

**USING THE TRILOGY OF CHARACTER OF NOBLE HUMAN BEING
TO ACHIEVE A BETTER LIFE; A LIFE IS FULL OF MATERIAL AS WEL AS
SPIRITUAL HAPPINESS IN THIS WORLD AND HEREAFTER.**

(Searching for the Meaning of Life; Bringing Peace to the Uncertain World)

By

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Abstract
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Nowadays, life in the world is full of restlessness, anxiety and fear. What is wrong? The tentative answer is: we have neglected the trilogy of character of noble human being.

The objective of study was to fine out the character of noble human beeing in the area of the Positive Psychology that very important role as the foundation of an integrated personality in the effort to achieve a better life, which can be formed through the transformation of culture, particularly the life-long education.

The procedure of the study is done through the qualitative approach, with the technique of analysis of the Indonesian nation's character as seen in the Preamble of 1945 Constitution, interviews with local social leaders, comprehending totally the experience of the cultural exchange between East and West in the East West Center, studying the teachings of the Islamic religion, and paying close attention to the global philosophy of life concerning the dynamics of the system of value or culture, particularly the character of a noble human being.

The result of the study shows that the Indonesian nation as a world citizen wishes a life that is based on the Trilogy of the Character of the Noble Human Being, i.e. peaceful, independent, and just, in order to achieve a better life, a life that is full of material as well as spiritual happiness in this world and in the hereafter.

A happy life needs cultural transformation, particularly through life-long education based on the Trilogy of the Character of the Noble Human Being, i.e., peaceful (ethics), independent (logic), and just (esthetics) for all.

Key words: noble character, peaceful, independent, just, cultural transformation

Assalamu'alaikum wr. wb.

Rationale

In the Positive Psychology, culture, particularly the noble character is a very important factor as a foundation of the integral personality in supporting human behavior towards a better life, a life that is full of material as well as spiritual happiness in this world and the hereafter. This concept is taken as a case in Indonesia, based on the Preamble of 1945 Constitution, which says “to enlighten the life of the nation and participate in preserving the world order which is based on freedom, eternal peace, and social justice,” which is the

character of the Indonesian nation. As a realization of the constitution's message, Indonesia became the pioneer of the freedom of the world's nation by holding the Asia-Africa Conference in Bandung in 1955. Nowadays, almost all countries in the world have been independent. Indonesia implements a free and active foreign politics. It means that Indonesia wants to establish good relationships in establishing eternal peace and become an equal and just partner of all countries of the world. Based on this, the researcher humbly encourages himself to conduct a study about the use of the Trilogy of the Character of the Noble Human Being to achieve a better life, a life that is full of material as well as spiritual happiness in this world and the hereafter.

The objective

Getting a picture of the character which has a spiritual nuance in the area of Positive Psychology, which has an important role as a foundation of a whole personality in an effort to achieve a better life which can be formed through a cultural transformation, especially life-long education.

Procedure of the Study

This study is conducted with a qualitative approach, with the technique of gathering , analysis of the Indonesian national policy as found in the Preamble of the 1945 Constitution, interviews with experts of Sundanese local leaders, comprehending totally the experience in the cultural exchange between East and West in the East West Center, studying the themes of the teachings of the Islamic religion as a world religion, and paying a close attention to the global culture. From the concoction of the information, the researcher makes conclusion about the Trilogy of the Character of the Noble Human Being, i.e. peaceful, independent, and just. The realization of the character of the noble human being requires a cultural transformation both vertically and horizontally, with the priority of life-long education.

Description of the Study

Indonesia has been an independent country for sixty four years. During all these years, it has been developing itself. It has achieved much progress. However, it has also encountered many serious problems. This situation makes the nation apprehensive and sad.

Let us take view from Sabang through Kalimantan, Java-Bali, Nusatenggara to Merauke. We will see blue mountains and seas, paddy fields spreading far and wide. It is said that Indonesia is rich in natural resources as well as culture. Its big cities are full of big and high buildings and also big malls belonging to conglomerates. The tollroads are full of new and luxurious cars, and the streets are full of motorbikes. Communication is getting more sophisticated as well as cheap, so that “si Embok tukang jamu gendong” (the woman selling tonic made of medicinal herbs) also possesses a mobile telephone. Everyday a new scholar and Ph.D are born. The DPD (Dewan Perwakilan Daerah = Assembly of Provincial Representatives), DPR (Indonesian legislative assembly) and DPRD (Assembly at provincial, regional, or municipal level) are happy with the multiparty system. Indonesian people should be proud because they have succeeded in developing democracy, which can be seen in the legislative, provincial as well as presidential election, which is done directly. What a beautiful country Indonesia is!

Unfortunately, many people still struggle hard to get *raskin* (rice for the poor) and BLT (direct cash aid). Unemployment and poverty swells up. Gang fighting and riots still take place between villages, schoolboys, and even in campuses where the intellectuals dwell. The economy of the low people is in a bad condition. Many of them still find it hard to get enough to eat. Corruption is difficult to eradicate. Many people still use force in solving their problems. Sadistic murders still happen. And there are some people who want to separate from the NKRI (The United State of Indonesia). Terrorists still roam in Indonesia. Sad to say, there are still many schoolboys who roam in the streets during school hours. There are still many school buildings which are in bad condition, some of them have already collapsed. How gloomy Indonesia is!

What is wrong with Indonesia?

Religion? No. Religious sermons are every where, on the TV and radios as well as in the form of *istigosah* (mass praying to ask God’s help), and there are also religious trainings with expensive cost for most Indonesian people.

Money? No. Money is abundant, although it is acquired through loans. But it is not found evenly. The rich are getting richer, and the poor are getting poorer.

Politics? No. Pilkada (Governor and mayor election, legislative election and presidential election) are carried out happily. The DPR (Indonesian legislative assembly) is happy with the multiparty system.

School lessons? No. Mathematics and English are on the TVRI and other channels. Indonesia is proud as winner in international science competitions.

It is difficult to answer the above question. However, it is a must, and the answer has been a discourse, a vague and fragmentary discourse. It is better for us to learn from experience of the predecessors while gazing at the future.

Let us take note. *President Soekarno (Old Order) has laid the foundation of the nation and character building as well as Pancasila (the Five Foundations) which are contained in the Preamble of the 1945 Constitution which are very fundamental and invulnerable to amendment. President Soeharto (New Order): Pedoman Penghayatan dan Pengamalan Pancasila (Guidance for Comprehending and Practising Pancasila) or P4. The Reformation Order seems to evade the responsibility, but still takes shelter in the shade of the Pancasila. It can do anything without any filter, so that it goes "too far." What is wrong?* It is better for the Reformation Order to learn from this experience and not to avoid the responsibility to guide the people. President Soekarno laid the foundation, but he had not apply it in every day life during his 20 years of rule. As for President Soeharto, he has spelled it out, even though most of it is just memorizing. And it lasts 32 years. It is better for the Reformation Order, particularly President Susilo Bambang Yudhoyono, to spell out the vital ideas in the Preamble of the 1945 Constitution in real and everyday life (*Pancasila in action*) in order for them to be reference for the people's behavior.

The fundamental and main cause the nation's crisis is assumed to be "the negligence of the culture, particularly the character of the noble human being." Juwono Sudharsono (the Defence Minister) even speak louder: "The culture which is left behind" (National Seminar, The Vision of Developing the Pancasila-cultured Nation, Office of Defence Minister, in cooperation with FORMOPPI, 2000).

Which culture, particularly character, of the Indonesian people?

Culture is the dynamics of *value system* in various life dimensions which last for a long time into the future as a result of the guidance of behavior. Indonesia has a lofty culture, which is found in the state philosophy and the great philosophy of life of the nation, which is undoubtedly the Pancasila. However, as a praxis or Pancasila *in action* in everyday life, it is still not clear. Let us study the source, that is the Preamble of the 1945 Constitution, which is the work of the founding fathers. It is not subject to amendment. Let us not just make it a show, let us give meaning to it. Let us read carefully the following quotation: *....to enlighten the life of the nation and participate in preserving the world nation*”, stop here. This is not correct, even dangerous. Smart people are not always good people. Bank robbers, corruptors, bombers and murderers are smart people, but they have no heart or feeling. It is true that there are emotional and spiritual quotient, kinesthesia or fitness and esthetics, but all of them are just substances, not praxis of the life competence. People forget the dynamics of value system or culture, particularly the noble character which is in the frame of freedom, eternal peace and justice. Considering the Pancasila which gives priority to the principle of “Belief in One God”, the order becomes the culture of *peace, independence and justice* which is the character of the noble nation, and characterizes the Pancasila-cultured nation, and is the dignity and rank of the Indonesian people.

The Positive Psychology lays the noble character as the foundation of the whole personality, in order for it to behave in a strong and persevering way, in the effort to achieve a better life, a life that is full of material as well as spiritual happiness in this world and the hereafter.

Peaceful

This concept is taken from the phrase “eternal peace”, and means living peacefully, harmoniously and patiently, not wanting to quarrel or even fight with others. Peace is the core of faith, whose source is the principle of Belief in One God. Faith brings peace in praxis, in life which is *clean materially and spiritually, clean in self and environment, healthy in body and mind, being disciplined with regard to laws, rules and social convention, paying respect to the elders and good leaders, who are trustworthy, sincere and have a good vision to the future*. Peace is the main characteristic of a good state and world citizen, who is wise and responsible (*civics responsibilities*). Peace is the result of

body and mind exercises so the person becomes healthy, which is a tool or guidance of behavior, and is the ethics in the interaction between peoples.

Independent

Independent or free is taken from the word “freedom”, which means able to stand by himself, based on his own strength, ability and responsibility. He pays respect, loves and is proud of the work and products of his own country. He makes use of what is there in a productive way (effective and efficient). He is independent, supported by spirit of learning, working, entrepreneurship, and he struggles in perseverance, health and strength. He masters and makes use of science and technology however small it is, in order to achieve a better life. He is independent in various life dimensions (spiritual, politics, social and economy), especially independent in economy, which is a crucial thing nowadays. He should make a livelihood to support himself and help others little by little. All the Indonesian people should participate: farmers, industrialists and businessmen, small scale businessmen as well as big scale businessmen should be in synergy. If everyone can make a livelihood for himself, unemployment will gradually disappear, and so will poverty. And it is possible that Indonesian people will prosper. Maybe it is this which is called “independent economy, people economy, propeople economy, or Pancasila economy, which is based on social-economic responsibility.

The concept of independence has its source in the principle of *Just and civilized humanity, Indonesian unity, and democracy which is led by the wisdom in the deliberation of the legislative assembly*. Independence is the result of the exercises of mind and skill, so that people have the logics to act systematically and regularly.

Justice

Justice is the achievement of someone who has an additional value, who performs the best in his life, so that he deserves appreciation and respect. Justice is a lofty art of life. A just man performs the best and is flexible, beautiful and attractive. Justice is the result of the exercises of sense and the creativity of the praiseworthy person, who is competitive and healthy, which has an esthetic meaning in the social togetherness based on the personal responsibility. Justice has its source in the principle of Social justice for all Indonesian people.

The whole and harmony of *peaceful (ethics), independent (logics) and just (esthetics)* is the character of the Indonesian people, or nationalism, which must be formulated, studied, agreed upon and revitalized as the nation's strength. This is what is meant by the trilogy of the character of the noble nation, or the *Trilogy of the Character of the Pancasila-cultured Nation*. This is the three abilities/competences of life which must be achieved and referred to by the Indonesian nation. They are the hidden pearls in the Preamble of the 1945 Constitution which is the core of the Pancasila culture. This culture should be made the light of the children of the nation. It should be planted in the whole land of Nusantara. This cooling superior program is not yet in existence. Eventhough it has been made to appear, it is still vague and forgotten. Therefore it is not surprising that gang fighting, riots, corruption, bombs, drugs and the use of force are difficult to stop, and the effort to separate from the United State of Indonesia still has roots. It is believed that the formation of the trilogy of the character of *peaceful, independent and just* will bring a better life, a life that is full of material as well as spiritual happiness in this world and the hereafter.

Support from Other Cultures

The trilogy of the character of the noble Indonesian nation is supported by the local culture, particularly the Sundanese culture, the experience in the cultural exchange between East and West in the East West Center, the teaching of the Islamic religion, and the world culture. Let us have a view of them one by one.

Local culture, Sundanese

In this paper, the four cases of the local culture, which have been the peaks of the national culture, is taken from the philosophy of life of the Sundanese people.

Cageur (healthy), bageur (kind), bener (trustworthy), which are the ethics in social life.

Pinter (smart), singer (skilfull), maher (expert), which are the logics of thinking.

Moher (creative and praiseworthy personality) which is the art of life, or esthetics.

Learning Experience in the Cultural Exchange at the East West Center

The project of cultural exchange between East and West which was held in Honolulu, Hawaii, United States, gave the impression of interaction between the East-cultured and

West-cultured people. They tried to co-exist peacefully and harmoniously, upholding virtuous values, which are fundamental for the world citizens and is the ethics in social interaction. Besides, they tried to perform the best, something which has an additional value, in the form of lofty life art in establishing partnership between fellow human beings, so that it produce an esthetic situation. This condition is spread widely to the whole world in order to preserve peace, the ability to compete healthily and independently, in a flexible and polite situation, which means esthetics in togetherness.

Harmonious Man according to the Islamic Religion Faith

Human beings are the creation of the One God, and have the same rights and obligations in His presence. They are similar in faith, which is belief in the unequaled omnipotence of God. A believer in God and His power is a man who lives cleanly in his body and soul, clean in his self and environment. He is healthy in body and soul. He is disciplined with regard to His teachings, laws and social convention, paying respect to his parents and good leaders. He is trustworthy and sincere. He has a good philosophy about the future. Belief in God is a foundation for a state and world citizen, who is wise and responsible, which is a guidance of interaction, or ethics between mankind.

Practical knowledge

Human beings are creation of One God. They are made to live as tribes and nations in order to know each other and give advice to each other. The practical knowledge is based on the mastery and making use of the science and technology, from its simplest form to the most sophisticated one. This is to achieve independence in various dimensions of life, especially independent and responsible in economic field, in order to make livelihood for himself. If everybody is able to make livelihood for himself, unemployment in the world will disappear, and it is not impossible that all people in the world will prosper. The practical knowledge is the result of the exercises of the brain, mind. By this, man becomes skilfull and expert so that he has the systematic logics to behave positively in his effort to achieve a better life.

Beautiful

Human beings are creation of One God. They have their own characteristics, which are different from each other. There is no similar human beings, even in the case of Siamese twins which are born from one single ovum. The difference lies in the creativity of the noble and rich personality, which always wants to perform the best, something with a beautiful artistic value, or esthetics. Beauty is the result of the exercises of the senses, based on the personal responsibility in the social life or equal partnership and togetherness.

Global/International Culture

Nowadays, life in the world is full of restlessness, anxiety and fear. There are bomb terror, corruption, unemployment and poverty. Therefore, the UNESCO (2006) declare a *peaceful (ethics) and independent (logics) life*, starting from the Asia-Africa Conference, and also flexible in partnership, which has an esthetic value which is the highest basic need of human being, i.e. “beauty” (A. Maslow).

The four kinds of experience: the local culture, the cultural exchange between East and West, the teaching of the Islamic religion, and the global culture, are all in a line in supporting the trilogy of the character of the noble human being, i.e. peaceful, independent and just.

Implication To Life And Education

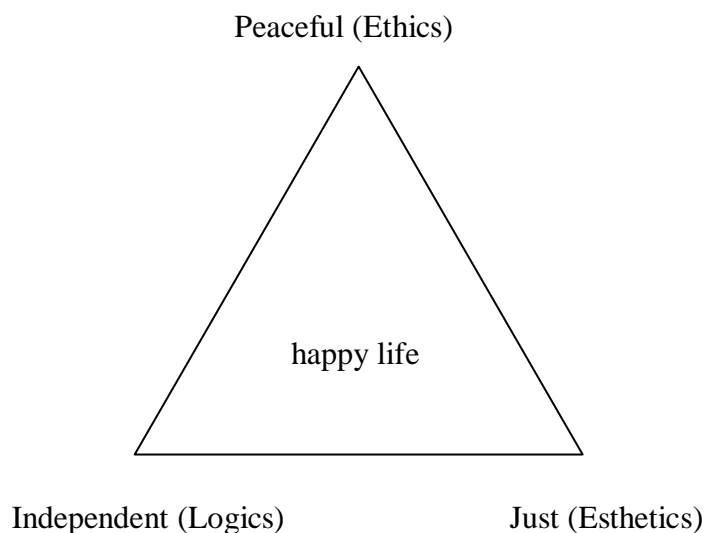
To bring to reality the culture which is the character of the noble human being, i.e. peaceful (which is ethics), independent (which is logics), and just (which is esthetics) is not an easy matter, which can be quickly transferred to others or to the next generation. It needs enough time and continuity, and also participation of various parties, through cultural transformation and a life-long education for all.

In general, cultural transformation can be done horizontally and vertically dialog. Horizontally, it can be done by people of all social strata, while vertically it can be done from the highest leaders such as the Presidents and Vice President with their staff who are the models and idols of the people. They must cultivate it with perseverance and set

example for the people to the lowest level. And all of them should move in unison, forming a harmonious symphony in an effort to achieve a better life characterized by peace, independence and justice.

Education Based on the Trilogy of the Character of the Noble Human Being

Education is the base and main effort to get the students prepared for a peaceful, independent and just life. A good educational praxis, however small and simple it is, should be based on a fundamental, actual and complete principle. One of the fundamental and actual principles is the educational science which is based on the trilogy of the character of the noble human being. The basic principle is *peaceful*, which is the ethics in life interaction; *independent*, which is the logics in the action to increase the power to compete; and *just*, which is the esthetics in growing the creativity of the praiseworthy and competitive personality, which is flexible in partnership and togetherness. This can be seen in the following diagram:



Education Based on the Trilogy of the Character of the Noble Human Being

(Model Engkoswara)

Conclusion

Nowadays, life in the world is full of restlessness, anxiety and fear. Terror and corruption is difficult to stop. Gang fightings and riots are going on; unemployment rises and poverty

swells up; the use of drugs and force is difficult to eradicate so that creativity is dwarfed. All this also happen in Indonesia. What is wrong? The tentative answer is: we have neglected the trilogy of character of the noble human being.

The purpose of this study is to get a picture of the character which has a spiritual nuance in the area of Positive Psychology, which has an important role as a foundation of a whole personality in an effort to achieve a better life which can be formed through a cultural transformation, especially life-long education.

This study is conducted through a qualitative approach procedure with the technique of analysis of the character of the Indonesian nation as seen in the Preamble of the 1945 Constitution, interview with the leaders of the local society, comprehending the experience in the cultural exchange between East and West in the East West Center, studying the teachings of the Islamic religion, and paying a close attention to the global philosophy about the dynamics of value system or culture, particularly the character of the noble human being.

The result of the study shows that the Indonesian nation as a member of the world society has a life that is based on the trilogy of the character of the noble human being, i.e. ***peaceful, independent and just*** in their effort to achieve a better life, a life which is full of material as well as spiritual happiness in this world and the hereafter.

Peaceful means living in peace, harmonious, not wanting to quarrel with anyone, let alone to fight. Peace is based on faith and the practice of living in purity and cleanliness, both in body and soul, for his own self and his environment. It is also based on the health of the body and the soul, discipline in obeying laws, rules and social convention, paying respect to parents and leaders who are good, trustworthy and sincere and who have a good philosophy about the future. Peace is the result of the exercise of the mind and body with the purpose of being a healthy man as a foundation of being a state citizen and world citizen who have ethics in the social intercourse with fellow human beings. Peace has its source in the principle of Belief in One God.

Independent means standing on his own ability, strength and responsibility with the support of the spirit to struggle, to be an entrepreneur, to learn and to work healthily and in perseverance. Independence is also based on the mastery of science and technology, from

its simplest form to the most sophisticated one, with the purpose of achieve a better life. Being independent means being able to compete healthily and strongly so that he can live independently in all respects, particularly in the field of ecoternomy, at least being able to make his own livelihood. Independence is the result of the exercise of the brain, mind and skill so that the person has a systematic and clear logics for every action he does. Independence has its source in the principle of Just and civilized humanity, Indonesian unity, and Democracy in the deliberation of the representatives.

Justice means willingness and ability to perform the best, something which has an additional value, which deserves appreciation in the partnership and togetherness. Justice is the result of the exercise of the sense. It is also the result of the creativity of the praiseworthy and competitive personality, something which becomes a lofty art of life, which has an esthetic value. Justice has its source in the principle of Social justice for all Indonesian people.

The wholeness and harmony of peace, independence and justice is the trilogy of the character of the noble human being in his effort to achieve a better life, a life which is full of material and spiritual happiness, in this world and the heeareafter. We can also call it the **trilogy of the character of the Pancasila-cultured human being.**

To realize a life which is **peaceful, independent and just** --which is a happy life— requires a cultural transformation, especially the one which gives priority to life-long education, education in the family, society and school. This kind of educatation should be done continuously and be based on the trilogyof the character of the noble human being, i.e. **peaceful (ethics), independent (logics), and just (esthetics)** for all who are involved in the Ordinance of National Educational System (UU Sistem Pendidikan Nasional).

May this simple paper be beneficial, with the pleasure of the One God. Amin

Assalamu ‘alaikum wr. wb.

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Using Trilogy of Character of Noble Human Being to achieve a better Life

*(a life that is full of material as well as spiritual happiness
in this world and hereafter)*

The background

Nowadays, life in the world is full of
Restlessness, anxiety and fear
Terror and corruption is difficult to stop.
Gang fighting's and riots are going on;
Unemployment rises and poverty swells up;
The use of drugs and force is difficult to eradicate
So that creativity is dwarfed. All this also happen in Indonesia.

What is wrong?

The objective of study was to fine out the character
Of noble human being in the area of the Positive Psychology
That very important role as the foundation of an integrated personality
in the effort to achieve a better life,
which can be formed through the transformation of culture?
particularly the life-long education.

The procedure of the study is done through the qualitative approach,
with the technique of analysis of the Indonesian nation's character

as seen in the Preamble of 1945 Constitution,
interviews with local social leaders,
comprehending totally the experience of
the cultural exchange between East
and West in the East West Center,
studying the teachings of the Islamic religion, and
paying close attention to the global philosophy
of life concerning the dynamics of the system of value or culture,
particularly the character of a noble human being.

The result of the study shows that the Indonesian nation
as a world citizen wishes a life that is based on
the Trilogy of the Character of the Noble Human Being,
I.e. peaceful, independent, and just,
in order to achieve a better life,
a life that is full of material as well as spiritual happiness
in this world and in the hereafter

Peaceful means living in peace, harmonious,
not wanting to quarrel with anyone, let alone to fight.
Peace is based on faith and the practice of living
in purity and cleanliness, both in body and soul,
for his own self and his environment.
It is also based on the health of the body and the soul,
discipline in obeying laws, rules and social convention,
paying respect to parents and leaders, who are good,
trustworthy and sincere and
who have a good philosophy about the future.
Peace is the result of the exercise of the mind and body
with the purpose of being a healthy man as a foundation
of being a state citizen and world citizen
who have ethics in the social intercourse with fellow human beings.
Peace has its source in the principle of Belief in One God.

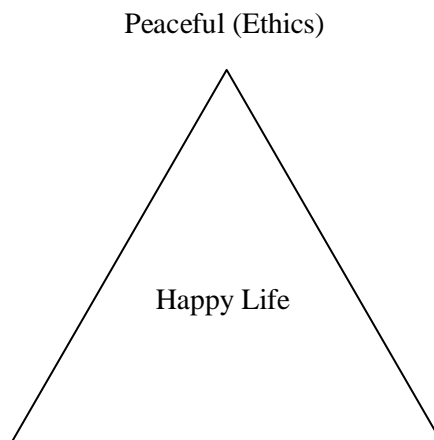
Independent means standing on his own ability,
strength and responsibility with the support of the spirit to struggle,
to be an entrepreneur, to learn and to work healthily and in perseverance.
Independence is also based on the mastery of science and technology,
from its simplest form to the most sophisticated one,
with the purpose of achieve a better life.
Being independent means being able to compete healthily

and strongly so that he can live independently
in all respects, particularly in the field of economy,
at least being able to make his own livelihood.
Independence is the result of the exercise of the brain,
mind and skill so that the person has a systematic
and clear logics for every action he does.
Independence has its source in the principle of Just
and civilized humanity,
Indonesian unity and Democracy in the deliberation of the representatives.

Justice means willingness and ability to perform the best,
something which has an additional value,
which deserves appreciation in the partnership and togetherness.
Justice is the result of the exercise of the sense.
It is also the result of the creativity of the praiseworthy
and competitive personality,
something which becomes a lofty art of life,
which has an esthetic value.
Justice has its source in the principle of Social justice for all Indonesian people.

The wholeness and harmony of peace, independence and justice
is the trilogy of the character of the noble human being
in his effort to achieve a better life,
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We can also call it the **trilogy of the character of
the Pancasila-cultured human being.**

A happy life needs cultural transformation,
particularly through life-long education
based on the Trilogy of the Character of the Noble Human Being,
i.e., peaceful (ethics), independent (logic), and just (esthetics) for all



Independent (Logics)

Justice (Esthetics)

Education Based on the Trilogy of the Character of the Noble Human Being