

Student Friendly Education Concepts of Humanism and Implementation in Teaching and Learning Process

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ABSTRAK

Education is human liberation from ignorance and violence. This friendly education leads students to find their identity based on humanism. Each teaching and learning series is an enriching experience of divinity and humanity that emphasizes humanity, freedom, justice, democracy and fun. This research is a literature review, namely examining the concepts of friendly (humanistic) education from experts and their implementation in the teaching and learning process in the classroom and outside the classroom. The results of this research are that friendly education emphasizes the importance of human values (Humanism) and freedom of learning through studies on (1) Friendly Education (Humanist) as an awareness of humanity (2) The humanist learning approach views humans as free and independent subjects to determine the direction of their lives (3) Educators and Students in Humane Education (4) Humane Education Curriculum.

INTRODUCTION

A principle that must be adhered to in education, especially Islamic education, is the development of learning as a Muslim for both educated and educators. Every series of teaching and learning should be positioned as an enrichment of Godly experience. Education is not the socialization or internalization of the teacher's knowledge and diversity, but rather how students experience God for themselves. Devotion and piety are not attitudes and behavior that come suddenly, but through a stage of awareness

that must be carried out throughout life. Therefore, education is nothing more than a process of self-awareness and universal reality. (Abdul Munir Mul Khan, 1998)

To understand the concept of friendly (humanist) education is often associated with understanding dehumanization as its opposite. Dehumanization is the transfer of knowledge, while friendly education is a process of empowering society (students) through knowledge and noble morals. Indeed, the two are opposites that revolve around the relationship between human consciousness and the world. By assuming education as a process of domination, people who master knowledge actually negate the principle of active consciousness. This education carries out practices that are used to 'tame' human consciousness and transform it into an empty container. This dominant educational culture is directed at a situation where educators (teachers) are the only people who know and teach science to students as people who don't know anything.

Education is not a form of oppression. Education always aims to develop human personality. A conducive environment is needed to support this, where educators and students work together to become global. Therefore, the humanist education paradigm views humans more as "humans", namely creatures created by God with certain traits or potential. As a living creature it must live, maintain and develop life. As a borderline creature (between animals and angels), he has animalistic qualities (lower desires) and angelic qualities (noble virtue), as a dilemmatic creature he is always faced with choices in his life, as a moral creature, he grappling with values; as a personal being, it has both constructive and destructive powers; as a social creature, he has social rights and only fulfills his religious obligations. (Ali Maksum and Luluk Yunan Ruhendi: 2012).

In this context, someone needs an educational process that is carried out with awareness to learn to understand reality together with appropriate methods and analysis, so as to find the root of existing problems. From here a person experiences awareness (conscientizacao), as a cooperative search for answers to unsolvable problems faced by a group of people. (William A. Smith, 2001).

Awareness is the first thing that must be done to open the veils of alienation and oppression that surround humans. Social awareness in the liberation process -- or to borrow the term Father Y.B. Mangunwijaya, education for human liberation (Singgih Nugroho, 2003:53) is very important, because only an enlightened awareness and mentality, clear in seeing reality and new human insights, determines the occurrence of social transformation. With a noble human consciousness, humans will be the determinants of the creation of a harmonious life structure.

In this humanist education concept, if we trace it, there are three streams of education which are used as approaches or as paradigms/foundations of education. First, the flow of progressivism. This flow of progressivism is one of the schools of educational philosophy that developed rapidly at the beginning of the 20th century and was very influential in educational reform. Progressivism as an educational theory emerged as a real reaction to traditional education, which emphasized formal teaching methods, learning mentality, and classical literature. Because progressivism itself is always related to the understanding of the liberal road to culture, namely that liberals are flexible (flexible and not rigid), tolerant and open, and want to know and investigate for the sake of developing experience. (Djumransjah, 2004) It must be acknowledged that progressivism, which was later developed by John Dewey, is a very well-established school of education, and its existence has influenced education systems throughout the world. (Muis Sad Iman, 2004).

The basic principle of this school is that the origin and purpose of the educational process can be found in the child. This school has a concept that believes in humans as subjects who have the ability to face the world and their environment, as well as the ability to overcome and solve problems that threaten humans themselves. Education is considered capable of changing and saving humans for the sake of their future, as Hegel put it, "the dynamic, ever-readjusting processes of nature and society". In other words, nature and society are dynamic in a never-ending process of adjustment and change. (Djumransjah, 2004). In progressivism, the goal of education is always defined as a continuous and progressive reconstruction of experience. (Djumberansjah Indar, 1994).

Second, the flow of constructivism. Constructivism was first put forward by Giambatista and then introduced by Mark Baldwin and further developed by Jean Piaget. In this educational theory, ontologically, heterogeneity is the basis of the view of reality, which makes the constructivism paradigm dynamic. Here, individuals are seen as autonomous and independent beings. In this case, learning becomes democratic in accordance with the needs of individual interests and differentiation. Here children are treated according to their abilities, talents and interests so that learning activities are felt as something enjoyable, because children will develop according to their own dynamic movements. (Ahmad Sumawi, 2002)

Third, the flow of existentialism. Existentialism is essentially a philosophical school that aims to restore the existence of humanity in accordance with the basic living

conditions they have and face. This school was developed by Kierkegaard and Sartre. Existentialism was born as a reaction to two schools that have extreme views, namely materialism, which views humans as objects and matter as the whole of humanity, and idealism, developed by Hegel, which views humans as subjects of consciousness by overestimating the concrete existence of humans, prioritizing ideas that general in nature, and upholds aspects of consciousness that are so excessive that all humans depend on thinking. (Firdaus M Yunus: 2003:32-33. The connection with education, as concluded by van Cleve Morri, is that existentialism does not require the existence of educational rules in all forms. Therefore, existentialism in this case rejects the existence of any form of education as it exists now, especially forms of hegemony and domination which really shackle students' creativity and critical reasoning.

From these three streams of education, the concept of humanist education gave birth to the concept of friendly education, focusing on a pattern of educational philosophy which is considered liberating as a way to overcome dehumanization in education. (2013) Humans are multidimensional creatures that can be studied from various points of view. Eduart Spranger sees humans as physical and spiritual creatures. What differentiates humans from other creatures is their spiritual aspect. Humans will become truly human if they develop spiritual values (cultural values), which include; knowledge, religious, artistic, economic, social and political values.

Howard Garner examines humans from the point of view of their mental life, especially intelligence activities. According to him, humans have at least seven types of intelligence, namely:

1. Mathematical/logical intelligence, namely the ability to scientific reasoning, inductive/deductive reasoning, counting/numbers and abstract patterns.
2. Verbal/language intelligence, namely abilities related to words/language, both written and verbal (some lesson material at school is related to this intelligence).
3. Interpersonal intelligence, namely abilities related to skills in relating to other people, communicating interpersonally.
4. Physical/movement/body intelligence, namely the ability to regulate body movements, understand something based on the movements seen.
5. Musical/rhythm intelligence, namely the ability to reason based on tone or rhythm patterns, in other words having sensitivity to a tone or rhythm.
6. Visual/spatial/spatial intelligence, namely abilities that rely on vision and the ability to imagine objects. A person's ability to create mental images.

7. Intrapersonal intelligence, namely an ability related to spiritual awareness, such as self-reflection, awareness of spiritual matters.

Daniel Goleman later called this inter and intra personal intelligence emotional intelligence. It turns out that most of the mathematical logical intelligence and verbal language intelligence activities are carried out in the left hemisphere of the brain. Meanwhile, other intelligence activities are carried out in the right brain, which include inter and intra personal, visual-spatial, body-movement, and music-rhythm. Thus, it is very important for academic values and behavior to be differentiated. Academic punishment and personality punishment are separated. It is very unfortunate, it turns out that only logical-mathematical and verbal-language intelligence are widely developed in school, while very little other intelligence is developed. This is of course very detrimental to students, because not all talents and abilities are explored and developed, and is also fatal for some students who have excess intelligence in the right brain. How important it is in the world of education to strive for a learning and educational process that develops activities, both right brain and left brain, which are able to accommodate all aspects of individual humanity that are needed.

Meanwhile, Ki Hajar Dewantara saw humans more from the psychological side of life. According to him, humans have power and soul, namely creativity, intention and work. Complete human development requires the development of all the powers (potential) they possess in a balanced manner. Development that focuses too much on just one power will result in incomplete development as a human being. He said that education that emphasizes only one intellectual aspect will only alienate students from society. And it turns out that education to date only emphasizes the development of creativity, and pays little attention to the development of taste and initiative. If this continues, it will make humans less humane or humane.

From a socio-anthropological point of view, the unique feature of humans that differentiates them from other creatures is that humans are cultural creatures, while other creatures are not. So one thing that is effective in making humans more humane is to develop their culture. H.A.R Tilaar tries to offer a concept so that education truly becomes a process that leads to human development, namely first, education is an empowerment process, this means education is an effort to empower humans. Empowered humans are humans who can think creatively, who are independent, and who can develop themselves and their communities. An empowered human is a productive human.

Second, education as a civilizing process, education should be a civilizing process directed at the development of a person's independent personality as a member of a democratic society. So far, according to him, education has been isolated from cultural life in the broadest sense. Education has simply become a tool of power or become politicized by a group of ruling elites. Education not only makes people smart but what is more important is that they make people cultured. According to him, the goal of education is not only educated humans but also cultured humans (educated and civilized human beings). Thus, education is a process of hominization and humanization of a person that takes place in the living environment of a cultured family and society, now and in the future. HAR Tilaar, 2000:20-21)

This is what made us interested in conducting an in-depth study of the concept of friendly education and its implementation in the teaching and learning process in schools.

RESEARCH METHODS

This research is a literature review, namely examining the concepts of friendly (humanistic) education from experts and their implementation in the teaching and learning process in the classroom and outside the classroom. References for this research data include: Denis E. Collins SJ., 2002, Paulo Freire Life, Work and Thought, trans. Henry Heyneardhi and Anastasia P., Yogyakarta: Student Center. Ira Shor and Paulo Freire, 1987, *Becoming an Independent Teacher*, Excerpts from Experience, translated by A. Nashir Budhiman, 2001, Yogyakarta: LKIS. Kohler, 1925, Koffka 1935, and Wertheimer 1945. Muhaimin, 1996, *Teaching and Learning Strategies*, Surabaya: CV. Media Image. Martyn Sardy, 1985, *Human Education*, Bandung: Alumni Publishers. And his work William A. Smith, 2001, *Conscientizacao*, Paulo Freire's Educational aims, Yogyakarta: Student Library.

These works were studied and analyzed as friendly educational resources (Hu,amis) in this research. Then it will be communicated with other works and their implementation in the classroom and outside the classroom.

RESULTS AND DISCUSSION

Friendly (Humanist) Education as a humanitarian awareness

According to Paulo Freire, the aim of humanist education is to seek knowledge to fulfill the desires and wishes of students and teachers with the awareness of creating new knowledge. (Paulo Freire, 1972: 190) Human consciousness is formed through education and liberating cultural actions. The claim of education as a liberating practice aimed at studying new knowledge, this will not be achieved if the treatment of human consciousness is the same as the dominative treatment of education. Freire emphasized that humanist teachers must be precise in understanding the relationship in human consciousness between humans and the world. With all his own efforts, humans can bring life back to life through a natural process, where consciousness arises from the ability to perceive oneself. Thus, Freire emphasized the aim of education to form human consciousness in order to create new knowledge. (Imam Muslimin, 2004)

J. Ledesma, a famous humanist at the Roman Colosse in the mid-16th century, formulated the aim of education as follows: education aims to help a person be able to work on his own life, so that his mind develops, so that he can be involved in social order and thus can more easily achieve the goal of life, namely unity with God. (Martyn Sardy, 1985)

The educational goals stated by Ledesma are similar to the educational ideals of Mangkunegoro IV, especially with the educational goals as formulated by Ki Hajar Dewantara, namely that the goal of education is to advance the perfection of students' lives, namely in harmony with their nature, in harmony with customs, dynamic, paying attention to the history of the nation and opening oneself to interaction with other cultures.

It can be said that ultimately the goal of education must culminate in changes in students. The changes in question mainly concern attitudes towards life, attitudes towards the life one experiences. The aim of humanist education is not only to provide knowledge about the material being taught, but to encourage people to appreciate it, to encourage them to try to explore and understand various forms of human expression with their various dimensions. Not only is the intellectual potential of students touched, but also their own humanity, both as individuals and in the context of their lives as members of society. Thus, humanist education is expected to help students in their efforts to develop and enrich their personalities as human beings.

The same thing is Freire's priority in directing education as an effort to humanize oneself and others, namely through conscious action to change the world. For Freire, educational practice must imply concepts about humans and their world. This introduction must be both subjective and objective to gain knowledge about reality.

According to him, education is an effort for liberation and humanization. In the context of humanization and liberation, Freire saw awareness (conscientizacao) as the core of education. Conscientizacao or conscientization is a process in which humans gain increasingly deeper awareness of the cultural reality that surrounds their lives and of their ability to change reality. A process of awareness that leads to and produces a dynamic concept of liberation in order to create a more complete humanitarian climate. Freire explains conscientizacao as the process of becoming a fuller human being or a process of developing consciousness through three different but interconnected stages, namely magic, naivety, and critical consciousness. William A Smith: 15

The first consciousness, magical consciousness or semi-transitive consciousness, is a phase of consciousness in which people adapt or adjust themselves fatalistically to the existing system. A public awareness that is unable to see the connection between one factor and another. At this stage humans are trapped by the myth of natural inferiority or feeling inferior. This awareness looks more at factors outside humans (natural or supernatural) as the cause of their helplessness. Human existence is not considered a critical matter, in which humans can intervene, but is understood as "destiny" or "God's will". This magical yet fatalistic thinking is typical of oppressed consciousness in its most extreme form. The educational process that uses this logic does not provide analytical skills, links between systems and structures to a societal problem. Students dogmatically accept 'courage' from teachers, without any mechanism to understand the ideological 'meaning' of every conception of social life.

The second is naïve consciousness or naïve-transitive consciousness, which looks more at the human aspect as the root of problems in society. Naïve consciousness is consciousness that is still part of mass consciousness, where the ability to dialogue is still fragile and easily distorted. At this stage, human consciousness begins to be able to recognize the problems that arise in the reality they face, but this consciousness is still filled with naïve opinions and attitudes. In this awareness, they prioritize efforts on how humans can be formed into manpower development, because they are more likely to see poverty and ignorance as more caused by the fault of society itself. (Ali Maksum and LulukYunan Ruhendi: 113) Education in this context does not question systems and

structures, in fact the existing systems and structures are considered to be good and correct which are given factors, therefore there is no need to question them anymore. The task of education is how to create and direct students to adapt to the correct system, so that the formation of human power development is expected to be a trigger for change.

The third and most important thing in education is critical consciousness or transitive-critical consciousness, which looks more at system and structure aspects as the source of problems. The structural approach avoids blaming the victims and more critically analyzes social, political, economic, cultural structures and systems and their implications for society. The critical paradigm in education, namely training students to be able to identify injustice in existing systems and structures, then be able to analyze how those systems and structures work, and how to transform them. The task of education in the critical paradigm is to create space and opportunities for students to be involved in the process of creating fundamentally new and better structures.

If at the transitive-naïve level of consciousness, a person is allowed to adapt himself to the world. Critical consciousness allows humans to integrate with the world through cultural activities. Critical awareness implies understanding and analysis of the causal relationships in which humans find themselves "in a situation (Siti Murtiningsih, 2004)

Freire analogy above containing levels of human consciousness has shown that human actions depend on their understanding of reality. Every act of understanding determines every act of response. If humans have magical consciousness, they act magically and fail to escape oppression. If their understanding is naïve, their actions can easily be reduced to irrationality. If their understanding of reality is a critical understanding, their response can be transitive, namely a combination of reflection and action in authentic praxis (Denis E. Collins SJ., 2002).

The levels of understanding proposed by Freire are very close to what Kohlberg and Mayer called developmental phases. These levels are determined by historical and cultural developments, which means that Freire sees these levels as the result not only of an individual's personality, but also the result of the environment in which the individual lives and the historical and cultural factors created by the environment. . Individual development does not start with critical consciousness and then become magically conscious, nor does it go directly from magical consciousness to critical

consciousness, nor is it random. Development is progress from naïve awareness to critical awareness, this development occurs as the wheel of life rolls.

Essentially, critical awareness of reality is a necessity for human action and social transformation. The concept of critical consciousness is based on the conception of the dialectical relationship between the world and human consciousness as a process towards liberation. This process of liberation involves a struggle that depends on an ever-growing consciousness. However, it must also be added that this process also requires praxis that emerges from increasingly heightened awareness. Liberation is not a static state, but rather a continuous transformation of the order of reality. What emerges from this transformation is a process of liberation that will produce a new person.

Dialogic in Friendly (Humanist) Education

The humanist learning approach views humans as free and independent subjects to determine the direction of their lives. Humans are fully responsible for their own lives and also for the lives of others. A more appropriate approach to use in humanist learning is a dialogical, reflective and expressive approach. The dialogical approach invites students to think together critically and creatively. Educators do not act as teachers but as facilitators and learning partners; The reflective approach invites students to dialogue with themselves. Dewey explained, quoted by Zubaidi, that reflective people not only have inquiry skills but also have an attitude of openness (openmindedness), open mindedness and responsibility (Zubaidi, 1996: 230) The expressive approach invites students to express themselves with all their potential (realization). and self-actualization). In this way, educators do not take over responsibility, but simply help and accompany students in the process of self-development, determining attitudes and choosing the values they will strive for.

Education is actually a means and way to make humans more humane. Education is the most important value for the process of liberating humans from things that are oppressive and lead to dehumanization. But education will not be able to realize its goal of humanizing humans, if in practice it is still "traditional" in the nature of "dictating" knowledge by teachers to their students. In the end, students can only imitate what the teacher says. Students in this case cannot freely think critically and develop their creativity productively, because they tend to follow along and depend on their teacher. This is what makes education shackled and oppressive.

Therefore, as an effort to achieve the desired goals, it is very necessary to support it with liberating educational efforts, namely liberation from traditions of dependent thinking and from the shackles of creativity which position students no longer as objects of education, but together with teachers as subjects of the same education. -sama actively explores and develops his knowledge.

In this liberation education, it is not just slogans that are static in nature, which do not make someone creative. But in this case there is one model or method that can make people think critically and creatively, this educational model is dialogue. (Sumaryo, 1984). Dialogue is used as a learning model, because in this liberating education there is a permanent dialogic relationship between educators and students in the educational process.

According to Paulo Freire, the liberating dialogue model is not just a technique for obtaining educational results or is only understood as a technique that makes students merely partners with the teacher. Instead, dialogue must be understood as something involved in human history. Dialogue is part of the historical progress of being human. Therefore, according to Freire, dialogue is a necessary posture, so that humans become very communicative-critical creatures. (Ira Shor and Paulo Freire, 1987).

Dialogic education, as built by Mangunwi-jaya, is not only limited to the micro-scale relationship between educators and students in schools, but the dialogic education built by him also covers the macro scale between society and the government. According to him, the relationship between educators and students and the relationship between society and the government must grow hand in hand. (Firdaus M. Yunus, 77).

In this way, the authority to educate the nation's life becomes a shared responsibility, here there is no monopoly of teachers over students, and the government over society. Education must be directed towards students and society, because if there are restrictions it is feared that the direction of education will no longer be as a means of liberation, but rather as co-optation which will then lead to oppression.

Dialogue is mandatory for the resolution of teacher-student contradictions. Through dialogue, students are considered responsible for their own learning process, and then become critical co-investigators in dialogue with their teachers. (1987).

Dialogue cannot take place without being based on a deep sense of love from teachers towards students, and from the government towards society or vice versa. In

this case, dialogue plays a significant role in limiting any domination, because domination becomes a disease for those who do not dominate and control.

Dialogical relationships are a requirement that must be built, there is no communication without dialogue, and communication lies at the central core of the vital phenomenon of dialogue. In this sense, dialogue is an introduction to a richer life because dialogical relationships are a characteristic of the democratic process of education.

For this reason, dialogue is the essence of the concept of liberation education which frees humans from passivity and also frees them from the domination of other humans. Dialogue is a necessity for the humanization process because with dialogue humans become more meaningful, respected and equal. (Muh. Hanif Dakhiri, 72) Thus it can be said that dialogue is something that cannot be separated from the entire humanization process which is the right of every human being in living together.

Dialogue style education is also mentioned by Brian A. Wren as an effort to develop critical awareness, as written in the book *Education for Justice*, that dialogue style education is something that is deliberately created with situations in which people can carry out acts of knowledge that are characterized by an atmosphere of dialogue and by the use of educational forms and techniques in problem solving, and with the aim of developing critical awareness (N.S. Dhartasuratna, 1984).

This critical awareness in the process cannot be separated from the act of dialogue, because the emergence of a person's critical awareness cannot be separated from this process which of course must be supported and involve critical thinking. With dialogue, humans will gain meaning as humans, because dialogue is an existential need, as well as a means of achieving a more humane self. Therefore, dialogue, which is a form of encounter between fellow humans, in practice cannot be simplified as the act of someone saving their ideas to other people, or simply as an exchange of ideas to be "consumed" by the participants in a discussion. Dialogue is also not a form of hostility or a war of opinion to impose a truth, so dialogue should not become a tool of one person's domination over another (Paulo Freire, 1972).

Educators and Students in Friendly (Humanism) Education

It has been mentioned above that the relationship between educators and students is a dialogical, parallel relationship between subjects who learn and are taught by each other. Both are united by one view, namely the world which is in the process of

changing. Educators for students are partners in understanding this reality. Educators raise issues for their students to consider. Meanwhile, the educators' considerations were tested again after the students' considerations were discovered. Students are the educator's own dialogue friends. Infrastructure and situations that enable critical dialogue are very important elements in education.

Friendly Education Curriculum (Humanism)

Curriculum in a broad sense is all activities designed by educational institutions, which are presented to achieve educational goals. According to this understanding, all experiences experienced by students are included in the curriculum, because the curriculum is not limited to certain experiences, spaces and places but to every lesson that takes place. This is reinforced by Harold B. Albery and Elsie J. Albery, quoted by Ahmad Tafsir that the curriculum is all the activities or activities carried out by students in accordance with the regulations (Ahmad Tafsir, 1994).

There are several types of curriculum concept models that are applied in the educational process, one of which is the humanistic curriculum. This curriculum was developed by humanistic education experts. This curriculum is based on the concept of personal education, namely John Dewey (progressive education) and J.J. Rousseau (romantic education). This stream gives students the main place. They start from the assumption that children or students are first and foremost in education. It is a subject that is the center of educational activities. They believe that students have potential, have the ability and strength to develop. Humanist educators also adhere to the Gestalt concept (Kohler (1925), Koffka (1935), and Wertheimer (1945). that an individual or child is a comprehensive unit. Education is directed at developing a complete human being, not only in physical and intellectual aspects, but also social and affective aspects (emotions, attitudes, feelings, values, etc.).

John Dewey said that there are three main points that must be considered in developing a curriculum at all levels. First, the nature and needs of students. Second, the nature and needs of the community in which students are part of that community. Third, the main problems that students struggle with are to develop themselves as mature individuals who are able to establish good relationships with society. (Firdaus M. Yunus, 2004).

The humanistic curriculum itself has several characteristics, regarding objectives, methods, content organization and evaluation. According to humanists, the curriculum functions to provide valuable experience (knowledge) to help facilitate students' personal development. For them, the goal of education is a dynamic personal development process directed at personality growth, integrity and autonomy, as well as a healthy attitude towards oneself, others and when learning. All of this is part of the ideals of human development that are actualized within him (self-actualizing person). A person who has been able to actualize himself is a person who has achieved balance (harmony) in the development of all aspects of his personality, including cognitive, aesthetic and moral aspects. A person can work well if he has good character.

The humanistic curriculum demands a good emotional relationship between teachers and students. Teachers, apart from having to be able to create a warm relationship with students, are also able to be a source of inspiration to create this harmony. He must be able to provide interesting material and be able to create an atmosphere that facilitates the learning process. Teachers must be able to provide motivation to students on the basis of mutual trust. The teaching role is not only carried out by the teacher, but also by the students (students). Teachers do not force something that students do not like.

In accordance with the principles adopted, the humanistic curriculum emphasizes integration, namely the unity of behavior not only of an intellectual (cognitive) nature but also emotional and action (psychomotor). The humanistic curriculum also emphasizes comprehensiveness (whole). The curriculum must be able to provide a comprehensive experience, not a fragmented (partial) experience. In evaluation, the humanistic curriculum is different from the usual one. This model prioritizes process over results. If the curriculum that is usually used, especially academic subjects, has achievement criteria, then in this humanistic curriculum there are no specific criteria. The target of this curriculum is the development of children to become more open-ended and independent human beings in creating creativity and activity. The activities carried out by educators should be beneficial for students. Good activities are those that provide experiences that will help students expand their awareness of themselves and others, and can develop their potential. The assessment is subjective, both from teachers and students. (2004).

CONCLUSION

Friendly (Humanist) Education As an awareness of humanity, according to Paulo Freire, the aim of humanist education is to seek knowledge to fulfill the desires and wishes of students and teachers with the awareness to create new knowledge. (Paulo Freire, 1972: 190) Human consciousness is formed through education and liberating cultural actions. Dialogic in Friendly (Humanist) Education: The humanist learning approach views humans as free and independent subjects to determine the direction of their lives. Humans are fully responsible for their own lives and also for the lives of others. Educators and Students in Friendly (Humanist) Education: It has been mentioned above that the relationship between educators and students is a dialogic, parallel relationship between subjects who learn and are taught by each other. Friendly (Humanist) Education Curriculum: Curriculum in a broad sense is all activities designed by educational institutions, which are presented to achieve educational goals. According to this understanding, all experiences experienced by students are included in the curriculum, because the curriculum is not limited to certain experiences, spaces and places but to every lesson that takes place.

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