

## RA2.0 (History) 2019 - CM007


### Worksheet 10: Post-Independence Challenges to Indonesia

#### Instructions:

1. Work in pairs or groups of three
2. You have two options: To do [Task 1](#) or [Task 2](#)
3. [Task 2](#) is highly recommended for those who prefer to make connections and draw parallels as well as discussing challenging issues in history

#### Task 1: Understanding Pancasila

- Select one of the five principles of Pancasila that your group would like to comment and analyse
- Use your knowledge of Indonesia and history of Indonesia to help you analyse the principles of Pancasila
- You may refer to one of the following online articles on Pancasila
  - [Pancasila by Wikipedia](#) (simplified, easy for mass reading)
  - [Pancasila by Country Studies](#) (detailed, targeting academic style writings)

 <p>The infographic features the Garuda Pancasila, the national emblem of Indonesia, at the top. Below it, the word "PANCASILA" is written in large, bold, gold letters. Underneath, there are five icons, each representing one of the principles: a gold star, a red and white circle, a green tree, a red bull, and a white bird. To the right of these icons, the principles are listed in Indonesian: "KETUHANAN YANG MAHA ESA", "KEMANUSIAAN YANG ADIL DAN BERADAB", "PERSATUAN INDONESIA", "KERAKYATAN YANG DIPIMPIN OLEH HIKMAT KEBIJAKSANAAN DALAM PERMUSYAWARATAN / PERWAKILAN", and "KEADILAN SOSIAL BAGI SELURUH RAKYAT INDONESIA".</p>	<p><b>The five principles of Pancasila are:</b></p> <p>Belief in the One and Only God ("Ketuhanan Yang Maha Esa"),</p> <p>A just and civilized humanity ("Kemanusiaan Yang Adil dan Beradab"),</p> <p>A unified Indonesia ("Persatuan Indonesia"),</p> <p>Democracy, led by the wisdom of the representatives of the People ("Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan Perwakilan")</p> <p>Social justice for all Indonesians ("Keadilan Sosial bagi seluruh Rakyat Indonesia")</p>
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## 1. Belief in the One and Only God ("*Ketuhanan Yang Maha Esa*")

Which one of the challenges facing Indonesia that the above principle is trying to address?

Religious differences/conflicts - Christianity, Catholicism, Islam, Hinduism, Buddhism, Confucianism

Christianity/Catholicism: Eastern part of Indonesia (West of East Timor)

Islam: Eastern part of Indonesia

Hinduism: Bali

How can the above principle solve or be the starting point to solve the above challenge or problem in Indonesia?

Indonesians MUST be in one of these 6 religions as all of these religions believe in One and Only God. (Atheism not allowed)

Unites all religions.

### Belief in one God

- Fear God
- Do not want to earn God's wrath

(leads to) Just & Civilised Humanity

- Treat each other with respect

(leads to) Unified Indonesia

- Indonesia is diverse, grounds for unity
- Doesn't matter what tribe u belong to or what colour is your skin

## 2. A just and civilized humanity ("*Kemanusiaan Yang Adil dan Beradab*")

Which one of the challenges facing Indonesia that the above principle is trying to address?

Grace and Chloe

Previously, Indonesia's history had been plagued by violence and conflict. During the colonial times, the Dutch brutally suppressed any uprisings, which led to bloodshed. Following which, there was a rise of social consciousness which resulted in the formation of the nationalist movements. This caused even more conflict. Hence, this principle seeks to address this in the hope of uniting Indonesia as a "civilised humanity" to eradicate violence and build harmony and peace instead.

Furthermore, Indonesians had previously been exploited and oppressed by the Dutch colonialists to allow the Dutch to profit at the expense of the people's suffering, such as the cultivation system. Therefore, this principle seeks to promote a "just humanity" where all citizens are treated equally with dignity and respect.

How can the above principle solve or be the starting point to solve the above challenge or problem in Indonesia?
The above principle would discourage people from inciting violence to people of different races and religions and instead promote tolerance and encourage people to settle disagreements peacefully and harmoniously. Promoting a “just and civilised humanity” means to encourage people to avoid violence and treat one another with respect and fairness, which would help to reduce conflicts due to people feeling insulted and unfairly treated. This would help to promote peace in Indonesia and reduce the number of conflicts in the country.

<b>3. A unified Indonesia ("<i>Persatuan Indonesia</i>")</b>
<b>Which one of the challenges facing Indonesia that the above principle is trying to address?</b>
Lara, Clarice, Yih Wei The fact that the people of Indonesia did not see themselves as being part of a united entity and thought there was no common identity they could relate themselves with
Diversity was very important to a religiously, culturally and racially plural society like Indonesia
The people of Indonesia were divided across cultural and religious lines - only reason why they were all united was because of Dutch colonisation.
<b>How can the above principle solve or be the starting point to solve the above challenge or problem in Indonesia?</b>
By iterating one of the fundamental tenets of Indonesia’s governance as a unified Indonesia, this created the common belief that Indonesia should be united, and made it clear to the people of Indonesia that to work towards unity was crucial in nation building and realisation of national/state ideals. This awareness and acknowledgement of the importance of unity amongst citizens would act as the starting point to solve the issue of a disunited Indonesia.
The above principle could also have been a call to the Indonesian people to put aside their differences and adopt a shared culture of tolerance and acceptance towards each other (avoiding internal security risks like racial or religious riots). It could also be representative of how Indonesia should not be depicted as a monolithic society, but rather a spectrum of different cultures all coming together to form a collective Indonesian identity (pluralism). This unity would be fundamental to progress in Indonesia, as only when the concept of a

common good was acknowledged among the Indonesian public, that there were bigger ideals than ethnicity or religion, that they could start to progress as a whole.

**4. Democracy, led by the wisdom of the representatives of the People ("*Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan Perwakilan*")**

**Group members:** Syamayne, Sharika, Caroline

Which one of the challenges facing Indonesia that the above principle is trying to address?

There were too many parties in Indonesia and every party had diverging plans for the country, but none of them were strong enough to provide national leadership. The results was chronic instability. There was political disorder in Indonesia.

During the Dutch colonisation period, the period of Indonesia did not have much say in politics.

How can the above principle solve or be the starting point to solve the above challenge or problem in Indonesia?

The "Democracy" that the Pancasila is promoting is one that is 'guided by the representative of people'. There is someone leading the people so that there is order in the country, instead of the chaos that was rampant before the principle was put in place. Instead of having many different political parties, there

Democracy (everyone has equal say in direction of Indonesia)

- Response to oppressive Indonesian colonial rule
- One group exerting power over lesser groups

**5. Social justice for all Indonesians ("*Keadilan Sosial bagi seluruh Rakyat Indonesia*")**

Which one of the challenges facing Indonesia that the above principle is trying to address?

Wen Xin: Due to the mistreatment of the peasants during the colonial times, and the ethical policy failing to work, the peasants were heavily disadvantaged and were often dominated by their superiors

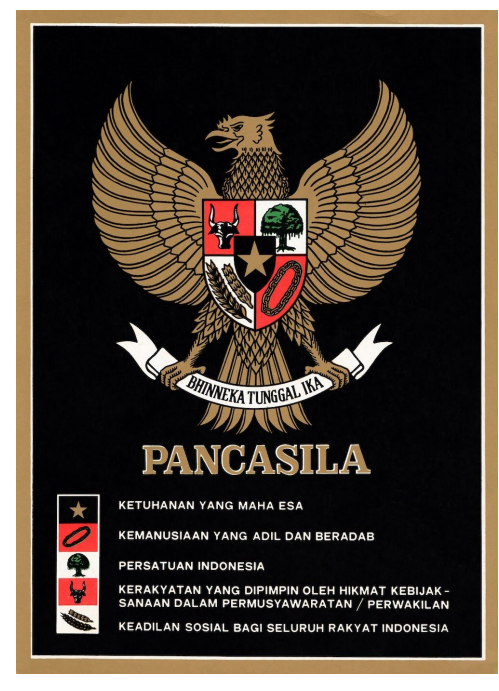
How can the above principle solve or be the starting point to solve the above challenge or problem in Indonesia?

It would allow everyone to have equal rights where there is no "superior figure". This would prevent the mistreatment of the peasants and ensure the rule of justice so that the country would be able to progress more dynamically. The policy takes into account the welfare of the citizens.

Social justice for all Indonesians (if not, leader is a sinner! Will face the wrath of God)

- Trust and mandate given by ppl to representatives
- But, Pancasila not followed strictly - problem of corruption

## Task 2: Discussing Pancasila

 <p><b>PANCASILA</b></p> <p>KETUHANAN YANG MAHA ESA KEMANUSIAAN YANG ADIL DAN BERADAB PERSATUAN INDONESIA KERAKYATAN YANG DIPIMPIN OLEH HIKMAT KEBIJAKSANAAN DALAM PERMUSYAWARATAN / PERWAKILAN Keadilan Sosial bagi seluruh Rakyat Indonesia</p>	<p><b>The five principles of Pancasila are:</b></p> <p>Belief in the One and Only God ("Ketuhanan Yang Maha Esa"),</p> <p>A just and civilized humanity ("Kemanusiaan Yang Adil dan Beradab"),</p> <p>A unified Indonesia ("Persatuan Indonesia"),</p> <p>Democracy, led by the wisdom of the representatives of the People ("Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan Perwakilan")</p> <p>Social justice for all Indonesians ("Keadilan Sosial bagi seluruh Rakyat Indonesia")</p>
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If you read the [Pancasila article in Wikipedia](#), it is claimed that the five principles are "inseparable and interrelated"...

1. In your own words, can you pick at least 2 principles and show how these two principles are inseparable and interrelated?

(Alyssa, EJ and Cai Hui)

The two principles are:

1. "A just and civilized humanity" and
2. "Social justice for all Indonesians".

The former principle denotes that all of humanity (in the context of the people within Indonesia) must be treated with dignity, and that oppression of a group of people in any form should not be tolerated.

The latter principle denotes that social welfare must be afforded to all Indonesians, and that Indonesia's resources must be put to their best use in order to ensure the best possible circumstances for its people. In addition, it also denotes that social justice must be enforced, such that all Indonesians are empowered regardless of circumstance, and no one group can be taken advantage of by another.

From this description, it can be concluded that these principles are connected as they are both related to the protection of the rights of the people. Since the former principle relates to the right to dignity of all peoples, the latter principle relates to the enforcement of this right- in short, "social justice [must be in force] for all Indonesians" so that Indonesia can become "a just and civilised humanity". (On the other hand, it is also true that a just and civilised humanity will naturally be compelled to provide social justice for all its people.)

(Abigail, Wanyang)

The two principles chosen are "Belief in the One and Only God" and "A unified Indonesia". They are interlinked because only when the religious identity and beliefs of each citizen is uniform, religious conflicts, riots and violence caused by heated arguments over sensitive topics e.g. which god to worship, which god is better can be reduced to the bare minimum. This allows not only a more harmonious relationship between Indonesians, since they are able to relate to each other through similar ideologies, Indonesians would also be more effective in working together their common goal (determined from their religious beliefs), forging stronger social bonds and advancing the country more rapidly.

In the word choice "One and Only", the Pancasila implies that there is a single god, indirectly making all Indonesians conform to this ideal.

In the word choice 'A unified Indonesia', the people are referred to as a country, and not as individuals. As such, it is implied that the people are to be loyal to their country, and work together for the greater good of Indonesia.

Yining, Megan : "Belief in the One and Only God" and "A just and civilized humanity ". Belief in the One and Only God It implies that there is no freedom of religious worship in indonesia as it is indirectly forcing the Indonesian people with the use of "only" in the principle" It also

emphasizes that the pursuit of sacred values will lead the people to a better life in the hereafter. People would be loyal to worshipping one god and would be tied together by a common belief. A just and civilised humanity means that human beings should be treated with due regard to their dignity as people who worship the same god. It emphasizes that Indonesian people do not tolerate physical or spiritual oppression of human beings by their own people or by any nations. These 2 principles have religious connotations with regards to the religion of Islam.

Nadra, Siti: "A just and civilized humanity" and "Social justice for all Indonesians"  
A just and civilized humanity refers to all Indonesians being treated with equal respect and dignity. Social justice for all Indonesians means that every Indonesian has their own rights regardless of their beliefs. They are inseparable and interrelated as to be able to achieve social justice, the leader must treat each and every individual with equal respect and dignity. The leader must ensure everyone has the same rights, regardless of their background, belief and culture to maintain a just and civilized humanity.

2. Based on what you have learnt about the history of Indonesia, do you think the Pancasila accurately represents the aspirations of the people of Indonesia? *Please explain*

Nadra, Siti: Yes. Based on the history of Indonesia, there were many different religions such as Christianity and Islam, that would often be involved in riots, which was jeopardizing to Indonesia's safety. By standardizing the belief that there is only one god, there would be less conflict among Indonesians due to clash in religious beliefs. However, this principle did not restrict any freedom of worship because it did not imply that one religion was less than another. It only states that there is an almighty god and this could be interpreted differently depending on the individual and their own respective beliefs. Referencing the diverse religions in Indonesia, the 2nd principle "A just and civilised humanity" Hindu concept of Tat Tvam Asi, the Islamic concept of "fardhukifayah", and the Christian concept of neighborly love. These were concepts of religions in Indonesia and thus, this were relevant to the beliefs of the Indonesians at that time.

Based on the History of Indonesia, there were many conflicts pertaining to race and religion. By advocating for "a unified Indonesia" in the 3rd principle, this encourages Indonesians to stop their conflict against one another as they have to conform to the Pancasila.

Yining, Megan: Yes. The aspirations of people of Indonesia was to have democracy which could be seen from the many opposition party emerging to have a say in the government, Indonesia is quite a big country and it spans over different areas of the globe, hence, it is more important for pancasila to unite the country in terms of religion, beliefs and to have a common goal for them, which is to work to social justice and democracy. Acquiring social justice is part of their aspiration because the people want equal opportunities and equal treatment.

Abigail, Wanyang: Yes! The Pancasila placed great emphasis on the uniformity of religion, unity among individuals, social justice, democracy and peace. These are extremely important values and ideals, as they ensure a fair and just society, avoiding conflict in the society. The formulation of Pancasila took place in the mid-20th century, and was partly influenced because of the socio-political conditions of Dutch East Indies in the early 20th century. As

such, the ideology reflects the socio-political condition of the late colonial period in Indonesia. Its concept came from the ideas and ideals of Indonesia's founders, such as Sukarno's. As such, it accurately represents the aspirations of the people of Indonesia.

EJ, Alyssa, Cai Hui: Yes, as the emphasis of the Pancasila on democracy and social justice for all Indonesians is a stark contrast to their years under colonial government, where locals were exploited for industrial and corporate gain for other countries and companies. This is reflected in the Cultivation System, where peasants had suffered as a consequence of being forced to grow cash crops. The oppression which the peasants had faced meant that the Pancasila was able to represent the aspirations of the people of Indonesia with its promise of equality and democracy.

3. How much similar or different is the Pancasila with the Singapore National Pledge?

Abigail, Wanyang:

**Singapore National Pledge**

"We, the citizens of Singapore, pledge ourselves as one united people, regardless of race, language or religion, to build a democratic society based on justice and equality so as to achieve happiness, prosperity and progress for our nation."

**Similarities:**

Both serve as the oath of allegiance which encompass the official founding philosophical theory that the country is governed by and followed strictly by all members of society.

Both the Pancasila and the Singapore National Pledge value the importance of fairness, unity and democracy, which are the founding principles and priorities when governing the nation.

**Differences:**

The first belief of the Pancasila is Belief in the One and Only God. However, the Singapore national pledge contains no mention of any religion. This may be because Singapore is a multi-racial, multi-religious society where all religions are accepted, and there is no official religion.

In the Pancasila, it is stated that social justice will be upheld for "all Indonesians", while in the Singapore National Pledge, justice will be preserved for all members of the society regardless of race, language or religion, which shows the fairness and equality for everyone despite vast differences among their identities.

EJ, Alyssa, Cai Hui:

Firstly, both the Singapore National Pledge and the Pancasila place emphasis on equality. In the case of the Pancasila, this is demonstrated in its second and fifth belief (for a "just and civilised humanity", and for "social justice for all Indonesians"), and in the case of the Singapore National Pledge, the statement to build a society "based on justice and equality". This implies that in both the pledge and the Pancasila, all citizens are one and all work to



promote the welfare of the country, as reflected in both the principles of democracy, led by the wisdom of the representatives of the people and having a just and civilised humanity, as well as the conclusion of the pledge 'to achieve happiness, prosperity and progress for our nation'.

Unlike the Pancasila which states its belief in the "One and Only God", implying a pluralistic and multicultural society which values multiple religions such as Christianity, Islam, Buddhism, and Confucianism, the Singapore National Pledge believes in the creation of a multiracial society with a united people "regardless of race, language or religion". Therefore while Singapore is an areligious, i.e. secular society, Indonesia recognises the place of religion in society and specifically recognises certain religions and their impact on the Indonesian government.

Megan, Yining:

Both the Pancasila and the Singapore National pledge value democracy, justice and equality, putting the citizens first. The difference is that Singapore's pledge states that "regardless of race, language or religion" which shows that cultural, traditional differences in our background is encouraged and respected. However, Pancasila encourages people to belief in a monotheistic god which shows that they do not encourage diversity but in turn values unity by equality and similarity.

Nadra, Siti:

Both the pledge and the pancasila believed in the creation of a just and equal nation to achieve social justice of people regardless of their background as well as the idea of unity as people.

The Pancasila mentions that there is one and only god. However, the Singapore pledge does not. This may be because Singapore is a more secular society than Indonesia. Singapore wants to avoid religious conflict by avoiding the mention of religion while Indonesia wants to strike a similarity between the religions to avoid religious conflict.