

REVISITING THE ORIGINALITY OF INDONESIAN PHILOSOPHY (Indonesian Humankind and Philosophical Identity)

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Abstract: In the Indonesian context, philosophy is described as human philosophy, which attempts to reflect and bring together basic and complicated concepts about humans and the surrounding life. Indonesian Philosophy is articulated by at least three meanings. To begin, Indonesian are evaluated via Western interpretations, notably colonialization, for the advantage of the West. The second perspective, views Indonesians through the lens of indigenous knowledge who develop a fighting spirit to escape oppression, this perspective has objective resistance and freedom from colonialism.

The third perspective integrates Western and indigenous Indonesian philosophy, notably by integrating what is deemed beneficial in the West with indigenous Indonesian concepts. Indonesian people are viewed through their traditional lens and progress during the globalization and digitization era. Indonesian are described as imaginative individuals who possess cognitive, emotional and spiritual intelligence.

The discussion of Indonesian philosophy as a separate identity involves three fundamental interconnected topics: Indonesian human conceptions, Indonesian culture, and Indonesian thoughts or souls. The description of Indonesian is the most difficult to explain because this description is not only about physical structures, the brain and intelligence, but also about how personality, life, oneness with nature, and merging changes of Indonesians can be distinguished from those of other.

Keywords: Indonesian philosophy, identity problems, authenticity in digital age, Indonesian mankind.

Introduction

According to PA van der Weij (1991), human beings always have a question mark associated

with them, signifying the complexity of human beings and the surrounding circumstances. The complexity of human beings has always been an intriguing subject for philosophers, due to a sig-

nificant shift in school of thought, of natural and human philosophy. Humans' life, death, soul, spirit, rationality, physical structures, psychological circumstances, cultural frameworks, reason, and social existence, are the subjects of philosophy. When the study of hermeneutics (text) evolves from a conventional to a critical method, it has strengthened people to become not only objects of philosophy the philosophical interpretation but also the owner of it.

The word philosophy is derived from two Greeks words, *Philos* (love) and *Sophia* (wisdom), which means the love of wisdom. Wisdom refers to knowledge, inventiveness in resolving practical problems and "the first truth" (Gie, 2007; Rapar, 1996; Zaprulkhan, 2016). Meanwhile, Ali Harb (2001) defines philosophy as humans' essential commitment that continuously seeks or pursues truth, wisdom, or happiness although they will never be able to achieve these aspects because they are not the owner of the truth. Philosophers essentially refer to humans or people who yearn, love the truth and always approach the truth, but they never achieve it.

Philosophy is concerned with humans in their entirety, and Indonesian philosophy cannot avoid discussing Indonesians in their wholeness. Karlina Supeli (2019) states that understanding Indonesian questions Indonesians' life and their struggles to perceive reality. Meanwhile Toeti Heraty (Rooseno, 2015) discusses a succession of Indonesians' views by presenting their works on philosophical subjects. In the Indonesian context, philosophy is considered an attempt to reflect and bring together simple and complex thoughts about humans and the surrounding life Jules Evans (2012) describes philosophy is the capability to encourage humans to survive when facing uncertain and dangerous situations, so that they can remain meaningful (Botton, 2003; Hawton, 2003).

Numerous Indonesian scholars have written Indonesian philosophy; this paper will present three of them. To begin, Indonesians and their matters are generally analyzed using Western lenses or interpretations. According to this perspective, Indonesians (social society) are examined using schools of thought and prevalent paradigms in Western civilization. The philosophical research is conducted by observing the social life of Indonesians using Western standards to serve Western goals; as a result, Indonesians are

portrayed as people with backward, archaic, and feudal culture. During the colonial era, the West commonly utilized this worldview to further establish colonialism.

The second perspective analyzes native Indonesians' philosophy by presenting distinctive characteristics of Indonesians (social and cultural) aspects and comparing these aspects with others' aspects. This portrayal instills a fresh sense of Indonesians and convinces us of people's distinctiveness. Indonesians; ways of life are reflected in local values and traditional knowledge that pervades Indonesian culture. The life of Indonesians is rooted in distinct and vibrant tradition and characterized by a sense of belonging to the location and environments or by a natural affinity with their environment. Reading is an attempt to instill a combative attitude to free from oppression; the objective of reading is resistance and colonial liberation.

The third perspective integrates or synthesizes Western philosophy and indigenous Indonesian philosophy by integrating the benefits of both concepts. This is generally accomplished by persons who get an education overseas. When they return to their country, they read again to identify the potential of the integration analysis. Indonesians are viewed through their traditional and progressive lens during the globalization and digitization era. Indonesians are described as imaginative individuals who possess cognitive, emotional, and spiritual intelligence.

In today's fast-paced world, everything is ruled by artificial intelligence; thus, the ideas of reaffirming the importance of reality-based philosophy (to the present) and adapting to modernity are undeniable. Moreover, philosophy is a learning process in education and the primary key to discuss various historical issues, such as ancient Greek, Islamic, and Eastern civilizations, and contemporary issues, such as Indochina. Hanafi and Al-Jabiri (2015) demonstrate that reading Islamic culture should engage a discourse with Eastern and Western philosophy to reconstruct Islamic culture more progressively and equitably.

Western, Islamic, modern, or contemporary philosophy can be written by revealing the characters' views and considering the required chronological or conceptual skills. Moreover, these concepts can be written by revealing the curriculum and people's perceptions of the grand

and sublime conceptualizations offered and shaped to make the society more critically form their identity and adapt the identity to the global modern situation. Unique interaction, diverse thoughts, and multiple understandings are always discussed to create new understandings. Indonesian philosophy refers to humans and the environment where they live and implies a field of study with a distinct identity connecting to the development of philosophy in general. Such a condition can create unique, reconstructive, or deconstructive relationships with nature.

The concept of identity is constantly disputed although it is still extensively and consistently utilized by many groups. Identity is always unique or peculiar because it distinguishes traits. For instance, the term Western philosophy refers to Western thinking from a certain era, such as modern or contemporary eras. Meanwhile, Islamic philosophy refers to the evolution of the beliefs and ideas of prominent Islamic individuals throughout time. This article will offer Indonesian philosophy by investigating an idea, broad concept, human conditions humanity, and cultural features to define specific qualities.

Many contemporary thinkers believe that the discourse on identity has come to an end as a result of globalization and digitalization, such as the death of a single identity and the occurrence of plural identities; the identity is still alive (Fukuyama, 2020). Such a condition triggers a question of what relevance the identification has for humans. Identity frequently brings and causes problems, such as violence among ethnic groups, races, life, politics, and policies (Thung, 2010). However, a sense of identity can significantly strengthen a group's relationships with other groups, such as neighbors, members of the same community, fellow citizens, or adherents of the same religion (Sen, 2016). Moreover, identity can establish bonds and transcend a self-centered existence.

Problems

In the technological advancement era and paradoxes in various facets of life, reality begins to lose its authenticity as it is overtaken by artificial reality. This fake reality contains absurd aspects, such as the rise of pseudo-truths and pseudo-identity issues. Based on the aforementioned ex-

planation, this study proposes three questions. (1) Does the uniqueness problem become significant in these circumstances? (2) Is Indonesian philosophy distinctive? (3) Is there any unique phenomenon in Indonesian philosophy?

Result & Discussions

The word Indonesia refers to multiple things, including the human race, the archipelago, and a country that forms a political unit (Elson, 2008). When young Dutch East Indies were studying in the Netherlands, they battled valiantly to establish a country with clear political unity and respect for the Indonesian ideology (Elson, 2008). It is clear that the concept of Indonesia is evolving and not static.

Indonesia is a country that has a sovereign territory, distinct sea and land borders, huge populations, political and economic zones recognized by all nations, as well as continuously evolving principles and concepts. Indonesian concepts, ideas, and values can be constructed by science and national philosophy. The process will continuously be performed through a constant process of meaning. Karim (2020) emphasizes the need for Indonesia's renegotiation.

Numerous philosophical writings have been composed by Indonesians. However, these writings are not frequently referred to as Indonesian philosophy. This current study has systematically searched for Indonesian philosophy articles published from 1951 to 2021. This current study has discovered 368 articles and books (Pratama, 2021).

Some of the works are composed in more general aspects, such as introductory writings. These works include *Pengantar Filsafat* (Introduction to Philosophy) (Maksum, 2011), *Arus Filsafat* (Philosophy Schools) (Soegiri, 2008), *Dasar Dasar Filsafat* (Fundamentals of Philosophy) (Shidarta, 1999), and *ABC Filsafat* (ABC Philosophy) (Davanka, 2021). The philosophy of science, which refers to the fundamental aspects of science, can be found in several books by Muhadjir (2001, 2015), Lubis (2014), Gie (2007), Latif (2015), Zaprul Khan (2016), and Susanto (2019). Each work has a distinctive additional title or minor title.

Sumarsono (2004), Kaelan (2013), and Alwasilah (2008) write the philosophy of language,

moral philosophy, philosophy of values, and philosophy of ethics. More practical terms are used by Indonesian writers, such as *Filsafat Anti Korupsi* (Anti-Corruption Philosophy) (Wattimena, 2016), entitled, *Filosofi Teras* (Terrace Philosophy) (Manampiring, 2019), and *Filsafat untuk Para Professionals* (Philosophy for professionals) (Hardiman, 2016).

Some Indonesian scholars' works discuss the historical period of thought based on time or civilization. For example, Sholeh (2016), Zaprul Khan (2019), Supriadi (2009), Abdullah (2009, 2020), as well as Kuntowijoyo and Priyono (1991) conduct an introductory or an in-depth study to explain the essence of Islamic philosophy using Islamic paradigms. Meanwhile, Zaprul Khan (2016), Hardiman (2004), Zubaedi (2010), and Munir (2008) employ Western philosophy (modern or contemporary) to describe the history of thoughts developed in the West.

After collecting some works, this study has revealed that the most intriguing publication to unveil is a book entitled *Pertjikan Filsafat* (Spark of Philosophy) (Drijarkara, 1964). This book contains several topics from Western to Indonesian philosophy. Drijarkara's thought demonstrates a singular dynamic nationalism, religion, and humanity. Other intriguing works are a book entitled *Local Wisdom of Pancasila, Key Concepts in Indonesian Philosophy* (Riyanto et al., 2015) and an article entitled *Philosophy in Indonesia, Indonesian People and Culture* (Wibowo et al., 2019). Although the authors' works are brief, the content of these works is quite vast and extensive.

Riyanto (2019) presents the topic of Indonesian philosophy as *wayang* narratives without texts, such as the narratives of Bima Suci and Kentut Semar that have become a synonymous tradition with Indonesian philosophy. Meanwhile, Nugroho and Cahayani (2012) portray the regular folks of Jakarta people who live in a capitalist environment of stock speculation. Mulyanto (2021) appoints Suryomentaram's philosophy about the anxiety of looking for the meaning of happiness through the senses. He argues that individuals are diverse and have a common sense of life.

Another point necessarily addressed is the universal or particular philosophy of Indonesians. Awuy (1993, 1995) defines Indonesians' characters using a syncretic pluralist philosophy,

and argues that Indonesian philosophy is pure and always synthesizes many concepts; thus, people should not be worried. Meanwhile, the comparative method proposes the importance of convincing people of unique phenomena or pure perspectives of Indonesian philosophy. Moreover, the comparative method enables self-identification and is non-confrontational (Tjahyadi & Lidinillah, 1996; Tjahyadi, 2015). Benchmarks enable people to identify differences without judging which one is right or wrong. Another view shows that Indonesian philosophy is connected to a variety of indigenous traits that unite to generate integrated knowledge. Ali (2010) deploys that this integral character integrates previously existing truths to create a universal truth.

The philosophy defined as a style of thinking raises the question of whether Indonesians can be described as spiritual, traditional, or rational entities. Indonesians can be defined in terms of, at least, five primary qualities and, particularly, tradition. For example, Mansyur (2008) discusses hospitality and the knowledge developed to connect to humans' daily lives. Religion and syncretism are the primary pillars of the existence of Indonesians and function as a part of human interactions with their beliefs.

Generalizing people from diverse areas and circumstances is not feasible; for example, Balinese is different from Javanese or Sumatranese. Another example is that the Irian people are considered frantic and quick-tempered, and the Makassar people are considered sturdy, powerful, and capable of withstanding exhaustion. The images of Indonesians throughout colonialism, independence, and today's eras are also different. For example, individuals who practice farming following their indigenous wisdom now develop into hardworking beings defined as modernity. In this regard, Indonesians are fundamentally similar to other humankind. The philosophy of Indonesians fundamentally expresses the core essence of distinct images of the origin, traits, culture, spirit, and mind. Karlina (2019) states that "an Indonesian philosopher who experts in a human and cultural standpoint explains how Indonesians reflect their identity to perceive and confront reality" (p. 54).

To understand the struggles and lives of Indonesians, Kresna (2013) states that Indonesian philosophy, particularly Javanese philosophy, is

pre-established in, cosmic, integral, and transcendent harmony of human consciousness. The finest wisdom exists on a cosmic scale (a macro cosmos) made by a sense, not ratio. Additionally, cosmic harmony recognizes the interconnectedness of the past, present, and future. Wibowo (2019) argues that religion and philosophy are never considered mutually exclusive. Nature (the environment), humanity, and the divine are inextricably linked. To conclude, Indonesian philosophy is metaphysical. The ultimate science does not recognize rational truth but an ability to access pre-established cosmic metaphysical harmony. This article overviews the state of philosophy in Indonesia.

Wibowo (2019) raises a little concern about this pre-established harmony. Greek thinking, such as the Stoics' logos notion or Spinoza's Deus Sive Naturalis, should be investigated further. However, the cosmic harmony that constitutes life raises a question of how to achieve it. Cosmic awareness deals with a global phenomenon. *Bhinneka Tunggal Ika* symbolizes how Indonesians convey their mixed and integrated understanding of universality. Wibowo (2019) explains that this is the primary universal feature of Indonesian philosophy.

Unlike other cultures, Indonesians and Pancasila form a unified entity that exhibits distinct traits. The association between Pancasila and Indonesian values elevates Pancasila to a more sacred and extremely religious status. Indonesia's diversity demonstrates several ways to perceive the country through an ideal way of Indonesia, Pancasila, and other broader perspectives. Such a phenomenon also raises the question of whether we believe that Pancasila is an essential order or whether Pancasila is merely a component of Indonesia's essence. Measuring Indonesia through Pancasila from a philosophical perspective creates a reductionist issue since Indonesia cannot be represented entirely. Nonetheless, Pancasila through *Bhinneka Tunggal Ika* expresses the nature of differences in unity. Historically, the background of implementing Pancasila is generated by intellectuals from many groups to unite state ideology that is distinct from the purpose of the establishment of Indonesia.

Amidst the world's unprecedented developments and national media industries, Heryanto (2015) asserts that the ideological fight waged across multiple global media networks fills the

void generated by the cultural arena of the hegemonic position of power. Popularity in various forms is intended for a variety of demographics. Society has entered a culture of satisfaction and deep affection for digitalization, digital ecosystems, and digital spirituality. Skinner (2019) explains that society has entered the fourth developmental era, known as the "network era". This era consists of time and space referred to as "global connectivity" because people are all connected via a single platform using the Internet.

Indonesia has been colonized by computing and the web which is now entering a new phase, namely universal internet access (Susanto, 2019). Everyone intentionally or unintentionally is encouraged to create a smart world in which all people and things are always connected and communicate. However, such a condition creates perplexing questions. (1) Are we sincere? (2) Is Indonesia still a country?

Artificial intelligence has gradually gained power, and such a condition occurs in Indonesia. All life functions become reproducible machines; awareness, thinking, and interpretation transform; this network effect refers to as post-humanism (Pepperell, 2009).

The emergence of the digital revolution is inextricably linked to society's paradoxical circumstances. Society is befuddled about who they truly are. They also question whether conventional conceptions continue to exist and whether their culture still commits to the principles brought down through oral tradition. Speeding and digitalization have resulted in disintegration. This condition emerges critical questions of whether an Indonesian identity is still necessary, whether a significant shift in people's lives exists, and whether philosophy can adequately explain the emergence of new phenomena. Pearson (2019) explains the emergence of virtual humans and existing rights.

Indonesians have transformed in various aspects of their lives. This transformation is not limited to humans as an entirety but begins with intelligence and awareness of pre-established principles, namely Pancasila and values of spirituality, humanity, and justice. Moreover, this transformation proceeds to digital intelligence and awareness. Transformation does not occur solely, but it is a result of complementing one another and uniting traditional with digital expertise. Such a condition creates Indonesians with

hybrid identities. In this circumstance, technology enables life to evolve in never-seen-before ways. Nevertheless, if we do not survive, we are on the verge of self-destruction.

Kurzweil reviews Tegmark's book (2021) and says that "cleverness suggests the most critical conversation of our time and strategies to construct a wise future society by combining humans' biological thinking with larger creative intellect" (p. 199).

Indonesian philosophy discusses wisdom and knowledge about Indonesia in a broad sense and more specifically reflects developing realities. This definition indicates that Indonesia reflects the atmosphere of the condition referred to as Indonesianness. Riyanto (2019) argues that Indonesian philosophy is carried out by Indonesianness and its wisdom which belongs to the Indonesians. Indonesianness considers the history of Indonesia's development to reach philosophical ideals, form unity, and achieve an ideal reality. Meanwhile, local wisdom is an ethical and religious treasure and shows the relationship between the cosmos and its human beings. Therefore, Indonesian philosophy must start from human experience and return to human life.

Indonesian philosophy generally discusses intelligence, wisdom, and knowledge about Indonesia. Moreover, Indonesian philosophy more precisely represents the Indonesian setting with its evolving reality. This indicates that Indonesia embodies the mood associated with the state known as Indonesianness. Riyanto (2019) explains that Indonesian philosophy originates from the concept of Indonesianness and the knowledge inherited in Indonesians. Indonesianness examines Indonesia's growth to accomplish philosophical ideals of oneness to attain an ideal reality. Meanwhile, indigenous knowledge refers to ethical and theological concepts of the interaction between the universe and human beings. As a result, Indonesian philosophy must begin with human experience and work its way back to the allure of human existence.

Conclusion

This paper focuses on Indonesianness, which still requires attention. Several works have explored philosophy with an Indonesian identity, but they do not explicitly mention this identity in the title

and marginalize philosophical development in Indonesia.

The discussion of Indonesian philosophy as a separate identity fundamentally involves three interconnected topics: Indonesian human conceptions, Indonesian culture, and Indonesian thoughts or souls. Aristotle postulates that a human being is a subject of philosophical inquiry. Before the emergence of Aristotle's theory, philosophy was preoccupied with two significant topics: the cosmos and mystical worry. The description of Indonesians is the most difficult to explain because this description is not only about physical structures, the brain, and intelligence but also about strategies to distinguish personality, life, natural unity, and occurring changes of Indonesians from those of others.

Is Indonesia a real country, or does it exist solely in people's minds? The term Indonesia does not refer to a race of people living in a particular archipelago but to human behavior, culture, and concept (idea) of Indonesianness. Moreover, this concept includes Indonesians who live in the digital intelligence era.

Thus, Indonesian philosophy primarily examines the uniqueness of Indonesia as a country in various ways, including the tenacity, diversity, and power of a single developing notion that encompasses mankind in all manifestations. This paper describes that Indonesians constantly redefine their identity when confronted with a future that continuously promises. Besides the pessimism, there is an uproar filled with optimism. As an identity, Indonesian philosophy meets the challenges of the digital revolution and spiritual progress, enabling Indonesians in this era. Is 5.0 a digital spiritual being?

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