

INITIATING AND FORMULATING HUMANITARIAN VALUES, SPIRITUALITY AND THE MEANING OF LIFE IN THE CURRICULUM OF SOCIAL STUDIES EDUCATION

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This article is presented to communicate the results of the study as well as to get feedback and reassurance. Until now the formulation and actualization of human values, spirituality and the meaning of life has not explicitly initiated and written into the curriculum of social studies lesson. While the existing and the one that has ever exist has the precisely opposite meaning, which humans are required to be submissive to the values desired by the nation and the State so that the final destination is none other than the creation of a citizen and the good citizens of the nation (submissive and obedient with government regulations). In a study that has being carried out aimed to, first mapping the contents of a curriculum and a second to evaluate how far the problems of humanity, spirituality and the meaning of life was conceived and formulated, in order to be able to be actualized in everyday life. In addition, this study also aims to identify the human values, spirituality and the meaning of life. Values that have been identified will be formulated back into the indicators of human values (humanity), spirituality and the meaning of life to be poured back into the grains curriculum of social studies. Last phenomena precisely illustrated that the problems of humanity, spirituality and the meaning of life is defeated by a wide range of ego, that human self-ego, ethnicity ego, race, religion until the inter-group issues. The growing and existing of a community is like "fire in the husk", mutually suspicious, hostile to each other when an idea, behavior and religious concept and belief are not in accordance with them. This makes the formula of social studies curriculum which is loaded with humanitarian values, religiosity and the meaning of life has becomes a necessity. We certainly realized that probe, initiated and formulated characteristic human values, spirituality and the meaning of life requires verification and validation of various parties, especially experts in their field. The contribution of thought and ideas will enrich the world of education in order to create a society that is more humane, spiritual and able to interpret life in everyday life applications.

Key words: human formulations, spirituality and the meaning of life

INTRODUCTION

Talking about human is not only interesting, but also it is like the ocean of endless human knowledge to be learnt. Javanese has parable on “mother’s love is as long as the way, children’s love is as long as the pole” as well as the comparison between human throat and the way through the phrase of “*sa-dowo-dowane lurung isih dowo gurung*” (long-length of the road the throat is longer). These parables give illustration how human issues are never end till nowadays, since intellectuals in the age of Greece, Roman to today modern intellectual also post-modern even all philosophers on this earth to all scientists try to explain this human nature (Leahy, 1989). Yet, once again, the mystery of human has never completed on its ideas and explanations until nowadays, while it seems never be completed by human and moreover will never complete. That is mystery. This is the reflection of how God is Almighty and because of God’s Greatness is beyond human mind.

However so, several results of philosophers’ ideas on human can be traced and examined and it always make us astonished. The more discovery regarding modern technology, it will widen our understanding and knowledge on human being. It is shown on the development of natural sciences or human sciences and social sciences that focuses itself on human. It is whether on biology, literary, anthropology and sociology.

Many things depend on our conception about human nature (Stevenson & Haberman, 2001); for human individually, they are related with meaning and purpose of life, what we should do, what is allowed to be expected to reach, what human community vision we should build, even what change we expected (Baghi, 2014). In fact, human can be simplified to be two kinds of *modus operandi*; they are *to be* and *to have* as stated by Fromm (1987).

Human in the pull of *to be* modus and *to have* modus

A thought and a view of man has always contain and raise endless debate, moreover when the thought and the view comes from and because of different assumption and also because of different vision or point of view for example, between conservative and liberal communities. Conservative community as fanatic advocates of tradition view and believe that human “is weak being, inconstantly and unpredictable logically”. It is because human has been damaged and cannot be cured because they have been injured by sin or such kind like it. Meanwhile, the advocates of revolutionary attitude that usually called as liberal community stated that human is essentially kind and can reach perfection (Fromm, 2004).

Likewise, opinion that focuses on individual and opinion that focuses on society. Whether the thought which is based on individual and or which is determined by individual, will say that society without individual would be nothing. Like the agent versus structure; individual versus society (Giddens, 2002). It is because society formed by individuals. Individual adherents will say that what society will be without individual. In contrary, a view that puts society is most decisive than individual, it will show that society is the reflection of society will. It means that all behaviors of individual solely as the reflection of society. This view puts individual as society facilities to show themselves (self-actualization). It should be noted what Leahy (2001) said that human should always be treated as valuable purpose and value and for her/himself, and never as facilities. If it is so, where we should put ourselves?

For Plato and Plotinos (Leahy, 2001) said that human is divine beings. For Epikuros and Lukretius, in contrast, human is a short-life being, born by chance, and finally completely disappeared. Only Voltair who still believe that human is not different in essential to other animals, it of course contrasts with Aristoteles (in Suhartono, 2004:38) who said that human is "*animal rationale*". Even Rene Descartes clarified that human freedom similar to God freedom. Although Ernest Cassirer (1987) casually said that human is symbol's creator or according to Leahy term is as emblem's creator.

Fromm (1987) through his exploration stated two human existence modus which move on two poles *to have* and *to be*. In his opinion, in nowadays modern culture, human's encouragement to have everything and as much as possible is a drive and existence modus that has been accepted by public. It seems that this is also what makes human greedy and precisely because of this human's greed their values and dignity decrease. It is time for scientists, intellectuals and academics to revitalize, to cultivate *the taste of humanity* for the return of human dignity (Baghi, 2014). This reflection is tried to be formulated into social science curriculum.

By the support of natural science and technology – it enables human to do anything – culture has brought human to abundant life materially, because ownership has been the purpose of life. In short, spirit to have it also cause environment of competition between individual and of course will bring ecological solicitudes (Fromm, 2004). Individual or society has become subordination of corporate's machine which more or less has damaged human dignity. Giving that opinion into social science curriculum is one of the struggles to recover and to cure human dignity.

In fact, actually there is other existence modus; it is being human (in Fromm, 2004: 57-64; Cf. Fromm, 1987). With this kind of modus, human would direct themselves to actualization efforts of his/her potency without controlled by what he/she has. It is definitely a culture based on *to be* modus which not separate human with nature and also with another human. Yet, it is regarding both as interdependent. The spirit of “to be” will foster harmony between human and nature also with another human.

Disaster that struck the earth shows that human correlation with is environment is not harmonious. Flood that part of it caused by many barren forests or illegal logging. Scorching sunlight, as the effect of ozone leakage caused by *cluro fluoro carbon* where this leakage is caused by human activity in utilizing tools and the use of unfriendly technology for environment. Or else, it is caused by large industry, chemistry process on air that cause acid and increase earth heat.

Even earthquakes and tsunami in Aceh and North Sumatera is stated by Haidir Bagir (Kompas, February 2nd, 2005 p. 35) as “Bad things created by other ‘personal’ God, bad God which its creation on malignance is not only contradict with its nature but precisely the consequence of its nature”. But Bagir still can take the wisdom of earthquakes and tsunami as “to lessen population”.

Humanity: exploring and re-formulating human taste

For uneducated person, basically, universal and this earth is only mystery, not for being said as mysterious. Through his/her learning process, their knowledge increases, their knowledge accumulated that small things or the large ones, which initially regarded as a mystery, it change and shift become usual knowledge and utilized for their life sake. From here, it is not only widening their exploration but also human can create all to be devices to help them in doing their chores (*homo faber*). From axe, beads, arrowhead, farming tools and kitchen set also devices to make up as reflected in pre-historical life. Until today’s modern life, from computer devices, cellular communication devices and so on, are making human more free in expressing ideas and opinion.

It seems, related to human self, personality, attitude and human works, it gradually revealed and understood, but still many has not been understood. It is caused by human nature that basically is a mystery (Leahy, 1989).

While we were among fellow human beings, let’s process our human taste to reaffirm human dignity with cancer as the effect of excelling ratio in one side and glorifying technology on the other side. The dimension of humanity and creative imagination are blunted by

education that based on profit, skills that technically train the next generation to be ready to operate informatics machine devices.

Fromm (2004: 94) said that “From the purpose stated, what is the planning procedure which is humanist? Computer should be functional part in social life orientation, and not become a cancer that cause disaster and finally kill the system. Machine and computer should become facilities to reach purposes which determined by ratio and human will. Values that determines data to select facts and also influences computer program should be obtained on the basic of knowledge about human nature, it is all possibilities on their manifestation; the forms of optimum growth, and conducive primary needs for growth. All of these should state that human, not the technique, who should be the source of values. And the criteria of planning process above are the optimizing human development, not increasing production.” It is different with production in those contexts, that for Marx, human nature is based on work, moreover according to him, unemployment human will lost his humanity. Here, Marx regarded as a real humanist (Fromm, 2001).

The richness of human’s life mystery is not caused by the minimum truth or the less meaning of it but because of the bright glowing of the truth that dazzles eyes (Borgias, 2013). At least there are 6 symptoms in human; they are (1) language, (2) jobs as self-actualization, (3) time mystery, (4) dynamics of human will, (5) human relation as longing mystery and (6) dynamics of faith as spiritualization to Allah.

Human as paradoxical being

Because of their excessive expectation on achievement to Indonesian’s sailor athlete, A Tony Trinugroho, in his writing “They said, my ancestors are sailormen” (Kompas, February 2nd, 2005 p. 39 describe peculiarities that occurs in Indonesia. It is from burnt thief to religious country but yet has the worst the corruption. Everything is possibly the representation of human beings who are commonly paradox, or Indonesian itself is paradox. Corruption conducted by Indonesian is all at once become human defect and it damages human values and dignity.

It is Louis Leahy (2001) who should revise his book which previously published in 1989 entitled “Human, a mystery of philosophical synthesis about paradoxical being” to become “Who is human?”, it is the philosophical synthesis about human. In his last description, Leahy (2001:281) still conclude that “human is paradoxical being and full of contrasts.” He is limited and open to all limitless; they are conditioned and free, natural and cultural, physical and spiritual, individual and social, cosmic and historical being or as Suhartono (2004) termed is independence’s dependence.

Human beings have multiple poles, as spirit in material, spirit and body, odd combination that results tensions in him and also explain the personal paradox of human beings. It is still according to Leahy (2001), part of the paradox is as physis, human subject to all material law, he is in space and time, he is individualized and from all sides, they are separated from other. As spirit, human is more than space and time, present for themselves, able to focus on themselves also their laws (Fromm, 1988). It is also stated in Peursen opinion below.

Spirit and body (Peursen, 1988) is an “existence”. Human here is a spirit and a material unit. Spirit tied itself with body in *spatio-temporal* dimension, it experiences variation of situations and receives individuality biologically, psychologically and socially. He/she still act in that body just like the authentic spirit, it is by only being spirit and controlling, exceeding and handling the body. Human is a spirit also immanent and transcendent toward body.

The second paradox, human is also subsistence and open. Subsistence, it is all dynamisms that structure it, makes it exist at first in him and for him. It means that each person is himself and not other than himself; in short, human is like a kingdom that rules himself. Human open is to two ways, in vertical and horizontal. Open vertical toward Allah where he accepts his existence every time. In horizontal, he opens toward other personals because he is an individual among a species which also take a part in the same human nature for all people.

As stated by Baghi (2014:86) about taste dimension, we aimed to translate the movement of readiness and dynamism of all human actions and deeds in sympathy, empathy and solidarity. It is about humanity and is not about intelligence and rationality. It is more about taste, sympathy, empathy, and solidarity toward fellow and environment.

All and variation of human humanity richness should be dig up and formulated into social science curriculum, it is all followed by expectation that curriculum should not function otherwise, precisely limit the humanity itself.

Human spirituality: *Human is rational and religious being*

We should say soon that there is something ignored; it is not material, not body or not physical phenomenon also, but soul, spirituality, spirit or humanity that regenerate our relation with other and regards others as prestigious personal (Baghi, 2014:151) while they are ignored. If we said that “human is God’ unique being” is a common thing, it should not cause suspicion on subjectivity, because that is the reality. Also, when human has special characteristics, it should not be accused as egoistic arrogance. This human specialty appears in his ability

to think in the structure with his feeling and desire (for philosopher, it is often categorized in aware being). Moreover, history is human characteristic and is also human monopoly, it is because others than human have no rights to claim their history.

It is probably the readers can raise and present several questions as they thought. Why human should think? How is their thought? Also questions for what they should think like that?

About what has been thought is focused on self, in its origin, the existence and the purpose of life. When human in their childhood, he only see and knows the world in receptive way for example food, drink, clothes. Furthermore, he knows his father, mother, siblings and other people in further relation.

Thanks to his ideas and awareness, human starts to know the meaning of each of it in critical. Furthermore, his introduction develops to be more creative (Suhartono, 2004). Moreover, with his critical and creative ideas, human thinks about himself, it is the nature as human beings. It comes to the discovery that he is God's creature that comes from God and would return to God. Human is exist in his autonomous personality, it has body and soul or physical and spiritual and in his nature as community's individual. It is also his primary spirituality. Therefore, human is always makes effort to increase their qualities of thought from mystical-religious to philosophy ontology until in the level of functional concrete (Suhartono, 2004).

Max Weber viewed human action as social action and put into categories: (1) affection, it is an action motivated by feeling and intuition, (2) tradition, what is prevailed would be followed, (3) rational value, what is regarded as rational is purpose, motivation or value and (4) instrumental rational, it shows that ratio is the instrument, or the measurements and it is not on purpose but process, or the most efficient facilities.

Human in his action, he will be always based on current considerations which comes from ratio, so it is true if human is rational being. Through his ratio he would think, speak and developing language. Through language, human develop knowledge, and at last, they can become culturally intellectually human.

Here is spirituality as stated by Anthony Giddens in his theory of structure that he tried to throw structural-functional-cancer-domination away and tried to raise the subject, that in his opinion, it is buried by social sciences theory (Giddens, 2002:74).

Human beings are natural and cultural being (International Seminar of Geography in FIS, 2014)

Human as God creature that their existence and life related on natural laws (naturally), even he is often prominently shown his existence as social and humanity being. Yet, human dependence toward nature would not erase their freedom to do something that makes him becomes awareness being, creature with ideas and those who have current behavior and also create works also.

As the result of the awareness and ideas, human are in the position as not only natural creature but also cultural, also through his behavior with them in community would create good behaviors known as "*pattern of behavior*". From this concept, Kleden in Geertz (1998) develop Kleden words "This cognitive aspect as a form of representation which is called as *model of* while evaluative aspect as form of representation is called *model for*". The first model represent available fact (already exist) like a map of Sumatera, it is a model of Sumatera Island. In this model, a symbolic structure (such as map) is being adapted with a non-symbolic structure.

The last is the human works or all things that created by human in physic, like in the ancient time is axe, arrowhead, and so on while in this modern life is cellular communication devices, electronic and so on. Thereby, based on patterned behavior ideas and works in the form of physic, human is a cultural being.

Human is natural creature, it means the life and his life itself basically cannot be separated from natural laws. Therefore, if human in the process to be certain through embryo in womb, born to be growth and develop till mature, growing old and at last passed away.

Reviewing human by ignoring natural laws in its surrounding is a mistake; therefore, review on human nature should also pay attention toward natural laws inside him. Thereby, reviewing human without observing and analyzing their culture is also meaningless.

Therefore, natural or cultural on human should be a unity and it should not against each other between natural or cultural (Abdullah, 2006). On the other hand, natural and cultural human should not be compared but should be supporting each other. Irwan Abdullah in Cultural Construction and Reproduction (2006) has shifted and proven different way the previous meaning of culture. Here is the significance of human nature to be reviewed as hominization or humanity in history.

Human and looking for life meaning

Karl Britton, 15 years ago has stated that "Human life phenomenon has lack of life meaning. It means that rethinking about the

meaning of living or life meaning has its relevance. Moreover, he said that life is choice. Thinking about life is beginning step to better life. It means that looking for and choosing a life is a fundamental in human living. Yet, sadly there are still individuals among us have been trapped in life and technocratic living.

It is not only technocratic living, we also locked by capitalism pursue. As stated by Baghi (2014:153) “What we have witnessed today, capitalist in global tries to localize their power (localism-global) and locally globalize the result of their effort (globalism-local). As the result, individual and society community is degraded the meaning of their tradition values.”

Discussion on human system (in Baghi term) will deliver us to the acceptance toward values that function optimally in the system, or at least if we realize alternatives that possibly human norms would be accepted as better values from other values by the most intelligence society (Baghi, 2014:93). So, giving ideas and formulate humanity values to social science curriculum will face an urgency (Research, 2015).

Human as a planner should realize his role as part of all systems. Thereby human is one of the cases in life who realizes himself. Human as builder and analyzer of the system should also put himself as the object of analyzed system. It means that human knowledge on his nature and his possibilities manifestation should be a basic data for all social planning includes social science education curriculum.

Several expressions as stated above aimed to reveal human in his constellation with nature that cannot be separated from the source of humanity, spirituality and life’s meaning naturally or culturally. The problem of human nature is not as simple as problem related to natural and cultural view, but rather than the human nature has come to complexness to increase understanding on human perspectives. In dichotomy, it is not only *noumenon* and *phenomenon* (Kantian) which is objective and subjective, not only the *immanent* and *transcendent* (Peursen), and not only spiritual and physical (Leahy); which having soul and body (Suhartono) individually and in society. It is from those who have vision on *solipsism* (It is a thought that center its view to their self, it stated “You have to become somebody in order to know somebody”, but later it changed into “only those who is inside the group who will be able to understand the member of the group itself”. In a short way, stated “You have to become somebody to know about somebody” and this point of view is rejected by Fay (1998)) to those who have perspectives. It is all occur because human is not solved problem instead it is an endless mystery.

In short, the nature of human life is a life which full of meaning, language, reflective thinking and communication, as stated by Benton and Crib (2009:119). Meanwhile, Weij (1988) stated that human itself as meaning, or philosopher, theologian, or human which able to think would consider like that (Weij, 1988:10).

CONCLUSION

To end this writing, we are reminded by Sokrates “*knows yourself*” and also remind us, especially the readers on what makes human prestigious rather than other being that he is known as *homo sapiens* and what is his dignity? Education thought should be brought back to human nature whether in *humanity, spirituality and life meaning*. As the last conclusion, this writing is presented in the form of narration as follow.

Human as God creature is coming from God and he would be back to God. It is spiritual-religious intellectuals’ vision, different with this vision; there are visions that say human is related to material constancy law. Therefore, according to this vision, human is only material, and death is regarded as material change (Marx).

Human is not a problem that is only solved and it, yet human is more than a problem but an endless mystery to be discussed. Therefore, human has multiple perspectives. In this context, human should be measurement (Baghi, 2014).

Human being is also as paradox being in him, because he has spirited and physically, soul and body, in the course of human history is not only made history but also created by history (Leahy, 1998). Now is the time to not only look at the human material terms, in terms of body or of other phenomena, but it should be returned to his spirituality.

Human as nature being is therefore also called natural beings, but in the course, it turns through thought, feelings also create culture. Through its culture, he bequeathed to the next generation, therefore it is also a cultural beings. Between the nature and the culture, they compete endlessly until now. Human nature as a whole, in addition to social relation, it is also a place of human theories about competing. And that competition has been weaving the various views, which until now gave birth to the human dimension of wealth itself.

Human nature is also suspected by the views which see that essentially it is the same as the doctor who would not discriminate against human beings with all attribute that attached to it. The inherent characteristics are both natural nature and culture culturally. It is certainly different from the views of those who distinguish myth, drama and sculpture (Fromm, 2002).

Human holistically in perspectivism (Fay) which broadly covers : homo faber, homo sapiens, homo ludens (Huzinga), homo negans (Fromm), homo esperans (Fromm), homo simbolikum (Cassirer), homo socius, zon politicon, homo religious etc. Everything was tried to be formulated and poured into the social studies curriculum. This means it is time to restore human dignity to human nature as a measure to think, move and produce everything, including the social studies curriculum.

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