

**THE WHOLE PERSON IN THE PERSPECTIVES OF
PANCASILA AND THE CHRISTIAN FAITH**

By
BINSEN SAMUEL SIDJABAT

A DISSERTATION

*Submitted to the Faculty
in Partial Fulfillment of the Requirements
for the Degree of
DOCTOR OF EDUCATION
in the Asia-wide Doctoral Program
of the
ASIA GRADUATE SCHOOL OF THEOLOGY*

*Manila, Philippines
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Date

WE HEREBY APPROVE THE DISSERTATION SUBMITTED BY:

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THE WHOLE PERSON FROM THE PERSPECTIVES
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ABSTRACT

THE WHOLE PERSON IN THE PERSPECTIVES OF PANCASILA AND THE CHRISTIAN FAITH

Christian education focuses on equipping man in his totality to serve and live for God. Indonesian national education based on the national ideology Pancasila aims at developing the whole person and promoting man's life quality. The study of the whole person in relation to his socio cultural context is essential for Christian educators, for the purpose of formulating a more relevant approach and strategy of ministry.

The purpose of this research is to study the idea of the whole person from the perspective of Pancasila and the Christian faith. The research intends to describe how and why national scholars and/or leaders elaborate Pancasila as a framework for the description of the whole person. The research also describes the same concept from the Scripture, Christian theology, and the opinions of selected national Christian leaders in Indonesia.

The data collection involved content analysis and personal interviews. The writings of national leaders and government publications about Pancasila, the Scripture, and theological treatises on man, were all the objects of the content analysis. Twenty selected national Christian leaders in Java were interviewed.

This research reached a conclusion that the fundamental search of Pancasila is the ideal of man with his relationships and responsibilities to God, his fellowmen, nature, society and Nation. Harmony and balance must characterize the relationships. Man's chief end responsibility is to maintain and develop such life quality.

Christian faith is concerned with this quest and even provides a more comprehensive understanding of man's foremost task and calling to be fulfilled. The context of Indonesia calls Christians for contributing their ideas in perfecting the comprehension and implementation of Pancasila values for the realization of the whole person. There are points of convergence and divergence between Pancasila (P-4) and the Christian faith concerning the whole person. The study puts forward some recommendations significant to the teaching of Pancasila in the Christian community, and to the task of Christian education.

DEDICATION

This dissertation is dedicated to my parents,
my wife Tiarma, and my sons Natan Tua Hasiholan and
Filson Maratur.

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Background

The task of Christian education is to guide and equip man to live for God with His totality inclusive of his existence both as an individual and as a social being. Richards (1975) emphasizes that characteristically Christian education has “a whole person focus.” Christian education deals with issues of life style, and therefore needs to touch persons simultaneously at every point of their personality which include beliefs, attitudes, and behaviors, all the same time (p. 60-66). Sayes (1978) affirms that “if Christian education is to follow the biblical ideal, it must include the education of the whole person” (p. 48).

Indonesian national education based on the State ideology “Pancasila” (read: Panchaseela), focuses on the development of the whole person, the totality of man’s physical, mental, spiritual, individual, and social dimensions. The 1988 Guidelines of State Policy (GBHN) states that for the next five-years of nation building, national education aims at promoting the life quality of man. The quality covers: faithfulness and devotion to God, a strong character and personality, discipline, diligence, integrity, innovativeness, creativity, responsibility, self-reliance, self-confidence, love for the country, patriotism, and development-mindedness (GBHN, 1988).

Pancasila means five principles (*lima sila*) in an integrated unity. As articulated in the Preamble to the 1945 Constitution, the five principles are: Belief in the One Supreme God; A Just and Civilized Humanity; The Unity of Indonesia; Democracy Led by the Wisdom of Deliberations Among Representatives; and Social justice for the Whole of the People of Indonesia (Indonesia, 1987, p.2).

Indonesian people accept Pancasila not only as the State ideology but also as the philosophical foundation of national education. This means, Pancasila has become the fundamental norm, a direction, and the source of values for educational policies in fostering men of quality. A group of educationist from the Teacher's College of Malang (IKIP Malang) in East Java, Indonesia, defines the "man of quality" as referring to an "ideal man."

An ideal man is responsible to God and his fellow man (society, nation, values), knowledgeable and skilled (spiritual and physical) to take care of the natural resources for the purpose of his nation's prosperity and harmony (moral, social, and ecological). An ideal Indonesian (Pancasila-man = *manusia Pancasila*) constantly lives with awareness oriented to God (theism), and to humanity (anthropocentrism), and to the purpose of life in this world and the hereafter (IKIP Malang, 1977, p.13)

Throughout the historical development of Pancasila the nature of man was defined in several ways. Caroko (1984; 1987) maintains man as a multi-dimensional being, a creature of God with individual and social dimensions. Noor Syam (1984), views man as dependent upon the totality of the existence of his Creator, his fellow-man, nature, society and Nation (p. 354-359). *Guide to the Living and Practice of Pancasila* (1978) (popularly known as P-4) indicates that man is both an individual and a relational being. His task is to maintain harmony and balance whether in his life as an individual, in his relations with nature and society, in the relations among nations, in the relationship with his God, and in the pursuit of material progress or spiritual happiness (Part II).

Programs of Christian education in Indonesia need to be relevant to its context. This indispensability constrains Christian educators to study the distinctiveness of the existing world-and-life-view. The concept of the whole person from the perspective of Pancasila is crucial because in Indonesia Christianity exists and operates amid the society guided by Pancasila (Martowirjono, 1988, p.80). In addition, as Sidjabat

(1982) puts it, “the church as a community of believers, in her response to God’s command, has a claim to fulfill its prophetic and pastoral task, to illuminate its society” (1982, p. 228).

In entering the near future of industrialization era where the national building efforts focus on developing the whole person and promoting the quality of men, Simatupang (1984) insists that Christian education has critical task to be fulfilled. Christian educators need to confer their distinctive ideas concerning man that are sourced in the Scriptures, with positive, creative, critical, and realistic attitudes (p. 151). Positive means affirming all things in accordance with the will of God; critical means correcting contradictory things with the Word of God; creative means bringing forth transforming ideas in the power of the Holy Spirit; and realistic means realizing the limit of reality without being deceived by empty dreams (Simatupang, 1985, p. 130).

The Purpose of Research

The purpose of the research is to study and compare the concept of the whole person from the perspectives of Pancasila and the Christian faith, and to point out suggestions for theological and Christian education in Indonesian setting.

Significance of the Research

Every consideration of educational policies and practices in a particular society is inseparable from a comprehension of its philosophical world-and-life-view (Peterson, 1986, p. 14-17). Frankena (1965) insists that all qualities to be produced through education should be drawn from fundamental normative judgment about life, and a clear understanding of human nature, life, and the world. Brubacher (1969)

underscores that the understanding of man is critical in determining educational directions and goals.

Wilhoit (1986) affirms that many findings of developmental psychology remind Christian educators that man is a complex creature whose mind, body, and soul are bound together. He emphasizes that consequently every teacher need to consider all men as whole persons. There is a theological rationale for this notion, as Wilhoit writes:

Consequently, the teacher must consider the whole person. Paul wrote about certain individuals who were gifted to be pastor and teacher (Eph. 4:11), a very powerful combination of terms for it captures the essence of Christian ministry to the whole person (p. 127).

Pazmino points out that it is necessary for Christian education to have an adequate anthropology that centers in the nature of man as a whole person, rather just than the consideration of individuals in isolated classrooms. Pazmino (1988) argues, "Person must be seen in relation to society and culture. Person must also be seen in relation to their personal and corporate histories" (p. 84).

Geertz (1973) views ideology as a cultural system, that is, "a map of problematic social reality and a matrix for the creation of collective conscience" (p. 220). In Indonesia, Pancasila ideology is part of the system of national culture, because its principles are rooted in diverse cultural values (Bachtiar, 1987; Dipoyudo 1987). A study of the concept of man from this perspective, therefore, will represent a study of man in relation to the national culture of the Indonesian people.

Research Questions

Five questions guide this research to achieve the purpose of the study. First, how is the concept of the whole person described from the perspective of Pancasila? Second, how does the Christian faith describe the concept of the whole person?

Third, what do national Christian leaders think of the concept of the whole person and Pancasila-man as the ultimate focus of nation building efforts in Indonesia? Fourth, what are the point of convergence and divergence which can be drawn from the study of the whole person from the perspective of Pancasila and the Christian faith? Fifth, what suggestions can be recommended for the teaching of Pancasila in Christian community and what implications can be recommended for the task of the Christian education?

Research Assumptions

This research is based on certain assumptions. First, Pancasila provides a frame of reference for the description of the nature of the man. Second, Christian education is concerned with the development of the whole person and the cultivation of his life quality. Third, national Christian leaders can reflect their opinions concerning the concept of the whole person and Pancasila-man. Fourth, the Scriptures provide the holistic doctrine of man. Fifth, there are possible points of integration concerning the concept of the whole person to be developed from the study. Finally, there are some implications from the study for the task of Christian education in the Indonesian context.

Delimitations and Limitations

The research is delimited to a description of the human nature viewed from the perspective of Pancasila and the Christian faith. The purpose of the research is not to address a strategic issue of Christian education in the Indonesian context. As a descriptive study, this research merely focused on a discussion of the nature of the whole person with implications for Christian education.

No attempts were made to develop a philosophical treatise of man either. The conclusions drawn from the data gathered in the study are limited to an understanding of an ideal man, that is, man as a whole person from the perspectives of Pancasila and the Christian faith. In addition, no cross-cultural conclusions were drawn from the study.

Generalizability

It is hoped that the conclusions reached through this study can be generalized to all Christian leaders in Indonesia. Since Pancasila is used as a frame of reference in describing the nature of man, an understanding of the whole person in the Indonesian context is associated with Pancasila-man, namely, one who lives in accordance with the moral obligations of Pancasila.

The Bible provides a holistic doctrine of man. The views of selected Protestant theologians concerning the concept of the whole person can be assumed to reflect the perspectives of Protestant Christians.

Research Methods

This researcher maintains that the study can adequately be done through the combination of document of content analysis and personal interviews. This research was conducted with qualitative methods, through literature exploration and ethnographic approach. The research studied the idea of the whole person from the perspective of Pancasila and the Christian faith. The research intends to describe how and why national scholars and/or leaders elaborate Pancasila as a framework for the description of the whole person. The research also describes the same concept from the Scripture and Christian Theology, and the opinions of selected national Christian leaders in Indonesia.

Research Findings through Literature Scrutiny

To realize the purpose the research explored the writings of national leaders in order to reveal the historical setting of Pancasila as the national ideology of Indonesian people. The examination also uncovered importance of Pancasila that the government had made strong efforts to perpetuate Pancasila values through workshops and seminars. The study of Pancasila values has also been made compulsory in primary, secondary and tertiary education settings. In the midst of emergence of critiques, the government has been able to state that Pancasila is the sole basis for political, social and economic lives. Exploration of the writings of Caroko, Notonagoro, Dipoyudo, Darmanto, Kartohadiprodjo, Lewuk, Moertono, Noor Syam, Pranarka, Setiardjo, Sunoto, and Sutrisno, will be worked out in the scrutiny.

It is also found in the writings of national leaders that philosophically Pancasila reveals concept of human nature considered relevance for Indonesian multicultural context. Pancasila provides understanding that man has multidimensional facets that cover his relationships with the creator, God the Almighty, his relationship with his own self, his relationship with others, and with state and nature. Hence, the study of Pancasila for the purposes of its perpetuation in all areas of life is claimed can be realized with scientific inquiry.

The research is developed through exploration of the writings of Christian theologians, in order to describe human nature from the Christian faith. The writings of well know theologians namely Berkhof, Buswell, Verduin, Hoekema, Henry, Anderson, Erickson, MacDonald, Turner, Maas, Mork, and Bromiley, have been scrutinized. The findings uncover that man is God's creature made in his image and

likeness. Man was created by God as a whole person to consist of physical body and nonphysical aspects that include soul, spirit, mind, heart, conscience. In the Christian faith, man is recognized as a responsible person in relation to God, to himself, to others, and to his own environment. Furthermore, man has his own dilemma because of sin, and the God has provided means for his redemption, salvation, reconciliation, and renewal.

Research Findings through Field Method

The writings of national leaders and government publications about Pancasila, the Scripture, and theological treatises on man, were all the objects of the content analysis. In addition, the research is also conducted through ethnographic interviews. The data collection involved content analysis and personal interviews. Twenty selected national Christian leaders in Java were interviewed.

It is found that according to Christian leaders, Pancasila is not a religious doctrine but a pattern of behavior forming a foundation for life-view of the Indonesian people in religious, national and political matters. Christians are disciple of Christ in society that need to be obedient to God but at the same time called to fulfill their tasks and responsibilities as members of Indonesian society. It is viewed that Pancasila should be uphold in multicultural living to build up harmony and tolerance with people of other cultures and faiths. Christians need to be thankful to God for his creative gift to the Indonesian people. They need to work together with the government and community of other faiths to understand and realize the Pancasila values.

Christian leaders also considered significance of Pancasila-man in Indonesian society, to meaning that people need to live in accordance with Pancasila five principles. It is considered that the realization Pancasila values need to be the

guidance in developing relevant Christian education. However, the implementation of the values must be developed with the help of God in Jesus Christ, and with the Holy Spirit, because man lives in his own predicament and dilemma as the consequence of the human fall into sin. Education for moral based on Christian faith could be developed by using framework of Pancasila values. The implementation of Pancasila values, should not hinder Christians from their calling to witness for Jesus Christ (Matt. 28:19-20), the truth, the way and the life (Jn. 14:6).

Research Conclusions

This research reached a conclusion that the fundamental search of Pancasila is the ideal of man with his relationships and responsibilities to God, his fellowmen, nature, society and Nation. Harmony and balance must characterize the relationships. Man's chief end responsibility is to maintain and develop such life quality.

Christian faith is concerned with this quest and even provides a more comprehensive understanding of man's foremost task and calling to be fulfilled. The context of Indonesia calls Christians for contributing their ideas in perfecting the comprehension and implementation of Pancasila values for the realization of the whole person.

There are points of convergence and divergence between Pancasila (P-4) and the Christian faith concerning the whole person. The study puts forward some recommendations significant to the teaching of Pancasila in the Christian community, and to the task of Christian education.

Suggestions for Curriculum in Theological Education

The first recommendations are related to the task of theological education. The imperative for developing the whole person in Indonesian context demands

theological education to guide the community of learning realizing the essentiality of a holistic approach in dealing with human life. Students and their faculty need to live together within an atmosphere which is conducive to the enrichment of their spiritual, social, emotional and intellectual dimensions as whole. Curriculum courses need to be integrated. The whole subjects and activities endeavor to the cultivation of the academic, practical, and spiritual aspects of the whole community of learning.

Crucial trends and issues in the Indonesian context necessitate theological education to concern about the contextualization of its courses. The “Manifesto of Evangelical Theological Education (1987)” precisely underscores that “the selection of courses for the curriculum and the content of every course in the curriculum, must be specifically suited to the context of service.” (ATN, 1987, p.12). Indonesian culture and its distinctiveness, therefore, need to be given serious thoughts in order for theological education develop relevant and effective programs.

In lights of this awareness theological and biblical studies may be worthwhile to explicate contextual understanding of the One Supreme God; man his destiny and responsibility; the sacredness of human personality; the seriousness of sin and the primacy of the holistic salvation; the significance of moral guidance; the roles of conscience in life; the uniqueness and finality of Christ; and the authenticity of God’s revelation.

Mission subjects may be appropriate to deal with the holistic mission and ministry of the Church. This field of study needs to be directed in encouraging students to develop a sense of mission in the world as stewards of all they are and have, involving service, stewardship and responsibility (Sanner, 1978, p. 38). Church oriented mission is necessary to characterize the whole subjects, so as to lead students recognizing the roles of the Church in the world as agent of the God’s

Kingdom. Dialogue with different religious groups and beliefs need to be discussed with critical theological understanding.

The field of Ethics may discuss such issues as: (a) Church and State; (b) Cultural Values; harmony and balance, tolerance. Cooperative solidarity; shame and guilt; (c) Deviating practices in society: the misuse of power, corruption, injustice, and the subjugation of human rights; (d) modernization and its impacts to the life of society; (e) The value of suffering; (f) The sanctity of work and occupation as service to God. This latter theme must especially lead students to realize that “the new person, restored in Christ, is to work in God’s world, to supply the need of others, to shape the development of human life (Eph. 4:17-32; 2 Cor. 11:9;12:13; 1 Thess. 4:9-12; 2 Thess. 3:8; Acts 20:35)” (Marshall, 1984, p.35).

The field of Counseling requires the employment of a holistic approach to the transformation of men. Counseling must uphold human values, esteeming persons as total beings where solutions to their problems require integrated entrances. Counseling must keep in mind the attachment of individuals to their society, religion, culture and traditions into considerations. Ministry of enrichment is urgent for helping families to function as healthy environments for the total development of persons.

Suggestions for Christian Education

The second area of recommendations is directed to the task of Christian education, which may include Christian Religious Education in schools, Christian education in the Church, and Christian educational institutions. The cramped task of national education in developing the whole person and promoting the quality of men as explained earlier, ask the Christian education for help and cooperation. The current

system of national education demands Christian education to continuously reconsider its goal, focus, nature, content, and method of ministry.

Christian education must, first of all, seek to help persons be faithful and devoted to God in all dimensions of their lives which may cover intellect, skill, spirituality, morals, responsibility and relationships. The ministry of Christian education must aim at equipping person capable of employing God-oriented perspective on life. Such mental attitude can only characterize men when commitment to Christ is put as priority. Hill (1985) affirms that “to become a Christian requires that one acts on the belief and submits one’s personality to the living God” (p. 85).

Christian education needs to focus its activities on the redemptive, reconciling and transformational ministry of persons in and through Jesus Christ. Such ministry does emphasize the sacredness of human personality. Men need to be guided to be aware of their positions as the special object of God’s love and care. Men’s ultimate destiny is complete personal fulfillment both individually and socially in a new heaven and earth.

The significance of lifelong education in Indonesia calls Christian education for equipping persons to cultivate their talents and gifts within the continuum of their life-span development. Christian education cannot be limited to the formation of “products,” but it leads persons toward the maturity of faith in Christ (Ephesians 4:11-13). Christian education, as Sanner (1978) points out, searches for fostering individual capacity “to achieve personal growth, vocational competence, and social responsibility” (p. 31).

Christian education needs to emphasize the vital function of Christian community - family, groups, institutions, and the Church - as supporting environment for the proper socialization of persons. Individual growth can never be isolated from

the role of community. “If Christian education seeks to develop the whole person it must be rooted in the Christian community” (Sanner, 1978, p.30). Richards (1970) underlines that “any Christian education approach which focuses on either the individual or the group in exclusion of the other is bound to fall short” (p. 16).

Issues of life reality must necessarily become the concern of Christian education. Such inclusion in the practice of teaching may cause persons to become aware of their roles in the world and with the world. They live in it, and play their roles as subjects to transform, impact, renew, change, and recreate the world in the power and wisdom of God. Hence contents of Christian education must conform to the structure of reality and the nature of humanity (Peterson, 1986).

The importance of moral and value education in national education system must motivate Christian education to enforce the Biblically based moral and value formation. God’s holiness become the solid foundation for moral education, as Peterson (1986) argues:

God, is holy that he created human as moral beings capable of reflecting that holiness to some degree. We are moral agents, able to know and do what is right. The task of moral education, then, is to help youth realize this aspect of their human nature (p. 94).

In the same way the Bible does provide substantial groundwork for the necessity of value education. To love God with the totality of life, and to love others as one’s self, is the foundation of value education (Deuteronomy 6:5; Leviticus 19:18; Matthew 22:37-39). McBride (1978) insists that each of the Ten Commandments and the Eight Beatitudes discloses frame of reference for value education.

First, from the Ten Commandments.

1. Value of acknowledging transcendence and radical dependence of God.

2. Value of never reducing God to any set of words. He is greater than all we can say about Him. To reduce Him to one set of words is to take His name in vain.
3. Value of worship, reverence, and aware.
4. Value of family and mutual respect and cooperation among all the members.
5. Value of the sacredness of life.
6. Value of the dignity of the human person. Sexuality should not reduce a person to a thing.
7. Value of ownership and respect for property.
8. Value of candor, honesty, and trust.
9. Value of freedom from obsession with sex.
10. Value of freedom from avarice and greed.

Second, from the Eight Beatitudes.

1. Value of detachment from things.
2. Value of bearing the purification of sorrow in redemptive silence.
3. Value of repudiating authoritarian power to force the gospel on others.
4. Value of making spiritual growth the highest priority.
5. Value of inexhaustible compassion.
6. Value of single-mindedness of purpose.
7. Value of an ideological and practical passion for peace and justice.
8. Value of the courage to suffer and die for what we believe and for those we love (p. 45-46).

The teaching ministry of Christian education is necessary to help persons develop integrative perspective on life. Integration needs to be employed in teaching

acts so as to lead individuals capable of realizing that all truth is God's truth.

Integration can be understood as "the bringing together of parts into a whole living union with concepts, truth with truth, and subject matter with life" (Chadwick, 1982, p. 54). In addition, integration "is ultimately concerned to see things whole from a Christian perspective, to penetrate thought with that perspective, to think Christianly" (Holmes, 1975, p. 60).

To affect change in the life of persons, Christian education needs to focus its teaching acts to the search of meaning, personal meaning whereby they are enabled to detect God's purpose for their lives (Wilhoit, 1986, p. 11-12). The emphasis of such focus disapproves the exercise of rote and memorization. The search of meaning in teaching frees persons from conformism and be able to think independently. Christian education must dispute indoctrination which can occur in such conditions: (1) if the contents are not subject to critical evaluation, (2) if learning activities inhibit the discovery of truth, (3) if the acts of learning merely lead persons to accept information without questioning, and (4) if the teaching acts are characterized by unnecessary control of teachers (Peterson, 1986, p. 128-129).

Meaningful learning encourages creativity and innovativeness, because reflections of learners are listened to and respected. In Freire's (1970) view, problem posing, "the posing problems of men in their relations with the world, which embodies communication between teachers and students in inter-subject relationships," is an important method of teaching that help persons to develop critical consciousness (p. 66). Teachers and students are involved in dialogue wherein horizontal relationships between persons, love, humility, and hope are exhibited (Freire, 1973). Persons are encouraged to question 'Why' rather than simply 'What.'

If teaching ministry fall short of this necessity, Christian education may simply reiterates “banking system” of learning. Freire (1970) criticizes this model because critical consciousness, creative power, and innovativeness of individuals are minimized. “Man is spectator not re-creator, man as an empty mind, passively open to the reception of deposits of reality from the world outside” (p. 62). He further points out that we are mere objects and destined to be verbal.

The last recommendations are connected to the task of Christian schools. The urgency for the fostering of the life quality of men in Indonesia necessitates Christian educational institutions to enhance their contributions in equipping students. Christian schools and universities are required to enable persons: (1) to develop their own spirituality, knowledge, morality, and values; (2) to live on the Christian worldview which is derived from God’s truth in the Scriptures; (3) to know their roles in demonstrating their creative-ability and involvement in the development of the society; (4) to develop their own knowledge, competence and skills in the future; (5) to develop their national awareness and patriotism; (6) to live on healthy self-identity with a realization being members of the Kingdom of God.

Holmes (1985) emphasizes that Christian education is responsible to develop capacity, ability, and responsibility of persons.

So education must develop the capacity to think and make judgments aright: research, skills, analytic and critical skills (recognizing assumptions, formulating and evaluating arguments, accumulating experience, gaining wisdom). Education must develop the ability to communicate if people are to act responsibly in this world: interpersonal dynamics, verbal skills, artistic and persuasive uses of language, and on it can go. Education should prepare us for responsible action, not only in job plus Church, but also in family life and social life and citizenship and in continued intellectual and aesthetic growth, for all these are divinely created channels in which we live our relationship to God, to nature and to others (p. 25).

Recommendations for Further Research

A comparative analysis can adequately be developed in examining other issues such as religious harmony, tolerance, justice, and unity in diversity, from the perspectives of Pancasila and other worldviews, and the Christian faith. Such attempt will contribute a better understanding of the imperative of Christian faith in illuminating Pancasila worldview.

To obtain a more comprehensive understanding of the current theme, this study sees the need for examining the concept of the whole person from the views of other religious groups.

This study also recognizes the importance of interviewing more respondents. Interview protocol needs to be specified. The views of Christian leaders outside of Java are necessarily to be included.

The research has merely dealt with a theoretical understanding of Pancasila in relation to the concept of the whole person. This emphasis must be balanced with the understanding of Pancasila in reality, as practiced in society.

Personal Reflections

This researcher has gained new insights about the primacy of Christian responsibility in the context of ministry, Indonesia. Interviews have brought him to learn from national Christian leaders, inspired, encouraged by their ideas concerning the roles of the Christian faith in the renewal of society. However, he realizes that the five months period which has been given to complete this research is not sufficient if the study wants contribute a more qualified piece of work.

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