AXIOLOGICAL ORIENTATION OF THE NUSANTARA PHILOSOPHY PROJECT

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ABSTRACT

Is the decolonisation of ethos axiological inherent in the project of developing Nusantara Philosophy? So what are the values used as a reference for the decolonisation project? The so-called local wisdom (local indigenous) as the object of study of Nusantara Philosophy are bound by the deterministic influence of post-colonial circumstances. Consequently, the development of Nusantara Philosophy cannot be separated from post-colonial discourse. Similar to other disciplines that focus on decolonisation discourse, clarity is needed regarding the axiological orientation of the development of Nusantara Philosophy. This research offers a hypothesis that the development of Nusantara Philosophy is oriented toward decolonisation efforts, especially its axiological orientation. The second hypothesis is that the axiological basis is essential to build strength and a clear path toward the uniqueness of Nusantara Philosophy compared to other well-established philosophy that usually refers to the mighty Western Philosophy. So, the result will be intended to answer the accusations about the stagnation of Nusantara Philosophy as a subaltern philosophy or only as an ethnocentric philosophy (ethno-philosophy).

Keywords: axiology, decolonisation, Nusantara Philosophy, post-colonial

INTRODUCTION

Axiologically, is the ethos of decolonisation inherent in the project for the development of archipelago philosophy? So what is the value used as a reference for the decolonisation project? Local treasure (local indigenous knowledge) as an object of study of Nusantara Philosophy is bound by the deterministic influence of post-colonial conditions. Consequently, the development of Nusantara Philosophy cannot be separated from postcolonial discourse. As with other disciplines that focus on decolonisation discourse, clarity is needed regarding the axiological orientation of the development of Nusantara Philosophy.

In contemporary philosophical trends, especially in Southeast Asia, philosophical projects based on local indigenous are the centre of attention of philosophy scholars. For example, research that seeks to position the Nusantara Philosophy project as a moderation of sectarian debates between Western and Eastern Philosophy. Such moderation requires prerequisites in the form of clear answers for questions regarding philosophical construction models, as well as a semantic basis in defining and a metaphysical basis. Both simultaneously answer the question of the existence of Archipelago Philosophy, which is also to clarify the differences and similarities between Western Philosophy and Eastern Philosophy (Kartika, 2004; Sulton, 2016). Archipelago philosophy can also be discovered by tracing the progress of a philosophy figure or teacher in one of the higher education institutions in Indonesia. They are M. Nasroen, Soenoto and R. Parmono (Alfariz, 2022).

From a scientific point of view, various disciplines have emerged and each of them has its own uniqueness and methodical tools to criticise the colonialist paradigm. The effort to criticize is contained in the discourse on decolonisation. Decolonisation is a concept that has a close relationship with postcolonial discourse. However, the two can be distinguished based on the basic assumptions of decolonisation and post-colonialism discourse (Ansloos, 2014). At the same time, it is also a challenge for the various disciplines involved to question and decolonise

knowledge and values that are considered noble. However, this is regardless of the philosophical objections to the essentialism paradigm, because it cannot be denied that the domination of essentialism is indeed still strong in the project of developing a philosophy based on local indigenous.

The project for the development of Nusantara Philosophy is like being in the middle of a river crossing with currents and drifting away. This analogy illustrates that the development project of Archipelago Philosophy will face the status quo of Western Philosophy and perhaps also Eastern Philosophy. In this case, Western Philosophy is the biggest challenge. In Indonesia, in terms of meaning (semantics), there is also a debate between those who choose to use the terms Archipelago Philosophy and Indonesian Philosophy. At a first glance, the difference in meaning between the two lies in historical and methodical justification. Meanwhile, similarities can be quickly agreed upon - even though they are temporary and hypothetical - namely in terms of the object being studied.

The object that is most likely to be studied is the object that is relevant to locality attributes. However, locality here is not only understood as the antagonistic side of a strong cosmopolis grand narrative with an impression of Eurocentrism. The important thing is to ask "Are we really able to build a philosophy that can stand alone without the dictates of Eurocentric Western Philosophy?" In another editorial "Can Archipelago or Indonesian Philosophy not become a Sub-latern of Western Philosophy?" In the context of this study, the obscurity of the orientation of the development of Nusantara Philosophy can be clarified by solving and answering questions about the axiological orientation of Nusantara Philosophy. This answer then continues with the question "Is this axiological orientation inherent in the decolonisation ethos?"

The researcher offers the hypothesis that the development of Archipelago Philosophy is oriented towards decolonisation efforts, especially as its axiological orientation, which is emancipatory in nature. Therefore, the researcher wants to clarify the axiological foundations for the development of Archipelago

Philosophy, so that later, an in-depth understanding of the orientation of the development of Archipelago Philosophy is obtained. Clarity regarding orientation is especially needed to build a style of philosophy that has a distinctive methodology, which at the same time answers inferior accusations about the stagnation of Archipelago Philosophy as a subaltern philosophy or simply as an ethnocentric philosophy (ethno-philosophy).

AXIOLOGY: BRIEF EXPLANATION

Etymologically, axiology is composed of two words derived from Greek, namely axios, which means value, and logos, which means reason. Therefore, it can be said that axiology is reasoning about values, or it can also be termed a science of values or a theory of values. In the academic world, the use of the term axiology was pioneered by Paul Lapie (Logique de la Volonte, 1902) and E. von Hartmann (Grundriss der Axiologie, 1908) (Hart, 1971). In philosophical discourses, the term value theory is commonly used to represent moral philosophy, social and political philosophy, aesthetics, feminist philosophy, and religious philosophy. However, in particular, value theory is often used in the context of a normative ethical theory domain that is concerned with the field of sequentialism. It is in this context that value theory is synonymous with axiology (Schroeder, 2021).

The main thing studied in axiology is the process of justifying a condition as good or bad. Axiology exists to explain as well as answer the question "Why did this judgment happen?" "What is the background?" and so on. For example, the classic question of axiology pays great attention to the debate between subjectivism and objectivism, so the big question is "Are values subjective or objective?" (Schroeder, 2021). Is the value fully constructed by the mind and consciousness of the subject? Or is value an object independent of the mind and consciousness of the subject? These last two questions are closer to the realism versus antirealist debate in the ontological domain. In this case, what is discussed is the ontological basis of value.

According to Samuel L. Hart (1971), axiology is concerned with the most primordial problems and issues surrounding human life. The main problem of axiology is a primordial human problem since the first time humans began to reflect on living conditions, the structure of reality, natural processes and the way humans live in nature (Hart, 1971). As explained in the previous paragraph, axiology exists to answer the meta-narrative of an assessment, both in the context of morality and aesthetics. Apart from that, the identification of reality as both quality and quantity also involves the role of axiology, in addition to ontology. The role of axiology in this case is to bridge the relationship between object and subject. Even in the realist-anti-realist debate, the subject-object domain is understood as two strictly demarcated things. This condition was clarified by Samuel L. Hart (1971) that the axiological problem has quite a big bearing on the ontological problem, although recently philosophers have attempted to separate it. The greatest influence on modern axiology has come from philosophers such as Brentano, Ehrenfels and Meinong.

Modern philosophy responds to the fundamental assumption that values are independent of humans. Modern philosophy is skeptical about real identity and about what constitutes value. In other words, skeptical of the assessment process and results (Hart, 1971). It seems that this skepticism is the big hope for the development of axiology in the dynamics of the development of philosophy. In this study, axiology is positioned in a series of meta-philosophical reasoning, which is then directed at strengthening the foundation for developing the philosophy of decolonialism that is inherent in the ethos of developing Nusantara Philosophy.

DECOLONISATION OF PHILOSOPHY

Lewis R. Gordon offered five possible ways to project the decolonisation of philosophy: (1) race and ethnicity, (2) norms of coloniality, (3) commodification of markets, (4) disciplinary decadence, and (5) solipsism and teleological suspension philosophy, which is a mainstream consideration in philosophical

thoughts (Gordon, 2019).

The project of decolonisation of philosophy depends on how the demands for the decolonisation of philosophy are interpreted, or in other words, it depends on the intent of the decolonisation of philosophy (Gordon, 2019). This is clearly thick with the nuances of teleology. Philosophy is a discipline, which at least in principle, offers a path to liberation or is closely related to emancipation. This is what allows an explanation of the missing link between the emancipatory spirit that indirectly leads to the dismantling of the ideological veil in every thought narrative and the establishment of a system of philosophical thought. Referring to Lewis R. Gordon's five offers above, the emancipatory spirit is an important task of philosophical thought to reveal fallacies in thinking, the ontological basis of a factual condition as well as the theoretical roots underlying a practical action. For example, an assessment of action as good can then be done and bad should not be done, bound by individual and collective semantic and hermeneutic structures. That is, this kind of assessment involves the construction of meaning in hermeneutic work, which involves the process of human understanding the world outside of himself.

An understanding that has gained social legitimacy based on the usability aspect, including a measure of effectiveness in achieving the ultimate goal, will automatically lead to a steady state. If the established conditions have been formed, a grand narrative will be born, which then makes a judgment subject to that narrative. For example, A's actions are legitimised as actions that do not violate morals because they have been established by the dominant power relations. Thus, the main impact is on the contestation with counter-narratives that attempt to deconstruct these established values. However, it should be noted that what researchers mean by the term deconstruction is somewhat different from its usage in the postmodernist trend. The researcher uses the term deconstruction to clarify the structure of the narrative. Clarity on the structure of this narrative then makes it clear how each element of the structure is related to each other.

Returning to the context of the parable above, A's actions gain legitimacy from the power structure as actions that do not violate morals. The question is, what is the moral condition that is used as a measure of evaluating an action? If drawn into the Nusantara Philosophy development project, the legitimacy that is more relevant is related to the knowledge system to compete with Western knowledge systems. However, this issue needs to be critically examined in terms of whether Archipelago Philosophy stand independently and separately from Western Philosophy, or if it is considered as an eclectic blend that adapts elements of the West. In this context, Archipelago Philosophy should be seen as a symbolic concept of emancipation—not merely as a term describing a particular region. It should also be understood as neither inferior nor derivative of Western Philosophy.

However, critical responses are needed in order to fit with the debatable questions such as whether Archipelago Philosophy could develop into its own unique tradition, rather than being influenced or derived from Western Philosophy. In other words, Nusantara is a quality of postcolonial spirit. However, what do we want to offer as a distinctive project? This is the biggest challenge to the development of Archipelago Philosophy.

Reflecting on African Philosophy, there are three foundational questions that, at the same time, form a close relationship between black people and European modernity: (1) What does it mean to be human? (2) What is freedom? (3) How are the characteristics of colonialism such as slavery, racism and other acts of dehumanism justified not only as material-political actions but also as forms of intellectual colonisation? The third question is a branch of epistemology that focuses on knowledge (sources, processes and practical implications) (Gordon, 2019). Foundational questions in African Philosophy show the attachment of the philosophical project to the discourse of postcolonialism. This is relevant to the historicity of the Indonesian nation that is also bound by the postcolonial discourse.

AXIOLOGICAL ORIENTATION OF NUSANTARA PHILOSOPHY

The demand to decolonise philosophy, especially Nusantara Philosophy, is in the context of building a certain orientation that is not dictated by westernised values, episteme and material. Of course, this ambition is a first step towards the spirit of development, which requires the hard work of scholars and observers of philosophy in Indonesia. However, this orientation needs to consider the historical aspect that is used as the object of study. The historical aspect here refers to the historical period within the scope of postcolonial circumstances. Therefore, it is necessary to clarify and classify the pre-independence and post-independence development periods of Archipelago Philosophy.

Postcolonial is an object of study in cultural studies. This discipline focuses on hegemonic relations in the practice of colonialism. Hegemonic relations imply superiority for the colonising nation and inferiority for the colonised nation. In addition, hegemonic relations also give rise to domination-subordination patterns (Suharto, 2011). In postcolonial studies, it is necessary to have an initial understanding of indigenous people. In the Western world, natives are also termed Aboriginal people (Ashcroft, Griffiths, & Tiffin, n.d.). This refers to the differences between indigenous Australians and immigrants, namely the British colonial people.

Although the use of the term *pribumi* is ethically problematic, it is important to use it to differentiate between non-colonial and colonial populations, or between colonisers and colonised. The distinction is based on social and anthropological background. The postcolonial era, was marked by the influence of colonialism from the beginning of the occupation to the era after the occupation (Bandel, 2016). In other word, the postcolonial era is marked by the influence of colonialism that is experienced by a nation, even though colonialism has been abolished in terms of physical practice.

In the historical context of the Indonesian nation, thinkers are closely related to movement figures who do not just theorise without context. Therefore, it is very difficult to find pure thinkers who dedicate their intellect to the development of science. Particularly in social sciences, in Indonesia, it is rare to find thinkers who produce thoughts that are not emancipative. This is due to the historical context and the spirit of the times that demand continuity between theory and practice. This does not need to be addressed by highlighting inferiority but rather needs to be addressed as an opportunity for the development of applied philosophy. The biggest capital is none other than socio-cultural capital that is inherent in the traces of the nation's history and is recorded as a collective memory.

CONCLUSION

The axiological orientation of the development of Nusantara Philosophy cannot be separated from postcolonial discourse. There are emancipatory values that need to be involved in the development of Archipelago Philosophy. This normativity is also inseparable from the influence of colonialism, which is very significant for the historicity of the Indonesian nation. However, the thing that needs to be considered in the development of Archipelago Philosophy is the portion of philosophy to be developed. That is, there will be a classification of philosophy consisting of practical philosophy, meta-philosophy and philosophy as the formal object of critical reflection. As a practical philosophy, the development direction of Archipelago Philosophy needs to consider pragmatic reasoning, in which philosophy is involved in solving actual human problems. Therefore, questions regarding the relevance of Archipelago Philosophy are issues of climate change, environmental issues, politics, security, food and so on.

As a meta-philosophy, the development of Nusantara Philosophy requires maturity in terms of philosophical foundations, namely ontological, axiological and epistemological foundations. In this study, the researcher offers an axiological

basis that is still relevant to the development style of African
Philosophy, namely to rethink or even redefine the meaning of
being human. This is a very existential philosophical study
because it questions the meaning of life. Next, the axiological
basis for the development of Nusantara Philosophy should involve
an emancipatory ethos that presupposes conditions of
colonisation, full awareness of collective mental inferiority and
presupposes ideal conditions to be achieved through liberation.

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