

Humanistic Approach In Education According to Paulo Freire

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Received November 5, 2017/Accepted December 19, 2017

Abstract

Education has an important and strategic role to ensure the development of cognitive intelligence, psychomotor and affective. Education aims to develop human potential and forms a good personality. However, current education loses humane aspects (*dehumanization*). This is due to the approach used for teaching based on the educator (*teacher center*) and not centered on learners (*student center*). The ultimate purpose of humanistic approach in education is the learning process that was started and is intended for the benefit of humanizing mankind. Humanizing humans, is to achieve self-actualization, self-understanding, and self-realization people to learn optimally. The concept of humanistic approach in education according to Freire is a process of liberation from the oppressive system and raised awareness of the critical processes centered on educators and learners as subjects in the process of teaching and learning. The implication of humanistic approach in education is how to educators to encourage students to think critically and act according to the values of humanity. Since then, the humanistic approach in education should be applied in the process of learning and teaching in order to produce a good learner and critical of reality.

Keywords: *Dialogue Method, Education, Humanistic Approach, Praxis Method, Problem Posing Method.*

A. Introduction

Education is an attempt to guide physical and spiritual skills based on certain norms towards the establishment of a major personality according to the measures which is normatively agreed.¹ Education in the formation of personality is a part of the process of forming the basis of cognitive (*intellectual*) as well as power of sense (*emotional*) towards a conscious effort directed to finalize the potential of human nature, in order to be able to portray themselves according to the development potential of human nature.²

Based on Islamic view, humans are born in a state of holy (*fitrah*).³ It means humans have the potential in the form of specific tendencies concerning intellect, mental, and soul.⁴ The development potential of this nature aims to improve human capabilities. As proposed by Suyudi in his book that educational purposes according to Ibn Khaldun is improve human intelligence and ability to think, to improve the community, and to improve human spirituality. The purpose of education is essentially to deliver the perfect man, the perfection of which is an inner and outer aspects that make man happy in this world and the hereafter.⁵

However, the phenomenon in educational institutions today, the education system make learners as human beings that is isolated from the reality, because teachers have to educate them to be someone else instead of being himself, in other words freedom and recognition of teachers less gets maximum attention. Finally education do not cultivate and develop the potential of learners, but making them ready to be prepared for specific interests. It has a tendency that the learning process is dominated by the opinions of teachers based on

¹ Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam* (Bandung, Al-Ma'arif. 1980). 45.

² M. Suyudi, *Rancang Bangun Pendidikan Islam: Dalam Perbincangan Normatif, Filosofis, dan Historis* (Yogyakarta: Belukar. 2014). 20-21.

³ Muhammad Izzuddin Taufiq, *Panduan Lengkap dan Praktis Psikologi Islam*, translated by: Sari Narulita, et. al. (Jakarta: Gema Insani Press. 2006). 180.

⁴ Syarifah Ismail, "Tinjauan Filosofis Pengembangan Fitrah Manusia dalam Pendidikan Islam," *At-Ta'dib: Jurnal Kependidikan Islam* 8, No 2 (2013). 260.

⁵ M. Suyudi, *Kajian Filosofis dan Pemikiran Pendidikan Islam* (Yogyakarta: Belukar. 2014). 209-210.

the opinions contained in the text books. So that students are not given opportunity to express their opinions.

This view is in line with the “*tabula rasa*” theory emphasizes that the individual’s ability to grow is passive and from polished depend heavily on the environment, particularly in education.⁶ The learning process that took place during this still looks monotonous, drab impressed and full of tension. In addition learners seen in a depressed condition and was not released to develop creative ideas.⁷

In the implementation of the process education and learning era, today need for refreshment and combinations in the delivery of good lesson, innovative and creative. Then, the implications of educational process with development that oriented to humanitarian aspects, both physical and psychological.⁸ Humanistic education is oriented to respect human rights, the right to express their opinions, develop thinking and act in accordance with the noble values and humanitarian norms.⁹ Thus in essence of education is a process of *humanization* (humanizing), which implies that education is the basis of the formation of human personality.¹⁰

It would be good learning approaches need to be developed, especially in the learning process to be in line with expectations in developing talent and potential learners. Thus, from the above phenomenon, the researcher want to know and understand the idea of a character education: Paulo Freire of Humanistic Approach Concept which is used as a concept in the development of human resource potential.

⁶ Syarifah Ismail, *Tinjauan Filosofis Pengembangan Fitrah Manusia* 251.

⁷ Haryono Al-Fandi, *Desain Pembelajaran yang Demokratis dan Humanis* (Yogyakarta: Ar-Ruzz Media. 2011). 244.

⁸ Muh. Idris, “Konsep Pendidikan Humanis Dalam Pengembangan Pendidikan Islam,” *MIQOT: Jurnal Ilmu-ilmu Keislaman* XXXVIII, No. 2 (2014). 432.

⁹ Hujair AH. Sanaky, *Paradigma Pendidikan Islam: Membangun Madani Indonesia* (Yogyakarta: Safiria Insania Press. 2003). xi.

¹⁰ *Ibid.* 230.

B. Definition of Education

Etymologically the term education is derived from the Greek, namely *paedagogike*. *Paes* means children and *Ago* means I lead. *Paedagogike* means I guide children.¹¹ While in the Latin is “*educere*”, the meaning is propulsion from internal to external. This Latin term means to educate thought a change brought about by practice or usage.¹²

In Arabic term that is often used for the definition of education is “*al-tarbiyah*” comes from the verb “*Rabb*”, then in another sense there is the term “*al-ta’lim*” which means the process of transmission a variety of science, the verb “*Allama*”. Another word that means education is “*al-ta’dib*” is derived from the word “*Addaba*”, which is defined as “educating”.¹³

In English, this term is known by the word *education* is derived from the word “*to educate*” the meaning nurturing, educating.¹⁴ It is as written in World Book Dictionary, education (*n*) is the development of knowledge, skill, ability, or character by teaching, training, study, or experience.¹⁵

In terminological, educational experts define the word education from a variety of reviews. There is a view of the interests or functions performed by him, of the process or of the aspects contained in education. Here is the definition of education according to educational experts. According to Moh. Mukhlas, education is an attempt to bring forth human normatively characterized by a critical, rational, social, pious, morality and respect for human values.¹⁶

¹¹ R Tim Pengembang Ilmu Pendidikan FIP-UPI, *Ilmu dan Aplikasi Pendidikan* (Bandung: Imtima. 2007). 260.

¹² S.S. Chandra & Rajendra K. Sharma, *Sociology of Education* (New Delhi: Atlantic Publishers and Distributors. 2004). 1.

¹³ Ramayulis dan Samsul Nizar, *Filsafat Pendidikan Islam: Telaah Sistem Pendidikan dan Pemikiran Para Tokohnya* (Jakarta: Kalam Mulia. 2009). 84-87.

¹⁴ Tedi Priatna, *Cakrawala Pemikiran Pendidikan Islam* (Bandung, Mimbar Pustaka: Media Transformasi Pengetahuan. 2004). 278.

¹⁵ World Book, Inc, *The World Book Dictionary* (Chicago: World Book. 2007). 670.

¹⁶ Moh. Mukhlas, *Pendidikan & Mobilitas Vertikal (Suatu Upaya Mencari Titik Temu)* (Ponorogo: STAIN Ponorogo Press. 2010). i.

According to Abuddin Nata, education is an activity that is done on purpose, carefully, planned, and aims carried out by an adult in the sense of provision of knowledge and skills present it to the students gradually.¹⁷ This definition is clarified by Muis Sad Iman in participatory education that is education in the process, emphasizing the involvement of learners in education. Education act more as facilitators. While the activity is charged to students. The involvement of learners in education not only as a listener, registrar and container ideas educators, but more than that he is actively involved in developing himself.¹⁸

Meanwhile, education according to Hasan Langgulung that can be reviewed from the following approaches: the first approach, considers education as a development potential and talent. The second approach, tend to see it as a cultural inheritance. And the third approach consider it as an interaction between potential and culture.¹⁹

Function is a special activity if someone or something. In this discuss, the function of education according to John Dewey is direction, control, or guidance.²⁰ While according to Ralph Borsodi considers the function of education as “the humanization of mankind”.²¹

Then, the purpose of education should be comprehensive that includes the educational intellectual, physical, and is primarily “*akhlaq*” so expectations to be human plenary can be realized by better.²² Thus, the final purpose of education is to humanize humans, because it is educational help to the man so that he became a man. Criteria human being educational objectives are: First, have the ability to control himself. Second, the love of the homeland. Third,

¹⁷ Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: Logos Wacana Ilmu. 1997). 10.

¹⁸ Muis Sad Iman, *Pendidikan Partisipatif: Menimbang Konsep Fitrah dan Progressivisme John Dewey* (Yogyakarta: Safiria Insania Press. 2004). 3.

¹⁹ Hasan Langgulung, *Asas-Asas Pendidikan Islam* (Jakarta: Pustaka Al-Husna. 1988). 3-4.

²⁰ John Dewey, *Democracy and Education* (New York: Dover Publication, Inc. 2004). 23-24.

²¹ . Samuel Ravi, *A Comprehensive Study of Education* (New Delhi: PHI Learning Private Limited. 2011). 35.

²² Adi Sasono, et.al, *Solusi Islam Atas Problematika Umat (Ekonomi, Pendidikan dan Dakwah)* (Jakarta: Gema Insani Press. 1998). 127.

knowledgeable.²³

C. Humanistic Approach in Education

Etymologically the term approach has a meaning as an act to speaking to making contact with somebody, especially in a polite way to ask for or offer something.²⁴ In World Book Dictionary, approach is a method of starting work on a task or problem.²⁵ In terminological, the approach is a philosophical view of the subject-matter to be taught and subsequently created to teaching methods.²⁶ In the context of the learning approaches can be interpreted as a road, way, or wisdom is by teachers or students to achieve the purpose of learning.²⁷ One of the most popular approach in education is humanistic approach.

Etymologically the term humanistic derived from the *humanism*. Humanism has a meaning as a system of thinking in which man, his interest and development are made central and dominant, tending to exalt the cultural and practical rather than the scientific and speculative.²⁸ Then, humanism is the belief that people can achieve happiness and fulfilment without the need for religion. And humanistic is *adj* of humanism. Humanistic is the idea, condition, or practice relates to humanism.²⁹ In terminological humanistic is a theory that is focused on the problem of how each individual is influenced and guided by the purposes of the person they connect to their own experiences.³⁰ Humanistic view that humans have a wealth of soul that is loaded with a potential to be developed.³¹

²³ Rudi Ahmad Suryadi, *Dimensi-Dimensi Manusia: Perspektif Pendidikan Islam* (Yogyakarta: Deepublish. 2015). 199.

²⁴ Jonathan Cworther, et al, *Oxford Advanced Learner's Dictionary* (New York: Oxford University Press. 1995). 49.

²⁵ World Book, Inc. *The World Book Dictionary*.... 102.

²⁶ Ramayulis dan Samsul Nizar. *Filsafat Pendidikan Islam*..... 209.

²⁷ Suyanto dan Asep Jihad. *Menjadi Guru Profesional: Strategi Meningkatkan Kualifikasi dan Kualitas Guru di Era Global* (Jakarta: Erlangga. 2013). 113.

²⁸ Trident Press International, *The New International Westler's Comprehensive Dictionary of the English Language* (Florida: Trident Promotional Corporation. 1996). 614.

²⁹ John Sinclair, et al., *English Dictionary* (London: HarperCollins Publishers. 1995). 823.

³⁰ Rochem, *Teori Belajar Humanistik*, rochem.wordpress.com, diakses pada tanggal 4 Januari 2017, pukul 16.28 WIB. Lihat di: <https://rochem.wordpress.com/2011/12/16/teori-belajar-humanistik/>.

³¹ Haryu, *Aplikasi Psikolgi Humanistik Dalam Dunia Pendidikan di Indonesia* (Konsep Arthur

Humanistic approach is based on the body of knowledge concerning human culture, handles cognitive problems concerning intellectual and artistic problems, aims at understanding its referents, and uses primarily heuristic methods.³² Abraham Maslow, looking at the humanistic approach as a unifying force that will synthesize the fields of behaviorism and psychoanalysis are separate and will integrate aspects of subjective and objective, personal, and the public from the human into a complete holistic psychology.³³

In the view of psychology, the humanistic psychology approach to personality focuses on mental capabilities that set humans apart: self-awareness, creativity, planning, decision making, and responsibility. Those who adopt the humanistic approach view human behavior as motivated mainly by an innate drive toward growth that prompts us all to fulfill our own unique potential and thus to archive an ideal condition known as self-actualization.³⁴

The function of the humanistic approach to teachers: first, as a teacher who was instrumental in terms of intellectual development, mastery of knowledge and thinking ability. Second, as a coach, role to play in terms of skills development, intellectual skills, social and physical-motor. Third, as a mentor, a role in developing the affective aspects, control values, attitudes, motivations, etc.³⁵ Shunk recommends that humanistic educator act as facilitator who help students clarify and achieve their goals and establish a classroom climate oriented to significant learning.³⁶

The main purpose of this approach is revealed through behavior, both as individual actions and as an interaction with others. Behavior should be interpreted, understood and dealt with in such a manner that the student is able to understand himself and to use strengths

W. Combs *Tentang Pengembangan Potensi Anak*, 1, No.1, (2006).

³² Mario Augusto Bunge. *Philosophy of Psychology* (New York: Springer-Verlag. 1987). 44.

³³ Helen Graham, *Psikologi Humanistik Dalam Konteks Sosial, Budaya, dan Sejarah*, translated by Achmad Chausairi & Ilham Nur Alfian (Yogyakarta: Pustaka Pelajar, 2005). 112.

³⁴ Douglas A. Bernstein. *Essentials of Psychology* (USA: Wadsworth. 2011). 443.

³⁵ Nana Syaodih Sukmadinata. *Landasan Psikologi Proses Pendidikan* (Bandung: PT Remaja Rosdakarya. 2011). 268.

³⁶ Sarah B. Keating, *Curriculum Development and Evaluating in Nursing* (New York: Springer-Publishing Company, LLC. 2011). 65.

and weaknesses as positive builders in his own development.³⁷

D. Humanistic Approach Concept of Paulo Freire

Paulo Freire is the famous Brazilian educator, became known around the world. Freire, who wrote *Pedagogy of the Oppressed*, had worked with impoverished people in his homeland, and after being expelled from Brazil, developed a theory for the education of illiterates, particularly adults.³⁸

As an educator of Brazil, Freire develop cultural action approach as a means for liberating illiterate Brazilian peasants from oppression by the elite. He came to the approach through his own life experiences. The approach is also called Freirean method.³⁹ This method is supported the view that knowledge stems from the process of reflection on activities performed by active subjects during the transformation of their natural and social worlds.⁴⁰

According to Matthews, Freire's theory of knowledge is the focal point of his pedagogy because it emerges from his personal experiences of acquiring and transmitting knowledge. Even though Freire was not a systematic philosopher, his epistemology presumably constitutes the most developed part of his theory, which consisted of comments, analyses, suggestions, and reflections.⁴¹

The fundamental of his 'system' point to an educational process that focuses on the students' environment. Freire assumes that the learners must understand their own reality as part of their learning activity.⁴² He wanted the individual to form himself rather than be formed. To this end, he proposed that educational content be derived

³⁷ J'Anne T. Ellsworth and Alicia K. Monahan, *A Humanistic Approach to Teaching or Learning through Development Discipline* (New York: Irvington Publishers, Inc. 1987). 107.

³⁸ Carolyn M Long, *Participation of the Poor in Development Initiatives: Taking Their Rightful Place* (UK: Earthscan. 2001). 7.

³⁹ John Van Willigen, *Applied Anthropology: An Introduction* (Westport: Greenwood Publishing Group, Inc. 2002). 92.

⁴⁰ Georgios Grollios, *Paulo Freire and the Curriculum* (New York: Routledge. 2016). 64.

⁴¹ *Ibid.* 63.

⁴² Heinz-Peter Gerhardt, "Paulo Freire (1921-1997)," *UNESCO: International Bureau of Education, Prospects: The Quarterly Review of Comparative Education* XXIII, No. ¾, (2000). 1.

from the daily experiences the individual encounters.⁴³

The purpose of the relationship is liberation of education that is fundamentally a situation where the teacher and the students *both* have to be learners, *both* have to be cognitive subjects, in spite of being different.⁴⁴ Freire's pedagogy is developed as an educational practice that restores soul. (His language is that education as praxis is a process that humanizes).⁴⁵ Then, in Freirean pedagogy, students learn to participate in their own historical endeavors by recreating and transforming the world within their immediate reality.⁴⁶

According to Collins, Freire thought was formed by five components classic. First, Personalism. Second, Existentialism. Third, Phenomenology. Fourth, Marxism. Fifth, Christianity.⁴⁷ He finds these world views complimentary and has been able to combine them into a compassionate, compelling and revolutionary philosophy for the ongoing liberation of humankind.⁴⁸

Thus, Freire's approach is both an approach people-centred community practice as well as a methodology for teaching and learning. His approach is based on the beliefs that "people are able to think critically about their situation, can be trusted to take control of their lives, and collectively transform their views of the world and how they relate to it".⁴⁹

⁴³ Sabina Yeasmin and Khan Ferdousour Rahman, "Paulo Freire and 'Critical Literacy': Relevance for Bangladesh, *Bangladesh Educational Journal*. 14.

⁴⁴ Ira Shor and Paulo Freire, *A Pedagogy for Liberation: Dialogues on Transforming Education* (South Hadley: Begin & Garvey Publishers, Inc. 1987). 33.

⁴⁵ The Renaissance Program. *Religious Education Philosophy Participant Handouts: Channing and Freire* (Boston: Unitarian Universalist Association. 2002). 36.

⁴⁶ Cesar Augusto Rossatto. *Engaging Paulo Freire's Pedagogy of Possibility: From Blind to Transformative Optimism* (Lanham: Rowman & Littlefield Publishers, Inc. 2005). 24.

⁴⁷ Firdaus M. Yunus. *Pendidikan Berbasis Realitas Sosial – Paulo Freire & YB. Mangunwijaya* (Yogyakarta: Logung Pustaka, 2005). 32.

⁴⁸ Marc Pruyn. "Paulo Freire and Critical Multicultural Social Studies: One Case from the Reacher Education Borderland," *Taboo: The Journal of Culture and Education* 7, No. 1, (2003).

⁴⁹ Hanna Nel, "The Evaluation of a Training Programme Based on Paulo Freire's Views on Community Practice: A South African Example," *Social Work/Maatskaplike Werk* 5, No.2, (2014). 193.

E. Critique Paulo Freire of Banking Concept in Education

The Marxist educator Paulo Freire (1970) characterizes this approach with a banking metaphor. The students' minds are like savings accounts in which the teacher makes deposits.⁵⁰ According to Freire: "Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues *communiqués* and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits".⁵¹

In this concept, the teacher narrates the subject matter to students who are expected to passively receive, memorize, and repeat the content of the narration. This is the basis of the "banking" model of education. Teachers "deposit" ideas into students, who become receptacles or "depositories", waiting to be filled with the knowledge the teacher is assumed to possess.⁵²

Banking concept of education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole: (a) the teacher teaches and the students are taught; (b) the teacher knows everything and the students know nothing; (c) the teacher thinks and the students are thought about; (d) the teacher talks and the students listen – meekly; (e) the teacher disciplines and the students are disciplined; (f) the teacher chooses and enforces his choice, and the students comply; (g) the teacher acts and the students have the illusion of acting through the action of the teacher; (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it; (i) the teacher confuses the authority of knowledge with his or her own professional

⁵⁰ H.D. Adamson, *Language Minority Students in American Schools: An Education in English* (New Jersey: Lawrence Erlbaum Associates, Inc., 2010). 63.

⁵¹ Paulo Freire, Paulo Freire, *Pedagogy of the Oppressed* (New York: The Continuum International Publishing Group Inc., 2005). 59-72.

⁵² Peter Roberts. *Education, Literacy, and Humanization: Exploring the Work of Paulo Freire* (Westport: Bergin & Garvey. 2000). 54.

authority, which she and he sets in opposition to the freedom of the students; (j) the teacher is the Subject of the learning process, while the pupils are mere object.⁵³

F. Model of Teaching in Humanistic Approach According to Paulo Freire

According to Freire, teachers have to lead the class with a democratic learning process as well as with critical ideas. According to Freire, the methods of teaching should be based on the following characteristics:

1. Problem Posing Method

Problem-posing education, as opposed to banking education, rejects the process of transferring information and favors a view of education that centralizes the practice of dialogue.⁵⁴ Problem-posing education begins with the resolution of the “teacher-student contradiction”. Teacher becomes both teachers and students (and vice versa): the relationship is one of “teacher-student” with “students-teachers”.⁵⁵

Problem posing, according to Freire, is at the heart of critical pedagogical praxis, which he defines as “reflection and action upon the world in order to transform it.”⁵⁶ In problem-posing education, the teacher isn't the sole source of knowledge. Dialog between students and a teacher is part of an inquiry process that encourages critical thinking.⁵⁷

Thus, the purposes of problem-posing education are to encourage students to think critically and to challenge them to consider the problems that this thinking exposes. Students are encouraged to be active learners, to be creative, and to achieve a realistic recognition of their surroundings so that they can respond

⁵³ Paulo Freire, *Pedagogy of the Oppressed*..... 73

⁵⁴ Phyllis Wachob. *Power in the EFL Classroom: Critical Pedagogy in the Middle East* (Newcastle: Cambridge Scholars Publishing, 2009). 12.

⁵⁵ Peter Roberts. *Education, Literacy, and Humanization*..... 55.

⁵⁶ Cherstin M. Lyon, et al. *Introduction to Public History*..... 7.

⁵⁷ Mary Cowhey. *Black Ants and Buddhists: Thinking Critically and Teaching Differently in the Primary Grades* (Portland: Stenhouse Publisher, 2006). 17.

appropriately. This type of education helps students see education as relevant to them and to their own situation, instead of as collection of foreign and unattainable “facts”. They do not simply memorize information, but instead, participate in dialogue with each other and with the teacher.⁵⁸

Freire, suggests that the defenders of liberation should reject banking model of education and replace it with the problem posing education because this type of educational work corresponds to the core of the conscious and puts communication into practice. Therefore, problem posing model of education is a libertarian educational work.⁵⁹

2. Dialogue Method

The core of the educational method Freire is dialogue. And educational methods is often called the method of dialogue. Thus, the ideological education Freire in a very obvious can be referred to as the ideology of development.⁶⁰ Freire proposed a dialogical approach that draws from the students’ experiences and culture, making them co-participants in their own growth.⁶¹ As such, dialogue brings together the teacher and the student in the joint act of knowing and re-knowing the object of study, where instead of transferring knowledge statically, as a fixed possession of the teacher, it demands a dynamic approximation towards the object, and is a learning space where people create and recreate acts of knowledge through the process of *conscientization*.⁶²

The process expressed Freire called dialogist is not theoretical. This process does not impose world to an individual, but involves two people to observe the world. The task of the educator is to

⁵⁸ Edith H. Babin and Kimberly Harriossn. *Contemporary Composition Studies: A Guide to Theorists and Terms* (Wesport: Greenwood Press. 1999). 221.

⁵⁹ Abdullah DURAKOGLE. “Paulo Freire’s Perception of Dialogue Based Education,” *International Journal on New Trends in Education and Their Implications* 3, Issue. 3, (2013). 103.

⁶⁰ William A. Smith. *Conscientizacao: Tujuan Pendidikan Paulo Freire*, Translated by Agung Prihantoro (Yogyakarta: Pustaka Pelajar. 2008). 116.

⁶¹ Manuel A. Vasquez, *The Brazilian Popular Church and the Crisis of Modernity* (Cambridge: The Press Syndicate of The University of Cambridge. 1998). 33.

⁶² Andrew Armitage. “Conscientization, Dialogue and Collaborative Problem Based Learning,” *Journal of Problem Based Learning in Higher Education* 1, No. 1, (2013). 7.

ask questions, exposes students to the world, rather than provide answers or defining the world.⁶³

According to Freire, that: "Authentic education is not carried on by "A" for "B" or by "A" about "B," but rather by "A" with "B," mediated by the world – world which impresses and challenges both parties, giving rise to views or opinions about it."⁶⁴

Lastly, dialogue requires courage. The parties of dialog should encourage thinking critically, in other words thinking without fearing the dangers of the action. The determinant for a critical thinker is the continuous transformation of the reality in favor of the continuous humanization of the humans. Such a dialogue can create critical thinking.⁶⁵

3. Praxis Method

Praxis for Freire is both reflection and action, both interpretation and change. As he puts it, "Critical consciousness is brought about not through intellectual effort alone but through *praxis* through the authentic union of action and reflection"⁶⁶ Freire defines praxis as "reflection and action upon the world in order to transform it".⁶⁷

The notion of praxis here characterized fundamentally opposes the instrumental view of practice and its relationship with theory. Following Freire (1992/1970) and Freire and Macedo (1996), we understand praxis as the dialectics of reflection and action. The reflection dimension involves a dialogue among parties to understand critically the social structures and ideologies that shape and control their daily lives and practices.⁶⁸

Freire (1970) maintains that praxis involves both action and reflection. From Freire's perspective, there is no final act of knowing.

⁶³ William A. Smith. *Conscientizacao: Tujuan Pendidikan Paulo Freire*..... 116.

⁶⁴ Paulo Freire. *Pedagogy of the Oppressed*..... 93.

⁶⁵ Abdullah DURAKOGLE. *Paulo Freire's Perception of Dialogue*..... 105.

⁶⁶ Mohammad Aliakbari and Elham Faraji, "Basic Principles of Critical Pedagogy, 2011 2nd International Conference on Humanities, Historical and Social Sciences," IACSIT Press, IPEDR 17, (2011), 82.

⁶⁷ Phyllis Wachob. *Power in the EFL Classroom*.... 12.

⁶⁸ Myriam N. Torres & Maria Mercado, "Living the Praxis of Teacher Education through Teacher Research," *A Journal for the Scholar-Practitioner Leader* 2, No. 2 .61.

Knowledge has historicity; it is always in the process of being. If absolute knowledge could be attained, the possibility of knowing would disappear for there would no longer be any questions to ask or problems to solve. Praxis, therefore, starts with an abstract idea (theory) or an experience, and incorporates reflection upon that idea or experience and then translates it into purposeful action. Praxis is reflective, active, creative, contextual, purposeful, and socially constructed.⁶⁹

From my point of view, one of the deepest teachings of Paulo Freire's pedagogy is the dialectic between theory and practice. Theory without practice would be mere abstract thinking, just as practice without theory would be reduced to naive action.⁷⁰

G. Purpose of Humanistic Approach of Paulo Freire

Freire suggested that the education as an integral part of a democracy, and he suggested that a society cannot be truly egalitarian until education becomes a practice of freedom.⁷¹ The concept used most commonly by Freire in relation to this liberation is *conscientization*. This is the processes of gaining critical awareness as a means of transforming society to surmount the situation of oppression, people must first critically recognize its causes, so that through transforming action they can create a new situation, one which makes possible the pursuit of a fuller humanity".⁷² The term is related to the purpose of humanistic approach contained in the meaning of '*conscientiizacao*'. Freire himself always used the Portuguese term '*conscientiizacao*' rather than the most obvious or convenient English translation, '*conscientization*'.⁷³

According to Freire that "*Conscientizacao* is the deepening of the

⁶⁹ Mary Breunig, "Turning Experiential Education and Critical Pedagogy Theory into Praxis," *Journal of Experiential Education* 28, No. 2, (2005): 111.

⁷⁰ Ana Maria Araujo Freire & Paolo Vittoria, "Dialogue on Paulo Freire," *RIED IJED: Inter-american Journal of Education for Democracy* 1, No. 1, (2007): 97.

⁷¹ Christian R. Weisser, *Moving Beyond Academic Discourse: Composition Studies and the Public Sphere* (Carbondale: Southern Illinois University Press, 2002), 37.

⁷² Paulo Freire, *Pedagogy of the Oppressed*.... 47.

⁷³ Malcolm Tight, *Key Concept in Adult Education and Training 2nd Edition* (London: Routledge Falmer, 1996). 112.

attitude of awareness characteristic of all emergence. In contrast with the anti-dialogical and non-communicative 'deposits' of the banking method of education, the programme content of the problem-posing method – dialogical par excellence – is constituted and organized by the student's view of the world, where their own generative themes are found."⁷⁴

Thus, the goal of humanistic approach was found on the main purpose of education according to Paulo Freire, that is to open the critical ideas of the students to be aware of the reality of oppressed to act the social transformation.⁷⁵

H. Analysis of Method Teaching in Humanistic Approach According to Paulo Freire

The results of the analysis show that the thinking of Paulo Freire can be seen from his views on the concept of the human being and education. The concept of a human being according to Freire is the recognition of the human nature. The point is that humans have the ability and potential to grow. While the concept of education according to Freire is a humanization of education. The intent is that education is a process of liberation from oppression in education.

Through a humanistic approach, Freire build educational philosophy that is about human beings as subjects and active center of reality. The meaning is the educator role as facilitator and learners act as human beings actively purports to develop themselves.

Then it can be known, that the purpose of humanistic approach is awareness. The intent is to evoke human consciousness towards a critical awareness of reality. This approach evoke the consciousness of learners to actively participate in the teaching-learning process with while respecting humanitarian values.

The humanistic approach is the approach to develop the ability of educators and learners as subjects in the learning process. This

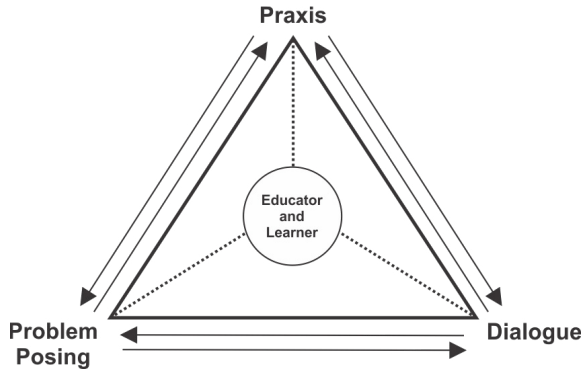
⁷⁴ Paulo Freire, *Pedagogy of the Oppressed*.... 109.

⁷⁵ Wahyu Pramudya, "Mengenai Filsafat Pendidikan Paulo Freire: Antara Banking Concept of Education, Problem Posing Method, dan Pendidikan Kristen di Indonesia," *VERITAS: Jurnal Teologi dan Pelayanan* 2, No. 2, (2001). 262.

approach is to determine how best to work together to address the major problems in process of learning. The methods used in the humanistic approach according to Paulo Freire, including Problem Posing, Dialogue, and Praxis.

Problem posing is the initial stage carried out by educators and learners to determine the problems encountered in reality. Then, the dialogue is a reflection on the relationship of educator-participants containing a critical attitude. So it appears the reflection of problem posing and dialogue i.e. praxis as a method to find out the results of the analysis.

From a brief explanation of the paragraph above, it can be noted that the "praxis" became the basic framework as a method of education for the oppressed. In the process of education, these methods stimulate learners to act. Then the action is reflected back after finding the answer from an object as well as to define new actions more appropriate in dealing with a problem or new findings in the learning process. Thus, the process of reflection will occur continuously in the learning process. So, the function can be found educators and learners in the process of humanistic approach that is as subject in teaching-learning process. Then, the theory and practice of teaching will open opportunities between educators and learners to dialogue, which aims to foster awareness of reality.



The image above shows that the model of learning Paulo Freire raises social interaction between educators and learners. In addition, these methods have a partnership in the implementation of the learning process.

Problem Posing-Dialogue: flow line that directs to the dialogue is a reflection of the problems already found certain objects so that the needs analysis to determine the appropriate action. The analysis done by dialogue between educators and learners. **Dialogue-Problem Posing:** flow line which direct to problem posing is the destination towards the next stage, namely dialogue between educators and learners, this is the case, if the problem is on the specified object already found.

Dialogue-Praxis: flow line which directs to the method of praxis is a reflection of the analysis done through communication between educators and learners in determining appropriate action and find a solution of the problems on a particular object. **Praxis-Dialogue:** flow line which directs to dialogue is a reflection that the praxis occurs because analysis results are summed up in a plan of action.

Praxis-Problem Posing: flow line which directs to problem posing is a reflection of the actions already implemented and then raises new problems. However, if the other issues are not found, then the purpose of the analysis was achieved. **Problem Posing-Praxis:**

flow line from problem posing show that educators and learners together find a certain object problems and then have to determine the appropriate action. However, an action must be through a planned analysis. The analysis in the form of a dialogue between educators and learners.

Thus, it can be concluded that an act derives from a problem that has been analyzed and then determined the most appropriate plan of action. This process will be continued until that goal is reached. Experience will awaken a critical attitude among educators and learners. Then, it can be known that humanistic approach according to Paulo Freire is a process approach with collaboration between three models of learning methods to determine the most appropriate course of action to a specific object.

I. Conclusion

Humanistic approach looks at humans as a free independent subjects to determine the direction of his life. Human beings responsibility over his own life and for the life of another person. Humanistic approach explains that virtually every man is unique, individual and has the potential to boost internal to evolve and determine their behavior.

In humanistic approach the functions of educators are as a facilitator of learning. Educators are individuals who have the task of developing the ability of the intellectual, affective, and psychomotor learners. The purpose is to develop the critical thinking ability of students in the face of problems in the learning process.

Thus, the ultimate purpose of humanistic approach in education is the learning process that was started and is intended for the benefit of humanizing mankind. Humanizing humans, is to achieve self-actualization, self-understanding, and self-realization people to learn optimally.

The concept of humanistic approach in education according to Freire is a process of liberation from the oppressive system and raised awareness of the critical processes centered on educators and learners as subjects in the process of teaching and learning.

Implementation of humanistic approach combines teaching methods to analyze the problems in order to determine the appropriate action. These methods includes problem-posing, dialogue and praxis. In this approach, teachers and students have to act together in order to determine the appropriate action.

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