
Research Paper

The foundation of ethical and moral dimensions for Indonesian future

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Abstract

The basic concept of ethics and morality expressed by humans actually originates from the teachings of religion (theology) that view humans as creations of the divine, originating from what is holy. However, the issue of corruption and various forms of ethical and moral violations within the nation pose a significant threat that can destroy the pillars of national integrity in Indonesia, and this must be acknowledged by all Indonesians in order to find solutions to resolve and overcome it. This article is the result of qualitative research that examines the establishment of the ethical and moral dimensions for the future of the Indonesian nation. The data in this research was obtained through a study of literature related to the research theme and analyzed using content analysis. One way to build and maintain the ethics and morality of the Indonesian nation is by developing multicultural education. This will instill nationalism, patriotism, respect for human rights, and democratization. It is crucial to implement this in Indonesia immediately to prevent religious, ethnic, racial, and intergroup conflicts. To prevent various potential conflicts and future terrorism, multicultural education can be implemented starting from the family environment, schools, and society. In this regard, education largely depends on the exemplary behavior of parents at home, teachers at school, religious leaders, and community leaders in their respective communities. This begins with revising the curriculum and teaching materials, ensuring the availability of adequate teaching materials, and enhancing the ability of teachers and lecturers to understand multicultural education.

Keywords: Ethics, morality, the future of the Indonesian nation

1. Introduction

The thoughts on the morality of the nation have long been a topic of discussion. However, its escalation will become very significant in the political arena. On September 15, 2004, Kompas newspaper in the 2004 Presidential Election (page 37) brought up a topic of "Banalization of Corruption" by Budiman (2003), quoting Haryatmoko in the book "Political Ethics and Power" (2003), where it was stated that the practice of corruption has been trivialized and society has become permissive towards corruption. In a bombastic statement, it was declared that "corruption occurs from the palace to the smallest administrative village, from birth to death, from places of worship to toilets," and

Haryatmoko said that corruptors in Indonesia never feel guilty. This is because, first, corruption has become a habit. Second, there is a lack of legal sanctions or easily prosecutable perpetrators. Third, corruption victims are faceless, and fourth, there is a mechanism of reciprocal crime. Following what Paul Ricouer (2017) said, there are four dimensions of wrongdoing: criminal wrongdoing, metaphysical wrongdoing, moral wrongdoing, and political wrongdoing. Criminal wrongdoing occurs when someone is considered guilty of violating positive law. In practice in Indonesia, many corruptors are not punished. Metaphysical wrongdoing is experienced when the perpetrator feels guilty before God. To cover up this guilt, corruptors donate part of their corrupt gains to build places of worship or make offerings at sacred places, some also donate to charity. The mechanism of reciprocal crime has occurred. Moral and political wrongdoing may be difficult for perpetrators to redeem. From a moral standpoint, corruptors are required to be accountable to others.

In the same article, the results of research from the international institution, Transparency International, were also presented. In 2022, they reported that Indonesia was ranked 110 out of 180 countries. Since 1980 until 2003, Indonesia has been continuously perceived by the public as a corrupt country. In 2003, Indonesia was ranked 122 out of 133 corrupt countries. In 2002, Indonesia was at 96 out of 102 countries, in 2001 at 88 out of 91 countries, and in 1999 at 96 out of 99 countries. During the New Order era, Indonesia consistently held low rankings. For example, in 1998 it was ranked 96 out of 99 countries, in 1996 it was at 80 out of 85 countries, and in 1995 at 41 out of 41 countries. The results of the Transparency International research show how fragile the morality of our nation is. From this research, it appears that the religious teachings embraced by the Indonesian people as guides, mentors, and guardians of the nation's ethics and morality are not able to be practiced to fortify this nation from actions that are very contrary to those religious teachings.

If we examine further, the fundamental concept of ethics and morality expressed by human beings actually originates from religious teachings (theology) that view humans as creations of the divine, originating from what is pure. In Hinduism, coming into this world is for the purpose of eradicating negative karma by doing as much good as possible, because the goal of human life is not only prosperity in this world, but more importantly, it is to achieve freedom and reunite with the divine. To reach the divine, one must avoid all sins and negative karma that will lead them into the depths of hell.

In the Indonesian Dictionary (Department of Education and Culture, 1988), the meaning of the word "etika" (ethics) is explained to originate from the Greek word "ethos," in three senses, namely: (1) the science of what is good and bad and about moral rights and obligations (morality); (2) a collection of principles or values related to morality; (3) values regarding right and wrong embraced by a group or society. Bertens, in his book "Etika" (Philosophy Series Ātmajaya: 15) (1997:6), sharpens the formulation of the meaning in the above dictionary, stating: first, the word "etika" can be used in the sense of: moral values and norms that serve as a guide for an individual or a group in regulating their behavior. For example, if someone speaks of "the ethics of Indian tribes," "Buddhist ethics," "Protestant ethics," it does not mean "science," but rather the first meaning mentioned earlier. In short, this meaning can also be formulated as "a system of values," and it should be noted again that this system of values can function in individual life as well as at the social level. Second, ethics also means a collection of moral principles or values, which here means a code of ethics, such as "Ethics of Indonesian Hospitals". Third, ethics has the meaning of "the science of what is good or bad."

The word "etika" is very close in meaning to the word "moral." The word "moral" originates from the Latin vocabulary (derived from the singular form "mos" and plural form "mores"), which in the Indonesian Dictionary (1988) is equated in meaning with the word

"etika." If we now consider the meaning of the word "moral," we need to conclude that its meaning is the same as "etika" according to the first meaning mentioned earlier, namely, the values and norms that serve as a guide for an individual or a group in regulating their behavior. For example, we say that someone's actions are immoral. By this, we mean that we consider that person to be violating the ethical values and norms prevailing in society. Or we say that a group of drug users has immoral morals, meaning they adhere to values and norms that are not good. "Moralitas" (from the Latin adjective "moralis") has a meaning that is basically the same as "moral," only with a more abstract tone. We talk about the morality of an action, meaning the moral aspects of an action or its goodness or badness. Morality is the moral nature or the whole set of principles and values related to good and bad (Bertens, 1997:7). In addition to words like "moral" mentioned above, we still hear or read terms like "amoral" and "immoral." According to Bertens, the word "amoral" is defined as neutral from a moral standpoint or lacking ethical relevance, while "immoral" means contrary to good morality. Still related to morality and ethics is etiquette. Etiquette emphasizes manners, in addition to meaning labels.

The disclosure of corruption as one form of behavior that contradicts the ethics and morality of the nation, because this has the most impact, namely the loss and suffering of the wider community due to the actions of a few corrupt individuals. In addition, other acts that contradict ethics and morality include prostitution with the existence of a large number of brothels in several cities in Indonesia, violations of human rights, and terrorism that has shaken the Indonesian nation for several years, giving a negative image to the nation as one that has not been able to overcome terrorists and causing foreign citizens (especially tourists) to cancel their plans to vacation in Indonesia. The issue of corruption and various forms of violation of the ethics and morality of the nation is a major threat that can destroy the foundations of the nation (the nation's integrity) of Indonesia, which must be realized by the entire Indonesian people in order to find solutions to solve and overcome it.

2. Methods

This article is the result of a qualitative study that examines the context of ethics and morality in the future of the Indonesian nation. The data in this study was obtained through a review of literature related to the research theme and analyzed using content analysis. The main discussion of this article is about establishing the foundation for the dimensions of ethics and morality in the future of the Indonesian nation.

3. Results and Discussion

3.1 Finding the roots of the nation's ethics & morality crisis

In various Puranas, it is suggested that since the coronation of King Parikshit, the grandson of Arjuna, as the maharaja of Hastinapur on February 18, 3102 BCE, humanity has begun to enter the era of Kali Yuga (Gambirananda, 1984: XIII). The word Kali Yuga means the age of discord characterized by the fading of spiritual life, as the world is shackled by materialistic living. Human orientation is solely focused on pleasure to satisfy sensual desires (kama), and if this continues to be pursued, these desires are like a fire doused with gasoline or kerosene, which will not be extinguished but will destroy humanity. The characteristics of the Kali Yuga era become increasingly evident in the age of globalization, marked by the rapid flow of information driven by technological advancements with a philosophy of Hedonism oriented solely towards materialism and the pursuit of sensual pleasure. While not diminishing the positive impact of globalization, its negative effects need to be more carefully considered. Globalization erases the boundaries of a nation's culture or customs. The secular Western culture is easily absorbed by Eastern nations, and if not controlled, it will certainly destroy the culture or civilization of Eastern nations. Everywhere, it seems that people are easily drawn into conflict. Centers of conflict that destroy human life are

depicted in the Skanda Purana, XVII.1, including: alcohol, gambling, prostitution, power, and material wealth (Mani, 1989: 373). This is logical because these places are often arenas that ignite conflict. Alcohol intoxicates a person, and when intoxicated, their thoughts, words, and actions are difficult to control. Similarly, in places of gambling, prostitution, power struggles, and competition for material wealth not based on Dharma (truth), conflicts are highly sensitive and can sometimes have fatal consequences, such as murder.

In religious teachings, it is stated that everyone is justified in seeking material wealth and pleasure (artha and kama), but everything should be based on the teachings of Dharma (truth, virtue, religious teachings, ethics, and morality), and if one obtains sufficient or even abundant material wealth, it should all be used for the prosperity of society. Seeking material wealth and worldly pleasure without being based on the teachings of Dharma will lead one to fall into hell as a result of bad karma. The root cause of the destruction of ethics and morality among humanity is stated in the Isha Upanishad as the desire to take what belongs to others:

'Sesungguhnya apapun yang ada di jagat raya ini, yang berjiwa dan yang tidak berjiwa, dikendalikan oleh Isa (Tuhan Yang Maha Esa), oleh karena itu orang hendaknya menerima apa yang diperlukan dan diperuntukkan bagi dirinya dan tidak menginginkan milik orang lain'.

Translation as follows:

'Truly, whatever exists in this universe, whether animate or inanimate, is controlled by Isa (the One God). Therefore, one should accept what is needed and intended for oneself and not desire the possessions of others'.

According to the Upanishad scriptures above, a person should be content with what is rightfully theirs. The desire to satisfy one's own cravings and coveting the possessions of others is one of the roots of the nation's ethical and moral crisis. Mahatma Gandhi (1985) once stated: "The earth provides enough to satisfy every man's needs, but not every man's greed." Regarding someone's greed, they feel unjust, marginalized, and so on, leading to outbursts that tend to contradict ethics and morality. The politicization of religion for personal and group interests is also a threat to national integration (Hardiman, 2003).

3.2 Discourse on *bhinneka tunggal ika*, the noble idea of the founding fathers

Indonesia is clearly a multicultural (multi-ethnic) country. "Bhinneka Tunggal Ika" embodies the ideal of multiculturalism. The archipelago is also polyethnic (Hardiman, 2003: XIV). When we look at the nation's historical journey, the concept of religious pluralism and multiculturalism has long been proclaimed in Indonesia. During the heyday of Hinduism in the past, the construction of the two monumental temples, Prambanan and Borobudur, provided evidence of a harmonious coexistence in a multicultural society at that time. Similarly, during the Majapahit kingdom, the sasanti "Bhinneka Tunggal Ika" written by Mpu Tantular in his book *Sutasoma* (139.4d-5d) around the years 1384-1385, was used by the founding fathers as a unifying force for the nation, showing that during the Majapahit era, religious harmony and multicultural life were already visibly harmonious (Santoso, 1975). Mpu Tantular, who formulated this sasanti, had contemplated it about 5-6 years earlier, with the sasanti "Kalih Sameka" (kalih sama + ika) written in his book *Arjuna Wijaya* (27.2) in 1379 (Supomo, 1977: 14), which very likely laid the foundation for and strengthened the bonds of national brotherhood, becoming a profound contemplation for the nation's thinkers at that time. Here are excerpts from the śloka of *Arjuna Wijaya* and *Sutasoma* (1975) that contain these statements:

*'ndan kantênanya, haji, tan hana bheda saò hyaò/
hyang Buddha rakwa Śiwaràjadewa/
kàlih sameka sira saò pinakeûpi dharma/*

riò dharma sima tuwi yan lêpas adwitiya' //

Arjuna Wijaya 27.2

'The reality is, Your Majesty, there is no difference between Hyang Buddha and Hyang Śiwa; both are the One, manifested in dharma, and within dharma, one will also attain the ultimate truth of the One.

*'hyang Buddha tan pahi lawan Śiwarâjadewa//
rwânekadhâtu winuwus wara-Buddhawiśwa/
bhinneki rakwa riò apa n kêna parwanosên/
maòka ò Jinatwa kalawan Śiwatattwa tuògal/
Bhinneka Tuògal Ika ta hana dharma mangrwa' //*

Sutasoma 139.4d-5d

'Hyang Buddha is not different from Hyang Śiwa, the god of gods, They are both referred to as the Two, but when They can be divided into two. Thus, the true teaching of Jina (Buddha) is indeed the One, the Almighty Śiwa. It appears different, but in truth, it is One; there are no two kinds of dharma (because it is truly One).'

In the national movement, as expressed in his dissertation by Andrik Purwasito (2002), with the topic "Imajeri India, Studi Tanda Dalam Wacana, Surakarta: Pustaka Cakra," extensively explains the influence of Hindu literature (Ràmàyaóa and Mahàbhàrata), especially the characters Bhìma, Yudhiùphira, Karóa, Ghaòtkaca, Arjuna, and others, in arousing national consciousness (Indonesian nationalism). This is how one of the founding fathers, Ir. Soekarno, later more popularly known as Bung Karno, along with other national figures, proclaimed the spirit of unity and national integrity and paid homage to Indonesia's multicultural nation. We quote Bung Karno's view on his nationalism as follows;

"Sekali lagi, Nasionalisme kita, kaum nasional Indonesia, tidaklah berlainan dari pada nasionalisme pendekar Islam Mustafa Kamil, yang mengatakan bahwa "cinta kepada tanah air adalah perasaan yang terindah yang bisa memuliakan nyawa", ia tidaklah berlainan daripada nasionalismenya Amanullah Khan, pendekar Islam dan Raja Afghanistan, yang menyebutkan dirinya "hamba daripada tanah airnya". Ia tidaklah berlainan dengan nasionalismenya pendekar Islam Arabi Pasya yang bersumpah: "dengan Mesir ke surga, dengan Mesir ke neraka". Ia tidaklah berlainan daripada nasionalismenya Mahatma Gandhi, yang mengikrarkan bahwa nasionalismenya ialah "rasa kemanusiaan", yang sama dengan 'menselijkheid'. Ia nasionalisme kita, yang oleh biru-birunya gunung, oleh indah-indahnya sungai, oleh molek-moleknya ladang, oleh segarnya air yang sehari-hari kita minum, oleh nyamannya nasi yang sehari-hari kita makan, menjunjung tanah Indonesia di mana kita lahir dan di mana kita akan mati, itu menjadi Ibu kita yang kita abdi dan harus kita hambai. Nasionalisme kita tidaklah berlainan dengan nasionalisme yang berseri-seri di dalam semangatnya lagu Bande Mataram yang menggetarkan udara pergerakan nasional India, yakni nyanyian yang juga memuji-muji negeri India oleh karena "sungai-sungai yang berkilau-kilauan", juga menjatuhkan air mata patriot India oleh pujian atas segalanya. "Angin yang meniup gunung-gunung bukit Vindhya", juga menguatkan bakti pada tanah air itu menjadi bakti kepada Janani Janma-bhumi, yakni bakti kepada ibu dan tanah air adanya" (Noorsena, 2000: 88).

Translation as follows:

"Once again, our nationalism, the Indonesian nation, is no different from the nationalism of the Islamic warrior Mustafa Kamil, who said that "love for the

*homeland is the most beautiful feeling that can honor life." It is no different from the nationalism of Amanullah Khan, the Islamic warrior and King of Afghanistan, who called himself "a servant of his homeland." It is no different from the nationalism of the Arabi Pasha, who swore: "with Egypt to heaven, with Egypt to hell." It is no different from the nationalism of Mahatma Gandhi, who proclaimed that his nationalism is "a sense of humanity," which is the same as 'menselijkheid'. Our nationalism, which by the blue of its mountains, by the beauty of its rivers, by the loveliness of its fields, by the freshness of the water we drink every day, by the comfort of the rice we eat every day, upholds the land of Indonesia where we were born and where we will die, it becomes our Mother whom we serve and must obey. Our nationalism is no different from the nationalism that shines in the spirit of the song *Bande Mataram*, which stirs the air of the Indian national movement, a song that also praises India because of its "shimmering rivers," also bringing tears to Indian patriots by praising everything. "The wind that blows the Vindhya mountains," also strengthens devotion to the homeland as devotion to *Janani Janma-bhumi*, which is devotion to mother and homeland" (Noorsena, 2000: 88).*

The noble ideas of the leaders of the Indonesian national movement, who are the founding fathers, were able to unite all components of the nation, as evidenced by their declaration of commitment in the "Sumpah Pemuda" on October 28, 1928, and their successful proclamation of independence on August 17, 1945. Many noble sons and daughters of the nation fell on the soil of the homeland to fight for and uphold independence, so our task and responsibility now is how to fulfill and maintain independence by realizing prosperity for the entire Indonesian nation. The Oath of Gajah Mada Mahapatih says that if even a small part of the Nusantara is disturbed, it is indeed a slap in the face of the Majapahit king Hayam Wuruk (Ràjasaṅgara).

3.3 Build a religious and humanist nation's future

Building a future for a religious and humanistic nation is an urgent and immediate effort, because if this can be realized, the values of the nation's ethics and morality will naturally stand firm. In building the future, Hinduism teaches its followers to practice Religious Dharma and State Dharma. Religious Dharma mandates its followers to practice religious teachings to the best of their ability, especially by promoting inclusive religious teachings that respect religious differences (religious pluralism) and multiculturalism, while State Dharma mandates its followers to be good citizens, to have a patriotic spirit, and to love their homeland and nation.

The literal expression of *sarva dharma samabhāva* means that all dharma/truths (religions) are equal and harmonious with each other. Theologically and philosophically, Hinduism, although it recognizes many names of gods, fundamentally glorifies the One Supreme God (monistic) called Brahman or Hyang Widhi. In accordance with the pluralistic theological view it holds, Hinduism acknowledges the existence of truth in other religions. In *Āgveda* X.129.6, Brahman is referred to as "Absolute Truth" (*Tat Sat*), and in *Brahmāsūtra*, Brahman is said to be "*Tad avyaktam, aha hi*," meaning that God is not described (abstract), and in *Chāndogya Upaniṣad* VI.2.1, it is said that indeed Brahman/God is singular and without a second (*Ekam eva Adwityam*) and from Him all creatures are created (*tasmad asatah sajjāyata*).

Understanding the theological concept and philosophical awareness that there is only one God is a very important foundation in pluralistic-multicultural religious education. This is because the presence of various religions and beliefs (*sarva dharma*) solely serves as a medium or "path" related to historical and sociological contexts. Therefore, all religious

paths and beliefs pursued by humanity to understand the nature of the Creator philosophically are the same, namely: the realization and spiritual-mental enlightenment of humans as homo-religious (Nasr, 1996). Thus, religiosity is the deepest core of the consciousness of a particular religious belief formally embraced. With the philosophical awareness of sarva dharma samabhava, every educated person who professes a religion also has a multi-religious understanding and an attitude of respecting other religions and beliefs, so that religious exclusivity can be reduced (Suarjaya, 2004: 1). In building a religious and humanistic future for the nation, comprehensive reconciliation is needed to break the chain of historical vendettas in the past, and for everyone to open up with a smile and a forgiving heart, acknowledging various mistakes and shortcomings of the past, as done by Mahatma Gandhi (during his time in South Africa), as indicated by one of his statements.

"It's always a mystery to me how people feel a sense of self-worth by demeaning others".

In an effort to achieve national reconciliation, I quote the speech of the President of the United States, Ronald Reagan, in front of the United Nations, admiring the greatness of Mahatma Gandhi, specifically on September 25, 1984, as follows:

"All problems can be resolved peacefully if the warring parties talk to each other in the name of love and truth. Throughout history, the expression through love and truth has always prevailed. This is the belief and vision of Mahatma Gandhi, and this vision remains good and true until now."

Similarly, one of Mahatma Gandhi's admirers, the human rights activist in South Africa, Nelson Mandela, smiled widely when he came out of prison and declared that he would not seek revenge against his political opponents, because it was all in the past (Nanda, 1985; Nicholson, 1994). He urged his entire nation to forgive each other, hold hands, and come together to build a democratic, prosperous, peaceful, and prosperous nation

3.4 The attempts to increase nationalism, patriotism and multicultural education

In multicultural education, the understanding of instilling nationalism and patriotism is actually already inherent. Multiculturalism is a relatively recent development in the treasury of social and cultural sciences (humanities), especially after the liberal thinking in the field of political science (Hardiman, 2003). Multiculturalism continues to evolve in accordance with the rapid social and cultural changes faced by humanity, especially in the era of globalization and the democratization of life (Hardiman, 2003). According to Fay (in Parsudi Suparlan, 2003:1), multiculturalism is an ideology that recognizes and glorifies differences on an equal footing, both individually and culturally. Therefore, multiculturalism should not be understood solely as a mere collection of differences that can be quantitatively summed up and unified, but rather as a quality (and not an entity) that absolutely requires empathy, solidarity, and social justice (Budiman, 2003:2).

Fundamentally, multiculturalism is not just a discourse but an ideology that must be pursued as a foundation for the establishment of democracy, human rights, and the welfare of society. However, as an ideology, multiculturalism cannot stand alone from other ideologies; on the contrary, it requires a set of conceptual frameworks to understand it. Various concepts related to multiculturalism include democracy, justice and law, cultural values and work ethic, equality in diversity, ethnicity and nationality, ethnic culture, religious beliefs, cultural expressions, private and public domains, human rights, community cultural rights, and other relevant concepts (Suparlan, 2002). This is related to at least three factors that drive the widespread discourse of multiculturalism: human rights (Universal Declaration of Human Rights initiated by the UN in 1948), globalism, and the process of democratization.

In relation to enhancing inclusive religious education, nationalism, patriotism, and multiculturalism, the following statement by Mahatma Gandhi (Between Cowardice and Violence and in All Religions are True) as it follows:

“Strength does not come from physical capacity. It comes from an indomitable will.”

“I guard myself against hating anything on earth. With a long discipline of prayer, I have tried for more than forty years not to hate anyone. This is a big statement, and yet I do it with all humility.”

“Truth is my religion, and Ahimsa is the only way to manifest it”

The educational model that could be implemented in Indonesia, in developing multicultural education, involves refining the curriculum and teaching materials, as well as providing training for teachers or lecturers. This can be carried out by teachers/lecturers who handle subjects such as Civic Education or Pancasila Moral Education, in addition to religious teachers and guidance counselors. It would be ideal if multicultural education could be integrated into all subjects, and therefore all teachers in schools should be involved in the teaching and learning process of multicultural education. Equally important are the parents of students who nurture it at home (within the family), as well as religious and community leaders who play a role in setting an example to promote multicultural education. Mass media, especially television, plays a significant role in supporting multicultural education. Some key points to emphasize in multicultural education include:

- 1) Love and devotion to the homeland, the land where one is born, should not involve hating or harming one's own country or the country of others. Cultivate an appreciation for various religions and cultures by developing a genuine attitude of tolerance.
- 2) Respect all religions with the same respect, as each religion is a path to the One God. Similarly, show equal appreciation and respect for various cultures, especially the regional cultures in the archipelago.
- 3) Love everyone without distinguishing based on ethnic background, tribe, religion, or profession, as all people, regardless of their background, are part of a single community. Maintain cleanliness and tranquility in the household and social environment, as this will help realize the health and happiness of the community.
- 4) Be generous, and do not do anything that would make someone become a beggar. Help those in need according to their needs and help them become self-reliant.
- 5) Do not tempt someone by offering/giving gifts or degrade yourself by accepting bribes.
- 6) Do not harbor hatred, envy, or jealousy towards anyone for any reason.
- 7) Do not depend on anyone; strive to carry out tasks yourself as much as possible. Even if someone is wealthy and has many assistants, community service (sewa) should be carried out directly by oneself. Be a servant to yourself and others.
- 8) Never violate the laws of our country. Obey the prevailing regulations and laws. Be an exemplary citizen.
- 9) Love the One Almighty God and all of His creation, and avoid sin and wrongdoing.

Thus, if all components of the Indonesian nation are called upon to build this multicultural education, then in due time Indonesia will truly be known as a nation that is very friendly, honest, generous, and respected, on par with nations that are far more advanced than ours. Will Kymlicka (2003:134) quotes the opinion stating: "If a culture is not generally respected, then the dignity and self-esteem of its members will also be

threatened." The opinion of Margalit and Raz could possibly occur in Indonesia if the nation does not anticipate it immediately, and one way to do so is by developing multicultural education and upholding the values of ethics and morality in building the future of the Indonesian nation (Budianta, 2003). An important aspect of upholding the values of the nation's ethics and morality is the enforcement of not only positive law, but also public shame mechanisms against officials, as mentioned by Budiman (2003) in preventing various forms of corruption, collusion, and nepotism, as quoted at the beginning of this article. The socialization of public shame is crucial to improve the image of a nation known for its religious devotion and to reduce its corruption rate as a manifestation of the nation's ethics and morality, for example by thoroughly investigating the wealth of officials who, within a few years of taking office, have accumulated billions of rupiah. It is impossible to amass such a large amount of money in a short period if examined with sound reasoning. In the future, education on ethics and morality, in addition to religious pluralism and multiculturalism, as well as patriotism and nationalism, should receive more attention from the government (Budianta, 2003). This is something that needs to be formulated through this national workshop.

4. Conclusions

One way to build and maintain the ethics and morality of the Indonesian nation is by developing multicultural education. This will instill nationalism, patriotism, respect for human rights, and democratization. It is crucial to do this promptly in Indonesia to prevent religious, ethnic, racial, and inter-group conflicts. To achieve this, it is necessary to develop an awareness of "Bhinneka Tunggal Ika" and follow in the footsteps of the founding fathers who had a great spirit in building a religious and humanistic Indonesia. To achieve this, leadership awareness is needed by emulating world figures such as Mahatma Gandhi, Vivekananda, Rabindranath Tagore, and in Indonesia, Bung Karno, Bung Hatta, and Ki Hadjar Dewantara (Nanda, 1985; Nicholson, 1994).

To prevent various potential conflicts and terrorism in the future, multicultural education can be implemented starting from the family environment, schools, and communities (Budianta, 2003). In this regard, education largely depends on the exemplary behavior of parents at home, teachers at school, religious figures, and community leaders in each community. It starts with revising the curriculum and teaching materials, providing adequate teaching materials, and enhancing the ability of teachers and lecturers to understand multicultural education (Budianta, 2003).

Every student should be educated about multiculturalism from an early age so that the younger generation can easily adapt to environments consisting of various ethnicities, cultures, and religions. Multicultural education in Indonesia has successfully developed thanks to the support of the government and all segments of society (Budianta, 2003). Therefore, the socialization of multicultural education needs to be enhanced. To achieve this goal, various seminars, dialogues, workshops, discussions, and forums are held in an effort to reach an agreement on the vision and mission related to the development of multicultural education (Budianta, 2003).

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