



Institut für Völkerkunde Freiburg
Universität Freiburg

Freiburger Ethnologische Arbeitspapiere Nr.6
Working Paper

Ayşe Nal

**„The Relationship between Lecturers and Students
at Gadjah Mada University, Indonesia“**

A comparison between three faculties

2007

ALBERT-LUDWIGS-UNIVERSITÄT



FREIBURG

Freiburger Ethnologische Arbeitspapiere
Working Papers

Herausgegeben von:

The Working Papers are edited by:

Institut für Völkerkunde

Albert-Ludwigs-Universität Freiburg

D-79085 Freiburg, Germany

Werderring 10

Tel. +49 761 203 3593, Fax +49 761 203 3581

E-Mail: sekretariat@ethno.uni-freiburg.de

Geschäftsführende Herausgeberin / Managing Editor:

Prof. Dr. Judith Schlehe

This is an electronic edition of Ayşe Nal „The Relationship between Lecturers and Students at Gadjah Mada University, Indonesia: A comparison between three faculties” Arbeitspapier/working paper Nr. 6

Institut für Völkerkunde

Albert-Ludwigs-Universität Freiburg

Freiburg 2007

ISSN: 1864-5542

Electronically published 11.7.2007

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Subeditor / Redaktion: Dr. Andreas Volz

ISSN: 1864-5542

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Introduction

In this paper the results of a research exercise on “The relationship between lecturers and students at University of Gadjah Mada, Indonesia” will be presented. The research was conducted in summer 2006, in Yogyakarta, as part of a Tandem Project with the research topic *Academic Culture in Indonesia*. The Tandem Project is a cooperation project between the University of Freiburg, Germany, and the University of Gadjah Mada, Indonesia. Anthropology students of both countries work in tandem pairs in the project, contributing equally.

In the first part of the paper, the research preparations and the research topic will be presented. In the second part, the theoretical framework of the research subject is going to be explained in two parts. Firstly, Magnis-Suseno’s descriptions about some important aspects of the Javanese culture will be introduced. The effects of Javanese culture on shaping the relationship between individuals will be looked at. Secondly, the theories of Pierre Bourdieu on academic culture will be explained, focusing especially on the reasons of differentiation of academic fields. His theories will make it clearer why the faculties in which we conducted our research differ from each other substantially, and how this in turn has both direct and indirect effects on the relationship between lecturers and students.

In the third part, the research results will be presented. Firstly, the relationship between lecturers and students in three faculties, the Faculty of Medicine, the Faculty of Economics and the Faculty of Cultural Sciences, in which we conducted our research, will be described. After introducing the infrastructures of these faculties, their specific teaching and learning methods and their connections with different governmental and non-governmental institutions, it will be explored in what ways all these features affect the relationship between lecturers and students in those faculties. Secondly, the implementation of student-centered learning and the general tendencies of the hierarchical relationships between lecturers and students will be explained with regard to Magnis-Suseno’s descriptions.

1. Research Preparations

The idea of taking part in the Tandem Project came to my mind in the course “Introduction to Cultural and Social Anthropology” in winter semester 2004/05, when

the students, who were part of the first Tandem Project,¹ presented their experiences that they collected during their field research in Indonesia. I was very excited about the prospect of taking part in such a research project because so far I had only been involved in small research projects, which had been planned in advance and were mostly implemented with structured or semi-structured interviews. There was little room for one's own initiative in these projects.

The Tandem Project in Indonesia, on the other hand, was aiming to make it possible for students of Cultural and Social Anthropology to conduct a small field research in pairs under the supervision of two lecturers from the two universities, Prof. Dr. Judith Schlehe from the University of Freiburg and M.Si. Ph.D. Pande Made Kutaneegara from the University of Gadjah Mada. The originality of the project lies behind the idea that the research is being conducted in two countries in tandem pairs, meaning that students from two different countries work together in pairs on an equal level and in a collaborative way. The project consists of two stages: In the first stage, the students from the University of Freiburg together with their partner students from the University of Gadjah Mada conducted a field research in Indonesia on *The Indonesian Academic Culture*. There were eight groups (seven pairs and one group of three) of students, who had different sub-topics. In the second stage of the Tandem Project, which will take place in summer 2007, the Indonesian students are going to conduct a field research on *the German Academic Culture* in Germany with the students from Germany.

At the beginning, it was not certain whether or not I could take part because it was a project of the Institute of Cultural and Social Anthropology and I am a student of the Department of Historical Anthropology. Nevertheless, both institutes have some lectures in common. After taking the course "Methods of Cultural and Social Anthropology" from the Institute of Cultural and Social Anthropology, I was allowed to join the research group.²

After studying the Indonesian language for three semesters and taking a preparatory course for the theoretical part of our research in Freiburg, we went to Yogyakarta in August 2006. There we soon started an intensive language course for two weeks, while

¹ For further information see the website of the Institute of Cultural and Social Anthropology of the University of Freiburg: <http://www.ethno.uni-freiburg.de> [28.02.07].

² I would like to thank Prof. Dr. Judith Schlehe for giving me the opportunity to join the research project by offering this solution to the problem.

looking for a *kost*³ to stay near to the university. During that time, we met our Indonesian partners several times and got to know each other in comfortable settings. This reduced the number of questions about the tandem partners in the minds of both sides and enabled us to enter the first official workshop more relaxed. The Indonesian group supported us very nicely in these first weeks by looking for a *kost*, showing us the places for shopping and taking us to interesting places around Yogyakarta, for which I am very grateful to them.

The collaborative teamwork with my tandem partner Aan Kurniawan was something very enriching for me. During our research as well as in our free time I learned many things from him about life in Indonesia. He was very open to new ideas and was ready to question the things that are considered as “normal” in Indonesia. We also got along well on a personal level and I enjoyed working in a team with him.

At the beginning he was dissatisfied with the research questions that I had prepared before coming to Yogyakarta. In his opinion they were banal, too broad and lacking focus. However, after he realised that everything was new for me and that I first needed to get to know our field, namely the University of Gadjah Mada, he tried to answer all my newcomer's questions with great patience. Throughout our work our research questions became more concrete. It was also a relief for me to see Aan's surprise at the different types of relationships and structures that exist in the other faculties where we conducted our research. This showed me that things were not only new for me, but also to some extent for him, too.

1.1. Research Subject

My tandem partner Aan and I first tried to find a focus for our research topic “The relationship between lecturers and students at Gadjah Mada University”. Because of the limited time, we thought that we should concentrate on a few faculties. We tried to choose these faculties in such a manner that it would allow us to identify the effects of the different infrastructures, teaching and learning cultures, gender compositions, etc. on the lecturer-student relationship in each of these faculties. Therefore, it seemed

³ Cheap living places for students, sometimes in forms of dormitories, sometimes in forms of lodgings with families.

appropriate to us to select two faculties from the natural and engineering sciences and two from the social sciences.⁴

From the field of natural sciences we chose the Faculty of Medicine because its student fees⁵ are the highest and because this faculty has more autonomy compared to the others, according to some lecturers we met from the Faculty of Cultural Sciences. We decided on the Faculty of Engineering because of its gender composition, showing that the faculty has few female lecturers and students. From the field of social sciences we selected the Faculty of Economics and the Faculty of Cultural Sciences. We chose the Faculty of Economics because it has the highest fees and is economically the most powerful faculty within the social sciences. On the other hand, it is one of the most influential faculties at the university with its many connections to the market. The reasons why we chose the Faculty of Cultural Sciences are, firstly, that it includes the Department of Anthropology, where our tandem partners are studying. This enabled us to easily gain access to our informants. Secondly, it represents a contrasting example to the Faculty of Economics with its cheaper fees, fewer formalities and fewer contacts to the market.

Throughout our research, we had difficulties from time to time in getting appointments with the lecturers because some of them were too busy or they were not interested in giving an interview. Sometimes they gave us their cell phone numbers, but were not available when we called them. After we realised that we did not have much time left to finish our research and that we had very little information about the Faculty of Engineering, we decided to give up on the Faculty of Engineering and to concentrate more on the other three faculties.

We conducted altogether twenty-two qualitative interviews with the lecturers and students from these faculties, the majority of which were in English, although some were in Indonesian and Javanese and two were in German. Two of these interviews consisted of more than one student, so these interviews were more like group discussions. Furthermore, we took part in eleven lectures and seminars in these faculties

⁴ In Indonesia the terms *exact sciences* for the natural and engineering sciences and *non-exact sciences* for the social sciences are still being used.

⁵ At Gadjah Mada University students have to pay an entrance fee at the time of enrolment, which is partly very high and additionally have to pay tuition fees every semester. These fees change from faculty to faculty and also within faculties there are differences between different programs, for example between regular and international programs.

and made participant observations. We continued with the participant observation both inside and outside the campus - in the canteens, libraries, houses of the lecturers and initiation rituals for the newcomers. Besides our notes, we recorded some of these observations with photographs and video.

2. Theoretical Framework

In order to analyse the relationship between lecturers and students at University of Gadjah Mada, one has to take into account the social and institutional structures in which these relationships are formed and practised. Firstly, the general features of the Indonesian culture, and more specifically the Javanese culture, which is a primary influence on the formation of relationships between individuals, must be examined. Secondly, the effects of the differing institutional structures, such as the differences in the teaching and learning methods, infrastructures and economical resources of the faculties (in our case of the Faculties of Medicine, Economics and Cultural Sciences), on the relationship between lecturers and students must be analysed.

For the first part, Magnis-Suseno's descriptions of the Javanese ethics of harmony, which is an important part of Javanese culture in shaping the relationships between individuals, will be presented. For the second part, the theories of Bourdieu about academic culture, especially those concerning the reasons for the differentiation of faculties, will be explained.

2.1. The Javanese Ethics of Harmony

In his book "Neue Schwingen für Garuda" Magnis-Suseno (1989: 61 ff) describes that the highest virtue for a Javanese person is the preservation of harmony in society. One is supposed to have a harmonious relationship with nature, with other people and with the spiritual world. For a Javanese the cosmos is in all its dimensions a well-regulated whole. Harmony only exists if each element stays in the place where it belongs. Magnis-Suseno (ibid.) mentions that the Javanese people believe that if harmony is disrupted, wars, catastrophes, hazards and misfortune will occur. Therefore, it is in everyone's interest to sustain the existing harmony or if it is disrupted, to rebuild it. The principal instruction of Javanese ethics communicated to the people is, as Magnis-

Suseno (ibid.) describes, to always behave in such a manner, that the harmony in nature, society and in the relationship with the spiritual world is preserved. Everybody should endeavour to find their place in the cosmos and behave according to the obligations of that place.

Magnis-Suseno (ibid.) names four principles of the Javanese culture, which aim to sustain harmony in life. The first indicates that one should always behave according to the traditions, customs, taboos, rituals and forms of reciprocal help that have been internalised through socialisation, from childhood onwards. The relationships with nature and the spiritual world are especially regulated through these traditions. The other three principles are related to the behavioural codes of conduct, which a Javanese person has to take into consideration when he is communicating with other people. These codes determine what is and is not appropriate in particular situations. Magnis-Suseno (ibid.) explains that the Javanese people have to follow the traditional forms of politeness in order to assure harmonious interpersonal relationships. He (1981: 37 f) mentions that two principles in particular play a major role within Javanese society. The first one indicates that a Javanese should in every situation behave in a way that would not lead to open conflict. The second principle says that one should always show the appropriate form of respect in terms of language and gesture, according to the status of that particular person. Magnis-Suseno calls the former *the principle of conflict avoidance* and the latter *the principle of respect*.

The UGM has a diverse ethnic composition, which includes students and lecturers coming from different islands of Indonesia. However, the Javanese culture as a whole has an important influence on the relationships. Thus, the two principles named by Magnis-Suseno play an important role in shaping the relationship between lecturers and students. Therefore, they will be further discussed in the third part of this paper which includes the research results.

2.2. Academic culture - the differentiation of the faculties

Following his anthropological research in Algeria and in Bearn, Pierre Bourdieu conducted research on the social reproduction in the French education system and in particular in the field of university (Rehbein 2006: 125). He wanted to find out how and

why structural inequalities in society are self-perpetuating, and how this phenomenon adapts to perpetually changing social conditions.

Bourdieu places the university within the context of the whole society and the system of classes and therefore tries to discover the social functions of the university. According to his thesis, the education system in today's society plays an important role in reproducing social inequalities (Bourdieu 1973: 20, 71). Bourdieu shows that the children from the upper classes have much higher chances of studying at university than the children from the lower classes. He further mentions that in most cases children from different social classes study different subjects at university. Bourdieu observed that children from the lower classes not only need more time to graduate, but also study subjects which offer less future job prospects. As an example, he refers to a university in France where the number of students from the lower classes in the Faculty of Medicine and in the Faculty of Law is notably low, whereas in the humanities and natural sciences, which lead less directly to the leading positions in society, the number is much higher (Bourdieu 1971: 24f).

In Bourdieu's opinion the education system is a very complex interaction of numerous factors (Bourdieu 2004: 13f). The economy controls the education system through the labor market by dictating which qualification titles and types of education are required. Thus, the education system is manipulated by the upper classes. The manipulation is made necessary, says Bourdieu (1981: 24), because the upper classes are no longer reproducing themselves internally, but instead through the education system:

“Der gleichzeitige Wandel des Systems der Reproduktionsinstrumente [...] einerseits und des Modus der wirtschaftlichen Profitaneignung andererseits liegt der Tatsache zugrunde, dass diejenigen Fraktionen der herrschenden Klasse und der Mittelklassen, die zuvor ihre Position durch unmittelbare Übertragung ökonomischen Kapitals zu reproduzieren pflegten, nun intensiver das Bildungssystem in Anspruch nehmen.“

This leads to an increased differentiation between qualification titles and thus between the faculties which award these titles.

Bourdieu (1998: 31ff) names two types of scientific capital held by the academic fields: *institutional (mundane) capital* and *mere scientific (specific) capital*. The *institutional capital* is acquired through political strategies (membership of commissions, examination boards, juries, participation in colloquia, congresses, ceremonial acts, etc.), whereas the *mere scientific capital* is accumulated through approved articles, inventions

or discoveries, which aim to advance the science and are mostly published in highly selective and prestigious journals. The combination of these two kinds of *scientific capital* determines the level of autonomy in the different academic fields. The more autonomy an academic field has, the more *mere scientific capital* it can produce. Bourdieu (1998: 36f) adds:

“So sind all diese Universen⁶ aufgrund der Tatsache, dass ihre Autonomie gegenüber äußeren Mächten niemals vollständig ist und sie gleichzeitig von zwei Herrschaftsprinzipien, einem weltlichen und einem spezifischen bestimmt werden, durch eine strukturelle Zwiespältigkeit gekennzeichnet: intellektuelle Konflikte sind in gewisser Hinsicht immer auch Machtkonflikte. Jede Strategie eines Wissenschaftlers hat gleichzeitig eine (spezifisch) politische und eine wissenschaftliche Seite, und Erklärungsversuche müssen immer beide im Auge behalten. Denn das verhältnismäßige Gewicht der einen oder anderen unterscheidet sich sehr nach Feldern und Stellungen im Feld [...]“

Subsequently, these theories of Bourdieu help us to understand why the different faculties at the University of Gadjah Mada have varying student fees, infrastructures, teaching methods and levels of autonomy. These factors ultimately impact both directly and indirectly the relationship between lecturers and students in the faculties, as will be shown in the following part of this paper.

However, we have to consider the fact that these theories were developed for the French education system and that they might not match the Indonesian education system in every aspect.

3. Research Results

In this part of the paper our research results on the relationship between lecturers and students in three faculties at UGM will be presented. The data was collected in the course of approximately five weeks in August and September 2006. Before starting to collect data our main questions were:

- How can the relationship between lecturers and students be characterized?
- Which factors affect the relationship between lecturers and students?

⁶ Here Bourdieu actually means the different academic fields.

Firstly, the three faculties, their peculiarities and their typical lecturer-student relationship will be portrayed.⁷ Then the implementation of the student-centered learning and the general tendencies in the relationship between students and lecturers will be examined with regard to the hierarchical structures.

3.1. The Faculty of Medicine

The Faculty of Medicine was established in 1946.⁸ It is the oldest medical faculty in Indonesia. The buildings and classrooms are relatively new and more buildings were being built at the time of research. The faculty has a large library located in a separate building. Most of the students and lecturers whom we interviewed in this faculty, took pride in the fact that they had relatively new books and computers with access to E-journals. It must be said here, that still many faculties at UGM have very small libraries with mostly old books and very few computers with no access to E-journals. On the other hand, we were told by an older lecturer (IM 2, 06.09.06), that only the library building itself seemed to be in good shape but that the library did not offer sufficient numbers of new books. Thus, not all students were able to access the newest books. He further complained that many students were not making use of E-journals because they were not interested in getting extra information about their subject.

Besides the internet access in the library, there are many hotspot locations in and outside the buildings offering wireless internet connection for students who have their own personal laptops. Throughout our participant observation in the Faculty of Medicine, we saw many students working with their laptops alone or in groups in the garden or in the halls of the buildings.

The Faculty of Medicine has the most expensive enrolment fee at UGM which amounts to 80.000.000 Rp.⁹ The faculty's tuition fee, which must be paid by the students every semester, amounts to 2.000.000 Rp¹⁰ (IM 5, 16.09.06). One student (IM 4, 08.09.06) was of the opinion that the tuition fee was not paid for nothing: "We pay much, but we also get much."

⁷ The citations from the interviews will be marked with the letters IM, IE and IC. The letter *I* is the abbreviation for interview, *M* for Medical, *E* for Economics and *C* for Cultural Sciences.

⁸ <http://www.ugm.ac.id/eng/content.php?page=5&fak=9> [11.03.07].

⁹ Approximately 6.574 €. All monetary equivalences quoted are based on the exchange rates on 10.03.07.

¹⁰ Approximately 164 €.

The Faculty of Medicine has set up formal rules. Students have to wear shirts with collars. They are not allowed to wear jeans, t-shirts, sandals, earrings or piercing. Male students are not allowed to have long hair. Smoking is prohibited on the faculty's campus. Posters hang on the walls of the corridors in front of the classrooms describing these rules in detail. One student (IM 4, 08.09.06) gave the example that his friend was not allowed to attend a lecture because he was wearing sandals. The lecturer said to him: "Change your shoes. Then you can join the class!"

A new method of learning, called the Problem-based Learning (PBL), has been in place since 1992 in the faculty's undergraduate curriculum (Claramita et al. 2002: 208f). Initially it was trialled in groups of students, before using this method across the whole faculty in 2003. The Maastricht University in the Netherlands, a pioneer institution in implementation of PBL, provided guidance, methodologies and resource materials for the PBL at UGM. In the following part some further information on PBL, its implementation in the Faculty of Medicine at UGM and its effects on the relationship between lecturers and students will be presented.

3.1.1. Problem-based Learning

Problem-based learning (PBL) is an instructional learner-centered approach that has been used for over 30 years. It enables students to conduct research, integrate theory and practice and apply knowledge and skills to develop a viable solution to a defined problem (Savery 2006: 9).

It was introduced in 1969 in the Faculty of Medicine at McMaster University in Hamilton, Canada. Since then its popularity has been growing. In the Netherlands, it was applied for the first time in 1974 in the Faculty of Medicine of the University of Maastricht. Other departments (law, economics, psychology, cultural studies) at this University are also using this method of education (Moust et al. 1999: 3).

A set of PBL Essentials are named on the website for the PBL Initiative:¹¹

- Students must have the responsibility for their own learning.
- The problem simulations used in PBL must be ill-structured and allow for free inquiry.
- Learning should be integrated from a wide range of disciplines and subjects.
- Collaboration is essential.

¹¹ http://www.pbli.org/pbl/generic_pbl.htm [05.03.07].

- What students learn during their self-directed learning must be applied back to the problem with reanalysis and resolution.
- A closing analysis of what has been learned from work with the problem and a discussion of what concepts and principles have been learned is essential.
- Self and peer assessment should be carried out at the completion of each problem and at the end of every curricular unit.
- The activities carried out in problem-based learning must be those valued in the real world.
- Student examinations must measure student progress towards the goals of problem-based learning.
- Problem-based learning must be the pedagogical base in the curriculum and not part of a didactic curriculum.

Claramita et al. (2002: 209) describe the PBL in the Faculty of Medicine at UGM as follows:

“In our PBL system, students learn medical knowledge through problem analysis in group discussions and actively seek information from libraries, audiovisual aids facilities, Internet, clinical laboratories, Skills Laboratory, and resource persons. The undergraduate (basic medical science) medical curriculum consists of 8 semesters, with a total of 8 modules. There are five scenarios (PBL cases) in each module, with ten discussion sessions.”

The PBL cases (simulated medical problems) were discussed in the Faculty of Medicine at UGM in the discussion rooms in groups of 12 students under the supervision of a medical lecturer who is called a *tutor* in this capacity. Savery (2006: 16) mentions that in a PBL approach the lecturer supports the process through observation and only in rare cases he offers some guidance. Nevertheless, the lecturer does not provide information related to the problem. This is the responsibility of the learners. One student (IM 4, 08.09.06) from the Faculty of Medicine described the role of the lecturer in PBL with these words:

“In the discussion classes we have a specific medical problem that we have to solve. Before we have a discussion, we have to search for as much information as we can. If we have difficulties, we can ask in the big classes.¹² Function of the tutor is not giving the lecture in the discussion room..just to monitor, just to see the discussion among us. The tutor evaluates how active you are, how good your argumentation is, how we respond, how polite we are. If we have a problem the tutor must not give any explanation about that. We are only permitted to ask in the big class. We can also make appointment with specific medical doctor, so we can solve our problem with him or her.”

¹² The informant is referring to lectures in the large halls, where the lecturers teach a subject to 150-200 students.

The discussion rooms in the Faculty of Medicine at UGM were monitored with video cameras during the discussion sessions (tutorials). There was a computer in the faculty's secretary's room, where the live discussion sessions were broadcasted. However, at the time of our study, nobody was watching these broadcasts. We were informed that in the future there would be somebody responsible for following the discussion sessions at the computer, but that it was now still in the testing period. One lecturer (IM 8, 25.09.06) explained to us that the reason why these discussion rooms were being monitored was to improve the quality of the discussion sessions. The aim was to see how active the students were and how good the lecturers played their role as a tutor. One student told us how he perceived this process:

“Sometimes they turned the camera off. It's randomized. So we don't know now we are monitored or not. So just discuss as good as we can. I don't know who is monitoring.”
(IM 4, 08.09.06)

There were lectures, skills labs and practical sessions besides discussion sessions. The lectures were held in large classrooms that can take 150-200 students. In the skills labs and practical sessions the students enhanced their skills for the clinical practice. The students of the Faculty of Medicine had exams every two months.

The students' final grade was calculated according to their performance in each of the different parts: 20% was made up of the performance in the discussion sessions, 20% of the practical sessions and 60% of the exams. Thus, the exams determine an important part of the students' final grade (IM 4, 08.09.06).

In interviews we were told by the students that the questions in the exams were only linked to the content of the lectures in the large halls. Therefore, the students developed a system for comprising all the lecture notes for the exams. Responsible for this is the *Health Study Group*, consisting of 30-40 diligent students. They are well organised and the system works in the following manner: For each lecture one or two students from the Health Study Group are responsible. They enter the lecture with their laptops and tape-recorders. They put the tape-recorders on one of the loudspeakers hanging on the walls. Then they start to write down what the lecturers teach or what they show in the slides or in the power point presentations. Later, the tape-recorder helps them, if they missed something important during the lecture. They can listen and fill in the missing

parts. Then they compare their writings with the older lecture notes. If there are some questions, they find the lecturer and clarify these points. After all the lecture notes from one semester have been gathered, they publish these notes in form of a periodical, which will then be sold to the students who are writing exams for these lectures. We were able to observe this process partially in the lectures in which we took part as participant observers. When we asked the students whether the lecturers agreed with this system, they told us that they supported it since it was useful for the students.

As can be seen, there are some contradictory parts in the education system of the Faculty of Medicine at UGM. On the one hand, a more student-centred way of learning is supposed to be achieved with the new method of learning, PBL, through which the students are encouraged to learn by discussing among themselves, after gathering information about a given problem. On the other hand, the older teacher-centred system still exists in the lectures which are the only bases for the questions in the exams. Exactly these exams will make up 60% of the final grade.

On the website of the PBL Initiative¹³ this point is explained:

“PBL should not be episodic, added on to or mixed in with more traditional, didactic, teacher-directed, passive, memorization-based and lecture-based educational methods. PBL requires that students are active learners, responsible for their own learning and have adequate time for self-directed learning. The contrasting and conflicting curricular and time demands of didactic teacher directed learning diminishes the value of PBL and confuses and frustrates both teachers and students. It prevents full realization of the value of PBL and the excitement and enjoyment the method can provide students. It must be an independent curricular undertaking.”

One of the older lecturers (IM 2, 06.09.06) of the Faculty of Medicine criticised the existing evaluation system:

“Not only teaching but also evaluation is important. There is no use of PBL, if the conventional exams still exist. The system is still very teacher directed, the exams are teacher oriented.”

He further mentioned that, in order for the PBL to be successful, different types of students are required. In his opinion, the children in Indonesia are educated from kindergarten on in such a way, that they are later not ready to take on their own

¹³ http://www.pbli.org/pbl/generic_pbl.htm [05.03.07].

responsibilities. Magnis-Suseno (1989: 69) describes how the children in Java are educated:

“Es (das Kind) internalisiert dasjenige Verhalten als richtig, das es in Einheit mit der Familie hält, und als falsch alles, was es von der Familie trennt. Dagegen wird das javanische Kind nicht dazu angehalten, die Außenwelt selbständig zu erforschen, eigenständige Erfahrungen zu sammeln und mit etwa auftretenden Problemen zu ringen und fertig zu werden. Sehr früh internalisiert daher das javanische Kind, dass sein Wohlergehen, ja seine Existenz von seinem Eingefügtsein in die Gruppe abhängt. Dagegen erhält es wenig Gelegenheit dazu, Erfahrungen zu machen, aus denen es das Vertrauen schöpfen könnte, dass es mit Problemen auch durch eigene Kraft, durch Beherrschung der materiellen Umwelt, fertig werden könnte.“

Having completed our participant observation in the discussion rooms, lectures and outside the classrooms, we came to the conclusion that the lecturers and students have a formal relationship in the Faculty of Medicine. In the discussion rooms, as described above, there is not much conversation between the lecturers and students because there the students are left to their own discussion and the lecturers mainly observe. On the other hand, in the lectures where 150-200 students take part, the lecturers teach one subject for most of the time and the students take notes. At the end of most lectures ten minutes are set aside for student questions. Outside the classrooms the students and lecturers rarely meet. The lecturers mostly go on working at the hospital and some of them are also busy with research projects in and outside Yogyakarta. The students and lecturers do not meet in the canteens. Most of the lecturers eat in their offices. Some students describe this situation as follows:

“After the lecture, they (the lecturers) hilang, disappear. Abracadabra (laugh)..We don’t see them anymore. I don’t know where they are.” (IM 5, 16.09.06)

“We don’t have a close relationship with our lecturers. Some students, if they know that the lecturer is over there, they take other way, something like that.” (IM 4, 08.09.06)

Only the students who are active in the students’ council (*Badan Eksekutif Mahasiswa*) and the students who write their final theses meet more frequently with their lecturers and vice dean, but mostly to discuss academic issues.

3.2. The Faculty of Economics

The Faculty of Economics at UGM was established on September 19th, 1955.¹⁴ It consists of modern buildings and well-equipped classrooms in addition to a large library. There are computers with internet connection in the corridors for the use of the students and hotspot locations with wireless access for the students with laptops. Here, we often saw students working with their laptops on tables, which were placed in hotspot areas.

The students of the Faculty of Economics have to pay 2.000.000 Rp¹⁵ each semester as tuition fees. As in the Faculty of Medicine, there are strict rules regarding the clothing and the appearance of the students.

The Faculty has various undergraduate and graduate degree programs in Economics, Management and Accounting. It has about 5.500 students and 200 lecturers and faculty members. The faculty and its three departments (Economics, Management and Accounting) are described on the faculty website¹⁶ as follows:

“Each department is supported by competent professors and most of them are holding doctoral degrees from respected universities in the world. From the profile of the Faculty, the academic resources, systems and processes, we can conclude that Faculty of Economics is the best in the country. All of the programs are accredited and ranked ‘A’ by the Board of National Accreditation.”

If one takes a close look at the faculty’s website, especially beneath the titles “Industry network”¹⁷ and “Scholarship”¹⁸, the interconnectedness of the Faculty of

¹⁴ <http://www.ugm.ac.id/eng/content.php?page=5&fak=2> [28.02.07].

¹⁵ Approximately 164 €.

¹⁶ <http://www.fe.ugm.ac.id/en/profile/> [28.02.07].

¹⁷ “The Faculty of Economics has extended industry network involving national and multinational corporations. The members of the network include Bank Mandiri, PriceWaterhouseCoopers, Jakarta Stock Exchange, AT Kearney, Pertamina, Sampoerna Foundation, PLN, Unilever Indonesia, IBM Indonesia, KPMG, Ernst and Young, Bank Indonesia, etc. These companies have been contributing in supporting publication, presenting guest lecturers, facilitating internship, on campus recruitment, and providing scholarships.” <http://www.ugm.ac.id/eng/content.php?page=5&fak=2> [28.02.07].

¹⁸ “Companies/Institutions that continuously provide scholarships for students are Accenture, Bank BCA, Bank Bukopin, Bank Indonesia, Bimantara, Caltex, Djarum, Epon, GE Foundations, Gudang Garam, Indocement, Jasindo, Kaltim Prima Coal, Mc Donald, Metro Data, Metlife Sejahtera, NEC, Pricewaterhousecoopers, Sampoerna Foundation, Sanwa Bank Foundation, Sariayu, SCTV, Shell, Sumitomo Bank, Supersemar, Tifico, Toyota Astra Regular, Toyota Astra Tss, and Yayasan Anak Bangsa.” (ibid.)

Economics and various economic and industrial institutions in and outside Indonesia can be seen.

This fact is highly criticised by Nugroho (2005: 147), a lecturer in the Department of Sociology at UGM:

“The facts show that tertiary institutions in Indonesia are more an arena for political games between the state, the market and the *civitas academica* than a gathering place for academic activity. The change to campus autonomy has not really done anything more than institute a change from state tyranny to market domination. [...] The weakening of academic culture, which has had a negative impact on the quality of higher education, is a cumulative result of state intervention, the pull of the market and the political games of the academics alongside the weak work ethic of society-at-large. The policy of changing the status of universities to that of BHMN¹⁹ appears to be a negative development characterized by moral hazards, such as the commodification of higher education.”

We were told by almost all the lecturers, whom we interviewed in this faculty, that they were very busy. Either they were engaged in many research projects of the government or of the institutions that are mentioned above, or they taught too many classes - up to eight in one semester:

“In the University of Gadjah Mada they say that, if for master’s degree, the lecturer must have a doctoral degree, something like that, so and we have only for Economics one, two, three, four master’s degrees. So, because I am a doctoral lecturer, I have to teach four master programs and then I have to be here for bachelor, because there is no exception. All economics lecturer must teach in S1,²⁰ in bachelor program, so at least I have four (master courses) and then for this semester I teach two (bachelor) classes..about six and then one of our master programs has class in Jakarta, so I also teach there..I am the coordinator of the Accounting Profession Program right now, so besides teaching seven classes, I have to think about this program. Overload for me! This is overload. I just try to reduce my schedule, something like that. Especially my physic is..I feel tired to teach.(...) I have three children, they’re 9 years old, 7 years old, 5 years old, but I never play with them.(...) But, if I try to reduce my schedule, there is a big problem.²¹ Meanwhile my salary is about 500 US Dollar, like that.” (IE 5, 19.09.06)

¹⁹ “After *reformasi*, political democratization and economic liberalization came into play. In the education sector, the *reformasi* governments implemented the policy of autonomy for institutions of higher education by changing the status of state tertiary institutions to BHMN or state-owned legal bodies. This status means that they can now raise additional funds directly from the general public.”(Nugroho 2005: 146)

²⁰ In Indonesia a bachelor degree is called S1, a master’s degree S2 and a doctorate degree S3.

²¹ He meant the fact that he would receive less money, if he reduced his schedule.

A young lecturer (IE 2, 18.09.06) told us that the salary of lecturers teaching only at the bachelor level amounted to 4.000.000 Rp.²² If they taught both at the bachelor and masters level, they would receive around 12.000.000 Rp,²³ and if they additionally taught at a doctorate level, their salary would amount to 30.000.000 Rp.²⁴ She added that most of the lecturers do research for companies in order to increase their salaries, not out of interest. However, most of the time the senior lecturers are offered research projects by companies as a result of their higher creditability. She also mentioned that in this context personal relationships play a big role. Younger lecturers have fewer chances to do research due to this they teach more. She criticized the UGM for being inconsistent by aiming to be a research university, but rewarding teaching instead. One lecturer portrayed the situation in these words:

“We are not efficient about the productivity. We are working over-capacity. I mean the lecturers are over. For the senior ones, they can publish some text books, something like that, but for the Youngers like me, we don’t have even just one book.” (IE 5, 19.09.06)

Nugroho (2005: 144) thinks that this situation leads to infertility of thought:

“The time and energy of a majority of lecturers are now taken up with these teaching activities because it is the way they can save themselves from the confines of the small salaries they receive as civil servants. Serious research is only carried out by a small number of lecturers who are motivated, or who have contacts with external sources of funding. Even then, most of this research is research that will instantly make money and not research that will produce serious academic results. So it is not surprising if there is infertility of thought and intellectual involution.”

The fact that the lecturers in the Faculty of Economics are too busy and overloaded with teaching affects their relationship with the students. They have less time to supervise the students or they rarely meet with their students for non-academic activities. One student (IE 1, 18.09.06) portrays the situation:

“If there are 50 to 60 students in the class, 10 minutes are not enough for the questions. (...) If we want to ask them outside the class..they are often not in their office. We can make appointment with SMS or E-mail. Sometimes they are in hurry..I know one lecturer, he is very busy, teaches in many places..he has side jobs. Sometimes he told to the students to meet him at the airport or station.”

²² Approximately 328 €.

²³ Approximately 983 €.

²⁴ Approximately 2.457 €.

In the Faculty of Economics we were told by almost all lecturers that they preferred to have formal relationships with their students because only in this way they could be professional:

“I don’t have really close relationship with my students. I have to be able to communicate with them, I have to be professional. We exchange articles, books and discuss about academical issues. We have to keep the academic atmosphere. (...) I never allow them to visit my house. I don’t want to be involved in something that is non-academic.” (IE 3, 18.09.06)

Most of them mentioned that they could not help students with their non-academic problems because they were not trained in psychology:

“I am not a psychoanalyst; I am not experienced lecturer in personal problems, because my kid is still in secondary school, so I don’t have any experiences taking care of 17 years old.” (IE 6, 19.09.06)

Lecturers claimed that the relationships in the faculty, both between lecturers and students and between the lecturers themselves, were not hierarchical:

“I tell to my students I am not your god. If you don’t like me that’s fine and I don’t like you either.” (IE 4, 19.09.06)

“The way we joke to each other, for example, is really, really, you know, is hurting to other people, I mean, if we apply that kind of joke to other, I mean, other professors from other departments, other faculties. But in our faculty that’s common. Even teasing about skin colours, I mean, I am not sure why it is like that. But maybe because you know, we (the lecturers) play volleyball every Sunday, you know, when you play there is no difference between...it doesn’t matter whether you are a prof. or you are a young lecturer, when you play together.” (IE 6, 19.09.06)

The Faculty of Economics has an International Undergraduate Program (IUP) for local as well as for international students. It was established in order to meet the international market demand of internationally oriented graduates as written on the program website.²⁵ In this program all lectures are held in English.²⁶

²⁵ <http://www.fe.ugm.ac.id/iup/> [10.03.07].

²⁶ Although the content of the IUP courses is the same as in the regular programs and the only difference is that they are held in English, the tuition fees for the IUP are much higher than in the regular programs in the Faculty of Economics. The local students have to pay 17.000.000 Rp (approximately 1.392 €) and the international students have to pay \$3.000 (approximately 2.271 €) (ibid.).

We met two German exchange students who were studying in this program for one year and were able to conduct an interview with them. They had the opinion that there were large differences between their studies in Germany and Indonesia. They found that the courses in the IUP were very much concentrated on the USA - all the books were published in the USA, all the comparisons were made with the USA. Furthermore, in their opinion, the Indonesian students had to learn more than students in Germany and the courses were more teacher-directed in Indonesia:

“The students always complain about much stress they have. They are everyday very long at uni, they have 8 courses and have to do a lot of homework and also a lot of reading and it is very pushed always..I think they have more work to do here than we have in Germany. I mean we have to learn a lot for our exams. But we do it independently and here teacher says we have to do this, this and this...And in Germany we have just final exams and we have to learn. If we don't learn we fail so..It is not that we have to do homeworks or..it is up to us how we do or how much we have to learn.” (IE 7, 19.09.06)

The German informants thought that Indonesian students were shyer than German students when they needed to ask something. They also said that the Indonesian students were too shy to speak in English. According to their opinion, the class participation of the Indonesian students depended on the lecturer. If the students found the lecturer boring, there was almost no participation, but if the lecturer was funny, active and often asked the students, they participated more. Many Indonesian students were of the opinion that the older lecturers were much less interesting than the younger ones. We asked our German informants about their participation in the lectures:

“We are very active in the human resources class. And now the professor always asks just the Germans. Just the Germans have to answer (laugh). Great! I don't know why. Because, we are the only one who say sometimes something. Because, if he asks something, no one would say anything. So we say ok, maybe we say anything; there is not so inactive or boring, because it is more interactive.” (IE 7, 19.09.06)

The Germans wondered whether the graduates of this program would have higher chances in finding a job because of taking part in this particular program that cost more than eight times the fees for regular programs. One of the Germans told us that she had asked the Indonesian students about this issue: “They (the Indonesian students) told me they hope that the professors will help them to find jobs.” (IE 7, 19.09.06)

In the Faculty of Economics we observed that the lecturers often tried to encourage the students to contribute to the lecture by asking questions. If the number of the students in the class was small, they were more successful. However, the students were more likely to keep quiet and listened to the lecture when they were not asked.

Outside the classrooms the students have almost no contact with their lecturers. In the canteen or in the faculty garden we seldom saw lecturers. Sometimes students go to the offices of their lecturers in order to ask about their academic issues.

3.3. The Faculty of Cultural Sciences

The Faculty of Cultural Sciences was established on March 3rd, 1946.²⁷ It includes the different language departments (Indonesian, Nusantara, French, English, Arabic, Japanese, Mandarin and Korean), the Departments of Anthropology, Archaeology, History, Tourism and Archives Keeping. It is announced on the faculty website (ibid.), that the faculty raised the position of the UGM to the 56th rank of the top universities in the world, especially in the Humanity Studies.

The faculty has relative old buildings and poorly equipped classrooms. The different departments have small libraries mainly equipped with old books and few computers. A small number of these computers have internet access and access to E-journals. At the time of our study there was only one hotspot location for the whole faculty. The number of students who have laptops is also much lower in comparison to the Faculties of Medicine and Economics. The tuition fees in the Faculty of Cultural Sciences amount to 500.000 Rp.²⁸

There are no strict rules regarding clothing and appearance of the students in the Faculty of Cultural Studies. They can wear jeans, t-shirts, sandals, earrings, piercing etc. The male students may have long hair or dreadlocks. However, there are a few older lecturers who do not allow students with informal clothing to participate in their classes.

In the Faculty of Cultural Sciences we mainly interviewed lecturers and students from the Department of Anthropology because it was easier for us to make appointments with them, due to my tandem partner Aan was studying in this department. However,

²⁷ <http://dies.fib.ugm.ac.id/glance.php> [28.02.07].

²⁸ Approximately 40 €.

we were able to observe the relationship between lecturers and students from other departments in the canteen and in the faculty garden.

Most of the lecturers and students of the Department of Anthropology mentioned that their relationship with each other was quite close compared to the other departments. The lecturers told us that the students could freely enter their offices and sit down to chat. They go out for meals together with the students or they have parties together. Most of the lecturers thought that having a close relationship with their students was important because then the atmosphere in class was better and the students were more motivated.

We were able to confirm these statements during our participant observation in the classrooms, in the faculty canteen, in the faculty garden, in the houses of the lecturers and in the initiation rituals. We often observed that the lecturers spent time with the students in the faculty garden. They made jokes, gave massages to each other, ate and drank together whilst discussing issues, holding tea-party lectures in the garden, sitting next to each other and smoking, etc. Most of the students also called their lecturers by their informal titles.²⁹

One of the anthropology lecturers (IC 4, 14.09.06) explained to us that the relationship between lecturers and students was much more hierarchical when he was a student:

“It was at that time very hierarchical in Indonesia. So it was even very difficult to talk with the seniors (old lecturers). The relationship between students and lecturers were quite impersonal. Even young lecturers were difficult to talk with.”

He thought that his attitude towards his students was shaped mainly by his experience abroad:

“When I went to Cornell (Cornell University, America), the situation was very different than the Indonesian system. The relationship between students and lecturers was very close. Sometimes the lecturers made parties; they invited students for Halloween party or something like that until maybe 2 or 3 o’clock in the morning..so the relationship between lecturers and students was very close. Because of my experience in Cornell, I think personal relationship and closer relationship with the students is better than to be in that kind of hierarchical relationship. Then i decided to be closer to the students rather than to be a teacher to them. When i was young single, I preferred to socialize with the students by drinking beer; I invited some students to come to my house.” (ibid.)

²⁹ Javanese language has three styles of speech for different social contexts in order to express the level of politeness.

Some students from the Department of Anthropology told us that they were in personal contact with their lecturers, meaning that they not only meet them for academic reasons, but also for non-academic:

“I make a (music) band with him, because he is young spirit I think. I am just vocalist (laugh). He plays drum. Every week on Saturday we meet in his house. Only he is a lecturer, the others are students. It is good I think, the students can get closer to a lecturer. (...)He likes to drink and me too (laugh).” (IC 2, 07.09.06)

The reason, why the relationship between lecturers and students is closer and more informal in the Faculty of Cultural Studies than in the other two faculties, might be that the subjects of the departments in this faculty, with their interests in culture and people, are more open to this kind of relationship. Another reason could be that the lecturers have more time to spend with their students compared with the lecturers of the Faculties of Medicine and Economics.

3.4. Student-centered Learning

During our research in these three faculties many lecturers and also some students mentioned the shift from a teacher-centered learning to a student-centered learning. This has been the new education policy of the UGM for some years now.

Student-centered learning is an educational approach which focuses on the needs of the students rather than on those of the others involved in the educational process, such as the teachers and administrators. Norman and Spohrer (1996: 26f) describe this approach as follows:

“At the heart is the idea that people learn best when engrossed in the topic, motivated to seek out new knowledge and skills because they need them in order to solve the problem at hand. The goal is active exploration, construction, and learning rather than the passivity of lecture attendance and textbook reading. The major theme is one of focusing education around a set of realistic, intrinsically motivating problems. [...] Learner-centered is often accompanied by a problem-based approach, where the problems are picked to fit the interests and needs of the learners. The focus is on the learner and authentic problems rather than on the structured analysis of the curriculum content- though both are clearly necessary.”

They (ibid.) mention that student-centered learning needs an appropriate curriculum policy and classroom practice which enables young people to take on responsibility for their learning, to manage their own learning process and to make decisions about what they learn.

However, there are some problems with the implementation of this new educational approach at the UGM. As we were told by some lecturers, the class size first of all must be reduced in order to effectively apply this method:

“Especially if the class is small one about 20 or 30, after more than 30 it is not easy to handle the class. In that situation, usually I give the assignment, they write, something like that. But in the small one we can discuss interactively.” (IE 5, 19.09.06)

Another, a more general problem identified by several lecturers, is that the lectures last too long:

“I do not agree with the length of time, we study two and half hours for one session or one meeting, so it is not the optimal time. After about 100 minutes you can’t capture the new material. So, in my mind I try to divide the session 75 minutes for one session, something like that. Actually that is what they did in America, in the US. Even they just have 30 minutes for one meeting, one class. Here is two and half hours (laugh)! That is overload for the students to study.” (IE 5, 19.09.06)

We asked this lecturer whether he could make suggestions in the faculty meetings in order to solve this problem. He responded in a rather pessimistic manner:

“I suggest that one, but no. It is not easy to make changes especially if the system has been working for about 15 years ago, something like that. Why should we change? It is change resistance. They are doing this one for many many years and they think it is working and they say: ‘Why should we change to the new one?’ ” (ibid.)

Magnis-Suseno (1989: 64) calls this kind of attitude, where Javanese people resist change and try to maintain the *status quo*, the *principle of conflict avoidance*:

“Das Prinzip der Konfliktvermeidung besagt, dass man sich in allen Situationen so zu verhalten hat, dass es nicht zum Ausbruch eines Konfliktes kommt. Die Bewahrung des Friedens, der Eintracht und der Harmonie innerhalb Gruppe ist die erste Pflicht eines Javaners. Javaner schätzen es daher gar nicht, wenn einzelne Mitglieder der Gruppe neue Initiativen starten, selbst dann, wenn sie es im letztendlichen Interesse der Gruppe tun. Initiativen stören notwendigerweise das bestehende Gleichgewicht.”

Some of the lecturers mentioned that they first needed to adjust themselves to the student-centered learning methods through a re-assessment of their own teaching experiences from the past, and that they needed time to prepare themselves for the adjustment in this new style of teaching. They also noticed that the students must be prepared for this way of learning. In their opinion, referring to the existing high school

system where the students are passive and just listen, it was difficult to suddenly change the students' learning attitude when they reach university.³⁰ Not only high schools but also cultural norms are working against this way of learning, as they teach children that they are not supposed to contradict or interrupt other people talking.

The students explained to us that the younger lecturers tried to apply a more student-centered learning method, whereas the older lecturers kept to the old fashioned teacher-centred learning method and did not at all try to change. The students found this old method of learning boring and did not contribute to the lecture. On the other hand, in situations where the lecturer was active, funny and friendly as well as using the method of interactive teaching and consulting the students often, they were much more interested in the lecture and contributed more to it.

The younger lecturers were also aware of the problem that the older ones are unwilling to change their method of teaching. They thought that the unwillingness of the older lecturers was due to the lack of control mechanisms:

“In the meetings it seems that the senior lecturers agree with student-centered learning, with that method of teaching, but I am not sure about in the class. Because we never, you know, visit their class, of course.” (IE 5, 19.09.06)

3.5. Hierarchy

In all of these three faculties we were told by students and by young lecturers that most of the older lecturers were conservative, strict and that they resisted new methods of learning.

The students complained about the fact that every year the older lecturers repeated the same content of a subject. They did not incorporate new ideas or ask the students for their opinions:

“I think old lecturers are easy to get angry. They seem like bla bla bla and ble ble ble...and that makes bad impression for me I think. Well it is not suiting with my impression at first. My impression at first, when I entered to anthropology, all of lecturers are good, are best, but there are some exceptions. You know the lecturer has... everytime he teaches a student, he always reads and this book has white paper and so from year to year he always reads that book until white becoming yellow (laugh). He always uses it and year to year..very classic! I really don't know, why they can think that they can become a lecturer.” (IC 2, 07.09.06)

³⁰ For further information see the results of the research done by Evamaria Müller and her tandem partners on high schools in Indonesia.

“We don’t have any lecturer evaluations. The young lecturers are very very open about our opinion. So, for example, the young lecturers usually are asking about what our opinion is. ‘Do you like my method of teaching?’ like this. Old lecturers usually are not open-minded. The old lecturers don’t ask anything about the way they are teaching.” (IC 5, 18.09.06)

The students are also more afraid of the older lecturers:

“He is very strict. We must concentrate. If we speak with our friend, he calls you in front of the class and we have to explain what we are speaking with our friend. Sometimes he says words that we don’t like. They are hurting. He is also angry, when we come late.” (IM 5, 16.09.06)

Most of the younger lecturers were also not satisfied with the older lecturers’ attitude or with their teaching methods, which as a matter of fact do not correspond with the new methods of student-centered learning at UGM. When we asked them whether they discussed these issues with the older lecturers openly in the faculty meetings, the answer that we got most of the time was that it would not be polite to criticize their way of teaching and behavior. When they noticed that I did not understand immediately, in opposition to Aan who was able to understand their point faster as he was more familiar with the country’s cultural norms, they explained to me further that it was an important part of Javanese culture to respect older people and to never criticize them.

Magnis-Suseno (1989: 62) calls this principle of Javanese culture *the principle of respect* and describes it as follows:

“Die hierarchische Ordnung gewährleistet, dass jeder seinen spezifischen Anteil zum gemeinsamen Wohl leistet. Daher ist die hierarchische Ordnung der Gesellschaft etwas Gutes; und jeder hat sich so zu verhalten, dass diese Ordnung aufrecht erhalten bleibt. [...] Höhergestellten sollte man respektvoll begegnen, schweigend zu hören, solange sie reden, ohne zu unterbrechen und schon gar nicht zu widersprechen. Ambitionen zu zeigen ist verpönt.”

We were left with the impression that most of the older lecturers who stand in a high position in the hierarchical order of lecturers were going to remain at UGM until they retired without changing their attitude towards students or their methods of teaching.

Summary

This paper attempted to explore the different kinds of relationship existing between lecturers and students across three faculties at the University of Gadjah Mada and the factors influencing these relationships.

The research data which we collected in the Faculty of Medicine, the Faculty of Economics and in the Faculty of Cultural Sciences by conducting qualitative interviews with lecturers and students and by doing participant observation in these faculties showed us that different norms determining the relationship between lecturers and students in the different faculties can exist within one university.

Bourdieu's theories help us to understand why faculties within a university differ from each other substantially. In his opinion the upper classes manipulate the education system through economic means, i.e. through the demands of the labour market. We observed in our research that the Faculty of Medicine and the Faculty of Economics had stronger connections to governmental and non-governmental institutions than the Faculty of Cultural Sciences. They also had higher tuition fees than the Faculty of Cultural Sciences and were able to offer their students better studying conditions with regard to classrooms, libraries, internet facilities etc. Thus, Bourdieu's thesis can be confirmed. In this case the upper classes manipulate the university education system through their connections to and investments in the different faculties.

Due to the limited time for our research, we were unable to explore all the possible factors determining the lecturer-student relationship, such as the gender aspect. Nevertheless, we were able to identify the following factors. Firstly, the relationship is affected by the faculties' teaching and learning methods. As the example of the Faculty of Medicine showed, the use of PBL lowered the total duration of the communication time between lecturers and students. In this faculty students had less contact with their lecturers as the PBL method aims to encourage the students to learn more by discussing problems among themselves.

The time allotted to communication is also affected by the lecturers' busy schedules. Both in the Faculty of Medicine and in the Faculty of Economics some lecturers were engaged in research projects issued by the government or by external institutions. In the Faculty of Medicine the lecturers worked in the hospital after they finished teaching. The lecturers in the Faculty of Economics were forced to teach longer hours in order to increase their salaries. Due to these factors the time that a lecturer spends to supervise

his/her students is reduced. In both of these faculties the students had a formal relationship with their lecturers. They very rarely met for non-academic activities.

On the other hand, the relationship between lecturers and students in the Faculty of Cultural Sciences was more informal. This might be due to the departments' subjects taught in this faculty which are related to culture and people, or it might result from the fact that the lecturers had more time to spend with their students compared with the lecturers of the Faculties of Medicine and Economics.

Nevertheless, the three faculties shared some similarities with regard to the lecturer-student relationship, such as the fact that the students did not criticize their lecturers or that the younger lecturers did not criticise the older lecturers because it would have been impolite according to Javanese culture. Another similarity was that the students had difficulties in implementing the student-centered learning methods probably because, throughout their childhood and also in the schools, they were not taught to take on their own responsibilities.

In summary, the relationship between lecturers and students at the University of Gadjah Mada is shaped by the faculties' teaching and learning methods, as well as the faculties' connections to the government and other institutions, the faculties' subjects, Javanese cultural norms, school education, the experiences of the lecturers who had studied abroad and the personalities of lecturers and students alike.

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