

EDUCATION SYSTEM IN EAST TIMOR POST-INDEPENDENCE
(A PHILOSOPHICAL STUDY IN THE PERSPECTIVE OF MAX
SCHELER'S VALUES' PHILOSOPHY)

O SISTEMA EDUCATIVO EM TIMOR-LESTE
PÓS-INDEPENDÊNCIA (UM ESTUDO FILOSÓFICO NA
PERSPECTIVA DA FILOSOFIA DOS VALORES DE MAX SCHELER)

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Abstract: Since its independence, the Democratic Republic of East Timor through its Government has sought to pursue equity and education fairness across its territory. The education system with all its derivatives was laid out; educational facilities were built; educators were reorganized and placed. The Ministry of Education's statistics show that development in the education sector until 2016 has been running maximally. However, there are still problems faced, namely: 1) the absence of definitive regulation on educators' qualifications and passing standards of learners; 2) the curriculum does not give attention to essential values of education in the students; 3) the development of educational facilities is prioritized rather than the development and improvement of human resources. As a result, the nature of education and the values of education itself have not been realized and embedded properly. To solve this important issue, the Government and the entire Timorese community need to place the nature and values of education as the goal of education itself; develop and improve a long-term human resources development plan. Scheler's ideas about human life values can serve as an inspirational basis for the search, discovery and creation of the human identity for East Timor.

Keywords: education system; education curriculum; the nature of education, Scheler values' hierarchy; East Timor; educational value.

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Resumo: Desde a sua independência, a República Democrática de Timor-Leste, através do Governo, tem buscado a equidade educacional em todo o seu território. O sistema educacional subsequentemente teve todos os seus derivados definidos; foi realizada a construção de instalações educacionais; e os educadores e professores foram reorganizados e distribuídos nas escolas. As estatísticas do Ministério da Educação mostram que o desenvolvimento no setor educacional até 2016 fun-

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cionou com toda a sua capacidade. No entanto, ainda existem problemas a serem enfrentados, a saber: 1) a ausência de regulamentação definitiva sobre as qualificações dos educadores e sobre os padrões de aprovação dos alunos; 2) o currículo da educação nacional não prestou atenção ao ensino e ao crescimento dos valores essenciais de educação aos alunos; 3) o desenvolvimento de estruturas físicas e instalações educacionais foi priorizado em vez do desenvolvimento e melhoria de recursos humanos. Como resultado, a natureza e os valores da educação não foram realizados e incorporados adequadamente. Para resolver esta questão, o Governo e toda a comunidade Timorense precisam colocar a natureza e os valores da educação como o objetivo da própria educação e desenvolver um plano de longo prazo para o desenvolvimento dos recursos humanos. As idéias de Scheler sobre os valores da vida humana podem servir de base inspiradora para a busca, a descoberta e a criação da identidade humana de Timor-Leste.

Palavras-chave: sistema de educação; currículo de educação; natureza da educação; hierarquia dos valores de Scheler; Timor-Leste; valor educacional.

INTRODUCTION

The education system is an effective strategy for the sustainability of an efficient and qualitative education. It is expected that the education system embodies the objectives and the essence of education itself, namely to educate humans to be able to live humanely over time. Therefore, the education system should be built and applied so that it can guide each learner to actively and creatively develop the potential that is in him to then be useful for his individual and communal² life. The educational system should be loaded with various methods or patterns that can be applied in the process of discovery and formation of identity as a whole person, which Scheler calls an intrinsic value or the value of life that is always sought and discovered by every subject of value³. The steps of discovery and achievement of the values of life as a human are referred to by Piaget as the process of growth and development, which is necessarily experienced by everyone from the beginning of their life to adulthood. The process can

² Driyarkara, 1980, pp. 76-78. Prof. Dr. Nicolaus Driyarkara was a priest monk S.j. He devoted himself to the world of education.

³ Sheler, in Wahana (2004, pp. 51-61). Max Scheler is one of the leading philosophers of the 20th century who has directed and grounded his thoughts on values. His brilliant thoughts have offered a significant contribution and influenced all disciplines, including within the field of education.

only be completed if passed in and along with a good education system. A good education system must be supported by regulation as the legal foundation for the provision of education, vision and mission of targeted and proper education, as well as have a curriculum and methods or patterns of learning that are effective, efficient and qualitative as well as humanistic.

The Democratic Republic of East Timor (acronym from Portuguese, RDTL), since its independence, has built and implemented its own national education system at every level. The educational system is built on a regulative basis set out in the RDTL Constitution (Parlamento, 2002), article 59, paragraph 3, being recorded, furthermore, in the country's National Development Plan 2010-2030 (Government, 2010). Following the regulative basis above, the Government through the Ministry of Education, prioritizes equity and education justice efforts for all its citizens, namely by providing the maximum budget for the rehabilitation and physical development of schools and the provision of educators (teachers and lecturers) for the preparation and implementation of the national education system.

Ministry of Education's statistical data from 2016⁴ provides an indication that government policies taken for development in the post-independence education sector have been successfully implemented. The movement of illiteracy restrictions, on the one hand, has been successfully deployed as more physical access to education has been built and educators positions are increasingly being filled and, on the other hand, the education system has been built and applied maximally. However, it should also be recognized that, along with the pace of government development in the education sector, there are still problems that have not been touched and haven't been given attention in the application of the education system itself. Field realities show that, instead of prioritizing the quality of human resources, that gets the focus of attention in educational breakthroughs, the vast majority of government attention is focused on the rehabilitation and construction of school buildings and acceptance of educators to be placed in educational institutions that have been available, as well as the acceleration of the completion of national education curriculum targets that have been declared. Government attention has been directed to quantitative goals rather than qualitative achievements of national education policies.

⁴ Ministério da Educação RDTL, 2016.

In line with the imbalance of government attention above, then some of the management issues also appears within the scope of education itself. Starting from the content of the national education curriculum that has not been comprehensive, and to the stratification of educators qualifications, as well as passing standards of learners which do not have a definitive legal basis. The violations of human rights that occur between educators with learners, as well as educators with parents of learners is another serious issue, to the point of unraveling the fate of educators who have not been appointed as civil servants according to promise at the time of recruitment. In addition, there are a number of other issues that are not essential but become part of the problem faced, namely the deficiencies in the physical development of education, with school buildings that are not equipped with comfort, and even compromise the safety of the school environment, for example the construction of walls protecting the school environment and the placement of security at schools. Moreover, the school uniforms, which are in fact the identification of East Timorese students have not received attention and determination from the government. With the emergence of problems within the scope of education, it can be said that the government control over the implementation of education for all citizens has not been done comprehensively. The education system, that must be the driving force for the implementation of education, has not been fully implemented. The further consequence is that the ultimate values, which should be the ultimate goal of education itself for every citizen, still have to be delayed. The values of life as a human being, which must be grown early and in every learner, have not become a priority yet.

The essential values are: religious, moral, social, cultural, the unity, as well as the attitude of patriotism, nationalism and the attitude of statesmen. The sequence of values has not yet got a place in the curriculum or learning patterns at every level of education. The application of the curriculum or the learning pattern that has been carried out so far has been focused more on efforts to achieve graduation targets and opportunities to get a job. Learners have not been delivered the values of life, actively and creatively guided by educational materials so they can be known and understood as the essence of education itself for their life as individuals as well as community members.

The various realities of this problem are of course a gap that, if not addressed immediately and overcome, can bring greater problems for the life of the nation and state. These are the issues facing the implementation of the education system in the East Timor. This paper is presented as a philosophical study and therefore intends to be a contribution for alternative thinking that allows the advancement of education in the beloved country of East Timor.

EDUCATION SYSTEM IN EAST TIMOR POST-INDEPENDENCE IN PERSONAL PHILOSOPHYC PERSPECTIVE OF MAX SCHELER

Understanding the educational System

The word ‘system’⁵, in English, has its origin in the Greek word *systema*. The word *systema* consists of two compounds of words, ie. *syn* (with) and *istanai* (put). So the word *systema* means the whole that is composed of parts, composition. While the word ‘education’ in English, ‘Pedagogy/education’⁶; has its origins in Latin, ‘*paedagogus*’, and in Greek, ‘*paedagogues*’. The word ‘*paedagogues*’ itself consists of ‘*paedos*’, which means boy, and ‘*agagos*’, meaning to lead, guide⁷. So the words *pedagogy*, *paedagogos* and *paedagogues* means to lead, guide; ‘I escort, I guide the child’. Kerry Trevor (1971) defines education as every effort, influence, protection and assistance provided by an adult to a child to the child’s maturity. In other words, adults help children to be capable of carrying out their own life tasks. The act of influence actually comes from adults (or are created by adults: school, books, rules of everyday life, etc.) and are directed for an immature person to mature in time⁸.

⁵ Good Lorens, 2000. Dictionary of Philosophy, p. 1015. Systems are also understood as principles or methods of activity / operation that are possible and achievable and / or explained.

⁶ John M. Echols and Hasan Shadily, 1989. Indonesian English dictionary, third edition of 1992. Gramedia, Jakarta. p. 144.

⁷ Meaning of ‘Pedagogy’ etymologically, on line: swdinside.blogspot.co.id, on 07/07/2017.

⁸ Driyarkara, 1980, p. 77.

From the etymological description and above explanation to the words system and education, hence education system can be interpreted as a strategy or a way that is applied so the process of teaching and learning to guide learners so that they actively can develop the potential that exists in them so that it is useful/beneficial to themselves and the society⁹. The education system is the driving force as well as the steering compass for humanity's human efforts, which is nothing but the intrinsic value of education and should be attained by educated people (learners).

Against values as the goal of education, then the value of education also has its purpose. Mulyana (2004a) argues that value education aims to help learners experience and integrally place values in their lives. In *Living Values Education*, Mulyana asserts that the goal of values education is:

To help individuals think about and reflect on different values and the practical implications of expressing them in relation to them. To choose their own personal, social, moral and spiritual values and be aware of practical methods for developing and deepening them. (Mulyana, 2004b, p. 1).

This means that the ultimate goal of value education is to help each learner actively and creatively think and reflect on the values to express it in relation to themselves, their societies, and the world at large, as well as to inspire every learner to choose personal values and develop a social, moral and spiritual life of their own. In line with Mulyana's view, Keneller (1971) also argues that value education is an act of growing and developing the values that already exist in each learner to be used for themselves or others, ie. an act of growing and developing the values that already exist in each learner in order to be functionalized or utilized for oneself and for others (individually and communally). The purpose of value education is to develop learners' humanity through actions that help develop the values of life so that they can live as a whole person.

⁹ *Ibid.*, p. 78.

Education System in East Timor Post-Independence

The essential legal basis of the education system in the Democratic Republic of East Timor is embodied in the country's Constitution, article 59, paragraph 3. In those articles and verses, it is known that the state always recognizes and supervises education, both private and public. Further, it also has its operational base, namely East Timor's National Development Plan, which states that by 2020 all East Timorese people can be expected to have an adequate, healthy, productive, democratic and independent education, and can improve their values of nationalism, non-discrimination and equality. The basis of the regulation actually contains the ultimate and noble purpose of education itself. Therefore, with this regulatory basis, the government itself knows with certainty and therefore has a commitment to educational programs to be promoted in all areas of the country, from the physical development of the schools to the structuring of the national education system at all levels of education. The Government of East Timor, through the Ministry of Education and in cooperation with other ministries also gave priority to the efforts of equity and education justice for all citizens throughout the territory by providing budget for the construction of physical facilities of school, hiring teachers and lecturers, and the preparation and implementation of the national education system.

Notwithstanding the detailed description of the statistical data of the Ministry of Education, the author may provide descriptions that based on statistical data from the Ministry of Education (2016) on the achievement of education sector education programs' targets shows significant results in terms of physical infrastructure, availability of teachers and the application of the education system, namely the standardization and curriculum of national education. It is undeniable that the government's policy of equity and educational justice is beginning to materialize. From various sources it is confirmed that, within a decade of post-independence, the government's priority has been largely directed to physical development, as most of the government budget is focused on the rehabilitation and construction of school buildings. In addition, there are many schools that are also built by private parties (pri-

vate schools), which are generally supported by foreign donors. Education facilities and infrastructure are increasingly mushrooming in the last decade. In addition, countless Timorese citizens are recruited and even convince themselves to become educators/teachers in public and private schools without adequate qualification. Moreover, the standardization of graduation marks for learners at every level of education is still a prolonged political polemic. The socioeconomic reality, with every citizen's struggling to survive with a job as a livelihood, oftentimes ends up to ignore the quality of learners and the qualifications of educators.

In some free discussions along with a number of learners and educators, it is known that 'learners are graduated for wanting to get jobs soon', 'graduation still can't be used to access the success or quality of learners', 'graduation of learners is still a matter of educators and parents together'; while most educators that have been recruited as teachers or lecturers pressured by the necessities of life (lack of work). The qualifications of educators have not become standardised. There are still educators without basic competence or adequate educational background. As a result, there must be an untruthful action shown by some educators, who prefer to leave learning materials to be learned by each student rather than attending face-to-face activities. In addition, the enforcement of human rights in the school environment has also lowered the spirit in teaching and learning activities. With the strict criteria of human rights violation, the action of education is not running maximally. However, students have to be accompanied by an educator to become an whole human being, with appropriate attitude and manner according to their background. Take, for example, the act of pinching or hitting from an educator to the learners with the intent of coaching always ending with the matters of human rights.

The facts of the above issues of course invite responsiveness from each party. To what extent has the RDTL Constitution been applied in the education sector? How is the education system embodied in the Constitution built and applied? Are there any regulations related to the qualification standards for educators (teachers and lecturers) at every level of education? Are there any student passing standards at every level of education? What are the true goals or values of education that have been achieved in the application of

the national education system? From the sequence of questions above, the question of the ultimate purpose or the values of education itself becomes a substantial question that must immediately get an answer. Why? Because all the motions of the form of development in the education sector have one target, namely to educate the children of the nation and thus help build an independent society, creative, moral, nationalist, patriotic and ready to face the flow of globalisation¹⁰.

Of course, the other questions asked do not require alternative answers. The author, however, sees that the root of the problem that has had an impact on the advancement of education in the country is that there is no priority scale for the government to realize its educational goals. This means that the purpose of education is none other than the values of life as human beings, and these are not being used as a basis for all the development of the education sector. If a building has no foundation, then it is not strong, does not last long and over time it will fall apart.

The concept of Value in Max Scheler's Perspective

According to Scheler (1954), value is a quality that is not dependent on the object, even though the object is something of value. Value is an a priori quality. Dependent value includes every empirical form, such as painting, sculpture, human action, including the subject's reaction to the value itself. An act of murder committed by a person against another, for example, although never judged as evil, it remains as evil. On the contrary, even if the evil act is never judged as good, it also remains as good. That is the essence of the value: values exist as they really are. Value is the value itself. It exists substantially. It exists and therefore the subject finds it by the act of feeling. The experience of value can not be reduced to a relational experience. The value has a relationship of independence with life. For Scheler, life is the highest value, and it is worth as long as it promotes what is life (vitality). Furthermore, value is not a result of history or something historical, that existed in history. If the

¹⁰ East Timor's National Development Plan, 2010.

value exists as a result of history, then it opens up to experience a change in itself as a value. Values are independent of space and time, and even of the subject of any value¹¹.

Faced with ethical normalism, Scheler also asserted that:

We must distinguish from true fellow-feeling all such attitudes as merely contribute to our apprehending, understanding, and in general, reproducing (emotionally) the experiences of others, including their states of feeling¹².

This means that value must be distinguished from emotional feelings. Value can not be reduced by expression of feelings, because understanding of value does not depend on the feelings experienced by the subject. Furthermore, normalism itself will not at any time affect the behavior of real people when faced with moral and ethical actions. Also, value should not be sought in the ideal object world, since value can not be reduced as a unit of sensation or numbers and geometric forms, which are called ratio regions. For Scheler, the value concept and the value itself has a sharp distinction, and therefore can not be equated. It is not an ideal-theoretical concept. Furthermore, confronting Plato's view of rejecting the truth of negative values, by paying attention to the ugliness that is only an apparition in the face of the reality of the fullest good, Scheler says that negativity remains negative and goodness remains good when dealing with value. Negative values and good values are still values. Negative or positive values are not dependent on valuable subjects. Both are in the quality of each value. Quality of value is a value *per se*¹³.

Quality is a value in itself. Although there is a value categorized as having a higher level down to a lower a priori level, Scheler says that all the hierarchical values of the hierarchy are naturally passed by each subject of value to achieve or find what is called an absolute value. This absolute value is not included in the quality of value but it exists independently. It overcame

¹¹ Fronzi in Wijaya, 2001. Introduction to Value Philosophy. Pustaka Pelajar, Yogyakarta, pp. 119-120. Fronzi Risieri is an English translator of the original writings of Max Scheler published for the first time in 1963. Cuk Ananta Wiljaya is a translator of the translation of Fronzi into Indonesian, first published in 2001.

¹² Scheler, 1954, p. 8.

¹³ Wahana, 2004, pp. 51-58.

all the qualities of value that have qualities in each of them (as the quality of secondary or primary value), and this absolute value is the ultimate goal of the livelihood of human life¹⁴.

Scheler classifies values in four grades:

1) the value of pleasure/enjoyment, which is a level that has a series of pleasant values or vice versa, which make people feel happy or suffer;

2) the value of vitality or life, namely levels that have values that are closely related to life as a human being, namely health, fitness, welfare, and so on;

3) spiritual/psychological value, ie. values relating to spiritual or psychological aspects that are totally independent of the physical or environmental circumstances. These values include: the value of beauty, truth and pure knowledge achieved through philosophy;

4) the value of holiness or propriety, which is associated with a sacred or unholy value. These values are primarily born of divinity as the highest value.

The hierarchy of value is defined Scheler using four criteria, namely: the value that survives longer has the higher its level; the value that can be shared more without diminishing its meaning, higher is its value; the value that is increasingly independent of other values, the higher is its essence; and the happier it is, the higher is its function¹⁵.

Value in itself has a role for human action, namely to establish human beings and their lives in the reality of the world. With the value, then someone seeks to understand, as well as to fully experience life as a subject of value. Man is then the center of concrete action. Man can only find himself as beloved and loving through acts of love. Man can shape himself in a value that is found and understood through his intuitive action¹⁶. Thus, value has an important role for human action, as well as for the formation of identity as a human being.

¹⁴ Wahana, pp. 60-61.

¹⁵ Wahana (2004., pp. 60-67) and Bertens (2002, p. 123).

¹⁶ Suseno (2000, pp. 36-38) and Wahana (2004, pp. 86-87).

RELEVANCE OF EDUCATION SYSTEM IN EAST TIMOR THROUGH MAX SCHELER'S VALUES PHILOSOPHY

*Education system in East Timor in relation
to the essence of Max Scheler's value*

The education system that has been developed and implemented in East Timor is actually an instrument or strategy to realize the essence of education itself. The essence of education is a value to be found, expressed to then serve as the foundation for the formation of identity as a human being. From the reality of the implementation of the education system in the post-independence era in East Timor, the essence of education in itself has not been the subject of discovery nor it has been achieved in the education sector. The implications of this is that the education system has not become an instrument or strategy for the realization of the nature of education as such. That is, the physical development of schools, the recruitment of education personnel and the application of educational instruments at every level is not the essence of education itself. The essence of value is independent of matter or subject and environmental conditions, so also the nature of education is not dependent or determined and measured by the number of buildings, educators and educational instruments applied. The nature of education is a value independent of space and time. It exists as it is and so it is not given. The nature of education in this regard has not been disclosed by the valuable subject, namely the government of East Timor, through the applied education system.

The government as a valuable subject has not given priority to the effort of disclosing and placing the nature of education to all citizens, especially learners, as valuable subjects, either individually or communally. Government policy to enlarge the number of educators is not the essence of education, because the nature of education is not dependent on the subject of value. The essence of that education can only be expressed or found by valuable subjects (educators and learners) through the act of experiencing, the act of feeling (intuitive) the nature of education as such. If the educators (teachers and lecturers) do not abide standards of qualification or competence, how

can they know which actions to take to promote the essence of the value or nature of education in itself? Doesn't the reality of the field shows that the economic situation (the struggle for survival) has urged those who are called educators to just get a job?

The nature of education is not dependent on the instruments, methods or learning patterns that are run in the classroom. The essence of education is a value that presents itself to the subject of value, ie. learners and educators. However, field facts prove that the application of instruments, methods or patterns of learning has been seen as an effort to accelerate the target achievement of learning indicators to increase or pass the learners from one lower level to a higher level. Here the passing standard for learners then becomes a necessity for every learner, and hence the educational program is regarded as a mere formality to deliver the learners a job. That way, worthy subjects are expected to capture as well as to show the essence of education itself to be powerless qualitatively.

The nature of value can not be reduced by mere expression of feeling or as a unit of sensation, of numbers and of geographic forms¹⁷. Likewise, the nature of education can not be reduced to a sense of pride in the success of building many schools, laboratories, and so on. The nature of value also can not depend on the action of sensation by showing statistics to the outside world about the success of physical development of a magnificent and beautiful school. Therefore, the essence of education is not an expression of momentary feelings and units of sensation alone. The essence of education is the totality of the act of experiencing education as the essence of the value of life as a whole person.

Thus the education system in the country is not yet an optimal instrument in realizing the essence of education itself. The nature of education has not yet become the government's priority, in this case the Ministry of Education post-independence as the sovereign authority receiving the mandate from all East Timor's communities. Nevertheless, the nature of education remains the essence of education, though not yet discovered and revealed by the subject of value (government, learners and educators). The nature of education remains in itself.

¹⁷ Wahana, 2004, pp. 51-58.

*Education System in East Timor in relation
to Max Scheler's hierarchy of values*

As previously seen, Scheler (1954) categorizes values in four levels or hierarchy of values, among others: the value of pleasure/enjoyment; the value of vitality or life; spiritual or psychological value; and the value of holiness or propriety. In relation to the education system in East Timor, this can be described below:

a) The values of pleasure/enjoyment, that is, levels that have a series of pleasant values or vice versa that then people feel happy or suffer¹⁸. The success of development programs in the education sector in the form of physical development of schools, recruitment of educators and preparation and implementation of the education system is a value within it. Referred to as a value because of the visible success of government policy is really exciting and can be enjoyed. Educators feel happy and comfortable about getting a job, students feel happy and satisfied because they quickly and easily finish school/education and proudly will soon get a job. Although it must be said that the feeling of joy and pleasure is momentary and therefore does not last long, but it is all a value at the lowest level that Scheler should have passed and experienced by valuable subjects. Regardless of the nature of education that has not been realized, the government in particular and all citizens in general have together experienced the nature or value of education itself in the lowest level. Experiencing a value in the lowest level of course becomes an open door to experience values at a higher level.

b) The values of vitality or life, the level that has values that are closely related to life as a human being, namely health, freshness of the body, the fulfillment of life needs, the welfare of life, and so on¹⁹. Development of educational facilities is a manifestation of the fulfillment of housing needs for human beings. Rendering and placement of educators, in addition to acts of service and devotion but also as an act of fulfilling the need for clothing, shelter and housing. The passing of students' graduation standards maximally

¹⁸ Bertens, 2002, p. 123.

¹⁹ Wahana, 2004, pp. 60-61.

indicates the longing to get a decent life through a job. And these are the values of vitality or life as a human being. Although these values are not the nature or value of the education, but experiencing these values can lead the government and citizens to realize and experience collectively the nature or value of education. With the act of experiencing the value of vitality, worthy subjects have advanced in their experience of values, as well as they are closer to a further step on experiencing value at higher levels. The nature or value of education at this point is increasingly pursued by valuable subjects, namely the government and citizens.

c) Spiritual/psychological values, ie. values that are totally independent of the physical or environmental circumstances, including the value of beauty, truth and pure knowledge achieved through philosophy²⁰. The education system in the form of the curriculum along with all its instruments is a value in itself. The beauty of the arrangement of the national education curriculum that is applied along with its theoretical truth as well as the various subjects set and taught is also the value in itself. Although this value level is not the nature or value to be achieved in education, but the value in it can be a door to enter and discover the nature or value of education to be the foundation of life as a whole person. With a subject worth experiencing a third level of value, it becomes a positive indication that the government and the citizens have entered in an effort to discover the nature or value of education as it is within itself. And religious, cultural, moral, ethical, aesthetics and philosophical education will certainly receive attention in the curriculum content.

d) The values of sanctity or propriety, which are related to holy and unholy values. These values are primarily born of divinity as the highest value. Although a million school buildings with all its splendor and the application of education system premises, those are not the goal or the essence of education itself, but all of them are values in themselves. Either the value occupies the lowest level or the highest level but it is still a value because it has the quality of each (secondary and primary). With this fourth level of value, a valuable subject has been exposed to an awareness and self-discovery that comes from the Absolute, ie God. It is called Absolute because the Absolute is not the

²⁰ Wahana (2004, p. 61) and Bertens (2002, p. 123).

subject. It overcomes the subject of value and therefore can not be reduced as a valuable subject. He who holds and places the subject is valuable and not the other way around. That is why a valuable subject will necessarily show an attitude of worship in the form of ritual or sacred worship activities (according to the ordinances of each religion of valuable subjects). Planting and growing values of purity is certainly obtained through the teachings of religion, culture, moral, ethics, esthetics and philosophy. The national education system should give priority attention to the content of the national education curriculum in the future. The government through the Ministry of Education is the authority in policy making for better education in the country.

Thus, real value has an important role for human action and the formation of human identity. Educational attitudes are values that will be found, instilled, and developed in the learners to then be their own, and at the same time become the basis of action in the discovery of identity as a whole person. For that, the educational system should give priority to the discovery and the realization of the nature of education in itself. Although all post-independence government policies in the education sector have not optimally demonstrated the realization of the nature of education itself, all policies are acceptable as values at the lowest level that can be used as a way to capture and express the nature or value of education, which occupy the highest level (in the hierarchy of Max Scheler value) and is nothing but the values for human life.

CONCLUSION

East Timor has completed 15 years of independence. The government's policy on development in the education sector has been run as with other sectors. The Ministry of Education itself is committed to undertake human resources development through equitable education programs. The commitment of the Ministry of Education is certainly a response to the precepts of the Constitution and the East Timor's National Strategic Development Plan, established as the basis for the regulation of education in all areas of the country.

The government's commitment was realized, that is with the physical development of schools, the recruitment of educators and the preparation and implementation of the national education system. However, field facts indicate that some government policies in the education sector are more focused on physical development than the human resource development of citizens, ie. by improving or structuring a better education system. The purpose or essence of education itself has not yet been realized. The education system itself with all its downs does not give priority to the realization of the goal or the nature of education itself, which is nothing else than the values of life that should be planted and grown in every citizen.

Measures to achieve physical development targets, policy to recruit and educate teachers and the achievement of learning indicators is not the ultimate goal or the nature of education as such. The quality of learners as well as the qualifications of educators becomes neglected when the major goal is to get a job (as a means of survival). This way, the education program would eventually become a mere commercial land. Human resource development programs can be wetlands for those interested to take the most profit, making the essential purpose or nature of education become an enduring program that will never be realized. Scheler's notion of value is the basis of an inspiration for better governance and application of education systems in East Timor.

SUGGESTION

With the reality of the issues raised in this paper, then a number of suggestions can be given to a number of parties, among others:

a) For the Government of East Timor: 1) to immediately give serious attention to the better arrangement and application of the national education system; 2) human resources development program through the education sector should be a mega project for the country's development; 3) the budget allocation for human development should be prioritized rather than the physical development of schools; 4) the qualification standards of educators as well as the graduation standards for learners need to receive serious attention

by establishing definitive regulation; 5) value education materials, such as religion, culture, character, moral, ethics, aesthetics and philosophy can be compulsory subjects in the national education curriculum.

b) For all Timorese citizens, to seek for developing themselves to have patriotic, nationalist and statesman's attitude thus contributing for East Timor to become a developed, independent, sovereign and personable country and competitive on an international level.

c) For educational observers, to contribute presenting innovative ideas or alternatives for the advancement of national education in a qualified and humanist country.

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