

# Drawing on the Implications of Indonesia's Founding Father's Transformative Theological Practice for the Development of Inclusive Education for Students

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## ABSTRACT

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This study analyzes the inclusive theology adopted by the Indonesian founding fathers in promoting Pancasila as an indigenous global theology for Indonesia. During the early days of the formation of the state and nation of Indonesia, it is evident that the founding fathers embraced inclusive theology. This paper aims to analyze the inclusive theology of the Indonesian founding fathers, highlighting their role in promoting Pancasila, particularly its first pillar of Ketuhanan Yang Maha Esa (the oneness of God), as an indigenous global theology for Indonesia. Moreover, their inclusive approach serves as an exemplary model of global theology for future Indonesian Muslim generations. Using a qualitative approach, this study analyzes historical documents, such as the debates and discussions in BPUPKI and PPKI, as well as religious texts like the Quran and Hadith. The findings demonstrate that the Indonesian founding fathers practiced inclusive theology by integrating their religious identity with the national identity of Indonesia. By adopting inclusive perspectives and drawing from the rich heritage of inclusive thought in Islamic civilization, their approach to theology provides valuable insights for fostering pluralism and unity within Indonesian society.

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## 1. INTRODUCTION

Before 1945, Indonesian people had never had an experience as a nation. They were not really representation of nation-state, which were built under the commitments of all people. (Frederick, 1989; Munoz, 2006; Titaley, 1992, 2006; Vickers, 2013; Zurbuchen, 2005). European colonization in Indonesia simply tried to let Indonesia in primordial identities and local authorities. Even Dutch as Colonial Government struggled to replace all Indonesian primordial identities with colonial identities characterized by Western Culture. (Anderson, 1999; Benda, 1958; Setiawan & Inayati, 2019; Van Klinken, 2003)

The beginning of the political life of the Indonesian nation began since the establishment of kingdoms based on primordialism sporadically, mainly because of tribe and religion. In the kingdoms that once existed, including Kutai Kingdom (4th century AD) based on Hinduism in Kalimantan, Srivijaya Kingdom (7th century AD) was a representation of Hindu kingdoms centered in Sumatra, Majapahit Kingdom (14th century AD) based on Buddhism in Java, Demak Kingdom (15th century AD) based on Islam in Java, Hindu Mataram Kingdom (16th century AD) in Java, The Islamic Mataram Kingdom (17th century) in Java, and the Hindu Kingdom of Klungkung in Bali. All of these kingdoms represented the life of primordial states and nations, mainly based on tribes and religions. (Osborne, 2010; Ricklefs, 1981, 2008; *The fall of Srivijaya in Malay history*, 1970; Vickers, 2013) Thus, primordial characters had been cultural and natural characteristics of Indonesian people for a long past time. (Arif, 2018; Atkinson, 1983; Latif, 2008; Lev, 2017; Tarling, 1992; *The fall of Srivijaya in Malay history*, 1970; Titaley, 2013)

Primordialism after that continued until the arrival of Europeans with their racial and religious identities. During the period of European colonialism which lasted about 3.5 centuries there was a struggle from kingdoms in the region now called Indonesia. The struggle was due to the oppression and injustice of Europeans, in addition to religious differences. At that time there was a strengthening of the identity of the Indonesian nation and at the same time raised a new awareness for them to become one nation.

After August 17, 1945, Indonesia became a new nation because it was separated from primordial identity and colonialism. Primordial boundaries have been merged into one Indonesian national identity under the basic philosophy of Pancasila and the 1945 Constitution. They claim to be one nation to live together in a diversity of tribes, religions, tastes, and cultures. All citizens have the same rights and obligations for the survival of a unitary state of Indonesia.

The success of building the nation began and began with the growth of the real practice of transformative theology among national figures. They got success to build a nation-state free of any domination and superiority. They did not promote and support primordial identities, such as ethnicity, religion, and region, for national character but they promoted and established nation-state for all people of Indonesia. The evidences can be clearly seen from the process of consolidation of the Council Studying the Preparation of Indonesian Independence (BPUPKI/Badan Usaha Penyelidik Kemerdekaan Indonesia) and the Council Preparing Indonesian Independence (PPKI/Panitia Persiapan Kemerdekaan Indonesia) that issued by Japan after its defeat from align force in pacific war. (Arif, 2018; Aryanto et al., 2019; Irhandayaningsih, 2012; Natsir, 2001; "Repositioning Pancasila Dalam Pergulatan Ideologi-ideologi Gerakan Di Indonesia Pasca-reformasi," 2015; YULIANTI et al., n.d.)

Their agreement to become one nation and formulate in two constitutional foundations the country to be an example in the life of the nation and state that is ideal for a plural Indonesian nation (Ali et al., 2021; Raharja, 2019; Sudaryanto, 2017). This reality can be an example of good practice to become the basis of inclusive education for generations of Indonesians. The need for inclusive theological education among students becomes very important especially in the global and digital era where ideological contestation is relatively fierce, free and transnational as well as a global social network system that is broad, without borders, without borders (Bettiza et al., 2019; Damrongpanit, 2022; Manzerolle & Daubs, 2021; Verkuyten et al., 2019; Wahid, 2009; Widholm, 2019). The paper focuses on elaborating on the transformative practice of religious theology of national leaders. then, the practice elaborated its implications in developing inclusive theological education for students in the Indonesian context in the global era. The research applied sociohistorical perspective.

## 2. METHODS

This research employs a library research method with a content analysis approach (Cole, 1988; Kleinheksel et al., 2020; Krippendorff, 2018; Lexy J, 2019; Muhajir, 2016; Senyo et al., 2018; Stemler, 2000; Unstad & Fjørtoft, 2021). The study initially involved collecting relevant literature, including primary sources on the history of Indonesia's founding fathers in formulating Indonesian Pancasila and the 1945

constitution. The literature selection was based on criteria to ensure the quality and validity of the sources, considering publication and content. The content analysis process began with the identification of emerging themes, followed by an examination of the social, religious, political, and cultural contexts. Categorization and coding techniques were employed to derive smaller conclusions, which eventually led to significant findings. Throughout the analysis, data interpretation was conducted, supported by relevant sources and facts. Triangulation was also employed to ensure the validity of the conclusions (Cole, 1988; Kleinheksel et al., 2020; Krippendorff, 2018; Muhajir, 2016; Noeng, 1999; Stemler, 2000).

### 3. FINDINGS AND DISCUSSION

#### 3.1. The History of Indonesian Plurality

There are at least four theories about the history of Indonesia, the emergence of the Indonesian nation. *First*, the origin of Indonesia existed since the islands that are now called Indonesia were inhabited by humans, both native humans and migrants, namely Yunan and other nations. (Darmaputera, 1988; Darmodiharjo, 1974, 1998) Recognition of this theory means acknowledging their existence and role and their primordial and global identities, such as religion, ethnicity, race, and culture (Aslan, 2013; Ezzati & Bivand Erdal, 2018; Han, 2019; Jonkers, 2019; Titaley, 2013, 2006) *Second*, the existence of Indonesia politically emerged after the development of kingdoms in the archipelago ranging from the kingdoms of Kutai, Srivijaya, Majapahit, Demak, Padjajaran, Mataram, and others and continued during western colonialism. These kingdoms were all built in primordial social constructions. This view certainly implies that there must be awareness to recognize the reality of the plurality of primordial forces to build the Indonesian nation. (Escarbajal-Frutos et al., 2019; Hosen, 2005; Lev, 2017; Madjid, 1994; Munoz, 2006; Pit et al., 2021).

The *Third*, Indonesia was formed since the majority of people inhabited in the regions recently known as Indonesia have consciousness to be a nation, Indonesia. (Arif, 2018; Bouchier & Hadiz, 2014; Brata & Wartha, 2017; Dahm, 1969; Herlina, 2018; Ricklefs, 2008) Indonesian people might already had a concept of nation and consciousness to be Indonesia before August 17, 1945. However, the Youth Pledge of 1928 can be regarded as a primary sign of the rise of Indonesian people's nationality and Proklamasi kemerdekaan pada tanggal 17 Agustus 1945 menjadi realisasi dari nasionalisme bangsa Indonesia. (Abdulkarim et al., 2020; Barton et al., 2021; Inayatillah et al., 2022; Soeprapto, 2016; Titaley, 1999; Widisuseno, 2014)

The seed of nationality actually had been rose since local kings took revolt to European colonialists. Among them are Thomas Matulesy Pattimura (Moluccas, 1816-1818), Prince Diponegoro (Java, 1825-1830), Tuanku Imam Bonjol (West Sumatera, 1822-1837), Prince Antasari (Borneo, 1860), Anak Agung Made (Lombok, 1895), Teuku Umar (Aceh, 1873-1903), King Sisingamangaraja (Batak, 1907), dan King Udayana (Bali, 1908). (Kingsbury, 2005; Munoz, 2006; Roff, 1970; Setiawan & Inayati, 2019) The embryo of Indonesia has a soul after The Youth Pledge declared in the Youth Congress II in 1928. Boedi Oetomo established in May 20, 1908, was the first national organization that promoted national identity. The others were nationalist-religious (i.e. Islamic Organization (Serikat Islam/SI), national Indonesia Party (PNI), the Awaken of Muslim Intellectuals (Nahdhatul Ulama/NU), and Muhammadiyah. The others were nationalist-primordial, i.e. Jong Java, and Jong Celebes. (Anshari, 1945; Latif, 2008; Madjid, 1994) Their solid national consciousness is proved when they must work together as people of a nation; namely Youth Congress II on October 28, 1928.

Then, Indonesia was born on August 17, 1945. On the following day, August 18, 1945, such new nation was celebrated with a ritual congregation signed by the convention of the PPKI that successfully drafted and issued Pancasila as the national philosophy and 1945 Constitution as national Constitution. This council also voted Soekarno and Mohammad Hatta as a president and a vice president who were responsible to guide such infant nation (Anshari, n.d., 1945; Darmodiharjo, 1998). Socio-historically, there are two interesting phenomena of PPKI's convention on August 18, 1945. *First*, the convention is only hold in one day but PPKI's members could do their duty well. This means that even though they

had different backgrounds but they had strong commitment and consciousness to have and to be one nation. (Effendi, 1993; Titaley, 2001, 2006) *Second*, they legalized 1945 Constitution as the rules of Indonesia without signing it. This can be interpreted that such constitution is a dynamic constitution. People of Indonesia in all times must have the same commitment as their national fathers have. In other words, to keep this commitment, all of Indonesian generation should keep the implementation of Pancasila and 1945 Constitution. This means that those two texts are condition and guarantee of Indonesian existence and development. (Anshari, 1945)

In this context, the dynamics of the struggle of the Indonesian nation for independence from western colonialism as well as the formulation of the philosophy of Pancasila and the 1945 Constitution by BPUPKI (Indonesian Independence Preparatory Business Research Agency) and PPKI (Preparatory Committee for Indonesian Independence) became a process of unifying the joint commitment of the Indonesian nation and formulating formal rules for the life of the Indonesian nation and state. (Abdulkarim et al., 2020; Barton et al., 2021; Inayatillah et al., 2022; Soeprapto, 2016; Titaley, 1999; Widisuseno, 2014) Therefore, the elaboration of transformative theological dynamics among the founding fathers can be seen from the events of the BPUPKI and PPKI conferences in agreeing on Pancasila and the 1945 Constitution.

The *forth*, Indonesia will be really Indonesia if its people can realize its ultimate goal of being Indonesia as it was aspired its founders and drafted in the preamble of 1945 Constitution. Indonesia is built under the commitment of its people. If this commitment is maintained from generation to generation, Indonesia still exists. This commitment is a guarantee to jointly build prosperity, prosperity, justice, and peace. They are in one national identity in diversity. There is no domination of the majority or tyranny of the minority. All elements of the nation work together proportionally to realize this lofty national goal. (Escarbajal-Frutos et al., 2019; Fatihin, 2017; Mitre, 2021; Monnot, 2020) This fourth concept becomes the basis and authentic practice of a common life in differences for the Indonesian nation to realize justice and common welfare.

### 3.2. Religious Transformation of National Leaders

Controversies in BPUPKI and PPKI's conventions should be regarded as a dynamic dialogue among the national founders to integrate all their primordial identities. Such dialogue should be understood as natural phenomena for a new nation, which need open and dynamic conversation among its entire people. By doing so, all give their best contribution for Indonesia. The evidence is that they lately promoted and issued an ideology and a constitution that adopt all elements of national identities in proportional way.

One and the most popular and important of them is a committee of BPUPKI that consisted of nine members well-known as Panitia Sembilan (committee nine: Ir. Soekarno, Drs. Moh. Hatta, Mr. A.A. Maramis, Abikusno, Abd Kahar Muzakkir, H. Agus Salim, Mr. Akhmad Subardjo, K.H. Wachid Hasyim, and Moh. Yamin). This committee drafted three drafts of agreement. They are Jakarta Charter (Piagam Jakarta) as ideology of Indonesia, the Declaration of Indonesian Independence (PIM/Pernyataan Indonesia Merdeka) as a text for proclamation of Indonesian Independence, and Constitution for Indonesian Independence. Those drafts were accepted by BPUPKI and issued on July 14, 1945. (Anshari, n.d., 1945; Darmodiharjo, 1998)

After the duty of BPUPKI had finished, its members were dispersal. Drafts of BPUPKI, then, were given to PPKI that was responsible to prepare for Indonesian independence. Because many former members of BPUPKI became members of PPKI, PPKI can be socio-politically regarded as the continuation of BPUPKI.

PPKI saved Indonesia from its disintegration by issuing "Pancasila" and "UUD 1945". Pancasila actually was revision of the draft of Jakarta Charter (Piagam Jakarta) while UUD 1945 actually was revision of the draft of Indonesian Constitution. Parts of two previous drafts simply do not support justice for all Indonesian people. For a case, there were two phenomena as reason for PPKI to revise them. First, a day after the day of proclamation, a delegation from Eastern Indonesian asked PPKI to

eliminate seven words from the drafts of “Piagam Jakarta” and Constitution as drafted by BPUPKI. Second, I Made Ketut Puja, in the convention of PPKI on August 18, 1945 promoted to the forum to revise the word “Allah” with the word “Tuhan” which is in the preamble of 1945 constitution. Those two aspirations were easily accepted by PPKI. After all, the convention of PPKI on August 18, 1945 successfully issued two decision for continuation of Indonesia. First, PPKI chose Soekarno and Moh. Hatta as a president and a vice president. Second, PPKI successfully drafted and issued a constitution with an ideology of nation, Pancasila, in it after revising the word “Allah” with “Tuhan” and eliminating seven words in the preamble and related verses. (Anshari, 1945; Effendi, 1993; Titaley, 2001)

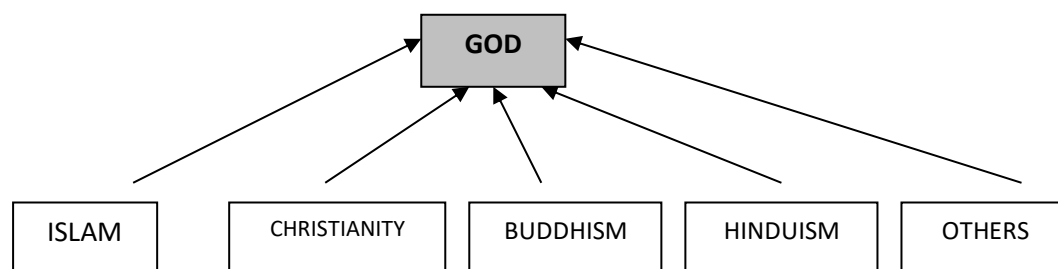
Theologically, there is an important phenomenon of religious understanding of the national leaders. They came from diverse religious backgrounds but they developed solid, dynamic, and constructive networking to solve national problems. They finally achieved a commitment to be and to have a nation under the ideology of Pancasila and the constitution of 1945 Constitution. They did not develop truth-claim. They did not develop superior attitude as inherently existed and promoted by each religious text. Alternatively, they developed the spirit of integration within pluralistic society. This religious understanding had been transformed a long before the issue of plurality rose. Historically, Muslims as majority accepted the revision of the word “Allah” with “God.” (Aslan, 2013; Hick, 1990) They also accepted elimination of seven words of the draft of Jakarta Charter and that of 1945 Constitution. They also accepted to eliminate the condition of a president of Indonesia should be a Muslim as stated by draft of constitution. Those evidence indicate their religious transformation. To some extent, the clue can be regarded as a model of global theology. (Damrongpanit, 2022; Effendi, 1993; Titaley, 2001)

### 3.3. Exemplifying the Transformative Theology of the Fathers of the Nation

Theoretically, the transforming theology leads to a global theology—a theology, which is beyond both exclusivism and inclusivism. Exclusivism means that one regards his/her religion as the only true and others are false. S/he believes that his/her religion truly concern to The Reality, whereas others are in the wrong ways. Differently, inclusivism means that one acknowledges religions of others are true if they suite to his/her religious criteria. For instance, an inclusive Muslim see that Islam is a continuation of Judaism and Christianity, therefore, s/he understand that some Jewish and Christian doctrines are right—though with a condition they do not contradict with Islamic doctrines. In this sense, Muslims see that Jewish and Christian doctrines are true if they suite to the Islamic doctrines.

While both exclusivism and inclusivism tend to lead to absolutism, a global theology tends to promote relativity. Thus, the transforming theology implies that people do not to easily come into truth-claim. Then, transformed people are people who appreciate, adopt, and integrate all religious doctrines and local traditions and cultures in proportional way. (Hick, 1982; Titaley, 2001) In the global theology, all religions belong to a history of the divine within human history, and they learn much one another. (Hick, 1982; Mandryk et al., 2020) Hick gives an analogy dealing with the global theology as Copernican theory which places sun as the center whereas the planets around it. God is the center, whereas all religions around and direct to HIM as The Ultimate Goal and Reality. (Hick, 1982; Titaley, 2001) In this sense, all religions are the contributors of religious experience, especially dealing with God. This model of theology can be drawn as a following picture.

Picture 1: A Concept of Inclusive God

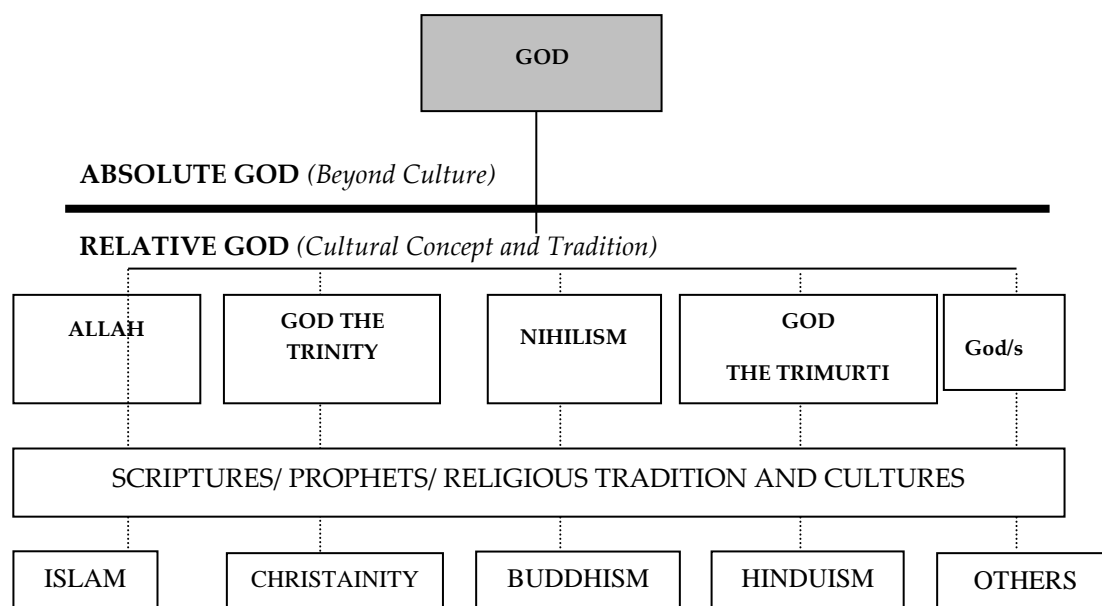


This picture shows that all religions are right entities and expressions as well as have possibilities in experiencing God. There is no superiority and truth claim; rather, each has equal right and contribution to deal with God. The only difference among them is the way each figures out God as well as develops traditions to keep their relation with HIM. In this way, one comes to a conclusion that his religion is just an alternative way to deal with God.

Hick, as Hendrik M. Vroom quoted, realizes that there are various traditions and religions that can be regarded as alternative ways to deal with God. For Hick, they differ because of three possibilities. *First*, the Ultimate Reality (God) is beyond cultural system that makes human beings become different to understand HIM along with their cultural backgrounds. *Second*, both philosophical and theological understandings, which come from the second experience, make differences among various religions. *Third*, each scripture and religious founder supports and promotes certain traditions. Such reason makes Global theology require respecting some doctrines besides transforming them along with their traditions.

To some extent, Indonesian founders simply promoted the idea of global theology. They did not only have inclusive attitude, but they also have transformed one. Their agreement to issue "Pancasila", especially the first pillar, the belief the One Supreme God, implies that all religions in Indonesia along with their concepts of God have legal right to develop and improve in Indonesia. In other words, God as The Absolute Reality is the Only Supreme One while God as people understand has many names along with multitude of cultural backgrounds. They simply understood that each religion develops within certain custom, culture, and traditions. In this sense, all religious doctrines have their own dynamic contexts and develop in entire time and various places. Therefore, God never changes but the understanding of HIM may vary and change. God the Absolute is beyond human and cultural understandings, whereas religious doctrines and traditions develop along with the development of human understandings. Again, religious doctrines are cultural understandings that are relative. This concept can be drawn as below picture.

Picture 2: A Concept of Inclusive Theology



In Indonesian context, Muslims, Christians, Buddhists, Hindus, and other religious adherents in Indonesia direct to the same God. Each religious adherent calls a specific name for God, such as Allah for Muslims, God the Trinity for Christians, Nihilism for Buddhists, and Brahman for Hindus. Each religion has its own scripture understood as revelation of God, i.e. the Qur'an of Islam, the Bible of Christianity, the *Tripittaka* of Buddhism, and the Veda of Hinduism. Each scripture was developed by religious founder/s, such as Muhammad of Islam, Jesus' apostles of Christianity, Gautama of Buddhism, and *Reshies* of Hinduism. Then, each is influenced by certain cultures, such as Islam by Arabian culture, Christianity by European culture, Hinduism, Buddhism by Indian cultures, and any other mixed traditions and cultures. This means that each religion develops within certain tradition and culture. In turn, such differences make their differences in understanding phenomena and The Reality, God. However, Indonesian national leaders simply understand that the differences are just artificial differences, not essential differences. They apparently believed the Oneness Supreme God. Those religions, then, adopt Indonesian cultures. Islam is no longer Islam of Arabian, Hinduism and Buddhism are no longer those of Indians, and Christianity is no longer that of Western People, Confucianism is no longer that of Chinese. All are Indonesian. In this way, they can meet and work together to establish a nation of Indonesia with the aim to realize welfare and justice for its people.

#### 3.4. Pedagogical Implications: An Effort to Build Inclusive Religion Among Students

In building education for a pluralistic Indonesian nation, religious inclusivism (as well as inclusivism in general), becomes very important. The effort must have started from the foundations of conceptual philosophy, cultural practice, and operational practice. The basic thing that must be done is to build an educational philosophy formulated in the curriculum and education system comprehensively. Furthermore, a series of educational practices were developed in schools (including other educational institutions, families, and communities) to support inclusive attitudes, personalities, and practices of religious life. Formal educational practice in the classroom becomes just one of a series of overall educational processes in schools and other educational institutions. Education synergizes with society in a comprehensive, holistic, and sustainable manner in accordance with the dynamics of the context of space and time in the escalation of local, national, and global social life. In essence,

educational institutions, especially schools and other formal educational institutions, become complete and systemic laboratories for students.

In the curriculum, it is necessary to develop the science and practice of religious moderation in an integrated, correlated, or separated manner with a focus on maximum achievement. (Assembly, 2019; Lahmar, 2020; Sumardi, 2012) Educational practices, from scientific development to the culture of life in schools must be designed and traditioned to form inclusive religious awareness and practice. In this context, the history of the formulation of Pancasila and the 1945 Constitution is a very important historical example. In its operationalization in learning, it is necessary to develop contextual historical implications for student life in the current era. The development of students' historical awareness regarding the reality of a plural Indonesian nation and the ideal practices of national figures in building the life of a religious and nationalist Indonesian society became an important starting point.

Educational Institutions design, control, evaluate and simultaneously develop these objectives, policies, and programs in a comprehensive, authentic, systemic, and sustainable manner. (Al Qurtuby, 2020; Alkouatli, 2018; Lee, 2019; Muralidharan et al., 2022; Santi, 2018) In terms of supporting texts for education, textbooks, both religious education books, social science books, and textbooks in general must have religious moderation content. In terms of process, the presence of teachers and students from various ethnic and religious backgrounds is a way to build an inclusive life process (Niemi, 2018; Sabic-El-Rayess, 2020; Suparjo et al., 2021). They also need to have experience working with students or communities of different religions or ethnicities to complete a humanitarian project or program or scientific program. Educational institutions that have homogeneous students should have created humanitarian projects for the context of interfaith and ethnic programs. Religious studies should be filled by speakers who have an inclusive religious perspective. The assessment process should be a benchmark for student development regarding inclusive religious understanding, appreciation and practice among students and the entire school community (Ashraf, 2019; Lafrarchi, 2020).

In carrying out this process, of course, there are dynamics as experienced by the founders of the country. In these cases, the teacher's ability to resolve conflict and develop moderate solutions is a meaningful experience for them. The simulations and project activities developed are designed to provide students with adequate experience for inclusive religious life. In this context, teachers and community leaders should be role models for them.

In principle, religious inclusivism becomes a concept point that allows students to live peacefully and friendly with all other students or society in general. In this concept, the strengthening of Pancasila values becomes very relevant by being contextualized with a moderate religious approach. Strengthening religious moderation developed by the government and led by the Ministry of Religious Affairs of the Republic of Indonesia is very important to be synergized with education systemically (Barnes & Brownell, 2018; Burga & Damopolii, 2022; Muralidharan et al., 2022; Niemi, 2018). Education should be designed as part of a laboratory for students to develop inclusive ways of life and religion in society.

#### 4. CONCLUSION

The founders of Indonesia demonstrated a religious transformation rooted in the principles of plurality and nationality. This transformation was reflected in the formulation of Pancasila and the 1945 Constitution, which represent the collective consciousness of national leaders. These texts provide equitable rights and responsibilities for all Indonesian people, integrating primordial identities into a national identity without eradicating any of them. Pancasila, with its adaptable interpretation, and the 1945 Constitution, with its revisable and visionary implementation, serve as sacred commitments for the Indonesian people. The existence and progress of Indonesia are therefore based on the people's dedication to uphold and implement these national pledges.

Socio-historically, Indonesian national leaders transformed their theological understanding by emphasizing a global theology that recognizes the validity of various religious paths to God. Rather than asserting one truth-claim, they viewed all religions as legitimate ways to connect with the divine.



This inclusive theology does not label any religion as false, promoting an alternative understanding of God and moral ethics. Consequently, education in Indonesia should prioritize the development of an inclusive and transformative religious generation to uphold the values of the pluralistic Indonesian nation. In the global era, with its interconnected social systems, rapid information flow, and ongoing ideological and cultural contests, inclusive theological education becomes even more crucial. Such education will ensure the continuous growth and cohesion of the Indonesian nation.

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