AN EPISTEMOLOGICAL REVIEW ON HUMANISTIC EDUCATION THEORY

Lilik Untari
IAIN Surakarta
nazala.suha@gmail.com

Abstract: Humanism as a paradigm is often declared as an alternative approach to education. This paradigm is, in fact, an approach developed in the field of literature and education. The objective of this study is to determine the values underlie the epistemology of the humanistic education theory. Epistemology is the elements that are abstract or implicit. To recognize the epistemology of humanism education theory, this study examines the elements of basic assumptions, values and models of the theory. The results show that the assumptions promoting the theory have similarities with the basic assumptions of the phenomenological epistemology. It sees humans as creatures with consciousness and knowledge for what he did. Thus, every human's behavior or action is conducted in purpose. In humanistic education theory, meaningfulness and usefulness of the learning process are determined by the learner, not the educator. For that reason, learning design and methods should be developed by the participants based on the needs of the learners. Therefore, the theory does not provide a model for an individual learning process. Thus, it can be concluded that the theory of humanism education rooted from phenomenology epistemology.

Key words: humanism, education, epistemology, phenomenology

INTRODUCTION

Recently, curriculum changes raise pros and cons. Changes in the curriculum itself are basically reasonable. These changes are necessary to keep up with the changes in the society. However, the public, in Indonesia, notify the different phenomena. Changes in curriculum are identified by changes in authorities (Minister of Education). Meanwhile, the operational reality shows that changes in curriculum do not bring improvement in education quality. This happens for the reason that the focus of those curriculums still relies only on intellectual development. As a result, achievement in education still leaves some problems. To solve the problems, character education approach is developed. This approach is the realization of the humanistic education theory. In this educational concept, the education process is conducted not only on developing learners' intelligence, but also developing learners' humanistic characters.

Humanism as a paradigm is often declared as an alternative approach to education. The question that arises, then, what is the philosophical ground (epistemology) of this humanistic paradigm in order that this approach is considered to be able to address the problems of education in Indonesia. According Ahimsa-Putra (2011) not all paradigms represent quite clear and explicit epistemology. The example is ethnoscience paradigm. This paradigm is never explicitly connected to the philosophy of phenomenology. However, examination conducted to identify its basic assumptions show that these assumptions are similar with philosophical views of phenomenology. Hence, it can be concluded that phenomenology is the philosophical source of the ethnoscience paradigm.

The same investigation can be done to mark epistemological base of humanistic education theory.

Humanism paradigm examined here is not a school of philosophy. Rather, it is a frame of thought developed in the field of literature and education. This study is done to determine the values underlying the frame of thought of humanistic educational theory. In short, this study is intended to reveal the epistemology of the theory. To untie the approach used in this theory, the important concepts which are principal for the understanding of this study will be outlined.

THE CONCEPT OF EDUCATION

Before discussing the humanism paradigm in education, it is necessary to explain, first, the concept of education itself. The purpose of defining this operational definition is to provide the fundamental nature that will be the basis for understanding the concept of education as defined in this study. In addition, the explanation in the definition of the concept is also required to provide education restrictions in accordance with the purpose of this study.

There are many definitions of education. The concept in this study was limited to the definition of education in formal education which is widely adopted by many educational institutions in Indonesia. However, the general definition of education is required to be understood. Quoting John Dewey's concept, Rodgers (2002) defines education as a process of human development. He states that education is the reconstruction or reorganization of experience which adds to the meaning of experience, and which increases [one's] ability to direct the course of subsequent experience.

From the definition above, it shows that individual experience is very important in education. Rodgers (2002) explains further that this experience here, is not only the one which comes from individual direct involvement in the incident, but also the experience gained from reading books or discussing with others. Implicitly, this definition suggests that in the educational process, an individual make interactions with other people or with other objects (environment). Within the interactions, humans interpret the symbols that possibly will enrich their experience. Such process runs continuously. In consequence, humans are influenced by the environment and are also able to affect the environment. It can be concluded that the concept of education developed by John Dewey is still in wide-ranging understanding. It means that education does not refer to activity conducted at formal level in schools only.

The more operative definition of the education for the formal implementation of the activities in the school is stated in the *Law on National Education System* No. 20 of 2003, Chapter I, Article 1, as follows:

> Education is a conscious and deliberate effort to create learning atmosphere and the learning process so that learners are actively developing their potential to have the religious spiritual strength, self-control, personality, intelligence, good character, and skills needed by himself, society, nation and state.

This definition implies that education is carried out through a conscious planning. Therefore, education provision involves many parties Thus, human makes interaction with others to provide education. It is suitable with the understanding of education by John Deway above.

In advance, the institution of education is to build learners' self strength by developing their potential. This statement shows that the educational process should focus on the learners'. Learners are not objects but the subjects of education. The purpose of education is to develop the learners'

intelligence, moral and emotional. Moral, here, refers to the moral values which exist and approved by the community. Frankly speaking, education is human formation as a social creature that will influence and be influenced by the environment.

THE CONCEPT OF HUMANISM

The word "humanism" is often used in various fields, mainly in the fields of philosophy, literature, and education. The concept of humanism in those different areas is rooted on the same pillar, which is focusing on human values. Humanism focuses on efforts to raise the dignity of human beings. Tjaya (2004, 17) mentions that the term "humanism" has a wide variety of different meanings depending on the interests proposed. In the field of philosophy, the concept goes through various changes of meaning as it is carried by philosophers from different historical periods. For example, during the Enlightenment, humanism refers to the project to build individual and society life according to the rules and order of rationality. The different meaning of humanism proposed by Jean - Paul Sartre in the mid- twentieth century. Cheyney as cited by Lamont (1997, 12), said that there are several meanings of the term "humanism", namely : (1) the reasonable balance of life that the early Humanists discovered in the Greeks, (2) the study of humanities or polite letters; (3) the freedom from religiosity and the vivid interests in all sides of life of a Queen Elizabeth or a Benjamin Franklin, (4) responsiveness to all human passions of a Shakespeare or a Goethe or (5) a philosophy of which man is the center and sanction. Consequently, the term humanism should be understood carefully.

The concept of humanism paradigm adopted in recent studies of humanism is very much influenced by renaissance humanism (Tjaya 2004, 19). This concept of "humanism" appears first in Italy and then developed in Northern Europe during the Renaissance. This concept appears from the cultural and literary movement that emphasizes on developing the study of classical literature. This Humanism basically sees classical civilization as standard and models in guiding all kinds of cultural activities p.18).

Based on Paul Oscar Kristeller comprehensive study, Tjaya (2004, 20) mentions that the renaissance humanism is not a philosophical system. Though, this movement has a number of distinct schools of philosophy. Renaissance humanism was a literary movement and has education importance. Based on its typology study, it is known that interpretation of renaissance humanism has transformed differently. Tjaya identifies three terms that mark the transformation. First, the word *humanismus*, created in 1808 by a German educator, FJ Niethammer, which emphasizes on the teaching of classical works in written Latin and Greek for secondary schools students. This is in contrast with the expanding demands on the more practical and science oriented education. The second term is *humanista*, appears during the illumination of the Renaissance humanism. it refers to the humanities professors in Italian universities. The third term is the *humanities* or *studia humanitatis*. This term is used to refer to a *liberal arts* education which employs the works of classical Roman authors, such as Cicero and Gellius. Subsequently, in the mid of fifteenth century, the term *studia humanitatis* is used to refer to different fields of studies, namely grammar, rhetoric, history, poetry, and moral philosophy. This "returning to the classical works" movement allows the recent humanists recognize the works of the Greek philosophers, especially Plato. Yet, humanists put philosophy on their minor interest. It is generally limited to the field of ethics (21). Therefore, it is clear that humanism is not a school of philosophy. It is a movement that is

rooted on the understanding of a particular school of philosophy. Thus, this definition is the most appropriate sense to understand the humanism paradigm employed in the education.

THEORY OF HUMANISTIC EDUCATION

Humanistic approach in education brought into play since the years of 1902-1930. It continues to grow rapidly and reaches its enlightenment in 1970. These developments are triggered by a number of factors. They are the declining social values on humanity, the emergence of a humanitarian crisis as a result of the Vietnam War, and the increasing number of conservative teachings which emphasize more on *impersonal teaching* (Abdurrahman-syah 2011). This humanistic education theory arises as a result of dissatisfaction from the operation of the previous educational theories, such as the behaviorist and psychoanalysis theories. In the case of education in Indonesia, this theory is considered as an approach that would be able to resolve the problems of education in Indonesia.

As we know, Indonesia has suffered from problems in education. Various attempts have been carried out to improve the curriculum. However, its achievement is beyond expectations. Based on the global list published by Pearson Education Inc., Indonesian education system is positioned at bottom order, at the same grade as Mexico and Brazil. The ranking was taken based on combination of international test results and the data, such as graduation rates between 2006 and 2010 (kompas.com 27 November 2012). This shows a decline in the quality of education in Indonesia. Moreover, the moral issues among learners make problems in education become more complicated. Juvenile delinquency, such like fighting between students, student violence, abortion and many others, often appear on Local newspapers reports. The schools itself are burdened by many problems, among others are the problem related to teachers' competence, material density in the curriculum, and the problems arise from the UN (National Exam).

The problems above are just few examples of the numerous problems of education in Indonesia. According to Hidayat (2008), these problems arise as a result of the economic standard of traditional education. The whole learning process is aimed solely at achieving of economic competence. Standardization of curriculum, graduation certification, teacher certification, improvement in academic scores, and the evaluation criteria are defined within the framework of economic competence. Student learning activities models move from collective activities into individual activities models. The teachers are, now, playing the role as an instructor rather that an educator. Those problems in education might be resolved when our educational paradigm is changed. Hence, the application of this humanistic paradigm is believed as the correct answer. This humanist education promises that the learning process is emphasized on the major aspects such as freedom (freedom), the values (value), dignity (dignity), and personal integrity (integrity of persons) (Abdurrahman-syah 2011).

Humanistic Psychology Movement

Humanistic approach in education is influenced by the humanistic psychology movement. Humanistic psychology is a general term that refers to a loose, overlapping *humanistic* confederation of explorations in the field of human potential that share *psychology* some common beliefs and values, but which do not work from a single articulated theory (Underhill 1989, 250). Humanistic is not a new approach in psychology. The influential people in the development of humanistic psychology are Abraham Maslow (1908-1970) and Carl Rogers

(1902-1987). Meanwhile, the leader of humanistic education is Paulo Freire.

Abraham Maslow argues that the aim of psychology is high level wellness, the quality of living beyond mere normalcy or absence of sickness or neurosis (Underhill 1989, 250). Maslow's theory assumes that man has inner nature as possessing a dynamic for growth and actualization which is easily suppressed, leading instead to sickness, neurosis, and to a quality of living and learning which is well below that of which we are capable. Maslow classifies human needs into a hierarchy arranged from the most basic physical needs to the highest needs. They are: (1) physical needs, such as eating, drinking, sleeping and having sex. They are absolute needs; (2) safety needs such as healthy needs and the need to avoid from disaster; (3) the need to have and to be loved, such as the need to have friends and family, the need to be a member of the group, and so on; and (4) esteem needs, such as the need to be appreciated, respected, and trusted by others. These four categories are called *deficiency need*. The fulfillment of those needs is generally dependent on others (Rachmahana 2008).

When all those lower level needs have been met, man tends to strive to satisfy higher needs, namely: (5) self-actualization needs, the need to develop the talent and potential or certain tendencies. After this requirement, appears (6) the need to know and understand, man need to have knowledge and education. The last one is (7) aesthetic needs, the need for perfection. These three last requirements are called growth need (the need to grow) and its fulfillment depends more on the man himself (Rochmahana 2008).

Carl R. Rogers, like Maslow, emphasizes on helping people maximize their potency and uniqueness to become "fully functioning people". Rogers is actively involved in the field of education. He was the initiator of "learning" as the focus in education, instead of "teaching". The teacher acts as a facilitator. (Underhill 1989). Rochmahana (2008) mentions the principles of humanistic learning proposed by Rogers consist of passion for learning, meaningful learning, learning without threats, learning under self initiative, and learning to change.

1. Desire to learn
   According to Rogers, humans have a natural desire to learn. The desire can be seen from the children's high curiosity to explore the environment. This curiosity becomes the basic assumption of humanistic education. In the humanistic class, children are given the opportunity and freedom to satisfy their curiosity, to meet their interests and to discover what is important and meaningful for them.
2. Meaningful learning
   Learning will have meaning or significance when what is learned is relevant to the learners' needs and passion. In other word, learners will learn quickly if it is meaningful for them.
3. Learning without threat
   Learning under a threat-free environment help learners to learn easily. Their achievement can be recorded appropriately as well. The learning process will run more efficiently through the process of verifying ability, trying new experiences or making mistakes.
4. Learning under self initiative
   The most meaningful learning is the learning that is done based on learners' initiative. This can be meaningful since it involves learners' feelings and belief. Leaners' ability to design their learning model increases their motivation and widens learners' opportunities to learn how to learn. It is no doubt that mastering the material is very important, but

learners competence to find the sources, formulate problems, test hypotheses or assumptions, and assess the results is more important. Learning under self initiative focuses both on the process and learning outcomes.

In addition, learning must also involve all aspects of personal, cognitive and affective. Rogers and other humanistic experts call this type of learning as *whole-person learning*. Humanistic Experts believe that such learning will generate a feeling of belonging (feeling of belonging). Thus, learners will feel involved in the study, have willing to do the tasks and the most important is always excited to keep learning.

5. Learning to change

The final principle proposed by Rogers is that the most useful learning is learning about learning process. According to Rogers, in the past time learners learn about the static facts and ideas. The world was slowly changed, and what was learned at school was supposed to have been enough. Now, science and technology is always advancing and changing. People cannot to live and work well in the present and the future with knowledge gained from past studies. Thus, people need to be able to learn from environments that keep changes.

Freire's Humanism Education Theory

Paulo Freire is a very influential expert on education and philosophy. Freire's educational ideas offer a new perspective on education and social change. His mission is developing people's awareness on humanistic value that allows them to determine what should be done to become real human (Nyirendra 1996).

Freire thought was developed based on his background experience as a child who came from Brazilian middle class family. He lived among the poor and oppressed society. He studied Law at the Recife University, but he was interested in the fields of philosophy and psychology of language. Freire preferred to be an educator rather than a lawyer. He began to spread his theories after he was appointed as a director in the Department of Cultural Extension at Recife University in 1961. However, in 1964, Freire was arrested and imprisoned. After his short exile, Freire continued his work in the field of education abroad. In 1991, he founded the Paulo Freire Institute, and spread his theories. His famous book is *Pedagogy of the Oppressed* (Fortaliza 2007).

Political principles developed by Freire are as follows: (1) The main purpose of popular education is to change the power relations in our society, (2) The goal is to create a mechanism for the collective strength of the entire structure of society, (3) the instrument for achieving this goal should not challenge the ultimate goal, which is to realize the true democratic society, and (4) projects, strategies, and tactics used in the democratic process should be a product of society itself.

While Freire pedagogic principles are as follows : (1) Learners are SUBJECT, not the objects in the learning process; through this approach they can also be a SUBJECT in the community, (2) teachers and learners are equal actors in the learning process; (3) the learning process is built through continuous dialogue between educators and learners, and (4) the purpose of learning is to free the learners from oppression (internal and external pressures); help them to change their life and the community where they live.

Humanistic Learning Model

The concept of "model" in learning is different from the concept of "model" as one element of a paradigm. The model here refers the forms of teaching and learning activities based on a humanistic view. Based on the

humanistic theory, there are several models of humanistic approach applied in the classroom. The models are: humanizing of the classroom, active learning, quantum learning, quantum teaching, and the accelerated learning (Assegaf 2003). The explanations are as follows:

Humanizing of the classroom is motivated by the school authoritarian. Many learners become hopeless, and at last they tried to commit suicide. Such conditions found in the United States and Japan. This *humanizing of the classroom* model was proposed by John P. Miller. It focuses on developing models of "affective education". This model of education rests on three things: being aware of the self as a process of growth that continue to change, understanding self concepts and identity, and integrating awareness of mind and spirit. It offers changes not only on material substance, but also on the methodological aspects.

Active learning is directed by Melvin L. Silberman. The basic assumptions constructed this model of learning is that learning is not an automatic consequence from the information delivery to students. Learning requires mental engagement and action as well. In active learning activities, students do most of the work of learning. They studied the ideas, solve problems and apply what they learn. Active learning sees that learning from listening, learners will quickly forget. Learning from listening and viewing, learners will memorize a little. Learning from listening, seeing, and discussing, learners will understand. While, learning from listening, seeing, discussing, and practicing, learners will acquire the knowledge and skills.

The quantum learning is a way of changing a variety of interactions, relationships and inspiration during the learning process. In practice, quantum learning combines suggestology, accelerated learning techniques and neurolinguistic with theories, beliefs,

and certain methods. The right method of learning will bring the better achievement. One of the basic concepts of this method is that learning should be set up in exciting and cheerful atmosphere.

The quantum teaching tries to modify monotonous and boring learning atmosphere into the exciting learning atmosphere. It integrates the learners' potential of physical, psychological, and emotional. Quantum teaching applies the principles in designing effective, efficient, and progressive teaching system to get a great learning achievement in a short time. Learning activity involves aspects of learners' personality (thoughts, feelings, and body language); knowledge; attitudes and beliefs; and learners' perception of the future.

The accelerated learning is proposed by Dave Meier. The basic concept of this model is that the learning should be fast, fun, and satisfying. It suggests teachers to manage their classes using *Somatic, Auditory, Visual, and Intellectual* (SAVI) approaches. Somatic is learning by moving and doing. Auditory learning is learning by talking and listening. Visual leads learners to learn by observing and picturing. Intellectual is learning by problem solving and reflecting. Accelerated learning allows students to learn at an impressive time. This method brings together elements such as entertainment, games, color, positive thinking, physical and emotional health to build effective learning experience.

Those learning models focus on self-learners. As an approach or paradigm, humanism must be based on a particular philosophical framework. To find out the underlying philosophy of humanism, first, the concept of epistemology should be explored.

EPISTEMOLOGY

Epistemology is generally known as the theory of knowledge. Suriasumantri (2001, 9) says that epistemology

discussed in depth the whole process to acquire knowledge. The word "epistemology" is derived from the Greek *episteme* (means knowledge) and *logos* (means word, thought, or science). Therefore, "epistemology" can be defined as the science of scientific knowledge through critical examination. In other words, epistemology is the critical examination toward the principles, hypotheses and theories of science to determine their value (Browaeys 2004). Epistemology questions about the whole reality. For this reason, epistemology is philosophical in principal. According Rapar (1996, 37) epistemology seeks the source, origin, and the nature of knowledge as well as the validity and reliability of claims to knowledge.

Ahimsa-Putra (2011) explains epistemology asks the questions: (a) what principles and presuppositions involved when people know something, (b) whether and how the various principles and presuppositions change when the subject changes and what implications that influence the methods used, (c) what general concepts underlie the phenomena being studied, and (d) how to correlate those important general concepts in a systematic way.

Ahimsa-Putra (2011) states that there are seven kinds of epistemology in anthropology, which can also be applied in the social sciences, they are: (1) positivism, (2) Historicism, (3) Phenomenology, (4) hermeneutic, (5) Structuralism (semiotics), (6) Historical Materialism, and (7) Post-Modernism. These epistemologies become the underlying philosophy of paradigms developed in social sciences and culture.

There are basic elements to recognize the underlying epistemology of paradigms. According Ahimsa - Putra (2011), the principal elements of socio - cultural paradigm of science are: (1) basic assumptions, (2) values, (3) the problems to be investigated, (4) models ; (5) concepts , (6) research methods , (7) the method of analysis ; (8) the results

of the analysis or theory, and (9) representation (ethnography). Epistemology is the elements that are abstract or implicit. Thus, from a number of the elements above, the epistemology can be recognized from the basic assumptions, values and models.

EPISTEMOLOGY OF PHENOMENOLOGY

Before the 18th century, the schools of philosophy are divided into two opposing groups, namely *empiricism* that believes in knowledge arises from the sensing, and *rationalism* that believes that knowledge arises from the power of the human mind (ratio). Immanuel Kant tried to bridge both believes. According to Kant knowledge is what is visible to us (phenomena). Thus, the word *phenomenology* has appeared since the time of Immanuel Kant (Mudjiyanto and Kenda). Though, phenomenology was just beginning to have power after Edmund Husserl developed it further. Husserl combines descriptive psychology and logic. His thought is influenced by the French philosopher, Rene Descartes. His underlying view is "consciousness". This consciousness is, in fact, intentional and purposeful. It has the intention (Ahimsa-Putra 2009). Husserl's phenomenology is constructed from the dissatisfying result of the positivist approach. Positivist cannot give more meaningful life, since it neglects the value and meaning (Mudjiyanto and Kenda).

Phenomenology in social science was developed by Alfred Schutz . Schutz developed the ideas of Husserl to be applied in the social sciences, such as the concept inter-subjectivity. Schutz views that reciprocal relationship exists in two forms inter-subjectivity. They are the idealization, *the interchangability of viewpoints* and *congruence of systems of relevance*. Two forms of idealization determine the process of social interaction. Schutz also said that the process of social interaction of actors in their life must define the situational

context. Accordingly, the actors are, consciously or not, doing typification. This concept allows cognitive anthropology and ethnoscience met with the phenomenological sociology (Ahimsa-Putra, 2009).

The Basic Assumption in the Phenomenology

To find out the underlying values in the epistemology of phenomenology, it is necessary to explain the basic assumptions for all action in phenomenological research activities. Ahimsa-Putra (2009) who examines the ideas of Husserl and Schutz found eight basic assumptions of phenomenology. They are explained as follows:

First, phenomenology considers man as a conscious creature. It is the consciousness of something, and this "something" can be the "consciousness" itself. We can "consciously" contemplate about our own ". "Consciousness" about something is knowledge. Consequently, "consciousness"–from a certain view–is the knowledge we have.

Second, human knowledge comes from the interaction or communication between them, between one individual with another individual. The fundamental means of communication is spoken language. In other words, human existence can be known only through the existence of language. Language can be said to reflect what is in our consciousness. Without language, man's ability to know and understand, to be conscious will only become the ability or potential. It cannot manifest into realities.

Third, consciousness is built through the process of communication, and social interaction. It means that the consciousness itself is inter-subjective in nature. What exists in an individual consciousness and knowledge can also exists in other individual one. This leads communication, social interactions between them.

Fourth, these set of knowledge or consciousness are the guidance of an individual behaviors and actions. Thus, the behaviors and actions of individuals are not determined by the "objective" conditions and circumstances, but by his consciousness of each situation and the condition. Therefore, an understanding of consciousness or human behavior and action requires an understanding of human consciousness or knowledge about the "objective" condition and situation.

Fifth, a part of the consciousness device is typification or classification. It contains the categories or types of elements exist in human life. The categories used by humans to perceive and understand the environment. Through this classification system, humans can create order in their life, and give response to the world.

The existence of socially consciousness or the knowledge provides goals for humans. Goal, consciousness, the object of consciousness and consciousness on their goal form set of meaning. With the meaning, human establishes certain relations between himself and his world, his life, and other individuals. This leads to sixth assumption, that human life is meaningful life. The meaning was given by those involved in it.

Seventh, sociocultural phenomena are different from natural phenomena since humans are involving in it. While, humans have consciousness of what they do and the phenomena in which they are involved. Moreover, humans are able to give meaning to their world. This is the basis for their behaviors and actions toward his world. An understanding of the sociocultural phenomena requires understanding of the consciousness framework used to build the meaning.

The eighth basic assumption is the sociocultural phenomena cannot be studied by using the same methodology in studying natural phenomena. The method used to study phenomena should be in accordance with the "essence" of the phenomena studied.

Models in Phenomenology

Another element that distinguishes a single paradigm from other is element models. Model needs to be emphasized because the phenomenological model is different from the other paradigms. In fact there is no phenomenological model to study a society. Ahimsa-Putra (2009) explains that Husserl's as the founder of phenomenology states that the purpose of phenomenology is to describe accurately the phenomena found beyond the human as they present in front of the human consciousness. Therefore, the phenomenological study of social or cultural phenomena should not depart from prejudices or preconceptions. Models in phenomenology are mostly integrated with their basic assumptions.

The above explanation shows that the basic foundation of the phenomenological framework is describing a phenomenon as it is. Therefore, in doing phenomenological research the researcher should strive to free themselves from the values that he believes. Researchers should be able to distinguish between the phenomena he met from his view of life.

EPISTEMOLOGY OF HUMANISTIC EDUCATION THEORY

Humanism is a school that puts humans at the center. Humanism is an intellectual and literary movement first emerged in Italy in the second half of the 14th century. This movement may be regarded as a driving force to modern culture, particularly Europe. The pioneers of this movement are, for example, Dante, Petrarca, Michelangelo, and so on. Modern Western culture is also born from this movement. In terms of philosophy, humanism defined as ideas that put human values and dignity such that it occupies a very high position, central and important, both in the theoretical - philosophical (Santoso 2003).

It has been mentioned above that in order to find out the epistemological underlying of a paradigm, we must recognize the basic assumptions of that paradigm. In Oxford Dictionaries, the basic assumption is defined as a thing that is accepted as true or as certain to happen. Ahimsa-Putra (2011) describes the basic assumptions as the views on something (could object, science, the purpose of a discipline and so on) that unquestioned its truth or already accepted as true. These views can be resulted from: (a) philosophical reflections, (b) advanced studies, or (c) a detailed investigation. The basic assumptions are the basis and determine the direction of thought or research conducted to answer a question. In the socio - cultural knowledge, the paradigm is usually built from more than one basic assumption. These basic assumptions can be stated explicitly, but it is more often implicitly stated.

Basic Assumptions of Humanistic Education Paradigm

It has been explained above that the concept of humanism developed today can be traced from Renaissance humanism. Humanism is generally associated with a belief in freedom and independence. In addition, it often correlates with the notion that man has the ability to determine his own choices within the constraints influenced by heredity, personal experiences, and environment (Merrian in Hiemstra 1994).

From the explanation of the theory of humanistic education, we can draw some of the basic assumptions of the theory that can be used to investigate the epistemological value of this humanistic paradigm. The basic assumptions of the theory can be summarized as follows:

First, the view of humanistic education theory on human nature: it has been explained that based on the theories build by Maslow and Rodgers which underlie humanistic education paradigm, the paradigm has a basic

premise about human nature, that man is basically good: (1) man is always trying to achieve a high level of health and welfare, (2) the aim of the education is the formation of the truth human beings, (3) man has consciousness; (4) the consciousness drives man have willing and ability to learn and change into complete human beings; (5) this achievement gained through education. Education is a lifelong process; (6) one's subjective experience is respected, and (7) it emphasizes self empowerment.

Those basic premises indicate consciousness in human beings. Man has the motivation to be conscious, with the intention that people can learn by the consciousness of what to learn, what should be changed to achieve the learning objectives to be true human beings. The complete human means that man has consciousness that differentiates him from other creatures. It is a concept, value, and idealization that are consciously acknowledged. In short, the basic assumption of humanistic education theory is that man is a conscious creature. This is the same as the basic assumptions of epistemology of phenomenology.

Second, in humanistic education theory, teachers and learners are equal actors in the learning process. The learning process is built through continuous dialogue between educators and learners. The teacher should collaborate with the learners to develop their own methods, techniques, and curriculum for teaching and learning activities in accordance with their own nature. To understand their own nature, Freire suggests reflection procedure: "see" (environmental conditions whithin the participants), "analyze" (situation causes the problem, such as socio-economic, politic, culture and others), and "act" (to change the conditions). As a consequence, education must be established based on the understanding of the realities encountered. Learning model should be built in accordance with the learners realities. Futhermore, the application of the plan should optimize the learners' potential. Finally, it is able to change learners' life and social conditions where they live to promote "social justice". Those activities can be realized through continuous dialogue among participants. Thus, the main instrument for the implementation of humanistic education is language. This second basic assumption is also similar with the basic assumptions of phenomenology that sees social interaction through language determines human existence.

Third, the educational process is carried out by means of dialogue between the participants and the community to achieve a mutually agreed condition. The division of roles in the learning process is also done through mutual agreement. This indicates social interactions that build a collective consciousness. It is intersubjective in nature. Individuals in the community have responsibility toward both the individual and other participants. This assumption is also in line with the phenomenological assumptions about the process of social interaction that are intersubjective.

Fourth, the reality is determined by each individual. The interpretation of reality and situations are determined by the condition of self-consciousness. Each individual has the freedom and independence to determine their own choice. Humanistic education theory gives a very large opportunity to "self-actualization" and "self-empowerment". The meaning given to the learned reality is determined by the learning subject. The learning subject in this theory is the learner. Thus, the learners give meaning toward their own learning process. It is the learners who know whether he has meaningful learning or not and useful or not. Phenomenology also assumes that man determines the meaning of his surrounding reality. For that reason, there are similarities

between the assumption of this humanistic education theory and the assumption of phenomenology.

Similarity is also shown on the next assumption. Fifth, the human consciousness underlies his willing and ability to learn and experience changes in order to achieve the learning objectives to be a true human being. "True human being" here shows that in the humanistic education theory, there are certain categories determined by intersubjective consciousness. Humanism believes that the achievement of social programs that put democracy, harmony, and high living standards as foundations for economic regularity. This category encourages an individual to perceive, understand the environment and behave under society values.

Sixth, humanistic education theory believes in naturalistic metaphysics, an attitude toward the universe that considers all forms of the supernatural is a myth. The point is that the nature is a system in which its material and energy continuously change. This change occurs due to the humans' interpretation. Thus, man is the center for understanding the nature since man gives meaning to nature. Humans are the evolutionary product of Nature. Mind differentiates man from other creature. It is an integral part of the whole body and our personality. This makes man has ability to think and determine his own world. In contrast with theories of determinism, humanism believes that humans have complete freedom to behave and construct his world.

Seventh, Humanism believes in an ethics and moral values that underlies all human values to achieve happiness, freedom and progress–in the field of economic, cultural, and ethical–for all mankind, regardless of nationality, race, and religion.

Eighth, humanistic education theory believes that humans can achieve an ideal life by combining the self-satisfaction and continues self-improvement with significant work and other activities for the welfare of the community.

Ninth, humanism considers social implementation should be based on reason and the scientific method. It should employ democratic procedures, and parliamentary government. The society has the freedom in all aspects of life: economy, politics and culture.

Those basic assumptions are centered on human. The starting point of these basic assumptions is humanist view on human nature. Humans are conscious creature. This consciousness directs man to define all purpose, interpret reality, and determine the action. Man controls the nature. Therefore, humanistic education theory puts the humanity as the center education. By observing the starting point of all assumptions that were found in the humanistic education theory, it is clear that there are similarities between the basic assumptions in this theory and the basic assumptions of epistemology phenomenology. Thus it can be concluded that the theory was developed based on the epistemology of phenomenology.

Model in Humanistic Education Theory

The model as one of the elements of paradigm is usually stated implicitly. The model is an analogy of the phenomena studied. The model often appears like basic assumptions. Yet, the model is not basic assumptions. This model is used to simplify. It means that not all aspects or elements of nature or phenomena are represented in the model. A model arises because of certain similarities between the phenomena with other phenomena (Ahimsa - Putra, 2011).

The Principle of humanistic education theory is a learning process that is built through continuous dialogue inter-participants. The meaning of learning is defined by the

subject of the learning – the learners. It tries to empower the learners' potentiality. Consequently, the designs and methods must be developed by the participants based on the needs of the learners. The learning process must considered individual uniqueness. Therefore, humanistic education theory rejects behaviorist learning theory. This theory does not provide a model of the learning process of an individual.

The absence of theoretical models in the humanistic education strengthens the conclusion that this theory employs a phenomenological framework. It is because absence of this model is also a characteristic phenomenological epistemology. Ahimsa-Putra (2009) states that phenomenology has no model for studying a society, culture, or certain socio - cultural phenomena, since phenomenology does not intended for it.

The models that exist on phenomenology are mostly integrated in the basic assumptions, specifically the assumptions about the human behaviors and consciousness. Phenomenology views that human behavior and actions are something meaningful, because human gives meaning to his behavior and actions. This meaning appears from human consciousness over those behavior and actions as well as the objectives entails on the behavior and actions (Ahimsa-Putra, 2009). The same view was reflected by the humanistic education theory. Thus, it can be concluded that epistemology of phenomenology underlies the frame of thought of the humanistic education theory.

CONCLUSION

Humanistic education theory is derived from humanist thought. Humanism is usually associated with a belief in human freedom and independence. Humans have the ability to determine their own choices. The goal of humanistic education theory is the growth of learners' personality development by operating learners

affective dimension, such as learners' self - concept, self-actualization, values and feelings. One may not rule others. Thus, teachers and students have the same status in education. They may contribute each other. Teachers can learn from learners and the learners can learn from the teacher. Humanistic learning should be able to motivate the learners to be the subject of education. Instructional design is built based on the needs of the learners.

The educational principles of humanistic education theory are developed based on the assumption that human beings have consciousness, understanding toward self and reality, the ability to control their actions upon themselves and others, and the objectives for all activities and creativity. Humanism respects the uniqueness of each individual. Therefore the humanistic education theory does not provide a model for the individual learning design and method. Humanism education maintains self - actualization. This has implications for instructional design developed. In view of this theory, all participants involved in the learning process should establish the design, methods, techniques, and roles in learning based on their own needs. Thus, there is no ideal model for learning. Humans have capability to recognize themselves and their own needs. The participants involved in the learning process should make continuously dialogues in order to achieve the learning objectives. It can be said that education is a lifetime process.

After examining the assumption of humanistic education theory, it found that the assumptions have similarities with the basic assumptions of the phenomenological epistemology. It sees humans as conscious creature. They have knowledge and objectives for what he did. Consciousness allows the socio-cultural phenomena to have meaning for actors and researchers. In humanistic education theory, the

learners, instead of the teachers, will determine whether the learning is meaningful or not and useful or not is the learner. Thus, it can be concluded that the humanistic education theory is derived from epistemology of phenomenology.

REFERENCES

Abdurrahmansyah. 2010. "Kontribusi kurikulum Humanisme bagi Implementasi Pembelajaran Nilai di Indonesia". *Jurnal At-Tarbawi* 9 (2): 131-150

Ahimsa-Putra, H. S. *2009.* "Fenomenologi Agama: Pendekatan Fenomenologi untuk Memahami Agama". *Jurnal Penelitian Walisongo* 12 (2): 1-33

Ahimsa-Putra, HS. 2011. "Paradigma, Epistemologi, dan Etnografi dalam Antropologi". Makalah dalam ceramah *Perkembangan Teori dan Metode Antropologi.* Jurusan Antropologi Universitas Airlangga, 6 Mei 2011.

Assegah, A. R. 2003. "Kondisi dan Pemicu Kekerasan dalam Pendidikan". *Jurnal Penelitian Direktorat Perguruan Tinggi Agama Islam Istiqro'* 2 (1)

Browaeys, M. 2004. "Complexity of Epistemology: Theory of Knowledge or Philosophy of Science?" Paper presented at *Fourth Annual Meeting of ECCON*, Driebergen, NL October 22-23,

Cole, VK. B. 2009. "Education for Liberation: the Paulo Freire Methodology." Paper presented for *Alliance for Metropolitan Stability Organizer Roundtable.* Rondo Community Outreach Library. April 7

Cortes, JS. 1977. "Education and the Education Community". *Philiphine Law Journal.* 52: 329-335

Fortaliza, FC. 2007. "Paulo Freire, in His Views on Education". *Kinaadman An Interdisciplinary Research Journal* 18 (2)

Hidayat, W. 2008. "Paradigma Pendidikan Humanistik". *Jurnal Pendidikan FAI* Universitas Garut

Hiemstra, R dan Ralph G. Brockett. 1994. "From Behaviorism to Humanism: Incorporating Self-direction in Learning Concepts into the Instructional Design Process". In HB. Long & Associates, *New Ideas about Self-directed Learning.* Norman: Oklahoma Research Center for Continuing Professional and Higher Education - University of Oklahoma.

Lamont, C. 1997. *The Philosophy of Humanism.* New York: Humanist Press - Half Moon Foundation Inc.

Mudjiyanto, B dan N. Kenda. "Metode Fenomenologi sebagai Salah Satu Metode Komunikatif dalam Komunikologi. *Jurnal Penelitian Komunikasi dan Opini Publik ISJD PDII LIPI.* jurnal.pdii.lipi.go.id/admin/jurnal/11105585.pdf

Nyirendra, JE. 1996. "The Relevance of Paulo Freire's Contributions to Education and Development in Present Day Africa". *Africa Media Review* 10 (1): 1-20

Rachmahana, RS. 2008. "Psikologi Humanistik dan Aplikasinya dalam Pendidikan". *Jurnal El Tarbawi* 1 (1): 99-114

Rapar, Jan Hendrik. 1996. *Pengantar Filsafat.* Yogyakarta: Penerbit Kanisius

Rodgers, C. 2002. "Defining Reflection: Another Look at John Dewey and Reflective Thinking". *Teachers College Record* 104 (4): 842-866.

Santoso, L. 2003. "Patologi Humanisme (Modern): Dari Krisis Menuju 'Kepistemologi Rasional". *Jurnal Filsafat,* 33 (1): 29-41

Suriasumantri, Jujun S. 2001. *Ilmu dalam Perspektif Sebuah Kumpulan Karangan Tentang Hakekat Ilmu.* Jakarta: Yayasan Obor.

Tjaya, TH. 2004. *Humanisme dan Skolastisisme: Sebuah Debat.* Yogyakarta: Penerbit Kanisius

Underhill, A. 1989. "Process in Humanistic Education". *Jurnal ELT* 43 (4): 251-2