

Jurgen Habermas's Emancipatory Model of Education and Its Relevance in Learning

Endang Sumiati

Doctoral Student, UIN Sunan Kalijaga,
Jl. Marsda Adisucipto No 1 Yogyakarta 55281, Indonesia. Telp. +62-274-540971, Faks. +62-274-519739.

Corresponding author

endangmia@inismupacitan.ac.id

Abstract: Humanism learning theory emphasizes on developing the potential possessed by students as individuals who have advantages and privileges. Students are seen as individual learners who need the role of the teacher to facilitate their self-development needs. The Humanistic Learning Theory pioneered by Jurgen Habermas is eclectic, that is, it can be utilized with the aim that humans can achieve self-actualization. In other words, humanizing humans. Historically, the learning theory of humanism departs from the notion of humanity which places humans as the center of consciousness. Habermas states that the scientific method is never value-free as positivists claim. It will always be related to interests. The function of education as forming social agents to create a better and democratic social atmosphere, teachers must direct students to social reality. Sensitivity to social problems must be embedded in the existing curriculum. The output of the emancipatory model of education is to achieve one's own wisdom and wisdom, so that a student can play a social role.

Keywords: Emancipatory, Jurgen Hubermas, Education.

Introduction

Education is a process of change, from a certain state, to a better state, from an unknown situation to a known state. This, leads slowly to the most basic philosophical meaning of education, that education is not only based on education by transfer of knowledge, but must be accompanied by transfer of values. These two aspects are a unified whole that is always integral to the education system which in principle, aims to produce intelligent, skilled, and virtuous human beings, as is the fundamental goal of education at all levels and levels. One alternative to answer this problem is through emancipatory education, which emphasizes efforts so that someone achieves a high understanding and awareness of changes or cultural information in their social environment. The educational process can take place in a comfortable and humane atmosphere, as well as a fun learning process, while a fun learning process will make the learning process easier, so that it becomes easier to understand (Hamruni, 2009).

The era of global competition which has the characteristics of open access to information and free trade is a necessity in the modern world. The modern world is based on the paradigm of positivism. The positivist paradigm of thinking believes that all science is mathematical. This mathematical nature is characterized by objective, measurable, scientific, rational and universal thinking patterns. These four ways of thinking have led modern civilization to the glory of science. On the other hand, civilization based on the modern paradigm has experienced various kinds of human problems. These humanitarian issues include dehumanization, colonialism, identity crises and blind fanaticism. Many theories have been developed to address the dark side of modern civilization. These theories are less effective in solving these problems. The ineffectiveness of the theory is because the developed paradigm is still using the modern thinking paradigm.

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The paradigm of modern thinking is not suitable when it is associated with social problems. Social problems that are temporal, local and unique are ineffective when approached with an objective paradigm, such as education. Education in one country with other countries has differences in terms of culture, language, ethics and religion. Education that refers to the objective paradigm tends to ignore these four specificities and focus on mathematics and natural science. The impact of education like this will produce students output who is mechanical and alienated from their culture. With these various problems, constructive criticism is needed to build the world of education, so that it is not trapped in an objective paradigm that will produce mechanical graduates. One of the breakthroughs to overcome these problems is the emancipatory model of education pioneered by Jurgen Habermas with the humanistic learning theory.

Materials and Methods

The type of this research is a literature study. The data obtained from the thoughts of Jurgen Habermas. His thoughts on modernity were applied in the world of education in the form of establishing the Frankfurt School. According to him, the scientific method is divided into three,

that is technical interests, practical interests and emancipatory interests.

Results and Discussion

Emancipatory Learning Theory

Emancipatory learning theory was born from the flow of humanistic psychology, which emphasizes respect for the human side. Humanistic psychology sees human behavior not only through the eyes of observers, but also through observations of human behavior at work. Humanistic psychology believes that an individual's visible behavior is a representation of his inner feelings and self-image. This perception has an impact on the learning theory of humanism, which understands that the educational process is not only at a level that appears empirically through physical activity, but also needs to consider aspects of the human psyche in the form of mental personality, which also ensures the success of the educational process (Faturrohman and Sulistyorini, 2012).

Emancipatory learning theory pioneered by Jurgen Habermas, is the most abstract learning theory than other learning theories such as behavioral, cognitive, and constructivist, because it is closer to the world of philosophy than the world of education, although in reality this theory talks more about education and the process. Learning in the most ideal form rather than learning as is commonly observed in everyday life, so the emancipatory learning theory is eclectic, namely a theory that can be utilized with the aim that humans can achieve self-actualization, in other words "humanize humans". Historically, the learning theory of humanism departs from the notion of humanity which places humans as the center of consciousness. The tradition of humanism is almost always patterned against everything that smells heavenly (sky). Similarly, the beginning of the Western Renaissance was followed by the humanism movement which was very reactive to religious dogmatism (Christianity) (Avery and Askari, 1995).

Biography of Jurgen Habermas

Jurgen Habermas, born in Germany on June 18, 1929, is one of the most influential philosophers of the contemporary century. His thought struggle was formed after he entered a philosophical school which since 60 years has been increasingly influential in the world of philosophy and the social sciences, namely critical philosophy, which is incorporated in the Frankfurt School (Suseno and Fran Magnis, 1997). He started his studies at the University of Göttingen in the fields of German literature, history and philosophy. In 1954 he obtained his doctor of philosophy at the University of Bonn through a dissertation entitled *Das Absolute und die Geschichte*, a work inspired by Heidegger's philosophy. Habermas is a quiet person, and he has a rigid personality so not much is known to the public about his personal and family life (Michael Pussey, 2011).

Habermas is a thinker who is humble and open to criticism. This ethical attitude penetrates into his works, something that is not made up. He has the view that a better society is a more rational society. A view born of his own thoughts. He is the successor of enlightenment. Figures who still believe in the power of reason, when many people oppose modernity and follow postmodernism. He remains loyal to modernity, which according to him there should be some criticism and revision of modernity (Menoh, 2018).

In 1961 he was invited to become professor of philosophy at Heidelberg, and three years later, in 1964, he returned to Frankfurt as professor of sociology and philosophy, replacing Horkheimer. In his intellectual history Jurgen Habermas was actively involved in social research in Frankfurt, which made him familiar with the ideas of the Frankfurt School, a Marxist-leaning intellectual community. Jurgen Habermas' close relationship with the Marxist-leaning intellectual community, in the future, will determine the course of his intellectual career as a figure/thinker in the Frankfurt School (Irfan Safrudin, 2004).

The Frankfurt School reached a golden period through the Institut für Sozialforschung, a social research institute in Frankfurt which was then led by Horkheimer. Horkheimer developed a multidisciplinary program that eventually gave

birth to critical theory. The basic essence of critical theory is the assumption that behind the objectivity of the sciences, there are always hidden power interests, both economic interests and exploitative interests, which are manifested in the dehumanization of human relations, under the transactional principle. This condition is what Jurgen Habermas is trying to save, through the development of critical theory in the Frankfurt School, which gave birth to the theory of emancipatory action. Through this, Jurgen Habermas emphasized the importance of human liberation from slavery, building a society on the basis of free interpersonal relationships, and restoring the position of humans as subjects who manage their own social reality (Irfan Safrudin, 2004).

As one of the thinkers and figures of the Frankfurt School, Jurgen Habermas, is very thick with critical theory, which is the hallmark of this school, this is what prompted Jurgen Habermas to make an effort to review the social system of European society, which at that time was being hit by the industrial revolution. The rapid development of the industrial world in mainland Europe has had contradictory impacts. On the one hand, industrial development has had an impact on the welfare of European society, but on the other hand, it has had an impact on the social gap between the workers and the bourgeoisie, as owners of capital.

It was this gap that prompted Jurgen Habermas in 1989 to launch his harsh criticism of the bourgeoisie, which he said had arbitrarily treated the workers as a marginal society. This condition shows Jurgen Habermas's alignment with the marginalized, which is also the initial gate that opens Jurgen Habermas's introduction to the philosophy of humanism, including in the field of humanism learning theory. This is one of the special characteristics of the humanism learning theory, which tends to be influenced by its humanistic philosophy.

Jurgen Habermas's Critical Emancipatory Theory

Critical theory is also called the Frankfurt School because it was originally located at the Institute for Sozialforschung in Frankfurt, Germany. The way of

thinking of the frankfurt school is also known as the "society criticism theory". The purpose of this theory is the liberation of humans from the trappings and deceptions of modern technocrats. Max horkheimer, herbert marcuse and theodor W. adorno, who are referred to as the first generation of critical theorists, are the main figures of critical theory. The first generation was deadlocked in its critical theory. The next generation is jurgen habermas, he is an assistant to adorno in teaching philosophy and sociology at the university of frankfurt, which is at the same time able to break the deadlock of the previous generation (Franz Magnis Suseno, 1992).

Habermas states that the scientific method is never value-free as positivists claim. It will always be related to interests. In his analysis, habermas proposes three interests that surround science and social science. These interests are technical interests, practical interests and emancipatory interests.

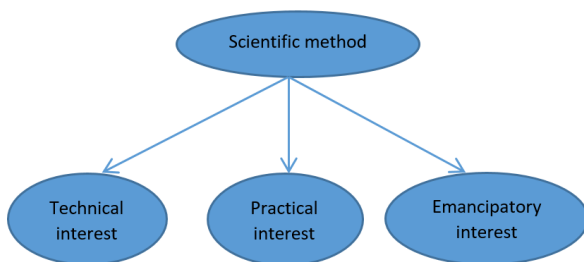


Figure 1. The scientific interest of the habermas pattern.

Technical interests are reflected in the empirical-analytical approach. In observing the object of his research, a researcher uses a technical reference system first to set the rules in the research process. Examples of empirical-analytical sciences are the natural sciences. These sciences seek definite laws, so that humans can use nature for their needs (Franz Magnis Suseno, 1992).

The second interest is the practical interest which is reflected in the historical-hermeneutical approach used. Hermeneutical science is rooted in a specific system of action, namely a system of interactions mediated by language. The interest in the hermeneutical method is understanding the meaning of reality. Examples of historical-hermeneutical science are the science of history, the science of historical documents and the science of

researching historical meanings. These sciences are to understand, the environment is interaction and language, the goal is the capture of meaning (Franz Magnis Suseno, 1992).

The third interest is the emancipatory interest which is reflected through the critical-emancipatory science method. Knowledge based on this interest is generated through self-reflection. The process of self-reflection or the formation of self-knowledge is based on the emancipatory interests of the human being. Economic, social and political sciences, reflection sciences such as ideological criticism, psychoanalysis and philosophy are examples of critical-emancipatory sciences. The importance of these sciences is liberation, their environment is power and their basic method is to reflect critically on the history of human subjects.

The term emancipation is not only to free from social problems such as slavery, colonialism and oppression in the name of power, but also from internal problems such as psychological disorders and ignorance. The hallmark of emancipation is that a person has changed from a state of not knowing to knowing. Emancipatory here is interpreted as liberation from confinement, dogmatism and obstacles to strengthen the existence of humanity (Franz Magnis Suseno, 2003).

In his plan to formulate emancipatory knowledge, habermas reflects on the possible forms of knowledge for the subject of knowledge, and looks for the origins of that knowledge. This reflection is done in order to find a link between theory and praxis, between knowledge and experience of the subject. Because if we separate the two elements, instead of getting emancipatory knowledge, our knowledge becomes ideological. Habermas efforts to eliminate the ideological aspect of knowledge can be said to be a program seeking an epistemological basis. This is what Habermas describes in his book knowledge and human interests. Before reaching the grounding stage of a new epistemology, habermas begins by attempting to explain the "ignored stages of reflection." These neglected stages of reflection, historically, lie in the german philosophical

tradition from Kant to Marx (Jurgen Habermas, 2012).

The Relevance of Jurgen Habermas's Critical Emancipatory Theory in Education

Continuing his predecessor's critical project, Habermas argued that the methods of science and social science were never value-free as positivists claimed. It will always be related to interests. In his analysis, Habermas proposes three interests that surround science and social science. These interests are technical interests, practical interests and emancipatory interests (Fransisco Budi Hardiman, 2009).

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The direction of being a human will form a habit so that it becomes an inherent character. The ideal of emancipation should not give up the human entity in its social perspective. This becomes a reference for the basic question of how communicative action theory offers education. Many social problems are not offended in the human learning process in education. Education is trapped in a system framework that restrains every dimension of human life. Thus, there is a conflict between the ideals to be achieved and the systemization carried out in education. The systemization of the management of the teaching and learning process gives an impression of rigidity and closure.

This systemization is contrary to the spirit of community participation to foster critical awareness which is the basis for the existence of education in people's lives. With the existence of school fences, hours of entry and exit, and technical guidelines in teaching and learning, the social learning area in the form of the environment is no longer a learning priority to form social integration and solidarity. With critical awareness, it is hoped that it will be able to direct students to be wise in speech and behavior. He speaks based on a careful

study of social reality. He acts based on an open world view so that he is able to criticize the crises that occur in social life. He is able to clearly see the root of the problem behind the crisis that occurred as well as offer a solution to overcome the crisis (Abdul Munir Mulkhan, 2002).

In educational interactions, students are not merely objects in the process of forming knowledge. There should be communication and dialogue in the learning process by positioning students as subjects in the interaction. Awareness of the importance of communication in the world of human life should be grown by teachers in forming universal values from each individual's participation in forming mutual agreements. The function of education as forming social agents to create a better and democratic social atmosphere, teachers must direct students to social reality. Sensitivity to social problems must be embedded in the existing curriculum.

The hidden curriculum is to direct students to have a sensitivity to a crisis reality that does not reflect emancipation. If we look more closely, the interests involved in the education system are still at the level of technical interests. This can be seen from how the system is run. In the learning process the teacher does not provide practical and emancipatory understanding. The teacher comes with a set of rules called the curriculum which are implemented in the implementation instructions and then manifested in the design of the reference for the learning process or the unit of reference for learning.

The application of this technical importance is used to implement the efficiency and effectiveness of the instructor (Keith Morrison, 2003). Teachers come to abort teaching hours and fill teacher attendance so that the teaching profession is valued as attendance and attendance statistics. Students are present at certain hours, then present by officers or teachers. Emancipatory interests seem hopeless to be present in this model of education.

Technical-strategic reasoning should not penetrate social institutions that are predicted to be the front wall in maintaining the socio-cultural system and values in society. Teachers should position themselves as fellow subjects in front of

their students in forming knowledge that contains the interests of emancipation. That is, there must be a commitment to treat students as individual potential participants in the discourse of knowledge formation. To build emancipatory awareness, it is necessary to build an open and dialogical learning base.

In the educational environment it is necessary to improve the communication process through empowerment and critical freedom of students. Education must be able to encourage equality and democracy, develop autonomy and responsibility in children, develop a coordinated and collaborative learning process, conduct discussions in learning interactions, and carry out social education that studies social problems. This certainly has a major impact on education, in this context is the content of the curriculum and learning methods.

Curriculum and Critical-Emancipatory Perspective Learning Method

1. Curriculum

The origin of the word curriculum is *currir* which means running and *curere* which means a place to race. Both *currir* and *curere* are greek. The term curriculum also exists in latin "*curriculum*" which originally meant "a running course, or race course, especially a chariot race course." In addition, in french "*courier*" means to run. In subsequent developments the use of the word curriculum is used in relation to a number of subjects that must be taken in order to achieve a degree or diploma (Nasution. 2003). The definition of curriculum is that it contains all experiences that should be mastered by students and teachers guide it. The nature of the experiences of students can be stated in intra-curricular, co-curricular and extra-curricular inside and outside the classroom.

Understanding the curriculum can be interpreted and understood in a very broad scope, including the potential curriculum, the actual curriculum and the hidden curriculum (Nana Sudjana, 1991). In curriculum development, there are several foundations, follow this:

a. Philosophical foundation, namely the value system of the view of life. Philosophy is not only found in individuals, but also in

community groups or a nation. The preparation of the curriculum must pay attention to the philosophical foundation of a particular society or nation, so that its implementation is directed to the formation of humans who have a better value system.

- b. Psychological foundation which has the belief that the individual is a distinctive form of psycho-physical characteristics. Individuals always interact with their environment. In preparing the curriculum, students should pay attention to the learning experience of students, the motives that encourage students to learn, and the activities of students in learning so that the presentation of the curriculum does not experience disorientation in the purpose of education.
- c. Socio-cultural basis, namely that each community environment has a different socio-cultural system. The socio-cultural system regulates the pattern of life among community members, members and institutions as well as institutions and institutions. Curriculum presentation should be aligned with the socio-cultural aspects of the local community so that schools and communities can support each other.
- d. The foundation of the growth and development of students, students are part of the determinants of educational success. In preparing the curriculum, it should consider and pay attention to the level of growth, development and maturity of students.
- e. The basis of curriculum organization, broadly speaking, the structure of the curriculum organization consists of four things, namely, subject curriculum, correlated curriculum, integrated curriculum and core curriculum.

Knowledge is not neutral, the curriculum is an ideological area. According to this view, the knowledge taught in education shows how the ruling group maintains power through the curriculum. The emancipatory curriculum should be able to make students maximize their potential, develop participatory democracy, involvement, students' voting rights and the realization of individual existential freedom.

2. Learning Methods

Etymologically, it comes from the word method which means a systematic way of working to facilitate the implementation process to achieve goals. In arabic, the method is called *āriqāt*. In the big indonesian dictionary, a method is an organized and well thought out way to achieve a goal. In relation to learning, method means a method used in learning with the aim that students are able to understand, master, the materials provided in the learning process (Nasih and Kholidah, 2013).

In terms of terminology, ahmad munjih nasih and lilik nur kholidah cite the opinions of experts who have defined the method, among others: first, according to arifin, the method is the path that must be followed in order to achieve the goal. Second, according to hasan langgulung, method is a method that must be followed in order to achieve educational goals. Third, according to abd al-rahmah al-ghunaimah, methods are practical steps in achieving teaching goals.

According to ahmad tafsir (2014) the method is a fast and appropriate way of teaching subjects. According to ramayulis, method is a set of ways, paths and techniques used by educators to achieve educational goals. Mahmud yunus, method is the path that must be taken by someone to achieve the goal (Armai Arief, 2002). Based on some of the definitions of these experts, it can be concluded that the method is a set of appropriate and fast ways, methods, and techniques used by educators to achieve the competencies that have been formulated. In the interaction of education or teaching and learning process, students are not merely objects in the process of forming knowledge. There should be communication and dialogue in the teaching and learning process.

Students and teachers should be positioned as subjects in the process of forming knowledge. Awareness of the importance of communication in the world of human life should be grown by the teacher in shaping the universal values of each individual participation. The function of education is to form social agents to create a better and democratic social situation. Learning methods in teaching and learning activities should humanize students.

In teaching in the classroom, eight principles of communicative education can be described, (Mukhrizal Arif, 2014) namely:

- a. The need for cooperative and collaborative activities.
- b. The need for activities based on discussion (discussion based work).
- c. The need for independent learning, through experience and flexibility.
- d. The need for learning through discussion (negotiated learning).
- e. The need for a learning process related to the community so that students can understand and investigate various environments.
- f. The need for problem solving activities.
- g. The need to increase the right of students to speak.
- h. The need for teachers to act as "transformative intellectuals" by encouraging ideological critique

Habermas divides human existence in the realm of subject and object. Human relationship with nature is known as subject-object. This relationship tends to take advantage of nature according to human interests. Man's relationship with himself is subject-itself. The relationship between humans and themselves is that humans always understand the patterns and mechanisms of their spirits and bodies. Human relations with other humans are known as subjects. This relationship teaches humans to always understand each other.

Conclusions

Habermas states that the scientific method is never value-free as positivists claim. It will always be related to interests. In planning to formulate emancipatory knowledge, Habermas reflects in the form of curriculum and learning methods. This reflection is done in order to find a link between theory and praxis, between knowledge and experience of the subject. Habermas's attempt to remove the ideological aspect of knowledge can be regarded as a program to seek an epistemological basis. Habermas' theory talks about an educational environment that emphasizes the communication

process through empowerment and critical freedom of students. Education must be able to encourage equality and democracy, develop autonomy and responsibility in children, develop a coordinated and collaborative learning process, conduct discussions in learning interactions, and carry out social education that studies social problems. This certainly has a major impact on education, in this context is the content of the curriculum and learning methods.

The relevance of Jurgen Habermas's emancipatory critical theory in education, formulated by Jurgen Habermas in the sociology of education using a benchmark for how social theory has an influence in shaping thoughts (thoughts) then moves to words (words) so that it gives birth to action (action) and becomes a habit (habit). become a character in order to realize transformative, emancipatory and democratic social goals and objectives. This benchmark becomes the need to see that being human means being a thinker, speaker and actor in their social context.

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