

REFORMULATING THE EDUCATIONAL PHILOSOPHY AND AIM OF LPTK (TEACHER TRAINING INSTITUTIONS) IN INDONESIA

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ABSTRACT: *Entering the 21st century, there was a new phenomenon in higher education world in Indonesia, especially for institution of education and teacher training. In 2000, for example, ten IKIPs (Institut Keguruan dan Ilmu Pendidikan or Institute of Education and Teacher Training) in Indonesia changed their names into university. Accordingly, discussing critically educational philosophy and aim in a nation-state is very important and should always be sought for in order to realize the critical society, especially related to the question of how this nation-state will be built. Every nation-state has contextual education philosophy and aim, which is particular in its own historical and social context. Indonesia, as a nation-state, has unique educational philosophy and aim, and it is the next generation's job to revitalize and implement it in the real educational praxis. This paper tries to discuss the position and role of LPTK (Lembaga Pendidikan Tenaga Kependidikan or Teacher Training Institutions) as one of higher educational institutions that is responsible to educate the professional teachers in Indonesia. It is imperative to reformulate and revitalize the educational philosophy and aim of LPTK, especially related to preparing the candidate of such institution participants – who will be the teachers and educators in the future – in order that educational development in Indonesia can educate the people in one side, and can strengthen self identity in other side as civilized, advanced, modern, prosperous, and social justice nation.*

KEY WORDS: *National philosophy, educational aim, teacher training institutions, and reformulate the position and role of institution.*

INTRODUCTION

Entering the 21st century, there was a new phenomenon in higher education world Indonesia, especially for institution of education and teacher training. In 2000, for example, ten IKIPs (*Institut Keguruan dan Ilmu Pendidikan* or Institute of Education and Teacher Training) in Indonesia changed their names into university. Hence, IKIP Bandung changed into UPI (*Universitas Pendidikan Indonesia* or Indonesia University of Education) and other IKIPs changed also into State Universities following the name of city where such universities located. For example, IKIP Medan changed to UNIMED (*Universitas Negeri Medan* or State University of Medan) in North Sumatera, IKIP Padang changed to UNP (*Universitas Negeri*

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Padang or State University of Padang) in West Sumatera, IKIP Jakarta changed to UNJ (*Universitas Negeri Jakarta* or State University of Jakarta), IKIP Yogyakarta changed to UNY (*Universitas Negeri Yogyakarta* or State University of Yogyakarta), IKIP Makassar changed to UNM (*Universitas Negeri Makassar* or State University of Makassar) in South Sulawesi, and so forth (Zulkabir & Suwirta eds., 2011).

The ten ex-*IKIP* universities had joined in an institution which was called the LPTK (*Lembaga Pendidikan Tenaga Kependidikan* or Teacher Training Institutions) for a long time. The critical question, then, what is the position and role of LPTK in educational development in Indonesia? This paper discusses about LPTK in Indonesia, especially discussing critically about the philosophy and aim of LPTK and the participant candidates of such institution in order to be ready to face the challenge and needs that always change. This paper, however, is not based on the research conduct, but just overviews of LPTK based on the reflective thinking and personal experiences in educational and teacher training matters.¹

ON THE PHILOSOPHY AND AIM OF EDUCATION

Educational philosophy and aim are the basic foundation and direction of education organized by a society or nation-state. Educational philosophy relates to in-depth thinking and belief about how education is sought and organized. Meanwhile, the educational aim gives direction and guidance about ideal wish and hope that want to be realized by the educational management (Burdett, 1988:150).

Generally, the educational philosophy and aim in the world are divided into 4 (four) parts, which are: *reconstructionism*, *progressivism*, *essentialism*, and *perennialism* (Zais, 1996:iv). In specific about Indonesia national educational philosophy and aim, we know it as national education philosophy based on *Pancasila* or five basic principles of the Republic of Indonesia.² According to *reconstructionism* philosophy of education, it is stated that the basis of educational management at school is to improve and upgrade society life. Therefore, according to this philosophy, educational process at school should contain life problems or matters existing in society such as unemployment, life environment, ethnic conflict, student fighting, corruption, and so forth.

Meanwhile, *progressivism* educational philosophy and aim assumes that the

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²*Pancasila* contains five basic principles, namely: (1) *Ketuhanan Yang Maha Esa* or Belief in one God Almighty; (2) *Kemanusiaan yang adil dan beradab* or Humanity that is just and civilized; (3) *Persatuan Indonesia* or Unity of Indonesia; (4) *Kerakyatan yang dipimpin oleh hikmah kebijaksanaan dalam permusyawaratan dan perwakilan* or Democracy guided by the wisdom of representative deliberation; and (5) *Keadilan sosial bagi seluruh rakyat Indonesia* or Social justice for all Indonesians. See, for further information, Ismaun (1967, 1969, and 1980); and John M. Echols & Hassan Shadily (2003:406).

primary function of education is to develop the students' personality in order to be optimal. Thus, the aim of education at school is more a self-realization of student than acquiring some particular information. Therefore, educational approach that should be applied as school should be *child centered*, not only the subject.

Essentialism educational philosophy and aim have different assumption. According to *essentialism*, educational process should be able to develop the students' intellectual and cognitive competences. Therefore, its educational aim is to construct the students who are capable to think, analyze, and solve life problems logically and rationally. The *essentialism* educational philosophy and aim are mostly influenced by behaviorism psychology using *Stimulus and Response Bond Theory* paradigm. By this theory, some stimulus are given to the students in order that such stimulus can be responded using logical and rational thinking and intellectual skill.

Lastly, the *perennialism* educational philosophy and aim emphasize more in the reality that the truth is absolute and does not change. Therefore, the function of school is as a place to bequeath such absolute truth continuously and hereditarily. In this case, what is meant by "absolute truth" is very contextual in its nature. For Western people who have experienced secularization and modernization processes such as the truth source is *the great books of the Western world*. Meanwhile, for Eastern people, Islam particularly, the absolute truth is in their holy books of *Al-Qur'an* and *Al-Sunnah*.

Indonesia national education philosophy and aim based on *Pancasila* are based on a belief that every nation has particular educational philosophy and aim. Since Indonesia was independent in 1945, and decided *Pancasila* as its national principle, then the national education aim had not changed substantially. Such aim is related to the quality description of Indonesia people which are pious, knowledgable, intelligent, having good personality and character, nationalism and loving homeland. The last formulation of Indonesia national education aim is stated in the Act of National Education System No.20 Year 2003.

THE NATIONAL PHILOSOPHY AND AIM IN EDUCATION: THE INDONESIAN CONTEXT

The description of educational philosophy and aim as stated above is the wish that wants to be realized in reality. In other words, it is the wish of reality. The function of a nation's educational philosophy and aim is to give direction and basic guidance to where such educational aim and process will be done. Thus, it should always be strived for in order to be reality.

Actually, *Pancasila*-based educational philosophy can be tracked from the rationale as stated by Ki Hajar Dewantoro in 1920s. In his educational philosophy thinking, Ki Hajar Dewantoro stated that educational process should be based on three principle pillars such as: *tut wuri handayani*, *ing madyo mangun karso*, *ing ngarso sung tulodo* which were translated into English: giving guidance to the disciple from the back, building the disciple will in the middle, and showing good model for the disciple in the front (Tsuchiya, 1986:189). Such rationale is always developed until

now; moreover, the logo of Ministry of Education and Culture of the Republic of Indonesia uses one of sentences in trilogy rationale of Ki Hajar Dewantoro, which is *Tut Wuri Handayani*.

In fact, educational praxis based on value trilogy stated by Ki Hajar Dewantoro has some problems. Some say that such trilogy is more Javanese-centric in educational thinking. The implication of such educational thinking is that there is no space which gives chance in democratic, initiative life, and innovation in the students themselves. Meanwhile, especially Moslems assume that such educational philosophy does not contain Islamic values in which the dimensions such as faith, piety, knowledgable, and lofty manner are not its main parameter (Maarif, 1996:57).

It is still not clear until now the form of Indonesia national education philosophy. The KONASPI (*Konvensi Nasional Pendidikan Indonesia* or Indonesia Convention on National Education) has not succeeded in formulating comprehensively the national education philosophy. Besides that, the educational experts in Indonesia have not thought seriously about the needs of having national education philosophy for Indonesia people. The common thing is the thinking of educational process, policy, and evaluation of education in Indonesia to be done (Tilaar, 2003).

It is similar with the national education aim. Since Indonesia was independent and national education aim formulation was firstly done by Mr. Suwandi, Minister of Teaching, Education, and Culture of the Republic of Indonesia in 1946, the national education aim has undergone changes and has not showed comprehensive and convincing formulation. The study conducted by Said Hamid Hasan (1996) showed that the formulations of national education aim, as it could be seen in curriculum changes, had not showed consistency and comprehensive continuity; in contrast, it was partial, ideological, and reflection of temporary age needs. Therefore, it needs assessment and appropriate problem solving in order that such Indonesia national education formulation is not only able to get the basic value substance desired by a nation, but also can describe the real needs and reality of its society.

The last national education formulation, contained in the Act of National Education System No.20 Year 2003, is assumed as ideal and comprehensive formulation by some parties (Tilaar, 2003). The value substance that wants to be realized in such aim is the construction of Indonesia people who are: *faithful and pious, knowledgable, having good manner, having lofty manner, skillful, having higher nationalism, and social solidarity*. Back to the praxis problem of education, such lofty aim has not been supported by learning process that more prioritizes mere knowledge, minimum learning facility, unprofessional teachers, ignored ethic and value education, and so forth (Djojonegoro, 1995). Those things should be found their solving.

REFORMULATING THE INDONESIA NATIONAL EDUCATION PHILOSOPHY AND AIM: AN ALTERNATIVE SOLUTION

From above explanation, it is clear that Indonesia has been independent more than a half century, and it is the time for Indonesia people to think, review, and re-formulate its national education philosophy and aim. It is important because the great and developing nation is a nation which has clear and firm national education philosophy and aim basis (Smith, 1986:265-268). From the formulated educational philosophy and aim, it will be found out the basic potency, belief, direction, and aim of a nation in sailing through its future life.

Before stating the problem solving, it will be better to explain what is meant by national education philosophy. According to Muhammad Numan Somantri (2001:90), national education philosophy is a reconstruction of educational philosophies based on national fundamental rule and religion values. From such explanation, it is clear that national education philosophy more directs at *reconstructionism*. From the explanation, the problem solution to construct and re-formulate Indonesia national education philosophy can be done, at least basic and general efforts.

At least, there are 3 (three) primary steps to reconstruct national education philosophy. These three steps seems to be separated but actually they should be an integral unity. They are:

First, studying critically educational philosophies in the world and other countries is a necessity. It is important as a comparison and to find out universal values and thinking contained in such various educational philosophies because in its turn, a national education philosophy is not only particular of related nation but it should have universal value as part of global community. Only educational philosophy thinking that has such type seems to survive and develop dynamically following the age development in one side, and being able to show its unique identity and character in other side.

Second, thinking, reviewing, and socializing the national basic foundation, in this case is *Pancasila* (five basic principles of the Republic of Indonesia), critically, truly, and objectively is a must. Since Soekarno discovered *Pancasila* values in 1945 and even Muhammad Yamin assured that the personality of Indonesia nation from the old times, *Pancasila* had been a sacred and preserved thing. However, the elaboration of *Pancasila* values in education sector has not primarily thought and explained satisfactorily the values contained in *Pancasila* in our national education context with all characters, principles, and aim.

Third, various experiences, belief, knowledge and religion values that can enrich and strengthen the foundation of national education philosophy should be sought. All this time, it seems that religion problem is conflicting with national politic matters, it may be due to Western countries experience. For the countries that have undergone secularization process and deciding its otonomous ideology foundation and religious values, it may be that between state and religion are

in diametric position. Meanwhile, for the Indonesia nation-state and society that have thinking, behavior and action orientation related to religious values, reformulating Indonesia national education philosophy should be enriched and stabilized by religious values. By this effort, national education philosophy will survive and develop in the mainstream of religious Indonesia people. It does not need ideological statement that has unclear meaning, which is that religion is not being *Pancasila*-lized and *Pancasila* is not being religionized.

From those steps, it gives description of how Indonesia national education philosophy can be reconstructed and reviewed so that after Indonesia has been independent more than 50 years, it will have clear and glorious national education philosophy. That Indonesia people and nation should learn from other nation's philosophical thinking and review religious values that have been existing is not an extraordinary thing. As presented by the study of Denys Lombard (1996), Indonesia nation occupied the cross-cultural position which had been the character of this nation to be flexible, open-minded, and dynamic.

ON THE LPTK IN INDONESIA: ENCOMPASSING THE STUDENT CANDIDATE TO BE AN IDEAL EDUCATOR

The participant of LPTK (*Lembaga Pendidikan Tenaga Kependidikan* or Teacher Training Institutions) is one of important components in national education system. It is *raw input* for the institution which is further processed in line with the aim, mission, vision, and policy of such institution in preparing himself to face future challenge. The importance of *raw input* in qualified higher education institution is equivalent with the needs of good raw material in an industry.

Generally, the aim of LPTK in Indonesia is to produce the professional educator that is competent in its discipline, having dedication, and firm personality. Quoting Mohammad Fakry Gaffar's (2003) statement, the vision and mission of LPTK is to build an institution based on science and good manner. By such aim, it is clear that the job of LPTK to have wider knowledge and lofty manner is not easy to realize. But it should be a glorious job that should always be considered and realized.

It is frequently stated that the educator is a person who will have role in determining the national future. Therefore, it needs qualified educator who has firm personality, willing to learn and develop himself, being creative and innovative, and responsive in following his/her age challenge. The educators are also frequently called "nation teacher" in which their modeling values, dedication, clear thinking, and good belief are the meaningful pearl beads for all national generation (Harefa, 2002:65-67). Because of that, the participants joining LPTK should aware from the first their job and position as future educators.

Ideal qualification for LPTK participants should be considered in some matters. The factors of personal character, psychic development, family background, interest and competence, and wish and obsession in the future should be considered. By considering and studying such factors, it will be easier for LPTK to educate and

develop them so that they will be intended educators. The ideal educators should be resulted from the candidate of participants that are qualified and processed in trusted educational institution.

Considering the educational history of educator, especially teacher school in Indonesia, is interesting due to two things. *First*, formal teacher education institution was firstly established in the late 19th century by Dutch colonial government which was named *Kweek School* (KS) or Teacher School. It developed rapidly in the early 20th century by the proclamation of Ethic Political Policy by Dutch colonial government in which education was included in such government program (Ricklefs, 1991).

After Indonesia had been gaining the independent in 1950s, it felt the needs of teacher education institution. It was the beginning of PTPG (*Perguruan Tinggi Pendidikan Guru* or Higher Education of Teacher Training) establishment in four cities in Indonesia, which were in Batusangkar (West Sumatera), Bandung (West Java), Malang (East Java), and Manado (North Sulawesi). Thus, teacher education institution in Indonesia has been complete starting from primary to higher education (Supriadi, 2002).

Second, the participants of such education institution in its early times were those coming from middle to higher social status as noblemen. In other words, they were only the children of noblemen such as *Priyayi* in Java or *Menak* in Sunda, who had opportunity to join in such teacher institution. The title for those who had completed their education in such institutiton was also honoured, which was: *Tuan Guru* or the honorable teacher.

Until 1950s, the social prestige of teacher in society was very influential and honoured. Then, in 1960/1970s, along with open and mass education, the prestige and image of such institution were defeated by other educational institutions in Indonesia (Supriadi, 1998). By the occurrence of significant social shift, the participants which were coming from elite group in the past, then, changed into the middle and lower group at that time and in future.

Seeing the phenomenon becomes the challenge for LPTK management to prepare itself in facing future social changes. In one side, education is believed as a force that can educate and develop a nation so that education sector will always be needed. In other side, it needs management, paradigm, and orientation changes from its management, educator, and participants of LPTK to prove themselves as superior community that can compete and collaborate with other higher education institutions in Indonesia.

OPTIMIZING THE LPTK TOWARDS THE QUALITY OF HUMAN RESOURCES: THE CASE OF UPI

Now, we arrive at the efforts to develop and modernize the LPTK (*Lembaga Pendidikan Tenaga Kependidikan* or Teacher Training Institutions) in order to be capable in competing with other developing and qualified higher education

institutions. Since 1960/1970s, the condition of LPTK di Indonesia had not showed good development due to some factors. From the participants factor joining LPTK, for example, it is clear that most of them coming from teacher education institution, while the participants graduating from Senior High School tended to choose the public univerities that had developed fast in 1970s. It brought in implication of institutional image that LPTK was university-level teacher school, which only involved in teaching and education matters and did not have the right to discuss social matters Indonesia.

When it was entering 1970/1980s, in which university entrance testing system was introduced, most of the participants joining LPTK had not showed significant change, which was still based on teacher education, from middle to lower group coming from remote area. Along with the organization of LPTK regularly and continually, the changes into the progress had been seen in the late 20th century and in the early 21st century. Ten LPTKs in Indonesia, for example, changed into universities with their own vision, mission, and policy. IKIP (*Institut Keguruan dan Ilmu Pendidikan* or Institute of Education and Teacher Training) Bandung, which later changed into UPI (*Universitas Pendidikan Indonesia* or Indonesia University of Education), seems to be the only one LPTK which is consistent with its early mission to make “education” as the core business of strength and superiority of such institution (Kartadinata, 2012).

Raw input of participants interested in LPTK, UPI in Bandung specially, has undergone significant change. Nowadays, a lot of Senior High School graduates with their good learning potency and achievement start to have interest in entering UPI. For example, in History Education Department at the Faculty of Social Studies Education UPI, the participant candidates have showed constant number each year which is around 250-300 people, meanwhile the capacity of such Department is only 60-70 people. Therefore, every candidate who wants to be accepted in such Department should compete tightly with other 5-6 candidates. The background of candidates is also various: starting from higher to lower class, teacher and general education, and city to village.

According to above description, there are some matters should be done. *First*, the participants’ potency should be optimized so that the pride, confidence, achievement, and wish in the future as professional educators can be realized. *Second*, in this case is lecturers should be supported and stimulated to improve their quality through advanced educational process so that their qualification and specialization in their discipline will be improved. *Third*, the construction of facilities and physical infrastructure which support the modern, advanced, and glorious campus building should always be sought in order to be the pride of academical community and its alumnus. Wish LPTK, and UPI specially, can still be a leading and outstanding university.

CONCLUSION

Discussing critically educational philosophy and aim in a nation-state is very important and should always be sought for in order to realize the critical society, especially related to the question of how this nation-state will be built. Every nation-state has contextual education philosophy and aim, which is particular in its own historical and social context. Indonesia nation-state has unique educational philosophy and aim, and it is the next generation's job to revitalize and implement it in the real educational praxis.

LPTK (*Lembaga Pendidikan Tenaga Kependidikan* or Teacher Training Institutions) as one of higher educational institutions responsible to education and teaching world should reformulate and revitalize its own educational philosophy and aim. It is important, especially related to preparing the candidate of such institution participants – who will be the teacher and educator in the future – in order that educational development in Indonesia can educate the good people in one side, and can strengthen self identity and character in other side as civilized, advanced, modern, prosperous and social justice nation.

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