholics remain to be small (i.e., three percent of 237.6 millions). However, Catholic educational institutions have largely played important roles in helping transform Indonesia into modern era. Rosariyanto's (2009) historiography on the life of Rev. van Lith – the most influential figure establishing Catholic education in the 19th century – highlights the major transformations brought by a reformed Evangelization in the Central Java that served as a basis of Catholic education. From its early inception in the late 1860s, Catholic education was established on well-developed, socio-culturally appropriate principles with a purpose of creating a new generation with a strong Catholicity character and moral standing (Rosariyanto, 2009). As shown by the approaches taken by Rev. van Lith, a Jesuit Dutch priest working in Indonesia between 1896 and 1926, the conversion to Catholicity among Javanese people was not merely done through massive, traditional evangelization but through a gradual transformation of educational experiences offered by Catholic schools. As Rosariyanto (2009) notes, Rev. van Lith underwent a lengthy conflict with another Dutch priest, i.e., Rev. Hoovenars, who stuck to traditional evangelization indicators, i.e., measured by the number of newly-baptized converts. Rev. van Lith would spend time talking with the Javanese people of different strata and encourage them to send their children to existing primary schools, either to public or the one initiated by him. Rev. van Lith strongly held a belief that socio-cultural transformation would never come easily, requiring the change agents to fully understand the socio-cultural characteristics of the society in order to make use of existing good practices as stepping stones to introduce Catholic values while in the same time reducing traditional practices that were not in line with Catholic values. By conducting intensive study on the language, Javanese traditions and behaviors, such as inter-family contract-based marriage, superstitions, and a series of commemorative ceremonies of the deceased, he became fully cognizant of what cultural practices to keep enhancing the assimilation of Catholicism, and what to drop, and get replaced with Christian values. He became knowledgeable about good and bad things embedded in the Javanese culture.

Bringing some parts of the existing socio-cultural values as an entry point warranted the acceptability of Catholicism among Javanese people. Fifty-eight people from the northern Menoreh Mountain (about 25 km from his residence) who only had heard about him and had no contact with him before, applied for a voluntary conversion and agreed to receive baptism from him. It was upon this conversion that his approach to evangelization started to draw attention. His reformed approach to evangelization was maintained through education, i.e., by firstly engaging its young generation with better values through education so as to equip them with critical skills to live a better life. It was worth noting that Catholicism was never imposed upon the young generation in the newly established school. Children would only be taught Catholicism as far as their parents gave the school consent to do so. This brief historical overview highlights the very beginning of socio-cultural transformations that took place in Indonesian society viewed from the history of early Catholic education in the early 1900s. Viewed from a broader historical context, the introduction of Catholicism to the Javanese was not separable from the political landscape of the late 1800s. The Dutch Parliament was filled with those concerned with the ethical issues regarding the colonization and how the government dealt with the colonized people in Indonesia. Dubbed as "Ethical Politics" by a parliamentarian van de Venter in 1871, this ideology served as a basis for any policy to acknowledge the huge contributions made by Indonesia for the Netherlands and later to allow mission-based activities to develop and grow in Indonesia. Thus, it was not just coincidental that the introduction of Catholicism to the Javanese in particular shortly preceded the founding of the first modern socio-cultural organization called Boedi Oetomo (May 8, 1908). This organization, despite its being apolitical, was seen as the threshold of massive, political awakening of Indonesian indigenous peoples. The forthcoming years witnessed various organizations with different religious affiliations and socio-cultural and political ends.

In short, there are at least two major things to draw regarding the role of Catholic schools in Indonesia. First, it should be acknowledged that together with other schools, such as Moslem-based schools (*pesantrens*), and secular-based schools by Ki Hadjar Dewantara (Taman Siswa in Yogyakarta), Catholic schools played a major role in creating critical mass who were socio-politically aware of living poorly under the Dutch colonization. These schools induced alternative ways of

thinking into the minds of their students, i.e., not necessarily accepting the reality of being colonized as an unchangeable fact. They were thus prepared to embrace the thought of being an independent nation. Second, despite the label “Catholic” or more precisely “more closely affiliated” to the Dutch, it did not mean that Catholic schools endorsed the maintenance of the Dutch colonization in Indonesia. Catholic schools were independent, and the education in these schools was geared to nurture thinking skills among the young generation - and thus not merely subservient to the needs of the Dutch government. Rosariyanto (2009) notes that Rev. van Lith remained to play a controversial role in the eyes of the Dutch rule. After two decades initiating Catholic schools in Central Java, and seeing the progress among the youth, as well as given the context of the WWI, Rev. van Lith saw that the Dutch colonization in Indonesia would inevitably end sometime in the future. It was his belief that the key of Catholic schools to flourish was to adapt to any political change that might take later. His view sent a strong message of endorsing independence of this huge archipelago.

It could be concluded that the ideas of transforming Javanese people did not end in creating a new generation holding Catholic values, but were further geared to equip them to participate in the changing society with a purpose of taking more transformative roles in shaping better society that served greater good for public. Being a Catholic meant being a fully functional Indonesian citizen who was ready to serve the needs of the country. Such an ideological belief was strongly held and widely promoted by Mgr. Soegijapranata (1896-1963), the first Indonesian archbishop, and a national hero. Given such an endorsement, it was not surprising that the Catholics as a minority were politically active and accepted as a meaningful constituent in this highly pluralistic country. Thus, despite the political change from the Dutch governance to the independent Indonesian governance, the existing Catholic schools remained to be an active player in the Indonesian educational system. After the Indonesian independence in 1945, Catholic schools remained to serve various kinds of students coming from different religious backgrounds, without necessarily sanctioning them to convert them into Catholicism. In other words, even before the Vatican Council II was conducted (1962-1965), Catholic education in Indonesia had been outward-looking and had served non-Christian population.

Further movements upon the independence

Upon their freedom from colonization, East Asian countries were deemed to have successfully established their national educational systems, which were commonly characterized by “a form of state run schooling anchored in traditional social-cultural values, and emphasizing basic skills and orderly behavior” (Postiglione, 2007, p. xii). The general belief within those countries was a conviction that their early success in establishing the educational system was a shared view which emphasized education “as a function of common themes that emphasize harmony, moral cultivation, social networks, paternal leadership, and political authoritarianism” (Postiglione, 2007, p. xi).

A case in point, in its few years of its reign, the New Order Era, Indonesia successfully built 61,000 elementary schools (Christiano & Cummings, 2007). However, such a success was limited to eradicating illiteracy (Christiano & Cummings, 2007). Although the 32 year of the New Order Regime under President Suharto (1966-1998) brought stability and prosperity among Indonesian people, the democracy was largely fake and freedom of expression was just an empty slogan (Schwarz, 1994). Political rights of religious and/or social and cultural origins were reshaped into tripartite political systems for three decades, making each group lose its skills, cultural networks, and vitality (Sularto, Wiyono, & Parera, 1999). At the turn of political, social, cultural and financial crises in the 1998, the series of discussions held by the Indonesian Catholic Society Forum (ICSF) brought a new level of awareness among Indonesian Catholic people. The Catholic interests to struggle for, as a leading Catholic politician argued, refer to the efforts of “contributing value systems as guiding principles to run the country” (Seda, 1999, p. 97). This emphasis signified a movement from a neotraditionalistic approach commonly found in “self-centered political communities [set to] gather all resources available in order to establish their own power over other groups (Sularto, Wiyono, & Parera, 1999, p. 38). It follows, as Mulder (2002, 2005) observes, the greater challenge for a country as diverse as Indonesia is to facilitate the growth of a civil society. Such a society needs to acquire power, intellectual capacity, and political access in order to “regulate the exercise of state and market power ... [in order] to influence the decisions made in the political and thrives best in an open, democratic environment that guarantees of freedoms of expressions and association” (Mulder, 2005, p. 3).

Postiglione (2007) further notes that in order to keep up with today's global economies, Indonesia has a formidable task "because it involves major reforms in education that threaten traditional learning patterns – patterns that are viewed as having been the driving force of success in the earlier phases of development" (p. xii). The greatest challenge for developing countries like Indonesia seems to be how to provide equal access to their citizens to obtain education. As Postiglione and Tan (2007) notes, among East Asian countries, Indonesia and the Philippines are currently ranked third in their efforts to meet UNESCO's the 2015 *Education for All* programs. Singapore and South Korea are deemed to be the front runners for these efforts. Even the countries with better educational systems like Malaysia and Thailand are also considered to be far from reaching the goal.

Heading towards future: Roles of private schools

The discussion on the socio-historical backgrounds of modern Indonesian educational system allows us to grasp the complexity of the past in order to project what the current and future will look like. Four broad conclusions can be drawn from this brief overview of socio-historical discussion. First, the national education system of Indonesia was established upon unique contributions of four types of schooling in the formation of nationalistic spirits prior to her independence. In a system where free education offered through public schools is non-existent, private schools play a major role, by having provided "educational alternatives for the poor and those living in more remote areas, and sometimes the only options for these students" (Christiano & Cummings, 2007, p. 129). In addition, the private schools also maintain the diversity to thrive.

Second, today's dualistic national education system was previously a tentative solution to bridge the gaps between Moslem-based schools and secular, nationalist schools in the early days of Indonesian independence (Sirozi, 2004). Such a policy has made it difficult to differentiate what state-owned schools from private ones (Duncan, as cited in Christiano & Cummings, 2007). Private schools receive a variety of subsidies from the tax money. Meanwhile, public schools also charge parents to pay educational fees to operate the schools. This dualistic system has been in place for more than six decades. Thus, it is relatively difficult to undergo a major overhaul to change the existing system. Private schools are very likely to remain an indispensable part of the Indonesian national education system.

Third, the provision of equal access to education to all citizens remains to be a central issue. Private schools have played vital roles in providing education to many children, especially those living in remote areas where public schools are non-existent. This also demonstrates a substantial weakness of Indonesian national education system. In its constitution, it is stated that the state is in charge of providing education for its citizens. Such a failure of the state to provide public education is considered to "perpetuate a type of system-level discrimination that is still inequitable" (Duncan, as cited in Christiano & Cummings, 2007, p. 129). In conclusion, Christiano and Cummings note that "because the poor have very few educational options at the secondary level and those that are available are of very poor quality, a rather segregated system has resulted" (p. 129).

Fourth, as any other countries in the world encounter, the current major drivers leading to transformations include "global capitalism, neo-liberalism, and corporate investment, which continue to define human resource talent" (Postiglione, 2007, p. xii). The new global economies require knowledge, skills, and positive attitude towards lifelong learning among citizens, which in turn demand more robust pedagogical skills on the part of the teachers, well-equipped schools, visionary school leaders, and appropriate policies. It is very likely that the neo-liberalistic principles – such as the shrinking amount of public funding for education and business model of functional rationality as shown in standardized, high-stakes testing – appear to prevent the expansion of educational enterprise that fits the students' needs.

CONCLUSION AND SUGGESTION

In summary, in the foreseeable future, private schools in Indonesia remain to play a major role in educating children. Private schools will still receive some amount of public fund to help run their operations. Unfortunately, private schools are very often neglected in terms of the professional teacher development and school leadership programs. The leadership trainings run by the Ministry of Culture

and Education only target state-owned, public schools. Empirical findings obtained from private schools (i.e. Catholic and Muhammadiyah lower grade schools) demonstrate a massive unfair treatment from the Education Department (Budiraharjo, *et. al*, 2014). The biggest concern is thus how Catholic schools could maintain their transformative roles in today's era. In addition, schools are a fertile ground to grow the right attitude towards diversity and multiculturalism. As noted in International Crisis Group's (2010) analysis on the growing intolerance in Bekasi, West Java, schools seem to have played a vital role in affecting how children view others. "The prank of an unthinking schoolboy suggests, however, that anti-Muslim feelings may be inculcated at an early age and run as high in some Christian communities as anti-Christian sentiment does in some Muslim ones" (ICG, 2010, p. 8).

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