

## EDITORIAL

The fall of the New Order regime in May 1998 has brought about remarkable political shifts in the Indonesian government. A large number of laws and regulations were enacted during the first five years after the retirement of President Suharto, which indicates a serious attempt to change the political orientation of the State. Yusuf and Sterkens (2015) have investigated that more than 200 laws were enacted by Parliament during the first five years after the retirement of President Suharto. This also happens with laws on education, for instance Law No. 20/2003. Parliament's approval on 20 June 2003 of Law No. 20/2003 concerning the national education system has raised many questions, specifically with regard to the aim of national education. The National Education, according to Law No. 20/2003, aims to develop students who have strong religious commitment (faithfulness) and religious devotion (piousness) to their own religion.

For Indonesia, religion is an important aspect in people's life, including in the national system of education. Obviously, this shift was triggered by the amendment of the National Constitution in 2002, which includes religion in a central position in the national law system. The Constitution amendment of 2002 seems to confirm the shift of the State's policy on education. According to article 31.3, the Constitution mandates that: *"The government should manage and organise a national system of education which should increase the level of religious commitment, religious devotion and morals, in the context of developing the life of the nation, and should be regulated by law."* The previous version of the same article – before the amendment – stated that: *"The government should manage and organise a system of national education that is regulated by law."* It is interesting to note that the words 'which should increase the level of religious commitment and religious devotion' were not inserted in the sentence before the Constitution amendment 2002. According to the amendment 2002 article 31.3,

religious commitment [*beriman*] and religious devotion [*bertakwa*] are the foremost objectives of the national system of education.

One might question, for instance, why should religion be involved in the national system of education? To what extent does religious values contribute to the development of intellectual capacity as the foremost aim of education? Or, to put it more precisely, can religion escalate scientific production of academic knowledge in Indonesia? This editorial does not attempt to answer directly to the questions. We would like to invite the reader to pay closer attention to the SCImago report saying that between 1996 until 2015, Indonesian scholars have only published 39.719 scientific documents, including articles, reviews and conference papers. This places Indonesia much below compared to its neighbours, who have even much smaller population, for instance Thailand (123.410 publications), Malaysia (181.251 publications) and Singapore (215.553 publications). Smith (2010) underlines that as social scientists who reflect on the scientific production of academic knowledge, we should consider that the routines of production and dissemination are very much crucial in forming the long-term practices and character, quality and contribution to our field and discipline. Some problems might cause this lack of publication, for instance, the residual sense of marginality or inferiority in relation to other more dominant scholars and related disciplines, or due to non-academic and day-to-day (i.e. administrative) duties. In the previous volume of this journal, Reid (2016, 7) clearly indicates another problem, that is the lack of a proper understanding of literature and academic writing in school. Since the beginning, students are not introduced to how to read and write in accordance with academic standard. Moreover, Reid (*ibid.*) affirms that this problem has been an endemic for Indonesian system of education as it has happened for a quite long time.

Journal *Humaniora* is part of this struggle. With its rather broad scope, this journal aims to

disseminate scholarly manuscript from various perspectives, particularly within, but not limited to study of arts and literature, history and culture. There is a big hope that the work of Journal *Humaniora* will benefit not only to the scientific production, but also to solving humanities problem as the study of humanity underlines the needs of reflectivity. If it is so, we might hope that this will benefit not only to the development of spiritual capacity - to increase the level of religious commitment, religious devotion and morals as mandated by Law No. 20/2003 on National System of Education, but also to developing knowledge dissemination in order to enable participation in the global work for humanity. (MY).

## REFERENCES

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