

Weaving Together a Global Civilization that Nurtures Justice and Peace: A Vision for Muslim Educators at Indonesia's UIN Institutions

Martha C. Beck

Lyon College, Arkansas, USA

Email: martha.beck@lyon.edu

Abstract

This paper links the religious pluralism of Pancasila, Indonesia's political ideology, with numerous ancient and contemporary worldviews, including Erwin Lazlo's Systems View of the World, the "Functionalism" of Paul Davies and Richard Feynman, both theoretical physicists, and Aristotle. It gives extensive descriptions of Aristotle's virtues: self-control, courage, even-temperedness, wise ambition, appropriate pride, a sense of humor, self-knowledge, sociability, justice, moderation in wealth, good judgment about what sorts of laws will weave people together in positive ways, including how to distribute social goods, how to punish law-breakers, and how to apply laws to specific cases within a context of the integration of nature and culture. It then explains how Confucius, Buddha, Muhammad and Jesus either exercised those virtues throughout their lives or held those with power accountable for using power to promote human well-being. It explains Aristotle's model for childhood education as a process of habituation from childhood on that integrates the moral and intellectual virtues throughout life. The paper makes suggestions for how to use the stories of these great spiritual leaders to structure a comprehensive system of integrated education. The paper explains how this model is compatible with the United Nations' Capabilities model for development. Using this model of integrated education, members of all the world's religions and humanists of all types can work together toward world peace.

Keywords: Pancasila, Systems thought, Aristotle, Confucius, Muhammad, Buddha, Jesus, United Nations, Integrated education

A. Introduction

This paper begins with *Pancasila*, the five-point statement of Indonesia's political ideology. The Republic of Indonesia is founded upon the union of religious pluralism with political democracy. Citizens can choose what religion to identify with but cannot be discriminated against based on that choice. The second section describes the "Systems" paradigm for understanding reality that has now replaced the Newtonian worldview that prevailed during the Western Enlightenment. *Pancasila* is one kind of systems thinking. The Systems view argues that human beings possess a capacity for noetic thinking, the power of mind (*nous*), which is our ability to grasp reality as a series of interconnected systems. Mind understands the whole that governs everything else (The Embassy of the Republic of Indonesia, "Pancasila, The State Philosophy").

The third section begins with Aristotle's model for all of the moral and intellectual capacities and how they have to be educated in order for adults to have educated minds. Our ability to act well in specific situations and to seek and achieve the highest quality of life possible for each of us depends upon the education and mature exercise of all of these capacities. Using Aristotle as a model is important for a number of reasons. First, it is comprehensive and systematic. Second, Aristotle's view of the natural world is compatible with the Systems view. Third, Aristotle and the Ancient Greeks are associated with a long-standing humanist tradition in Western culture. Greek humanism was the foundation for the democracy of Athens, whose city-state is considered the first democratic society in the West. This view has been associated with self-identified "secular" humanists of many types and with self-identified members of many of the world's religious traditions. This paper explains the way all of these positions can and should be unified as different types of Systems thought. All of these traditions assume the universe is a set of interconnected systems and all of them think that the goal of human life is wisdom. Systems thinkers today and Aristotle and the Greeks used the word *nous* to describe the power of soul that guides every aspect of the wise person's life. Aristotle's list of virtues and how to educate them can unify secular

humanists with religious humanists. This common philosophical foundation is necessary before we can work together toward world peace.

The fourth section discusses the lives of some of the world's great spiritual leaders, Muhammad, Confucius, Buddha, Jesus and Socrates. It connects the stories of their lives to Aristotle's virtues, showing that they all achieved the kind of wisdom Aristotle describes as the best human life. This section also makes a few suggestions for how children can be educated to develop these moral and intellectual virtues. Indonesian government's desire to develop and continually refine a model of "integrated education" is the correct starting point for developing a system of education according to the Systems view.

The next section shows the connection between all of these ways of understanding nature, human nature, the good life and education and the United Nations' model for evaluating nations as more just or less just. The U.N.'s Capabilities model, it turns out, is very Aristotelian and based on Systems thinking. It also unites religious pluralism with Greek humanism. It's goal, like all the others, is to promote human wisdom and well-being.

There are more Muslims in Indonesia that are committed to religious pluralism, Muslim humanism and political democracy than anywhere else in the world. This paper confirms that what they have to offer is based on the truth about the universe, our biosphere, human nature and human culture as we now understand it. Their desire to develop a very sophisticated model of "integrated education" at every grade level is both legitimate and desperately needed. This paper only gives suggestions for one way to move forward or to add to what they are now doing.

B. Pancasila

As is true for any statement of ideals, whether religious or political or personal, the words can be used by evil people to deceive and manipulate people who identify with the tradition related to those words. The history of Indonesia's *Pancasila* includes examples of how the document was used as a rhetorical tool to motivate people. This paper focuses on the philosophical foundations of

Pancasila rather than the historical context, characters, and situations involved (The Embassy of the Republic of Indonesia, “Pancasila, The State Philosophy”).

“Pancasila” comes from two Old Javanese words that were derived from Sanskrit: “*panca*” (“five”) and “*sila*” (“principles”). All five are intended to be inseparable and interrelated:

1. A divinity that is an ultimate unity (*Ketuhanan Yang Maha Esa*),
2. A just and civilized humanity (*Kemanusiaan Yang Adil dan Beradab*),
3. The national unity of Indonesia (*Persatuan Indonesia*),
4. Democracy predicated on the inherent wisdom of unanimity arising from deliberation among popular representatives (*Karakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permufyawaratan Perwakilan*), and
5. Social justice for all Indonesian people (*Keadilan Sosial bagi seluruh Rakyat Indonesia*).

C. Weaving Together *Pancasila*’s Religious Pluralism with the New Scientific Paradigm: Lazlo, Davies and Feynman

Although *Pancasila* is a political ideology, not a metaphysical position, it’s position of religious pluralism is one model for a culture based on the “Systems” view of reality. All aspects of the lives of people today are interconnected in the way Systems thinking describes reality.

Ervin Lazlo: The Systems View of the World

Lazlo explains the new view, “The systems view gives a new meaning to the notion of matter, as a configuration of energies that flow and interact”.¹ Lazlo discusses, “the vast sweep of system-building process from Big Bang to the emergence of life, mind, and consciousness . . . The forces that brought forth the quarks and the photon in the early moments of the radiance-filled cosmos, that condensed galaxies and stars in expanding space-time, and that

¹ E. Laszlo. 2002. *The systems view of the world: a holistic vision for our time*. Cresskill (NJ): Hampton Press. p 11.

created the complex molecules and systems on our life-bearing planet—these forces inform our brain and thus infuse our mind”². Evolution goes from lower to higher levels of complexity, “In evolution there is a progression from multiplicity and chaos to oneness and order”³.

At one point in the evolutionary process, humans developed what Lazlo calls “reflective consciousness,” which Lazlo considers “a uniquely human property . . . the ability not only to perceive and feel things, but to know that one perceives and feels them and hence to order them in the light of one’s purposes”⁴. This capacity led us to the development of language and then to the creation of the complex and interacting social systems that we call culture.

Social systems, like system in nature, form ‘holiarchies’ . . . There are many levels, and yet there is integration . . . evolution appears to drive toward the superposition of system upon system in a continuous multilevel structure traversing the regions of the sub-organic, the organic, and the supra-organic.⁵

Lazlo explains how this view leads to one way to understand humanism, which he associates with the notion of flourishing in Ancient Greek culture.

Fulfillment means the realization of human potentials for existence as a biological and a socio-cultural being. It means bodily, as well as mental health. It means adaptation to the environment as a biological organism constituting an irreducible whole of its parts, and as a socio-cultural role carrier collaboratively constituting the multi-person systems in his or her society.⁶

This view of fulfillment needs to include the reintegration of the world’s religious traditions into our view of reality, “the rational discoveries of science need to be complemented by affective, basically spiritual, insight. Here is where the time-honored tasks of religion, as ‘re-ligio’—the binding and integration of people within

² *Ibid.*, p. 89.

³ *Ibid.*, p. 44.

⁴ *Ibid.*, p. 66

⁵ *Ibid.*, p. 53.

⁶ *Ibid.*, p. 82.

meaningful communities”.⁷ This view of religion includes all religious traditions,

There is, obviously, a significant humanistic and ecumenical component in every great religion. Judaism sees humans as God’s partners in the ongoing work of creation and calls on the people of Israel to be ‘a light to the nations.’ At the heart of the Christian teaching is love for a universal god reflected in love for one’s fellows and service to one’s neighbor. Islam, too, has a universal and ecumenical aspect: Tawhid, the religious witness ‘there is no god but Allah,’ is an affirmation of unity as Allah means divine presence and revelation for all people. Hinduism perceives the essential oneness of mankind within the oneness of the universe, and Buddhism has as its central tenet the interrelatedness of all things in ‘dependent co-origination.’ In the Chinese spiritual traditions harmony is a supreme principle of nature and society; in Confucianism harmony applies to human relationships in ethical terms, while in Taoism it is an almost esthetic concept defining the relationship between man and nature. And the Baha’i faith, the newest of the world’s religions, sees the whole of mankind as an organic unit in process of evolution toward peace and unity . . . The great religions could draw on such ecumenical and humanistic elements to nurture a creative elaboration of their fundamental doctrines”.⁸

Lazlo calls on the world’s religions to become major contributors to “the evolution of the *noosphere* in Earth as the next, and especially significant, phase in the world’s evolutionary self-creation”.⁹

Lazlo’s use of the term “*noos*” to refer to the highest level of self-conscious awareness is important because this is the power of soul Aristotle, Socrates and many Greek poets explicitly refer to as the power of the psyche that needs to be completely educated and mature in order for a person to be able to act wisely throughout life. Greek “humanism” then, is completely compatible with the worldview and insights of systems sciences and of the world’s religious traditions. This provides a way for Indonesians to claim to

⁷ *Ibid.*, p. 88.

⁸ *Ibid.*, p. 89.

⁹ *Ibid.*, p. 89.

be both “humanists” and “religious,” thereby giving them the same social and legal status as every other Indonesian citizen.

Paul Davies, Theoretical Physics, Systems Thinking and *Pancasila*

Paul Davies, a well-known theoretical physicist, has come to the same conclusions about reality and the human mind as Lazlo has. First, Davies says,

The universe is far from being random. We recognize patterns everywhere and codify them into laws which have real predictive power. But the universe is also far from being simple . . . the universe has ‘organized’ complexity’.¹⁰

Biological systems “provide the most conspicuous examples of organized complexity. A living organism has great logical depth, because it could not plausibly have originated except through a very long and complicated chain of evolutionary processes”.¹¹

Davies explains the growing among scientists, that the subjects of cosmology on the one hand and the fundamental forces within matter on the other are coming together to provide a unified description of the cosmos . . . the ultra-microscopic structure of matter is intimately connected to the global structure of the universe, each influencing the development of the other.¹²

A well-known physicist, came to the same conclusions and even used the word “God” to explain his view of the cosmos. He also links the sciences to all areas of inquiry, including the humanities and religion,

all the sciences, and not just the sciences but all the efforts of intellectual kinds, are an endeavor to see the connections of the hierarchies, to connect beauty to history, to connect history to man’s psychology, man’s psychology to the working of the brain, the brain to the neural impulse, the neural impulse to the chemistry, and so forth, up and down, both ways . . . we have only just begun to see that there

¹⁰ P. Davies. 1983. *God and the new physics*(1st Touchstone ed). New York: Simon & Schuster. p. 136.

¹¹ *Ibid.*, p. 138.

¹² *Ibid.*, p. 160.

is this relative hierarchy . . . and I do not think either end is nearer to God.¹³

Davies explains how this evolutionary process works when we are discussing the human brain and the relation between the brain and the mind, “Mind and body are not two components of a duality, but two entirely different concepts drawn from different levels in a hierarchy of description”.¹⁴ He goes on,

The brain consists of billions of neurons, buzzing away, oblivious of the overall plan . . . This is the physical, mechanical, world of electrochemical hardware. On the other hand, we have thoughts, feelings, emotions, volitions and so on. This higher level, holistic, mental world is equally oblivious of the brain cells; we can happily think while being totally unaware of any help from our neurons.¹⁵

He uses computer language to describe these two levels.

The hardware of brain cells and electrochemical machinery supports the software level of thought, ideas, decision, which in turn couple back to the neural level . . . it is the very entanglement of the levels that makes you you.¹⁶

He claims that this view is becoming more and more popular among professionals

In the cognitive sciences: artificial intelligence, computing science, linguistics, cybernetics, and psychology. All these fields of enquiry are concerned with systems that process information in one way or another, whether man or machine. The development of concepts and language associated with computers such as the distinction between hardware and software, has opened up new perspectives on the nature of thought and consciousness.¹⁷

This new philosophy of mind is called ‘functionalism.’

Functionalists recognize that the essential ingredient of mind is not the hardware—the stuff your brain is made of or the physical processes

¹³ *Ibid.*, p. 125.

¹⁴ *Ibid.*, p. 83.

¹⁵ Davies, P. 1983. *God and the new physics* (1st Touchstone ed.). New York: Simon & Schuster. p. 84.

¹⁶ *Ibid.*, p. 96.

¹⁷ *Ibid.*, p. 85.

that it employs—but the software—the organization of the stuff, or the ‘program’. They do not deny that the brain is a machine, and that neurons fire purely for electrical reasons—there are no mental causes of physical processes. Yet they still appeal to causal relations between mental states: very crudely, thoughts cause thoughts.¹⁸

The mind, then, is not a substance but, rather, an emergent property.

The software description of the mind does not logically require neurons . . . What stuff is the soul made of? The question is as meaningless as asking what stuff citizenship or Wednesdays are made of. The soul is a holistic concept. It is not made of stuff at all. Where is the soul located? Nowhere. To talk of the soul as being in a place is as misconceived as trying to locate the number seven.¹⁹

Like Lazlo, Davies recognizes the fundamental distinction between mere awareness, which other animals possess to various degrees, and self-awareness.

Human consciousness does not consist of awareness, but of self-awareness—we know that we know . . . there seems to be a natural progression from the inanimate through the animate to the conscious—a hierarchy of complexity and self-organization . . . another hierarchy . . . [is] —a hierarchy of conceptual levels . . . the property of self-awareness is holistic, and cannot be traced to specific electrochemical mechanisms.²⁰

Finally, Davies argues that his knowledge as a physicist leads him to think there was an original “mind” that brought material reality into being and set the controls so that it would evolve as it has. Davies considers this evidence of a “divine” purpose,

Just why *Homo sapiens* should carry the spark of rationality that provides the key to the universe, is a deep enigma. We, who are children of the universe—animated stardust—can nevertheless reflect on the nature of that same universe, even to the extent of glimpsing the rules on which it runs . . . I cannot believe that our existence in this universe is a mere quirk of fate, an accident of history . . . Through conscious beings the universe has generated self-awareness. This can

¹⁸ *Ibid.*, p. 85.

¹⁹ *Ibid.*, p. 86.

²⁰ *Ibid.*, p. 92-93.

be no . . . minor byproduct of mindless, purposeless forces. We are truly meant to be here.²¹

D. Weaving Together a Holistic View of the Universe with the Human Capacity to Grasp that Whole (Nous) and with a System of Holistic Education, from Children Throughout Life

Given this common view of reality and of the human mind (*nous*), how should we educate our minds and live wisely? Aristotle's *Nicomachean Ethics*²² and *Politics*²³ provide a list of all the powers of the human soul, moral, practical and intellectual, and how they must be educated to arrive at the goal: human flourishing. At the highest level, the mind is focused in two directions. At its broadest, our minds can grasp the existence of a Divine Mind that is defined as a force, a kind of energy, that we know exists because the universe we live in is ordered, as Lazlo and Davies have described. At its most immediate, the human mind focuses on each individual choice we make. Wisdom consists in exercising all of our natural moral and intellectual virtues, or powers of soul. Aristotle lists them, defines them, and explains how they ought to relate to each other so as to live wisely.

Aristotle's definitions show that these powers of soul arise naturally from the human condition. They also arise chronologically, beginning with the virtues and vices rooted in survival "instincts." Although we have the same drive to survive as others animals, those drives get molded by human cultures. Different societies mold these drives in different ways, but the social conditioning has to lead to social order or a society will destroy itself.

The virtues are listed in approximately the order that they become active. The first virtues listed are those connected with survival. As the list goes on, each virtue emerges from the previous ones. The virtues become active within cultural systems that become

²¹ *Ibid.*, p. 232.

²² Aristotle. 1984. *Nicomachean Ethics* (W.D. Ross, Trans.) (J.O. Urmson, Rev.) In *The Complete Works of Aristotle* (pp.1729-1867). (Jonathan Barnes, Ed.). Princeton: Princeton University Press.

²³ Aristotle. 1984. *Politics* (B. Jowett, Trans.) In *The Complete Works of Aristotle* (pp. 1986-2129). (Jonathan Barnes, Ed.). Princeton: Princeton University Press.

more and more complex over time. In each case, there is no “natural” way to exercise the virtue. Yet each one can be defined so that the virtue is a mean between extremes. The virtue represents the kind of activity that promotes human flourishing while the vice undermines it. The virtues can be classified as personal, social and political but they are all interconnected.

Human beings are social and political creatures by nature. Human babies are extremely dependent for many years but eventually develop into the most emotionally and intellectual complex creatures on earth. That is why Aristotle distinguishes between three **types of association**, each of which has many branches. First is the **family** and extended family, focused on **biological survival**. The second is the **village**, a community that binds people together for economic reasons, to survive more efficiently. The highest type of association, **political association**, has emerged from our desire not only to survive, but to have a high quality of life.

Temperance is Aristotle’s virtue in relation to the drives and pleasures connected to those we share with the other animals. Aristotle defines the virtuous mean in relation to hunger as eating the right thing, at the right time, in the right way, for the right reason, taking pleasure in knowing one is eating a healthy diet. The exact diet varies for each person and the body’s needs are met with different foods because of geographical conditions, but there is a difference between eating in a way that preserves health and eating in a way that undermines it. We also have a natural drive for sexual intercourse. Our survival depends upon it, so we are “wired” to experience intense pleasure while having sex. Aristotle and Greek poetic texts are trying to educate people so that they will limit their sexual behavior to monogamous relationships. The stories show all the damage that occurs when people have pre-marital or extra-marital sex. Everyone suffers, especially children who need good role models and stability.

Courage is the virtue in relation to situations that trigger fear. At the most basic level, people are threatened by external attacks, whether by an individual person or attacks by outsiders on one’s tribe, community, or nation. Every society has a police force and a

military force. Other kinds of courage affect people much more over time. People fear pain, sickness, death, social isolation, a failure to be able to survive within the economic system of one's society, and fear of being condemned by one's leaders. The courageous person faces all of these fears for the right reason, in the right way, at the right time, etc. I cannot discuss particular cases here, but I would imagine readers can think of their own examples. The extremes are cowardice, avoiding necessary danger, or rashness, unnecessarily putting oneself in dangerous situations.

Generosity is the virtue in relation to giving away money. We can give too much or too little, and we need to give for the right reason, in the right way, at the right time, to the right people. Magnanimity is the same virtue but as it applies to very wealthy people.

Even-temperedness is the ability to get angry for the right reason, in the right way, at the right time, etc. The extremes are overreacting and even taking revenge or underreacting and holding a grudge.

Wise pride is the recognition that one lives in a way that goes way beyond basic social demands, making efforts that promote a high quality of life. People who live this way take pride in knowing that what they do deserves to be honored, but such a person does not worry about actually being publicly honored for it. Rather, such people would also be able to recognize others who live honorably and want them to be honored to promote social well-being.

Wise ambition is the ability to find out one's greatest natural talent that one also thinks is the most satisfying way to exercise all of one's virtues and meet the needs of others. The extremes are wanting to be in a position one is not qualified for or to underestimate one's talents.

Wise humor is the ability to laugh at all the absurdities of life, including at oneself, without getting too frustrated or cynical.

Wisdom-based friendships are very important because this model of human excellence requires the best judgments in all sorts of situations day in and day out. In order to make good judgments, one needs different points of view. On this view of reality, ignorance is

the most serious human vice. All of the vices are types of ignorance because they are ignorant of our nature as wisdom-seeking creatures. People make mistakes both because they are wicked and because they did not understand the situation. “Tragic” mistakes are made by people who have good intentions but are ignorant. Having a large group of “friends,” and consulting them when appropriate is absolutely necessary for exercising practical wisdom.

Wise sociability is the ability to put up with small injustices, petty criticisms and other ways people harm each other and to avoid such behavior in order to promote human well-being.

Truthfulness, or **self-knowledge** is knowledge of one’s talents, one’s moral weaknesses and strengths, one’s intellectual weaknesses and strengths, one’s responsibilities and one’s place in the world. It leads to humility because of our great vulnerability and ignorance and it leads to a commitment to seek wisdom throughout life.

The above virtues are personal because we develop them while we are going up, in our relationships with many other people and our experiences and choices.

E. Political Virtues: Relating to Fellow Citizens as Citizens

Once they become adults, young people have to realize they also live in a political community and they depend upon their society’s political structure and political climate. They have to start thinking about their societies’ political structure: its laws, its institutions, the relationship between the institutions, the history of how those institutions were set up, how and why they have changed, how people in the past have exercised political power and how it is being exercised now that they are going to be participating in political life. They need to talk to fellow citizens about these issues and think about citizens they will never meet.

Justice is the moral virtue connected to citizenship. It is a habitual way of experiencing pleasure when one knows one’s fellow citizens are flourishing, even those one does not know. There are five intellectual virtues connected to it.

Wise deliberation is the ability to think clearly about any particular situation. It presupposes the moral virtues listed above.

Excellence in deliberation requires another set of virtues. The correct **object of wish** for a wise person is to maximize flourishing. The problem is deciding what to do immediately, given a set of very limited options. Someone excellent at deliberation will talk to other people, whose character gives them the ability to **understand**, or reflect upon this situation. These people have the power of good **judgment** in deciding what principles apply. Then a number of attainable options are considered and one is considered best, the **object of choice**. A collective **intuition** would be a common recognition that this is best. **Practical wisdom** is the intellectual power of being able to give the best reasons for why this choice is best. Finally, a wise leader possesses the ability to use **persuasive speech** to convince and motivate everyone involved to work together to implement that choice. This is a very complex process, it requires many moral and intellectual virtues, and people often disagree. A person can fail due to moral weakness or some kind of ignorance of the situation. Aristotle's description of the process of deliberation is particularly important to Indonesians, because this is what Point 4 in *Pancasila* requires political leaders to do well. The fourth point explicitly says that this is how political decisions need to be made.

Our ability to deliberate well depends on political virtues that are difficult to develop and require continual consideration. Citizens who are not powerful leaders need to stay informed about whether those with power in every social sector have achieved a high level of excellence in relation to these issues, beyond their personal and social virtues and their desire for justice.

The **pleasure that comes from profit** is a desire inseparable from political life because the laws have to regulate the economic system. Wise citizens want to live moderately because they know that greed causes powerful people in every social sector to abuse their power. When citizens are greedy, the middle class shrink because those with wealth control those with power, including those running the government. The **art of legislation** is the ability to know which laws and institutions are most likely to lead to a large and stable middle class at a certain place and time. The two major factors in lawmaking are the **distribution of wealth** and the **punishment** of those who break

the laws. Lawmakers have to determine how to distribute social goods, including money, but also education, health care, transportation and other needs that are met through complex social systems established and maintained through a body of laws. Punishment is also determined by a complex social and legal system. All aspects of these institutions have to be controlled by leaders who are skilled at promoting flourishing, preventing harm and avoiding conflict and deviance. When citizens break their laws, the character-trait of **equity** is the ability to make a good judgment in a particular case. Citizens often complain about their governments and leaders, but when one examines all of the character-traits required to be able to make good choices and all the ways the effects of those choices might be different from reasonable expectations, students of ethics and politics should take practical wisdom seriously and, when things go wrong, find out the causes and how to prevent problems in the future.

Our natural **intellectual capacities** also need to be educated to the highest level possible. People differ in their intellectual capacities and they need to get the education necessary to develop those capacities. The intellectual virtues are not naturally connected to the moral virtues. People can be smart and wicked, which is why educators should be virtuous people and wise advisors of the youth and the curriculum should integrate moral with intellectual virtues.

Greek poetry is filled with examples of very smart, very educated citizens who have used all their talents to get rich or powerful or popular. These capacities include **mathematics** and other kinds of **deductive reasoning**, all the **sciences** and **inductive reasoning**, being able to use **language** well, including creating theories, **arguments** and persuasive **speeches**, and being able to **calculate** how to achieve one's goals.

Aristotle distinguishes between three **types of association**, each of which has many branches. First is the **family** and extended family, focused on **biological survival** from one generation to the next. The second is directly connected to getting the goods and services we need to survive. At one point, people realized that they could survive more efficiently with a division of labor and larger groups living

closely together to provide more complex needs and to provide higher quality goods and services. The village emerged as a more efficient way to survive. This is **economic association**. Later on, Aristotle said that someone realized that in order to be fully human we need an entirely different type of association. The highest type of association, **political association**, has emerged from our desire not only to survive, but to have a high quality of life.

We have many other needs unique to our species, including the need to learn, to be surrounded by physical objects that are beautiful, not just functional, to reflect upon our emotions, choices, experiences, societies and think about how to create a society where everyone can flourish. We have a natural impulse to empathize with others, which ought to lead to good will and a desire to become informed about how to promote everyone else's well-being. This might begin with the desire to be protected from a neighbor's hostility, but it has developed into a desire to create a high quality of community life to prevent hostility.

A wise person is continually exercising as many of these natural powers of soul as possible, in as many different ways as possible, and participates in as many aspects of social and political life as possible, for as long as possible. This is a complete life, a life of human flourishing. Such a person has integrity, the integration of emotions, actions, reasons and has been able to make good choices consistently over time. In a good society, such a person would be honored. In a corrupt society, such a person would be ignored or even condemned.

F. Weaving Together Aristotle's Model of Wisdom, Stories of the Lives of the World's Great Spiritual Leaders and Suggestions for a Model of "Integrated" Education

Because of limitations of length, I will only point out that the stories passed down to posterity about the lives of the world's great spiritual leaders follow this description of the wise person to an amazing degree. This indicates, first, that these virtues and their related vices are rooted in the human condition. Articulating these patterns is important for developing a system of **integrated education**. Having Aristotle's definitions and the stories of these wise people in

mind could enable them to create lesson plans the Integrate moral and intellectual virtues and design the plans according to the age of the children. The wise people who passed down this legacy understood the human condition and underlying patterns. The poets, those who articulated those patterns, were the educators of humankind. Even scientific knowledge was described in poetic terms, so people would fall in love with the universe they were learning about.

The world's great "library" of **wisdom literature** has not been used enough as a model for character education today. Certainly, it has to be modified to break down barriers based on sex, race, ethnicity, class and any other blindness. But the overall patterns and the process of education, the integrated learning, implicit in all the traditions is a great need in our time. Together, educators from all cultures and religious and philosophical traditions can create a "*noosphere*," a meeting of the minds, and continually improve the educational system. Indonesians in particular, can lead the way, given *Pancasila* and their great cultural diversity.

For example, at one age children should just be given stories of **Jesus, Buddha, Confucius, Muhammad, a Hindu, Socrates** and other men and women from all social sectors in all nations of the cultural representatives of a **wise person**. The goal is for children to recognize patterns. There should be a story for each virtue. When the holy books do not include one, they should create a story of, for example, a Hindu being generous. Children should also write stories or even perform their own plays about situations in their own lives when they exercised or failed to exercise those virtues. Learning to make analogies with the students' own lives is very important for character education. The overall lesson is that we all have similar experiences and problems, so there is no reason for self-righteousness or intolerance. Children who grow up this way will not allow religion or ethnicity to become a source of animosity. They will not allow political leaders to use religion or other divisions to destabilize their societies.

All of these leaders were innovators in their day. Jesus reinterpreted the spirit of Judaism, trying to move the rabbis away

from external displays of piety to inner purity of heart. Muhammad rejected the corrupt “religious” leaders who gained wealth and power by exploiting people’s hopes and fears. Confucius exposed the corruption of the feudal warlords of his time and tried to become an advisor to those leaders. Buddha was critical of the way the Hindu Brahmins exploited the hopes and fears of the masses. Socrates exposed the ways the Athenians used their holy books, Homer, to justify their wicked behavior. These leaders wanted people to focus on a way of life, not a specific religious orthodoxy that was being used to maintain power. All of these leaders focused on purity of heart and clarity of thought. They were progressive in their time in their egalitarian treatment of people. Even though Aristotle and most wisdom literature has been used by the powerful to maintain power, none of the leaders lived that way. An educational system that reinforces the virtues and also the way religions are abused will give citizens the tools necessary to live well and to recognize those who are hiding behind “religion.”

G. Temperance: Self-Control in Relation to the Drives We Share with Animals

Each of these leaders was self-controlled in relation to eating, drinking and sex. In his search for enlightenment, Buddha tried starving himself, but finally decided that did not work. He settled on a “middle way”.²⁴ The *Analects*²⁵ describe Confucius as moderate in all things related to pleasure and pain. Children who grow up with an “integrated education” should be able to recognize the middle ground and would know what it means to have integrity in relation to these desires. However, if they grow up with self-indulgent, self-righteous or religiously intolerant, parents, their emotional development will be corrupted.

For example, in relation to drinking, Jesus changed water into wine at a wedding. This story indicates that he modeled moderation in drinking. Muhammad, on the other hand, prohibited drinking. Too

²⁴ Smith, H., & Smith, H. 2009. *The world's religions*(50th anniversary edition. ed.). New York, NY: HarperOne.

²⁵ Confucius. 1994. *The Analects*: Mineola, N.Y.: Dover Publications, Inc.

often, people focus on these relatively trivial differences. They then either conclude that morality is relative or they claim to know what God/Allah wants, leading to religious intolerance and all of the irrational behavior that goes with it. Yet, societies can be evaluated as encouraging alcohol too much, prohibiting it too much, or having a culture that leads to the minimum number of citizens whose lives are harmed by alcohol consumption.

Another point of great contention concerns sex and the standard of monogamy. Muhammad had four wives, Jesus did not marry, Confucius did not marry, Buddha married early but left home to seek spiritual enlightenment. Again, contexts have to be considered. There were many reasons that polygamy was allowed during Muhammad's time, including the fact that if women did not marry they had no way to survive. The Qur'an demanded that women be treated well and was very progressive in relation to the customs of the culture at that place and time. One could argue that polygamy is no longer necessary. In nations that allow for polygamy, wise leaders have to decide if the laws should change or if very few citizens are polygamous and efforts to change the law would create more animosity and instability than just to leaving it as is. This should not be a way for adherents of the different traditions to condemn each other and try to gain power in the name of "God's/Allah's will."

H. Courage

Courage, is also a huge social issue. The great spiritual leaders were not afraid of pain, sickness or, most importantly, death. Religious faith is supposed to prevent the fear of death, which can lead to all sorts of irrational behavior. In every nation, national security is necessary and citizens need to be ready to fight and die if their nations are attacked. However, fear of the "other" can be exaggerated, leading to valuing bravery in war too much. These leaders were better known for their moral courage.

All of them spoke out against the corruption and hypocrisy of the religious and/or political leaders of their time. All of them were innovators in relation to the dominant form of moral education in their societies. All of them "spoke truth to power," risking their

social reputations and even their lives. All of them were condemned as outsiders who did not follow socially accepted standards of “morality,” Muhammad was ignored at first and, as his movement became powerful, sought after for persecution. Jesus was condemned by the religious leaders, who convinced the masses to vote to have him crucified. Confucius was condemned and pursued by feudal lords. Buddha was rejected by the Hindu Brahmins. Socrates was taken to court and killed for “not believing in the city’s gods” and “corrupting the youth.”

Grade school children would not be able to understand the issues here, but high school students need to learn the many ways the best people are often the most critical of the status quo and abuses of power. Some critics are wrong, either because they are misinformed or too violent or make bad judgment about how to question authorities. Others are wrong because they want to take over power. Explaining these patterns is very important for educating future citizens who will participate in political life, whether by voting or by holding office. High school students need to study human character, so they are not deceived. They need to apply the patterns in wisdom literature with the social and political events around them.

Educators should give students the opportunity to think for themselves. High school students should realize that for the rest of their lives they will be in these types of situations, even when the leaders are their bosses, or leaders in education, health care, lawmakers, etc. They should realize how much and in how many ways people depend on each other, how easily things can fall apart, and how much unnecessary suffering is caused by wickedness or ignorance. Understanding how complicated adult life is should inspire them to desire wisdom, and to educate themselves and each other daily about what choices are wisest. Students also need to make the transition from identifying bad leadership to exercising leadership themselves.

Generosity is another important virtue. Again, people can be too generous or not generous enough. All the religious traditions include this virtue among the most important. They all condemn greed. Children need to get into the habit of being personally

generous, another great value in Christianity (tithe), Islam (alms), and Judaism (tithe). Jesus, Buddha, Confucius and Socrates were poor, so they could not be generous, but their ways of life made clear that excess wealth is a corrupting influence on the soul.

All of the spiritual leaders were **even-tempered** in relation to situations that trigger anger. If they got angry at all, the stories try to show that their anger was for the right reason, in the right way, etc.

In relation to wise **ambition**, all the spiritual leaders were ambitious in their judgments about who should listen to their advice. They thought they deserved to be listened to, even when they did not have the status, power or wealth to get the attention of the elite. When applying this to students, teachers should respect students and encourage them to contribute to discussions and make suggestions for improving the classroom learning experience. In relation to figuring out their career goals, adult mentors need to be talking to students about their talents and interests, telling them what kind of careers there are that might fit with what they can and want to do. A young person should realize how important it is to do one's job well throughout life. In the best case, an advisor would have a long-term relationship with a young person, following them through their education and employment, so they have a long history of reflecting together on their professional and personal lives. This is how people learn from mistakes, recognize patterns and, in turn, are able to be advisors to the next generation.

In relation to **wise honor**, the spiritual leaders are all examples of ways of life that deserve the highest honor, which is why we honor them. However, at some point in their own lives, they were condemned as dishonorable. This ought to make teachers and students aware of how easily we can make the wrong judgments and think we know what we don't know. It should humble everyone who discusses these stories.

When teaching this material, teachers should discuss how they think they are acting honorably and how they are honoring those they think are doing honorable things. Students should be encouraged to evaluate and even criticize when they think their teachers or others in positions of authority are not honoring the right people, or for the

wrong reason, or in the wrong way, etc. Students are often very aware of such issues. Teachers should exhibit humility, the willingness to be self-critical and the ability to make corrections that really improve the situation. Students, too, need to be more self-critical and think about what they can do to promote good will among students and teachers alike. They should be able to recommend who among their peers are most honorable. Teachers often are not aware, or not adequately aware, of the dynamics of social life among students. They should listen to students.

In relation to **mindful humor**, there are stories of these leaders not taking themselves too seriously, even when they take corruption and the way to live wisely very seriously. Many of Plato's dialogues show Socrates telling all sorts of jokes. Plato's dialogues are funny, even though they expose the types of corruption that eventually destroyed the great democracy of Athens. All of these great spirits are described as being able to relax, enjoy time with friends, and be generally sociable. They know when not to be serious, even when their missions are serious.

Most of the stories of these people were about their **friendships with all sorts of people**. They could relate to rich and poor, male and female, citizen or foreigner, and every kind of "outsider," whether due to their social status, their ethnicity, and every other way people try to think of themselves as superior based on external criteria rather than their true character. Even though the religious traditions that arose after they died have a history of corruption due to excess wealth and power and religiously-based intolerance, the leaders themselves were extremely egalitarian. Stories of the way they related to women, or minorities or those the society condemned as wicked need to be emphasized because of all the ways religious affiliations get used to hide corruption.

From early on, children should hear stories of the ways these leaders interacted with all sorts of people, especially the poor and oppressed. They embraced those who were marginalized by their societies. They condemned those with status, power and wealth. Children then develop a habit of being able to look beneath the world of social acceptability and see people's true character. Many adults

make huge mistakes because of a failure to recognize the character behind the social mask. Rhetoricians make a lot of money creating those illusions.

These leaders also had a group of followers who recognized their virtue. All of those leaders were concerned that their disciples were too focused on them as individuals and were not understanding the way of life they wanted to pass on to posterity. Jesus, Buddha, Socrates, Muhammad and Confucius were continually conversing with their closest followers, trying to teach them universal truths, which have now been passed on to us. After they died, their followers broke into various branches of these religious traditions. Studying the history of the legacy these leaders left behind leads to all sorts of debates about which characters and institutions that represented them were faithful to the sense of purpose of these leaders and which were not. Again, students can listen to examples, make analogies with their own experiences or a story from history, and think of possible ways this might happen over and over.

In relation to the virtue of **sociability**, these leaders were not mean-spirited or small-minded. Those working on a curriculum should find examples in order to begin conversations about how petty issues can get overblown and distract people from what really matters. Students should be able to think of their own examples and should learn the importance of staying focused on the serious issues in life. All too often, we waste energy and even undermine friendships because of petty disagreements.

In relation to **truthfulness**, these leaders are exemplary examples of people who live what Socrates called “examined lives.” For the Greeks, “know thyself” was a very important injunction. It is not a rule or formula, but the demand that one be continually engaged in an inner dialogue with oneself. Book I, Analect IV quotes Confucius quoting another philosopher, Tseng, as saying, “I daily examine myself on three points, in planning for others have I failed in conscientiousness? In intercourse with friends have I been insincere? And have I failed to practice what I have been taught?” (1995). Socrates describes himself as continually engaged in self-examination and asks his fellow citizens to do the same. Muhammad, Buddha and

Jesus are clear examples of people who either say they engage in this level of self-examination or else their behavior indicates that they do. By contrast, the people they talk to clearly do not know themselves. They think they know more than they know or that they are more virtuous or just than they are. They think they are right to condemn these leaders even when it is so clear to readers that they are deceiving themselves.

Students can use analogies among their own leaders and in their own lives. They can give examples of times when they thought they knew what they did not or thought they had stronger characters than they did. The real test of character is in a critical situation, when the decision is very serious and the consequences affect lots of people over time. Students and teachers should discuss openly the worst mistakes they have made. The goal is to be able to learn from studying this material, from studying historical examples and from reexamining their own most important choices. This should help prevent them from making the same or similar mistakes in the future. It should motivate them to hesitate and think when they find themselves in another critical situation, when panic or other extreme emotions are likely to distort their thinking and lead to the wrong choice.

From my descriptions thus far, it is clear that one's private life affects public and political life a great deal. However, it is also necessary to think about the **political virtues** in the lives of the great leaders, other leaders in history, in our own countries' histories, and the leaders we live under while discussing these issues.

The leaders **lived moderately**. Students need to be aware of how much their material standard of living affects their ability to think clearly about personal, social and political virtues. Do they want to choose a job based on how much money they can make? If so, they will find themselves among other greedy people. They will have to relate to wicked people and will have all the problems related to that environment. If one thinks about it, no one wants to spend years of their professional lives trying to please wicked people. The only way to live with integrity and be happy is to find and develop a talent, use it to help others, and face whatever obstacles arise.

The great spiritual leaders were not driven by money and were happy being poor. Socrates worried about providing for his children. His wealthy friend and benefactor, Crito, provided for them. Muhammad was able to provide for his family. Buddha's family lived in the palace he left. Confucius and his disciples almost starved to death, but survived. Jesus did not live long enough to think about establishing himself economically. Students and teachers do have to worry about providing for themselves and possible families. They have to recognize that there will be many obstacles, but finding one's calling and doing it well is most likely to lead to a meaningful and stable job and the ability to provide for a family. Many things go wrong, but that is true for the greedy and wicked as well.

Students need to discuss the **art of legislation**. In the stories of the great leaders, this included religious laws and expectations. The leaders often were critical of laws that were too strict, or that separated the rich from the poor, or maintained unjust separations between people based on race, class, ethnicity, nationality or many other ways people become divided against each other. Older students should discuss their own religious and political laws and policies. In a diverse society, they should discuss the laws and policies of all the religious traditions. Students should be encouraged to be most critical of the traditions they identify with. They know those traditions best and will be able to change any problems they see.

By criticizing their own traditions, they can arrive at a common understanding of what a good religious' tradition would be like. They could work to change their own religious institutions. They should be critical of the intolerant branches of their traditions, since this kind of intolerance is exactly what the great leaders were against. It was this kind of conservative clinging to tradition and excessively strict laws that led to the death or persecution of the world's great leaders! Certainly students can identify this kind of corruption. The key is to figure out how they can do better as leaders and as people when they grow up. Why do we keep repeating the mistakes of history? What are the causes that keep reemerging? What can we do to prevent these problems?

Students should discuss the **distribution of social goods**, such as education, health care, wealth and transportation. Again, the spiritual leaders lived at a time when life was simpler, but they still recognized that the poor did not have what they needed to survive, much less thrive. Today, in many nations, citizens need computers, cell phones, and higher education just to be able to get middle-class jobs in their societies. Those who do not have access to these things will spend their lives isolated in rural communities or separate enclaves in cities. Students and teachers should discuss history in light of whether leaders did a good job or a poor job of distribution and why. The historical situation and circumstances need to be taken into account. These should be robust debates, making sure many different points of view are considered and anticipating many possible threats to social stability. There are always accidents, natural disasters, external attacks and all sorts of unpredictable events. All education can do is try to prevent unnecessary instability and unnecessary animosity between citizens.

Students should also discuss the **punishment of criminals**. Again, the stories of Jesus, Confucius, Muhammad and Socrates show that people can make huge mistakes when they apply the laws in a particular case. These great leaders were condemned as threats to social order when they were really trying to expose those who truly undermined social order. History is filled with analogous examples. Students should learn about these cases and discuss them in classes. They should then apply those patterns to the issues in their own societies.

In relation to the virtue of **equity**, these cases should be examined in relation to the judgment of the judge or juries when determining guilt or innocence, how serious the infraction was, and what punishment was given. A mob of citizens voted to crucify Jesus. A jury of Athenians voted to condemn Socrates to death. Today, while studying history or current events, students should study not only the verdicts, but whether the accused actually had to serve the sentence, whether the conditions in the jails or prisons were humane or inhumane, whether after serving their sentences they were given a chance to get housing and a job and start their lives over, etc. There

are so many issues related to the criminal justice system. Students should be given the chance to understand the many interconnecting social systems and how they can so easily go wrong. This should motivate them to want to make their societies more just.

In the process of studying these types of examples, students will be activating all of the powers of soul used in the **process of deliberation**. They are learning how to deliberate well because they have to ask about how to achieve everyone's ultimate goal: world peace. Then they have to examine what the attainable options are, which is best and why. They have to study examples from history of better and worse decisions. Even though they are not the ones who have the power to enforce the decision, they are developing the ability to judge a leader and thinking about what kind of leader they want to become.

This kind of education is **continuous**. This model of education makes clear to students that examining one's life and learning from each other never ends. They should recognize their great need for friendships based on having serious conversations about serious issues like this. These kinds of friendships should last a lifetime. This is the kind of "education" that activates and maintains the capacity for practical wisdom (*phronesis*). Character education focuses on decisions, not actions alone. We cannot know anything about a person or an action from simply observing it. We have to know why the agent is doing what he or she is doing and how this action and those reasons are connected to the agent's character. We develop our own characters by studying the characters of history and by talking to or reading about our contemporaries. This is an integrated education, the education of the whole person. During the Enlightenment, this method of education was replaced by social science. The methodology of modern science was applied to human behavior. The focus was on behavior, not on character. The Enlightenment model of the human psyche has now been exposed as false by neuroscientists and others who study the connections between our minds and our brains. Yet the Enlightenment model persists. We need to recognize that the ancient model of education for wisdom was based on the view of the psyche that neuroscientists are now confirming. Then we

need to make wisdom education accessible to everyone, as the great spiritual leaders were trying to do.

The education of the **intellectual powers** is different from education about patterns in human affairs, but they can be united in various ways. The natural world needs to be studied using the methodology of **systems sciences**, not modern science. The Enlightenment model of science was aimed at exploiting natural resources for human well-being. The Systems model is aimed at developing a sustainable culture. As is true of modern psychology, scientists today now recognize that the natural world is a system. Our denial and exploitation of nature is leading to the degradation of natural systems and their inability to sustain life, including human life. Climate disruption leads to social and cultural disruption. In an integrated education, all the natural sciences need to be taught in a way that includes respect for the biosphere as the creation of God/Allah or as a whole greater than the parts that any educated mind would respect.

The study of **mathematics** also is important for activating our capacity for deductive reasoning. Teachers should make clear that the point of this part of education is to learn the type of reasoning and patterns in the relationships between the numbers. They will then be able to think more clearly about any subject and be able to see patterns in the study of any object of study. Physics and chemistry use mathematics to examine patterns in the universe and in the living and non-living world around us. Many **jobs in computer science** involve mathematics and deduction. Being smart in these fields, however, does not make a person wise. Students today can read about some computer geniuses who are wise leaders and others who are corrupt. Bill Gates leads a group of billionaires dedicated to making the world's economies carbon-free by 2300. The top managers at Uber have exploited their employees in a number of ways. We use deductive reasoning in many ways in all areas of life

Everything we study can be **studied with a sense of meaning and purpose**. Most of all, students ought to take pleasure in the fact that there are so many patterns and so much order in the world around them. Further, their minds are able to recognize that order and

to take pleasure in learning about it. Whenever we learn, we are affirming our God/Allah-given capacities to understand and hence honor even more deeply the universe we live in. Different religious traditions think of the origin of the universe and its most powerful forces differently, but they all agree that there are patterns, that we are able to understand them and that the universe we live in is sacred and should be respected.

By using our minds to study the causes and patterns behind what we observe, we can then draw conclusions about the underlying principles of the universe, **theoretical wisdom** (*nous*). Aristotle thought there was an ultimate underlying force in the universe that is immaterial. Sometimes people use the word “God” to refer to Aristotle’s “unmoved mover,” but his idea of God is not a personal God. *Pancasila* demands that Indonesian citizens accept both personal and impersonal understandings of the ultimate first principle of the universe. The Hindu and Buddhist ideas of God are not personal while the Christian and Muslim ideas are personal. So, in order to be good citizens and not discriminate based on religious belief, Indonesian citizens need to be philosophers! They have to recognize the common ground in these different ways to understand the ultimate first principle.

They also need to understand that the nature of the universe leads to the conclusion that there are patterns in all aspects of the universe, the non-natural world, the natural world, human nature, human history and in all the academic disciplines. Each discipline focuses differently. Each discipline has a history of different doctrines, socially acceptable norms or theories and different contexts that affect what people know and what types of knowledge they have. However, beneath all of those differences are patterns. These patterns exist because the universe, even though changing, changes slowly enough for us to be able to understand the changes and anticipate any changes that might affect our lives.

We should recognize that we have the ability to make choices that have a profound effect on future generations. We can know that we have some of our options are likely to lead to a much better and others to a much worse future for those we love and for life on earth.

The message of every religious tradition is that we have a religious duty to use the powers we were given to promote human flourishing for everyone and for every living being. We will pay a price if we do not, either a personal price at a judgment day or the price of making life more difficult for those we love. This ought to be considered the worst possible legacy to leave behind, the greatest evil. All the religious traditions condemn overstepping our natural bounds, or ingratitude for what we are given, as the worst evil.

On the model of wisdom as the goal of life, therefore, all the major religious traditions have been founded upon the union of emotions, thoughts, and actions in the search for how “the gods,” or the sacred however understood, expect us to live. All of them advocate loving “god” however understood, with all of one’s heart, soul, mind and strength and one’s neighbor as oneself. A religious conservative, therefore, a true traditionalist, is also an educated intellectual who wants as many citizens as possible to be educated to the highest degree possible. True “traditionalists” constantly question their powerful leaders in every social sector and have the moral courage to speak out if they think their leaders are corrupt. True traditionalists reject blind patriotism, blind religious belief and blind obedience.

The kind of traditional, dialectical education I have discussed includes a great deal of informal education, people talking to each other at home and in the public square. Although the highest levels of practical wisdom also require the education of the intellectual powers, even citizens who are not highly educated can achieve a degree of moral virtue and practical good sense that enables them to recognize the difference between honest leaders and dishonest ones. The determining factor in whether citizens will be able to avoid being controlled by authoritarian leaders and will live virtuously is whether the educated elite create and sustain a cultural climate of continually encouraging the dialectical search for wisdom.

I. Weaving Together *Pancasila* and the United Nations' Capabilities Model for Human Development

The wisdom model for the best human life is also compatible with the model the United Nations uses when determining whether world leaders are just or unjust. The original United Nations' statement of principles, the "Universal Declaration of Human Rights," is based on the Enlightenment concept of rights. Because "rights" language is too abstract, the U. N. actually evaluates leaders using a model that is very Aristotelian. In 1998, Amarta Zen, Economics Professor at Harvard, won a Nobel Prize in Economics for creating the "Capabilities Model" for human development.

The U.N. does not rank nations according to a universal standard for a "middle class" life, because some nations are much wealthier than others. Even the best rulers in developing nations cannot distribute wealth and social goods in a way that leads to the level of affluence citizens in developed nations have had for a long time. Instead, leaders are evaluated according to what resources they have, how well the resources are distributed, and whether their methods for distributing social goods are likely to be able to be sustained and improved over time.

In her book, *Women and Economic Development*,²⁶ (describes Zen's Capabilities model as virtually identical with Aristotle's view of the powers and capacities of the human soul. The following is a condensed version of Nussbaum's list of *Central Human Functional Capabilities*:

1. Life. Being able to live to the end of a human life of normal length; not dying prematurely, or before one's life is so reduced as to be not worth living.
2. Bodily health. Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.
3. Bodily integrity. Being able to move freely from place to place; having one's bodily boundaries treated as sovereign, i.e. being able to be secure against assault, including sexual assault, child

²⁶ Nussbaum, M. 2000. *Women and human development: The capabilities approach* (The John Robert Seeley lectures). Cambridge: Cambridge University Press.

- sexual abuse, and domestic violence; having opportunities for sexual satisfaction and for choice in matter of reproduction.
4. Senses, Imagination, Thought. Being able to use the senses, to imagine, think, and reason—and to do these things in a “truly human” way, a way informed and cultivated by an adequate education . . . Being able to use one’s mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech, and freedom of religious exercise . . . Being able to have pleasurable experiences, and to avoid non-necessary pain.
 5. Emotions. Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence . . . Not having one’s emotional development blighted by overwhelming fear and anxiety, or by traumatic events of abuse or neglect.
 6. Practical Reason. Being able to form a conception of the good and to engage in critical reflection about the planning of one’s life.
 7. Affiliation. Being able to . . . recognize and show concern for other human beings . . . having the capabilities for both justice and friendship . . . Having the social bases of self-respect and non-humiliation . . . protections against discrimination on the basis of race, sex, sexual orientation, religion, caste, ethnicity, or national origin. In work, being able to work as a human being.
 8. Other Species. Being able to live with concern for and in relation to animals, plants, and the world of nature.
 9. Play. Being able to laugh, to play, to enjoy recreational activities.
 10. Control over One’s Environment.
 - a. Political. Being able to participate effectively in political choices that govern one’s life; having the right of political participation . . . free speech and association.
 - b. Material. Being able to hold property . . . real opportunity; and having property rights on an equal basis with others; having the right to seek employment on an equal basis with

others; having the freedom from unwarranted search and seizure.²⁷

Not surprisingly, Capability 6, Practical Reason, is compatible with *Pancasila's* religious pluralism. The United Nations does not insist on any of the world's religious traditions as the foundation for a person's conception of the good, but it does honor and respect religious views as well as secular views. It does not advocate moral relativism, but prohibits any ruler from any kind of discrimination against citizens because of their worldview, whether that is philosophical or religious, scientific or not.

The United Nations' view, then, is broader than *Pancasila*, because it is a standard for everyone in the world. It provides a way for Indonesian rulers to focus on using their power to promote citizens' well-being, apart from which religious tradition they identify with. I hope that this paper will add another way of understanding *Pancasila* that emphasizes the humanistic and ecumenical branches of all the world's religious traditions as well as with many branches of contemporary humanism that have the same basic model of wisdom as the religions do.

J. Conclusion: Weaving it all Together

The **Islamic State Universities and Institutes in Indonesia** are still refining a model of **'integrated education.'** This paper has tried to show that this is a legitimate effort, but it needs to link this process to broader trends in thought about the prevailing paradigm of reality in our time. First, Indonesian educators at UIN schools need to demonstrate the compatibility of an Islamic version of integrated education with a Systems view of reality, with all the religious traditions among Indonesians and with Ancient Greek humanism. I hope my discussion of Aristotle gives them an additional foundation for strengthening their religious pluralism. My paper should create common ground between Indonesians for whom religious belief is the top priority and those for whom science and some other type of humanism are more important. I hope this paper can help educators at

²⁷ *Ibid.*, p. 78-80.

UIN schools produce scholarship and a national curriculum that convinces citizens to reject the radical Islamic extremists and radical secularists that undermine Indonesia's cultural integrity. These extreme groups want to replace *Pancasila*, but move it in opposite directions. Either change would destabilize the nation and motivate an authoritarian leader to take charge. Democracies are frail.

Today, everyone in the world recognizes that our powers of reasoning have not led us to stable, middle class societies filled with moderate, generous and self-governing citizens. Rather, a huge percent of those trained in the sciences and social sciences are hired by businesses and politicians to use their knowledge to nurture human vices in order to sell unnecessary consumer goods or win elections. There is an urgent need for an educational system that cultivates wisdom and the love of wisdom. We have to weave together what is best from the world's cultural traditions, including Western humanism, in order to create a collective *noosphere*. I have shown why I think Indonesians and Indonesian Muslims who teach at UIN schools have so much to offer the world community in this task.

No matter what our circumstances while growing up, we all have a contribution to make to achieve this collective goal. Growing up in the United States in the 1960s, my own experience included getting caught in the middle of the "culture wars," understood as the gap between religion and science and between "secular" humanism and religion. After September 11, 2001, I decided to use my expertise to unite with moderate Muslims whose professional careers involve expertise on some aspect of Islam and its compatibility with the other world's religions and with Greek humanism. At the time, I knew nothing about Indonesia or its cultural tradition and political philosophy. I hope this paper makes a contribution to the intellectual history Indonesian Muslims are making, a history that shows the many ways Islamic civilization can be woven into the global *noosphere* to create a more peaceful world.

BIBLIOGRAPHY

- Aristotle. (1984). *Nicomachean Ethics*. (W.D. Ross, Trans.). (J.O. Urmson, Rev.) In *The Complete Works of Aristotle* (pp.1729-1867). (Jonathan Barnes, Ed.). Princeton: Princeton University Press.
- Aristotle. (1984). *Politics*. (B. Jowett, Trans.) In *The Complete Works of Aristotle* (pp. 1986-2129). (Jonathan Barnes, Ed.). Princeton: Princeton University Press.
- Confucius. (1994). *The Analects*. Mineola, N.Y.: Dover Publications, Inc.
- Davies, P. (1983). *God and the new physics* (1st Touchstone ed.). New York: Simon & Schuster.
- Dobel, P. (2005). Ecos: Stewards of the earth's resources. In *Religion and the Natural Sciences: The Range of Engagement* (pp. 350-356). (J. E. Huchingson Ed.). Eugene, OR: Wipf and Stock Publishers.
- Dwivedi, O. P. (1990). Satyagraha for Conservation: A Hindu View. In *Ethics in Environment and Development: Global Challenge, International Response*. (J. R. Engel & J. G. Engel Eds.). London: Bellhaven Press.
- Feynman, R. P. (1985). *The Character of Physical Law*. Cambridge, Massachusetts, and London, England: The M.I.T. Press.
- Hope, M. & Young, J. (1994, summer). Islam and ecology. *Cross Currents*. 44 (2) pp. 180-193.
- Laszlo, E. (2002). *The systems view of the world: a holistic vision for our time*. Cresskill (NJ): Hampton Press.
- Leopold, A. (1949, 1989). The Land Ethic. In *a Sand County almanac: in sketches here and there*. New York, NY: Oxford University Press.
- Nasr, S. (1997). *Man and nature: The spiritual crisis in modern man* (865-875). Chicago, IL: ABC International Group.
- Nussbaum, M. (2000). *Women and human development: The capabilities approach* (The John Robert Seeley lectures). Cambridge: Cambridge University Press.
- Orton, D. (n.d.) Reflections on Buddhism and deep ecology. Retrieved August 1, 2017, from <http://home.ca.inter.net/greenweb/DE-Buddhism.html>

Smith, H., & Smith, H. (2009). *The world's religions* (50th anniversary edition. ed.). New York, NY: HarperOne.

The Embassy of the Republic of Indonesia – Busharest. (n.d.). The Republic of Indonesia. Retrieved August 10, 2017, from <http://www.indonezia.ro/republic.htm>

Tucker, M.E. (2000). Cosmology, science and ethics in Japanese Neo-Confucianism. In *Science and Religion in Search of Cosmic Purpose* (pp. 69-73) (John F. Haught & Francisco José Ayala Eds.) Washington, D.C.: Georgetown University Press.