

## **The Role of the University in Developing Integrity amongst the Indonesian People**

*Speech delivered by Prof. Dr. Arief Hidayat, S.H., M.S. at 38th Anniversary of  
Soegijapranata Catholic University, 6<sup>th</sup> August 2020*

---

Good morning,

Warm greetings to our esteemed guests.

Praise be to God Almighty, the Most Loving and Just Creator, and gratitude that we are blessed with our health in the conditions of the pandemic and that we have the opportunity to attend together this Open Senate Meeting. Even though our meeting is virtual, I am confident that this will not diminish the value of this noble and very honorable forum to commemorate and celebrate the 38th Anniversary of Soegijapranata Catholic Anniversary.

First, allow me to congratulate the Chancellor and the entire Soegijapranata academic community for 38 years of contribution to enlightening and educating the nation in line with the campus motto, *Talenta Pro Patria et Humanitate*, which means the best talents are presented to the nation and to humanity. During its 38 years of noble work, Soegijapranata has carved out meaning through its real contribution to the development of science and technology, the improvement of quality of human resources and community empowerment. In turn, Soegijapranata has contributed greatly not only to the intellectual intelligence of the nation but also to the humanity, morality and spirituality based on religious values, in particular, those of Catholic teaching.

Without doubt, Soegijapranata has in its 38 years produced people of quality, integrity, intellect and character, and I am certain that Soegijapranata will continue in this role.

Second, I feel deeply honored to have the opportunity to deliver this lecture on this occasion. For me, Unika Soegijapranata is an important figure in the history and development of education, especially Catholic education. Not only in Semarang or in Central Java, but in Indonesia. In line with the great values and passion of Monsignor Albertus Soegijapranata, this campus has played a major role in building Indonesian values that uphold the very foundations of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution.

Mr Governor, Mr Rector and esteemed guests,

On this occasion, in line with the theme, "Ecological Integrity", I would like to deliver a lecture entitled, "**The Role of the University in Developing Integrity amongst the Indonesian People**".

This theme is part of an important and interesting ongoing discourse concerning the situation and condition of our nation and state today, where tertiary institutions as a pillar of the development of the nation's civilization face great demands and challenges to affirm their existence, function, responsibility and real benefits for the nation, for the state, and for society. Higher education should not be treated as an ivory tower, merely a discourse factory, disconnected from the needs and interests of social life.

Higher education must strengthen its role in this sphere, because it cannot be denied that universities occupy the most strategic position to contribute to the development of the nation. This in no way overrides or underestimates the value and role of the lower levels of education. However, it is important to understand that the success and triumph of education at lower levels is heavily dependent on the success of higher education. How could it not be? Academic staff, education policy makers, educational curriculum compilers, writers of formal and non-formal learning materials for all education at lower levels are the product and result of higher education.

Therefore, it becomes natural when it is revealed that the portrait of a nation's civilization today and in the future is actually reflected in the face of higher education. The better the face of the college, the more the role of the university, the closer the university is to the solution to society's problems, the higher the level of civilization of a nation.

In other words, universities play an important and strategic role in advancing progress in the civilization of a nation. As such, it is often said that higher education is little more than a project of the future civilization of a country. From this tertiary institution, intellectuals will be born, people with scientific capacities, and those who empathize with and are responsible for the future of this nation. That is why higher education is an institution considered to have high credibility in the eyes of the public; because the tertiary institutions have so far evidently still adhered to their original roots in critical thinking, objectivity, problem solving and to always speaking out for truth and justice.

On that basis, universities must be able to strengthen their role of producing breakthroughs in improvements to the quality of the nation's civilization. This is done

through three main areas known as the tridharma of higher education: learning and teaching; research and innovation; and community service. These three pillars, higher education is the prime source of the nation's intelligence and has been and continues to be of great importance to the nation's history and its future.

Mr Governor, Mr Rector and esteemed guests,

In the Indonesian context, universities are no longer institutes of scientific research only, but also humanitarian laboratories. The development of the whole Indonesian human character in accordance with the views and noble values of the nation is a challenge that is increasingly real and increasingly important. Higher education must be ready to collaborate and work together with various parties in order to answer these big challenges.

The graduates of higher education are expected to become humanitarian figures, to respect diversity, to be competitive and to collaborate towards every situation and challenge in every era. In other words, I would like to say, from this tertiary institution, a generation will be born with a character of reformation, a strong intellectual tradition and a global outlook but also with the wisdom and noble personality of the nation intact.

Before presenting the main theme of this lecture, I would first like to invite you all to remember, examine, and fully understand the mandate of our constitution, especially with regard to education.

The Preamble to the 1945 Constitution clearly states that our national and state objectives, vision and mission are to protect the entire nation and all Indonesian people, promote public welfare, educate the nation, and participate in realizing a world order based on freedom, eternal peace and social justice. Of course, everything is based on the state foundation, *Pancasila*, which was mandated by the Founding Fathers. In order to realize these national goals, visions and missions, especially the aim of educating the nation, it is inevitable that we must work with and through the educational system.

Therefore, the 1945 Constitution as contained in Article 31 clearly mandates that every citizen has the right to education. It is clear that the right to education is a constitutional right of citizens, and the right to education for citizens creates an obligation for the state to provide education.

The constitutional philosophy of "developing the intellectual life of the nation" must be used as the basis for implementing higher education aimed not only at developing academic abilities, but also shaping Indonesian character as a dignified nation. Thus, the development of the role of higher education must be oriented towards this philosophical foundation.

My esteemed brothers and sisters,

One of the biggest challenges for higher education is adapting with the times to best respond to contemporary national issues.

As we know, one of the serious problems we are facing today is the erosion of the values of Pancasila as the basis and ideology. The noble values of Pancasila are experiencing a crisis, particularly at the level of practical implementation. In the language of the cultural observer, Radhar Panca Dahana, *Pancasila* is experiencing a 'show of rhetoric',<sup>1</sup> because *Pancasila* is often discussed but is rarely reflected in the behavior of the nation's youth.

In various aspects of life, the noble values of *Pancasila* have been displaced. Politeness, tolerance, consideration, mutual cooperation are rare virtues. Ethical and legal violations are common. The economic sector is a portrait of capitalism. Exploitation of the environment and natural resources is out of control. Though they still exist, nationalism and patriotism are constantly battered by a pragmatic mentality. Love for the nation has been displaced by indifference to others. Traditional values have been undermined by liberalism, radicalism and extremism. The penetration of globalization, democratization, science, technology and information media have created impacts and problems at the national level.

---

<sup>1</sup> This term is used by cultural observer, Radhar Panca Dahana in an article about the fate of democracy, which always invites criticism, debate and endless discussion. Read Radhar Panca Dahana, *Kebudayaan dalam Politik: Kritik pada Demokrasi* (Culture in Politics: Criticism of Democracy) Publisher: Bentang, Yogyakarta, 2015, p. 364.

As an example of how real the problem is today, we are experiencing a crisis of tolerance<sup>2</sup> or what is commonly known as intolerance.<sup>3</sup>

There is a broad range of serious problems that arise in the life of the nation and state out of this crisis of tolerance, namely the loss of respect for other people of different faiths, politics, or races.<sup>4</sup>

I say these are serious problems because intolerance is clearly diametrically opposed to the spirit and collective consciousness of the Founding Fathers. We must remember again, this country was built on a foundation of diversity in thought, ideology, ethnicity, language, tradition, culture, gender, politics and religions, which then succeeded in finding compromises and channels of agreement. These differences did not prevent the founders of this country from unifying and freeing the country.

But today, tolerance is under fire. Differences trigger hostility among citizens. Those who are different or are called “others”, are seen as the out-group, and are even placed in the role of opponents to be defeated. It is a crisis of empathy, humanity and nationality.

This condition is prevalent everywhere, spreading to every corner of state life, including the social, political, cultural and other spheres. As a simple example, in the digital era, social media, which should be a tool for democratic communication, is often colored with

---

<sup>2</sup> Diana L. Eck, said that tolerance arises from parties with a strong position. Diana said, I can be tolerant with many minority groups if I am strong (in power), but if I am myself from a minority group, what does tolerance mean? Diana L. Eck., *A New Religious America: Managing Religious Diversity in a Democracy: Challenges and Prospects for the 21st Century* at the MAAS International Conference on Religious Pluralism in Democratic Societies, in Kuala Lumpur, Malaysia, 20-21 August 2002. There are two interpretations of tolerance. First, negative tolerance. This is an attitude of letting go, not intervening, not disturbing, not hurting other people or groups. Second, positive tolerance. This requires assistance or support for the existence of other people or other groups of different religions or beliefs, Masykuri Abdullah, *Pluralisme Agama dan Kerukunan dalam Keagamaan* (Religious Pluralism and Religious Harmony) Publisher: Kompas, Jakarta. 2001, p. 13.

<sup>3</sup> Intolerance can similarly be interpreted in two senses, positive and negative. Positive intolerance is a firm attitude (not taking sides with certain groups, groups, or religious people in deciding justice) or obeying principles. Meanwhile, negative intolerance refers to acts of disrespect for differences such as acts of violence against minority groups in the form of burning places of worship, dissolving communities of worship, or persecution.

<sup>4</sup> This is a distinction according to the Italian philosopher, Norberto Bobbio, in F. Budi Hardiman, *Toleransi Atas Intoleransi* (Tolerance of Intolerance), Kompas Daily, 30 May 2012

expressions of mutual insult, with users ridiculing and attacking one another for their different stances, opinions and attitudes, among others. We can also find hoaxes, hate speech, provocation, and even calls for real conflict.

Slowly but surely, such problems can undermine the values and spirit of Indonesia. These conditions have torn apart the social cohesion of the community, evidenced by the growing sense of mutual distrust, suspicion among fellow citizens, and low levels of empathy and solidarity. There is also a desire to impose or force certain beliefs. These trends will only give rise to an unwinnable war and the destruction of integration in Indonesia.

Such a situation will undoubtedly hamper the realization of the ideals of the nation state that the Founding Fathers aspired to. The universities must demonstrate their optimal roles and contributions as a catalyst for the return of noble national values based on *Pancasila* to the recesses of the hearts, minds and personalities of the nation's children.

Mr Governor, Mr Rector and esteemed guests,

How can universities play a role in the context of this problem? To answer this question, I have divided my thinking into two major parts. First, the role of higher education is inseparable from shifts in state power, which in turn have implications for the role of universities. Second, I will examine efforts to restore the strategic role of tertiary institutions to build human and national integrity in a pattern of steps that are appropriate to the context of the present era.

Regarding the first, I would like to say, actualizing and proclaiming the values of humanity and nationality contained in *Pancasila* are the duties of all components of the nation, not only the duty of the Government. It takes the contributions, collaboration and synergy of all components of the nation to present an effective strategy that is suitable for the current situation.

Putting that burden solely on the shoulders of the state or the government is clearly not possible. Moreover, the Government has, over time, experienced a kind of reduction of powers. In the realm of state administration, the state is represented in the three branches of state power, namely the executive, legislative and judiciary. The three branches or pillars of power are orchestrated to carry out their respective functions within the limits set out in the constitution. Through these three branches of state power, state policy is

born to be carried out by all components of the state. In this context, the state has great power.

While human rights and democracy were developing in the 17th and 18th centuries, the presence of the press or mass media was included in state policy decisions made by the three branches of power. From the point of view of a Free Press (Libertarian Theory), the press aims to supervise the performance of the government. Freedom of the press is a necessity to help citizens seek truth and to protect citizens' rights from arbitrary policies.<sup>5</sup> As such, one function of the press is to control the Government. On this basis, the press is referred to as "The Fourth Estate" or "The Fourth Pillar of Power". As a consequence, the executive, legislative and judiciary bodies no longer have absolute power to regulate their authority because the power of the press controls them.

Furthermore, the presence of civil society through the existence of mass organizations and non-governmental organizations (NGOs) also reduces the authority of the three branches of state power. Just like the press, civil society exercises a control function over the Government. Civil society is classified as an interest group that can influence state policy. Thus far, the press and civil society act as limiting powers over the state and the Government.

In the last decade, the state administration has entered a new dynamic with the rapid development of information technology in the digital age. The existence of technology-based media creates and presents social media, with 'netizens' as a new force that also influences state policy. In an article ten years ago, Hermawan Kertajaya called netizens a new force in the New Wave World.<sup>6</sup> This article stated that the netizen was born of the dream of Michael Hauben, a 22 year old boy, in 1995. In the midst of the spread of internet phenomena at that time, Hauben dreamt of a community lifestyle connected via the internet.<sup>7</sup>

---

<sup>5</sup> S. Siebert, Fred, dkk., *Empat Teori Pers* (Four Theories of the Press) Intermedia, Jakarta, 1986, Pg. 2

<sup>6</sup> Hermawan Kertajaya, *Netizen: Kekuatan Baru di Dunia New Wave* (Netizen: New Power in the World of New Wave) [Kompas.com](https://Sport.kompas.com/read/2010/10/10/15552881/netizen.kekuatan.baru.di.world.new.wave), 10 October 2010 WIB, <https://Sport.kompas.com/read/2010/10/10/15552881/netizen.kekuatan.baru.di.world.new.wave>. Accessed July 15 2020 at 10.19 WIB

<sup>7</sup> *Ibid.*

Haubenn's dream came true. Now, an individual no longer has only a citizenship identity, but also has a social identity in the online world, a 'netizenship'. Like people in the physical world, they have a civilian identity, such as an avatar or username; they have a home at their homepage; they have a post box for correspondence, which is their e-mail address; and they even have a telephone in the form of VoIP: Voice over Internet Protocol. Netizens can travel from one place to another. Of course, they do so using a browser, whether it's Firefox, Internet Explorer, Opera, or others.<sup>8</sup>

The article confirmed Geoff Livingston's assertion that social media had assumed its place in the larger media mix. Indeed, it has become the fifth estate.<sup>9</sup> Social media, Livingston said, have taken on a role in the greater mix of media. Social media has become the fifth force or power. Therefore, netizens as social media users deserve to be called "The Fifth Estate" which complements the four previous pillars: legislative, judicial, executive, and press.

Policy issues, truth and opinion with a top-down approach to communication is no longer tenable. In this era, communication is pervasive. Anyone can produce information or news. Netizens are not just consumers; they are creators; they are producers of information. By uploading content, be it videos, photos or other content related to certain policy issues, netizens can 'have a voice', channel expressions, convey their aspirations and opinions to other netizens and produce a wealth of other information.

By sharing social media content with each other, netizens can muster strength to influence mass opinion. In various policy areas, the power of netizens on social media exerts its own pressure, and is often able to influence the state-policy-making process. So it is not surprising that professional 'influencers' have begun to appear on social media. They have a strong influence on their followers, who will do or not do something based on their examples or expressions. That's the amazing power of social media.

In my view, if that reality is connected with the grounding of human and national values found in *Pancasila*, collaboration with social media influencers is a step that must be taken immediately. I believe these influencers can be a force to increase awareness of the

---

<sup>8</sup> *Op. Cit.*

<sup>9</sup> Geoff Livingstone, *Welcome to The Fifth Estate: How To Create and Sustain a Winning Social Media Strategy*, Bartleby Press, 2011, Pg. 9



values of *Pancasila* among netizens. In the hands of influencers, content containing the values of *Pancasila* can be packaged and displayed in an original, innovative, attractive, and contemporary manner according to the style and character of the current generation in this era of advanced technology.

Ladies and gentlemen, distinguished guests,

The extraordinary power of social media shows us that what is displayed in virtual spaces now has the potential to make a big impact in the real world. Hence, the adage: whoever is able to use public spaces has the opportunity and power to influence the public.

At this point, it is not impossible that the role of higher education as a moral force will be increasingly marginalized by the extraordinary power possessed by social media and cyberspace in general. Currently, through virtual spaces, we can get whatever information we need, including what has been produced or provided by universities. Online universities with virtual lecture halls have sprung up across the internet. In America, almost all well-known universities have opened digital campuses or "e-campuses". In fact, there are colleges with as many as fifty master's degree programs available online.

In recent years, a virtual universe has been created by the name of *Second Life*. It is a three-dimensional, online game that allows users to connect from all over the world. For example, there is a virtual English class at Second Life's representation of Ball State Indiana University, UK taught by a virtual lecturer, known as Intellagirl, complete with pink hair and make-up. In the real world, that lecturer is Sarah Robbin, a doctor from the same campus. In "Second Life", lecturers and students freely choose and use characters and names. Currently, there are no less than 300 universities around the world that have "virtual land" in "Second Life" to support virtual lectures. Strictly speaking, virtual technology is a big leap for the world of education, especially higher education.

With this background established, I would like to convey the second important thing, namely how to restore the strategic role of universities in building human integrity and nationality within the context of the digital era.

As we know, the academic community referred to in the Higher Education Law consists of lecturers and students. In the Higher Education Law it is also stated that one of the functions of higher education is to develop an innovative, responsive, creative, skilled, competitive and cooperative academic society through the implementation of Tridharma.

In today's digital and advanced technological era, the academic community in higher education must meet the demand to occupy and contribute to virtual public spaces with interesting and valid content based on scientific truth, democracy and justice, and not to undermine efforts to uphold human rights, religious values, cultural values, pluralism and national unity.

In order to more optimally provide its services in contemporary times, the academic community of higher education must become influencers in the virtual space, where they will continue to voice the interests of society, to answer the nation's questions, to mentor the people and to collaborate towards the actualization of human and national values as contained in *Pancasila*.

This creates challenges for academics, of course, especially in creating audio-visual content in virtual public spaces; content that is attractively packaged with valid and accurate information, such that it engages the public and has significant influence on the netizens. Universities must also express and communicate *Pancasila* values on a broader scale in netizen-friendly formats across virtual public spaces.

Thus, the entrance of the universities into virtual public spaces, especially social media, is essential if they are to effectively reinforce the role of higher education in raising human values to the operational-implementation level. The target is clear: the existence of higher education institutions in virtual public spaces will bring *Pancasila* and all its values into the consciousness of the nation's youth. Thus, universities have a significant role to play in realizing the goals, visions and missions of the nation as codified in the Preamble to the 1945 Constitution.

What universities can and must do to maintain and enhance their role in maintaining and building integrity of humanity and nationality based on *Pancasila* is the ability to create and adapt to the conditions and demands of the digital era and the rise of the virtual world.

Mr. Governor, Mr. Chancellor, esteemed guests,

I hope that what I have said here today will inspire us all to collaborate and to better prepare to face the challenges ahead.

Before I finish, allow me once again to congratulate the entire academic community of Soegijapranata Catholic University. Hopefully, God the Merciful will make it easier for

us to take our next steps towards realizing our hopes and aspirations and carrying out our constitutional mandate to educate the nation in line with *Pancasila* and the 1945 Constitution.

Dirgahayu Unika Soegijapranata!

That is all from me, and thank you. Greetings of the Constitution!