THEOSOPHY PARADIGM IN DIVERSITY

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Abstract

This research aims to acknowledge the concept of diversity in the Indonesian people based on the theosophical paradigm as an effort towards lasting brotherhood and provide an understanding of the Indonesian national identity. There are different views, namely positive and negative views about theosophy. So it is necessary to explain the background of theosophical history, as well as it is organizational goals and forms in Indonesia and the world. Then to find out the concept of diversity of Indonesian people, we need necessary to know about the Indonesian national identity. Furthermore, it is necessary to recognize the background of culture, conflict, and the pros and cons that occur in the process towards the unity state and become a shared responsibility to be maintained. This research uses a historical method, which includes steps: 1. Heuristics, 2. Source criticism, 3. Interpretation, 4. Historiography. The result of this research shows that from the historical roots of Indonesia's perspective, theosophy has a vital role in forming an independent Indonesian state. In line with the primary purpose of the theosophical movement, which states three basic principles, one of which is to hold the core of brotherhood between human beings by not distinguishing the nation, belief, gender, caste or ethnicity. So that the emergence of Indonesian concepts of internationalism and nationalism is a theosophical philosophy. The ideas contained the Pancasila became proof of a theosophical influence on the thoughts of prominent national figures. Apart from being a mystical philosophy, theosophy emerged as a movement to prepare the development of the nation's roots or forming the character of the nation, by realizing that tolerance is one of the essential components that must be owned by a nation that has diversity. From this research, it can be concluded that the theosophical paradigm can become a rationale that strives for national unity even in diversity.

Keywords: National Identity, Diversity, Pancasila, Theosophy, Tolerance.

Introduction

Identity has always been an exciting discussion in various communities in the world. Identity implies similarity or unity with others in a specific area and matters (Rummens, 1993). However, in addition to containing the similarity of identity, it can also be interpreted as a character that distinguishes an individual or group from other individuals and groups. Rummens classifies identity into personal identity, social identity, ethnic identity, cultural identity, regional identity, and national identity. In this discussion, national identity will be discussed. Each country must have its own national identity; identity is often used to maintain the existence and survival of a country. Thus national identity can also be referred to as national identity. In the process of searching for national identity, many things remain a mystery in terms of their formation, including the involvement of the thought of figures, organizations, and ideology, and the situation of the nation's conditions.

The process of forming the identity of the Indonesian nation was not least coloured by a long debate. However, not many people know how complicated the debate is because most of them just enjoy the product without wanting to know how the manufacturing process is. As revealed by Prof. Dr Mr R. Soepomo in his speech at the BPUPK session on July 15, 1945, which stated that *"The constitution of any country cannot be understood if only the text is read. To understand the meaning of the constitution of a country, we must also study how the text came about, then the information must be known and also in what atmosphere the text should be made"* (Risalah Sidang BPUPK, 1943). Thus, it is clear that everything that exists and has been ratified and used as a reference to date is not merely a product of the pre-independence period but has historical value for a nation.

We are departing from the assumption that theosophy has a considerable influence on the formation of national nationalism, both in Indonesia, India, Sri Lanka and in several countries in the world, the perception that its existence has also contributed significantly to the thinking of several warrior figures to oppose colonialism in world. As expressed in the writings of historian Iskandar P. Nugraha that theosophy has eroded the boundaries of East and West by bringing together positive values between the two (Nugraha, 2011). Theosophy is transformed into a cultural movement to oppose colonialism in the world. This is evidenced by the adoption of the principles and objectives of theosophy that refer to the concept of humanism as something universal and must be fought for by all people and realizing an eternal brotherhood as an essence of carrying out social life in the world. However, in conventional historical writing, theosophy becomes a different theme that can even be called a puzzle that is missing from its frame (Indonesian history). Aside from being a theosophical movement, it also contributes a lot in inspiring the thoughts of the significant figures in the world to bring change in a positive direction.

Methods

Referring to the background, this research study uses historical research methods. The method of historical research is a series of processes that critically examine and analyze records and relics of the past, then are reconstructed based on data or findings, which are then obtained by historiography or historical writing (Gottschalkm, 1986). The historical method which consists of Heuristics, Source Criticism, Interpretation, and Historiography. Heuristics or the stage of collecting or finding historical sources in the form of historical material that is scattered and identified (Pranoto, 2010). At this stage, the writer must find the source and sort it out so that it can be used as a support for this paper. It should be understood that the key to enter the historical area are sources such as legends, focal or inscriptions, monuments, historical tools, home appliances and documents, newspapers, and letters (Kartodirdjo, 1980).

In connection with the theme of this paper, the sources used are archives and contemporary newspapers. Besides, sources of scientific work such as journals and books with related themes are also used. In writing history, there are stages in the form of source criticism, which is a stage carried out to criticize the source that will be used in writing. Source criticism is divided into two kinds, namely internal criticism and external criticism. Internal criticism is a stage of criticizing a source by paying attention to the contents or content that is in an archive or document by assessing the suitability of the content. Then external criticism is a stage carried out by criticizing the source of the archive or document through observing the output of the archive in the form of a type of paper, stamp, or stamp used in the archive or document. After going through the process of sorting the sources, the writer must interpret these sources so that they can be assembled into a historical event to be criticized with historical facts. Facts are products of mental processes (historians) or memorizations; facts are also essentially subjective, which contain elements of the subject (Kartodirdjo, 1992). The final stage in the process of writing history is called historiography, which is to rewrite historical events or reconstruct historical events and present them in written form.

Discussion

A. History of Theosophy in Indonesia

Theosophy is a word that was first introduced in the 3rd century AD by a man named Ammonius Saccas and his students, the philosophers of Alexandria who are often touted as lovers of truth (Blavatsky, 1981). Theosophy contains universal teaching values so that in his journey in the world, he emerged as a movement in the United States, precisely in New York on November 17, 1875, pioneered by Helena Petrovna Blavatsky, Henry Steel Olcott, and W.Q. Judge (Perwatin, 1973). At that time, theosophy emerged to oppose the notion of materialism, which had penetrated and become a human disease for American and European societies. In the course of the nature and scope of theosophy

more inclined to Eastern mystical thought, the center of the theosophical movement was moved to Adyar in Madras, India.

Indian history records that the theosophical movement has a similar role as the Brahma Samaj, which is an organization of Hindu Reform Movement which encourages Hindu nationalism in India. In 1895 it became a new chapter for the theosophical movement to expand its wings by the emergence of a new character named Dr. Annie Besant (a member of theosophy from India). Dr. Annie Besant did not contribute to the existence of the theosophical movement in the world, which was marked by the spread of the theosophical movement both in the West and East. The attraction given by Dr. Annie Besant is due to her intelligence in integrating Western and Eastern forms of esoteric thought. Until around 1930, the theosophical movement continued to expand as widely as in Australia led by Bishop Leadbeater then in the Netherlands led by Bishop Wedgwood (Nugraha, 2011).

The history of the emergence of the theosophical movement in Indonesia was more or less influenced by colonialism in the Dutch era. Its appearance was first allegedly around 1883 in Pekalongan, a city in Central Java led by a Dutch aristocrat named Baron van Tenggagel. By the end of the 19th century, the theosophy had succeeded in attracting Javanese people to join the movement (Nugraha, 2011). In an article in the theosophical magazine, it was published about the arrival of H.P. Blavatsky several times to the Dutch East Indies long before she formed the Theosophical Society in the United States, also expressed in interest in the paper H.P. Blavatsky towards the Dutch East Indies especially the Java region, H.P. Blavatsky predicts that there are possible Javanese values that have characteristics that are compatible with the teachings of theosophy so that they can add or contribute to the teaching of theosophy in the future.

At the beginning of its formation in every association the members of theosophy interacted with each other in Dutch, but entering 1922 regional languages such as Javanese and Malay began to be used by members of theosophy and what made it look so appreciative of local culture was due to the existence of this regional language—equated with the Dutch position by members of theosophy (Nugraha, 2011). The existence of the theosophical movement in Indonesia was also realized through the establishment of teaching schools for the natives, including teacher schools and several arjuna schools. Teaching given at these schools is generally the same as other schools, but the difference is that at Arjuna school, students are taught material that is national, i.e., between how to love the intelligence of the nation itself or be proud of the nation itself. That way, Arjuna's school has contributed a lot in directing the thinking of students to love the motherland and to appreciate the native culture of the region (Nugraha, 2011).

Theosophy association is a non-sectarian body or can be interpreted as a body that does not favour a group (neutral). The theosophical members have a goal of seeking Truth / Waarheid and advancing brotherhood and serving humanity. These goals are written in three main objectives of theosophy, namely: First, to establish the core of

brotherhood among human beings regardless of nation, beliefs, gender, people, and skin colour. Second, advancing lessons in finding similarities in religion, philosophy, and science. Third, investigate the natural laws that cannot be explained and the hidden forces within humans.

Referring to this primary goal, members of theosophy agree to develop brotherhood and eliminate religious, racial, and other conflicts. The unity bond of the theosophical members is a general search and aspiration to realize the Truth by holding fast to the belief that the Truth can be sought through study, reflection, service, and not imposed by authority or dogma. In the view of members of religious theosophy is divine wisdom that is important to learn and not something that can be criticized. Theosophy's member motto is peace, and Truth is its primary goal.

The motto always held by members of theosophy is "*There is no religion higher than Truth, Satyan Nasti Paro Dharma.*" Thus it can be ensured that one of the goals of the theosophical movement is to reconcile all religions, sects, and nations under a universal ethical system based on the principle of absolute truth (Tollenaere, 1996). The theosophical association, in its official statement, reveals that it guarantees the right of individual freedom of thought for each of its members and will not ask its members to give up their teachings and beliefs that originate from their beliefs. The theosophical association does not demand to monopolize the theology because divine wisdom cannot be limited, but its members have the right to seek and explore that understanding.

The theosophical membership in Indonesia is dominated by European nobles, but not a few of its members come from the indigenous elite (native and Indo-European descendants) and also the Chinese. This is also in line with Ricklefs statement namely, "*Theosophy was one of the few movements which brought elite Javanese, Indo-Europeans, and Dutchmen together in this period...*" (Ricklefs, 2008). The theosophical movement in Indonesia met its glory in 1910 until around 1930; this was evidenced by its membership reaching 2090 people, consisting of 1006 Europeans (50% of whom were Dutch), 876 indigenous people, as many as Foreign Easterners 208 people, then about 190 Chinese and Indians. Of this number, including members of the indigenous community, most of them came from Javanese people, and a few were from Sumatra and Bali (Tollenaere, 2000).

B. Creation of a National Identity and Theosophy Paradigm in a Diversity

In Oxford, dictionary identity comes from the Latin language, which is "*idem*," which means "same" and contains two primary meanings, namely the concept of absolute similarity and the concept of differentiation or difference that assumes consistency and continuity (Jenkins, 1996). National identity emerges as a product made by the community that adjusts the conditions of the nation in the country. The formation of national identity is based on the nation's historical background. Indonesia as a country, in fact, already has a primary identity or what is called as an ethnic identity

(Chotimah, 2016). This is because Indonesia is a country that consists of various ethnic groups that have a diversity of races, religions, and cultures.

As Soekarno encouraged in his speech that "Indonesian nationalism is broad nationalism, nationalism arises from the knowledge of the world order and history; it is neither chauvinism nor imitation of the West." (Soekarno, 1959). This shows that the resistance made by the Indonesian people at that time also gave birth to a cultural effort to find a different national identity from other countries in the world. Seeing national culture as a single thing, we must imagine it as a set of discourse that presents differences as a single entity or an identity. The national culture is divided because of deep internal divisions and can only be reunited through the application of various forms of cultural power (Barker, 2000).

Posted in News P.B. Perwatin that theosophy has a goal to form the nation's roots (Perwatin, 1972). Thus theosophy can be accepted among the broader community in various parts of the world. Theosophy prefers the unity of life-based on brotherhood. The members of theosophy must uphold the foundation of brotherhood, not only as a beautiful word but also very important by practising it in daily life. In line with this statement as expressed by Kijahi Somo Tjitro that theosophy will shape a person to be wise, compassionate, or have an awareness of loving fellow living beings, pure in thought and action (Tjitro, 1915). Then the life practices that must be carried out by members of theosophy are the practice of living with love, not greedy, having a purity of heart, discarding selfishness with selflessness, and having social awareness manifested through social solidarity in social life (Besant, 1932). So it can be concluded that the theosophy invites humans to try to elevate manners and get rid of individual cults.

Intellectuals in the era of the national movement struggled to reconcile three different elements, namely religion, popular traditions, and the demands of modernity. The three relationships can be described as follows: modernity produces critical emancipatory values, then populist traditions foster solidarity values, and finally, religion provides the ultimate meaning in the Indonesian independence process at that time (Hardiman, 2003). National identity is an embodiment of the collective agreement of all people who are in a country and recognizes it as a product of shared property (Habibi, 2018). Through debate, the vast consensus that ran quite hot during the BPUPK and PPKI session, the founding fathers of the nation tried to create what became Indonesia's national identity. The long process resulted in a masterpiece called Pancasila and the 1945 Constitution. Pancasila, which is an ideal foundation and the 1945 Constitution, which is the constitutional foundation of the Indonesian nation, made these two products the final results of a long debate of the figures who has a background of diversity in ideology, ethnicity, religion, and culture.

As one of the figures of Gandhi's theosophy shows the relationship between humanist knowledge and the nation-state. The concept of humanism shown by Gandhi is a concept of enlightenment as a critique of feudalism, which ruled in medieval times. The criticism develops in social science by placing humans as a whole subject. Furthermore,

humanism gave birth to a country with democracy as a new arrangement and considered more appropriate for humans (Gandhi, 2001). As Gandhi also fought for in the period leading up to Indonesian independence, Soekarno also expressed his idea to work on the concept of internationalism (humanity) as one of the foundations of the state. Soekarno, in his speech on June 1, 1945, stated that *"Internationalism cannot flourish if it is not rooted in the earth's nationalism and vice versa nationalism cannot flourish if it does not live in the essence of internationalism."* In these words, of course, Sukarno was inspired by several significant figures in the world, one of which was Gandhi, Gandhi's words which were referred to were *"I am a nationalist, but my nationality is humanity," "My nationalism is humanity."* In line with Soekarno, namely Mr. Mohammad Yamin, an intellectual figure who is also a member of BPUPK, also revealed in his speech that he proposed the Indonesian state based on nationality, humanity (internationalism), popular sovereignty, state sovereignty, and divinity. The statement becomes interesting because it remembers the ideology adopted by Mr. Mohammad Yamin was nationalist in style, and he even joined the theosophical movement membership.

Not a few figures of the Indonesian national movement who are members of theosophy membership, as mentioned by Iskandar P. Nugraha, namely Soekarno, Mohammad Yamin, Mohammad Hatta, Achmad Subardjo, Agus Salim, Musso, and others. Soekarno, as one of the national figures, claimed that what pushed him into the philosophy and thought of theosophy was because he often visited the theosophical library in Surabaya. Sukarno got access to the library from his father (R. Soekemi), who was a member of theosophy (Nugraha, 2011).

In the concept of paradigm can be interpreted as the underlying assumptions that are believed by scientists and determine how a person views the phenomena he studies, can be in the form of a code of ethics, as well as a worldview that affects the way of thinking and behaviour of scientists in processing knowledge (Wilardjo, 1990). The term paradigm is also often described as something that refers to the mindset or technical problem solving done by humans. Likewise, according to the Big Indonesian Dictionary, the paradigm can be interpreted as a model in a scientific theory or a framework of thinking. Some interpret the paradigm as a way of looking at people and themselves that influences them in thinking (cognitive), behaving (affective), and psychomotor. The presentation of this writing refers to the understanding of paradigm as a perspective.

The theosophical paradigm is embodied in the formation of Pancasila as the basis of the state and is also a national identity for the Indonesian people. Through the theosophical movement, some student figures in Indonesia found out what their identities are, by deepening the feelings of the same fate and struggle in the end to deliver their thoughts to find a national identity (themselves). As expressed by Iskandar P. Nugraha that the theosophical movement has contributed significantly to the national revival in Indonesia (Nugraha, 2011). The theosophical movement focuses on the formation of the nation's morals in the search for identity through appreciation (kebatinan). In this case, as expressed by Robert Pinker, who explained that proper care

in carrying out the tradition is a good thing and is a suitable approach (Pinker, 1971). because seeing the condition of each community that lives in Indonesia has a culture even long before new religions such as Hinduism, Buddhism, Christianity, and Islam entered Indonesia.

Conclusion

The actions of theosophy movement as an organization that influenced movements in the Dutch East Indies were not only engaged in the field of mysticism but also gave a significant influence in shaping the character of the nation through the establishment of schools for indigenous people, besides. Also, forms of the movement carried out through print media such as letters news and magazines. The existence of the theosophical movement is also evident in several other countries such as India (as the centre of theosophical civilization), then in some parts of Asia and Europe. Similarly, in Indonesia, theosophy in India also helps in the efforts of national movements in India. Theosophy as a movement that emerged during colonialism in the Dutch East Indies has significantly contributed to the formation of national identity given the reality that national identity in Indonesia is secondary making Indonesian national identity a product made by the founders of the nation created to unite the nation in a unified state by not ignoring the primary identity of the Indonesian nation, which is a local identity that is owned by each region in Indonesia or referred to as an ethnic identity.

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