Humanism: Ideology and Implementation of Art Education in Indonesia.

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Abstract

Humanistic education is education that aims to meet the needs of students, both basic needs and other aspects including: conative, cognitive and affective. Humanistic education provides opportunities for student to actualize themself. Art education also provides knowledge and understanding to the 'artworld'. It's also provides an experience of the beauty. From expression activities, children will get a chance to vent his subconscious desire or urge so that his mental health will be guaranteed. Similarly, through creative activities, children have the opportunity to show their identity or their potential to others. Art education provides opportunities for students to be a creative person, also provides opportunities for students to appreciate the artwork. The appreciation activity in this regard is an activity to values or to enjoy works of art, both home-made and artist-made. Through this activity, students will be expected to respect or to appreciate the artistic work and aesthetic experience. This activity also enriches the student's knowledge and theirexperiences byknowing values of theart. This appreciationactivity can also satisfy the studentneeds to the aesthetic pleasure. Activity to appreciate the work of art can also educate students to be comprehension and to love the work of others, which in turn can make the students have a mutual respect between friends/colleagues and fellow human beings. So, it can be said that humanism ideology has colored art education system in the world including in Indonesia until now.

Key words: ideology, liberalism, humanism, self-actualization, self-expression.

1. Introduction

At the beginning of the 20th century there is a change to the three major ideologies in the world, namely: conservatism, liberalism, and socialism. On the basis of religious conservatism successfully adapt to the left, in this case, of course not happy for the right-wing liberals. Liberalism and socialism are also experiencing dramatic growth but different directions. As a political movement, liberalism is in the pressure, but as an ideology can be said to be very innovative and dynamic. By not eliminating communal principles and started his business with a reformulationof the utilitarianism project,finally reached the peak of the welfare state. Socialism, on the contrary growing rapidly as a political movement but from the time of its birth continues to hit a split and segregation that tends to undermine the effectiveness and its appeals (Freeden, 2001: 3). All three major ideologies proficiency level until now of course still exists and its influence can be felt both in the fields of politics, economics, as well as in education.

Education is part of the public areas that always governed by the state (Apple, 2004: vii). Education is also to be an area of conflict,fromthe variety of interests and strengths, both individual and collective interests, between the public and the government, between the board of trustees and the teachers, the parents and the school, and so forth. In the schools also often have a

conflict of interest regarding what kind of knowledge or lessons to be taught, who should teach, and who is entitled to vote. Institutions and educational system provide a mechanism and place that power is managed and challenged. How to manage and organize the institution is integrally related to the way of how some people have access to economic resources, political, and cultural. It all are relates to the ideological education, that are very important and always needed.

Ideology, whatever it is definitely associated with power, or is determined by the party holding power. The power can be in terms of power politics, economy, and culture. In other words, the ideology of education is always related to economic issues, politics, and culture (Apple, 2004: vii). Liberalism is an ideology of education to be driven by the spirit of the individual to access educational facilities freely. The economic factors are often determines and directs to where the educational purposesare placed. Educational function as a provider of skilled labor is a form-based application of an economic ideology. Similarly, the function of education as a human personal printer that have love the nation and the country is also a reflection of an ideology that is based on the national political interests.The education is also has a function as an institution to preserve and develop the cultural values that flourish in society. Hence, in the school curriculum, especially in Indonesia, arts subjects always given. The question which then arises is what is the meaning by the art education? Why is arts education indispensable and to be given in schools? How is its implementation? What is its purpose? Who has the right to measure its success? That's all the questions are relating to the issue of education ideology, the ideology of art education in particular.

2. Arts Education

Art education has traditionally been the integral part of the education system in Indonesia. Ranging from primary education to higher education, art education is always there. Arts education with various branches, levels and function have become an integral part of education in schools curriculum. Art education in particular, used to be known as a drawing lesson, have been awarded since the Dutch colonial era. Through drawing lessons the students are trained to acquire skills that could later become a draftsman, designer or personnel in the field of product design. Art, especially art education was originally intended to give the provision of skills for students as vocational worker candidates (Eisner, 1972: 29). Art education in this case does not serve as an aesthetic education but rather as a vocational education that is based on economic interests. Art education then to prioritized the issue of drawingtechniques through repetitive exercises by imitating the existing work of art. In other words, the current art education was greatly influenced by the understanding of behaviorism and pragmatism.

The next development is an art education as a means of expression. Art education in this case is used as a means to shapes the human personality as a whole. The concept of a whole person education is influenced by the discipline of psychology, especially psychoanalysis. The psychoanalysis believed that each person or individual has the 'id' or encouragement of unconsciousness region who always want to get. They are confident that people will be healthier if the desireor hidden passion in the subconscious always be channeled properly in accordance with the 'ego' and 'superego'. People can suffer from 'neurosis' or psychiatric disorder if lust or 'id' it was always depressed or unfulfilled. Some figures or educators, that have the opinion, are Viktor Lowenfeld, psychologists and educators of America, and Herbert Read from the UK. Lowenfeld believes that arts education can improve creativity and must be given in accordance with the age and level of mental development of the students. He also believes that the child has

a genetic basis has creative power and therefore outside interference is not really necessary. Art for children is not the same as for an adult art because the way children think differently than adults think. When children do not think like adults then the different forms of expression will also be an expression that is not the same as adult art (Lowenfeld, 1953: 2). Therefore arts education will be difficult if the teacher does not understand the way of thinking of their students. Art as a medium of expression, its implementation in education should prioritize the issue about 'how' this expression and not about 'what' is to be expressed, which in this case could have been done by imitating the work of others. For Lowenfeld, freeing the child in terms of expression is far more important than forcing a child to do something that he did not understand.Education by way of forcing children to do something that he did not understand will make the children lose a sense of self confidence and also can make children lose the ability to adapt to its environment (Lowenfeld, 1953: 5).

Lowenfeld outlook is in line with the educational concept proposed by John Dewey that art is an experience or art as experience. Dewey argued that man is a biological organism or organisms that live not only within but also through an environment. Children are not like goods or materials that can be molded or shaped easily, but as an individual with a desire, potency, and their own experience to be transacted by the environment. Education is important for children to gain increased and intelligent control in planning their own learning (Eisner, 2005: 28). Dewey also did not agree with the previous view that the images created by children look stiff and not mature as the drawings of an adult. According to him, the child should be treated as active learners who have the creative energy that focused on themselves and their world. Therefore, Dewey rejected the art education that forces children to imitate the work of adult or objects that are already finished. Children should be given the opportunity to express themselves freely so that he gained direct experience and also can solve their own problems (see Chapman, 1978: 12). Learning model as it was then known as 'learning by doing'. Dewey is one the founders of progressive education, also pointed out the importance of cultural formation. He discusses the social elements of the individual's personality and claims that all education proceeds by the participation of the individual in the social consciousness of the race…shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feeling and emotions (see Aloni, 2007: 89).

Almost the same as Lowenfeld, and Dewey, Herbert Read also want to use art aseducation medium or education through art. For him, through the arts can be formed the human personality intact and free, so that the human being moderate and democratic in accordance with the principle of liberty, equality and fraternity(Read, 1963: 4). Herbert Read as a historian as well as education experts, is very supportive of art, especially modern art, as an educational tool because it is believed to form a free person, tolerant, and democratic. According to his understanding, democratic peoples are whom that free to choose or a person who can make their own choices without being influenced by others, but his actions did not harm others. Good education according to Herbert Read is education that can release or liberate humans or education that does not oppress or force the students.

Vision of art education adopted by the three figures is actually intended to develop creativity, but in a different way to the previous view. Herbert Read and FiktorLowenfeldare believes that art can be a means of liberation of the soul (spirit) and provide an outlet for impulse creative (Eisner, 2002: 32). For Lowenfeld, expression of the creative impulse is not only instructive but

also benefit becomes a therapy for a child. Meanwhile, according to the Read and Dewey, the activity of self-expression actually cannot or hardly to be taught. The application of external standards, techniques or forms of certain directives can be a bottleneck and can make the child frustrated. So the role of the teacher should just await, help, and inspire a spirit when midwife helping a patient in the birth of her baby.

Read about the notion of human nature influenced by Sigmund Freud, while FiktorLowenfeldinfluenced by Carl Jung. Both think that the artistic impulse is hidden in the unconscious regions, and educators, especially art teachers must not to affect the natural process. Human needs are attempting to realize themselves(self-realization) and for the entire human potential to be active, creative, and productive either through themselves or through others in a spirit of mutual helps (Eisner, 2002: 33). For Read, through aesthetic or artistic education, students can develop their potential naturally without being forced or should not be directed according to certain norms. Children should be given the opportunity to find their own way or find its own norm. Education is too much emphasis on the normative aspects or by applying rules that are too tight will reduce the freedom of the child. So, similar to the Dewey's view that children are should learn from their own experience, through free expression. Even provocatively, Read said that cultures with different norms should be forgotten so that we can think freely.

Herbert Read reject the view that cultural norms in the arts education seems clearly influenced by psychoanalysis Freud's libido theory that humans should have the freedom in the vent his lust, if it not sublimate properly, then the person can suffer from neurosis. Arts are essentiallyarisesfrom the desire or impulse of the human body (Read, 1963: xiv). In creating works of art, individual factors take precedence over the social factors because art is rooted in the human biological creativity (Read, 1963: xiv). Read also assumes that the exaggerated view to the patron can cause life-slave within an artist, and slavery was a mind that could turn off the moral. Art should be viewed as individual facts, not of the social phenomena.Contrary to the Marxist understanding, his viewmade him to be known asanarchist. Read fear against all ideologies, whether right, left, or middle, because everything is believed can make the dehumanization of society. For that he seems to want a 'politics without politics' or 'ideology without ideology' (Read, 1963: xvi).

Consistent with the view of the three figures above, Eisner (2002: 19) also says that the art actually plays an important role in efforts to sharpen the sensor system and also maintain the ability of the imaginative man. Making an artwork can also provide an opportunity for a person or child to obtain qualitative experience in a special way, namely through constructive and imaginative exploration. Arts education with such a loose approach play activities, will provide opportunities for students to use their imagination freely without having to be bound by the norms and rules that apply. That way the pupils or students are expected to gain valuable experience for her personal artistic themselves. This approach are consistent withstructuralistsopinion, such as Piaget's view that children unless has the ability to construct their own knowledge also havea personal needs. The personal needs include both the need to express ideas, feeling and impulse, and to communicate with others.

The imagination is certainly a personal event or fact that occurs in the mind of every person. Each person must be able to imaging and able to prepare his own knowledge. Our taste or passion for a particular food or for a drink, for example, is essentially determined by personal or

imagination and personal tastes of each. Tastes or consideration that we use in selecting our favorite objects entirely stored or hidden in our brain. Content of our imagination will remain hidden within us if not disclosed or communicated. Therefore, unless the need for a means of expression, students also need something to be appreciated or consumed. Thus the process of creation orartwork production and the process of appreciation or consumption to the artwork become very important in the art education.

The process of creation and appreciation although active could be silent if it is not communicated to others. Something is really necessary if you want a product of our imagination to contribute to society and culture. Something else that was needed is a statement or a representation. Sensibility and imagination must be expressed in a statement or a representation, for example in the form of artwork. Statement or representations shows that there are very important aspects of the cognitive domain. By representation someone can share with others. The function of representation, among others, is to socialize. The process of representation can be described as a linear process of 'inscription,' 'editing,' and 'communication' (see Eisner, 2002: 21). 'Inscription' is the process of expressing the ideas or the process of transforming ideas in concrete form through the available material. This process is not easy because the idea or ideas that are basically always change, should get a fixed shape according to the medium used. The medium except limiting properties also provide an opportunity to develop his ideas on the creator. Creating is not always linear from top to bottom, but it could be from bottom to top or back and forth. Artistic ideas can emerge or evolve after the author dealing with the medium (Chapman, 1978: 44).

'Editing' is the process improvements made after the 'inscription,' but actually can be done simultaneously. The repairing process is common in the creation or appreciates works of art even though some are not doing it because it was considered taboo. The Expressionist for example, neverimproves or enhances his work as a way to reduce the perceived notion of spontaneity and purity. 'Editing' is giving attention to matters relating to the details, this is a process that makes the work of art 'work.' Except for the genius, 'editing' is an important aspect of the creative process, a way to eliminate error or deficiency by giving the finishing touches on a work that he had made it.

The third cognitive function of representation that each person is expected to receive is communication. Transformation of consciousness into a public form is a necessary condition in the communication (Eisner, 2002: 22). Usually we take for granted the art of representation without questioning why creators do that. What is clear is that a change in culture depends on the form of communication such as communication patterns could provide an opportunity for the owner of a culture to grow. We evolved in part by answering a contribution from other people, and instead we give others the materials they receive. Social contribution of the educational process is anything that can give the possibility for individuals to create a mutually beneficial relationship with others through the development of different capabilities and complementary (Eisner, 2002: 23).

Thus, in the context of art education is not only aiming to develop the human personality freely but also formed a human that is democratic, tolerant and useful for society. Principles to be considered in the particular art education were: art education program should be able to help students learn about how to create visual forms satisfactory, how to view and respond to works of art and other visual forms, as well as how understand the role of art in culture. In short, art

education should help students learn how to create and experience the aesthetical forms and to understand its relationship to the culture in which they take part (Eisner, 2005: 44).

The emphasis on aspects of cognition in arts education is predicated on the increasingly accepted belief that art is a basic form of human knowing (Smith, 2006: 124). While it is likely the same as other knowledge or form of knowing, artistic expression is believed to be something different and very valuable to be appreciated. This assumption is of course based on the understanding that human beings have a variety of knowledge and intelligence. The human intelligences are different so it makes sense if educational institution are provide and accommodate its. Knowledge of art in art education is the one of different sections.Similarly, because we specifically get the artwork in the institutions of the artworld, then we also have to understand that arts education for children as preparation for knowing the world of art intelligently and sensitively(Smith, 2006: 125). Intelligent and sensitive in dealing with the artwork, in turn, children are expected to have the ability to understand a work of art in the sense of 'aesthetic percipience.'The general goal of art education is the cultivation of percipience in matter of art and culture. The learner is appropriately viewed as a potentially reflective observer and artworld sojourner. Artworld sojourners know not only where to seek aesthetic value but also how to realize it. A number of theorist and practitioner continue to stress competence in creative and performing activities as the cornerstone of art education. Works of art are valuable for their capacity to induce a high degree of aesthetic experience in a well-prepared percipient. Aesthetic experience in turn is important because it serves a twofold function: it shapes experience in desirable way and provides humanistic insight (Smith, 2006: 127).

3. Humanism as the Ideology of Art Education

Humanistic education is an educational model that is based on humanism. Nothing special or sound foreign in terms of humanism because we've heard and also often discussed. Humanism is well understood and moral order that puts human beings as the most privileged and powerful on earth. Man with intelligence and sharpness of feeling able to exceed that of other living creatures. Hence the man has feel like a king on this earth. Mankind must also strive to maintain and preserve this earth for survival in the future. Humanism also teaches that human beings should understand themselves as individuals and also as a social creature. Man with intelligence can adapt to its environment. For that humans create and preserve their culture and civilization. With a civilization the people could live in harmony with their environment and with culture humans can live in harmony with society and their environmentwithout being limited by ethnicity, religion, ideology,economy and other predicate. Aloni (2007: 63) claims that as a normative worldview, humanism means regarding human beings as sovereign individuals who are responsible for their destiny, attributing to all people an unconditional self-value equal to that of their fellow men and women, and striving to establish a just, democratic, and humane social order, which is committed to the sanctity of human life and the furthering of human equality, freedom, solidarity, growth and happiness.

As an ideology or worldview, humanism, of course interpreted in different ways depending on the group of supporters. Secular humanism in Western notion, of course have differentmeaning from the religious humanism in East notion. Liberalist humanism is also different from the communist humanism. Just and civilized humanity as contained in *Pancasila*, definitely have different meaning to unfair and barbaric humanity. HarunYahya (2003: 54) says that humanism is more secular in Western notion, and almost the same as the view of materialism and atheism.

Secular humanism teaches that human beings are independent and do not have to believe in the almighty creator or god. Humans and nature viewed as material that just happens with no one creates. Thus, for human freedom is absolute freedom and must be accounted for by the man himself in this world, not in the 'other world.'

Humanism is a word that contains the history of very complex includes the possibility of a broad context and meaning of the various connotations that brings a lot of controversy. Some people criticize him and some others apparently adored him as the pinnacle of human civilization (Sugiharto, 2008: 293).In general sense, humanism is seen as a priority to understand more aspects of freedom (liberty), fairness (equality), and fraternal (fraternity). Those three things are the main human values and widely accepted by the entire population in the world. However, in implementationof course have differentas each depending on the circumstances. The liberal humanism is certainly more concerned with the interests of individuals rather than groups, while the communist humanism is certainly more concerned with the group or the lower class than the upper class interests of particular individuals. Humanism or humanity for the Indonesian nation must be fair and civilized also to be in accordance with the principle of Belief in God Almighty. Thus humanism for Indonesia is certainly not secular humanism as in the West.

Humanism based education of course should pay more attention to human dignity both as individuals and as members of society. Therefore, in terms of the freedom of learning is preferred. Children are no longer forced to learn without having to know the purpose of their learning. Children should also be involved in selecting learning materials, methods, and even competencies to be achieved or acquired. Behavioristic teaching model as was done in the past by rote or by doing it repeatedly to obtain the desired skill or behavior, appears to have begun to be abandoned. Learning evaluation systems typically use an objective test models (standardized test) is also beginning to be abandoned and replaced with a model of subjective tests (essay) or a portfolio model. So, an education is a humanistic education model if it gives children the opportunity to express themselves freely without any outside intervention. The task of the teacher in this case should just wait and facilitate the students so that they can learn optimally. Humanistic education is characterized by general and multifaceted cultivation of the personality of those being educated, in a climate of intellectual freedom and respect for human dignity, towards the best and highest life of which they are capable in three fundamental domains of life: as individual who harmoniously and authentically realize their potential, as involved and responsible citizens in a democracy, and as human being who enrich and perfect themselves through active engagement with the collective achievements of human culture (Aloni, 2007: 77).

Humanistic education is also education that gives equal opportunities to students without discriminating on the basis of good economics, ethnicity, race, religion, gender, or socio-cultural factors. Multicultural based arts education also includes a model of humanistic education. Each child is considered to have the ability and different cultural background, therefore individual learning model usually takes precedence over the classical models. Humanist education was also pay attention to the interest or the needs of the students, therefore the system should be focused on student learning, and not vice versa. In Indonesia, the use of the term *pembelajaran* as a substitute for the word 'teaching'is in an effort to place students as subjects not as an object (Yamin, 2013: 209). By using the term *pembelajaran* is it would seem that education is now more democratic and humanistic. The implementation of the credit system in universities in Indonesia, or 'contract lectures system' also expected to be more emphasis on student autonomy.

Students are given the opportunity to pick and choose according to their study load and their interest. For that students must understand the purpose of the courses taken. All of these ways is actually a form of implementation of the humanistic education ideology.

4. The Humanistic Arts Education in Indonesia

Abraham H. Maslow (1970) explains that humans have beside a basic need that includes the need for self-actualization, have also the urge to know and to understanding all things, and have a desire to enjoy the aesthetic value. Humanistic education is education that aims to meet the needs of the student basic needs eithers conative, cognitive and affective aspects. Art education, unless can provides opportunity for students to actualize him through art work, it also provides knowledge to students about the art world and to gives satisfaction to the senses of beauty. Through the expression activities, children will get a chance to vent his subconscious desire or urge so that the child mental health will be guaranteed. Similarly, through the creative activities the children will have the opportunity to display their identity or to show its potential tothe others. Thus, through the creative activities the child's need to actualize him-self will be met.

Art education not only provides opportunities for students to express and create artwork, also provides opportunities for students to appreciate. Appreciate activities in question in this case is a good activity to enjoy the artwork not only the artwork produced by students but also artwork that made by artist. Through this activity students will be expected to appreciate the artistic and aesthetic experience. Art education not only to enrich or to develop the experience of students to the knowledge of the arts, also expected to satisfy the needs of students to the aesthetic value. Art appreciation activities are also expected to educate students to appreciate and also to love the work of others, which in turn can makesstudents have a mutual respect between friends and fellow human beings. Humans as well as the students have a need to give (extrudes) also have a need to receive (intrudes) something from someone else. Art education of course can provide opportunities for it. Through creative expression, children will have the opportunity to give something to others or to give aesthetic or artistic values on others. Similarly, through the appreciation activities, the children will respectsor receiving aesthetic value and artistic value of those conveyed through the artwork.

Implementation of arts education in Indonesia beside as described above were also carried out in accordance with the vision and mission of art education itself that it all depends on the mission of each institution. Arts education in the public education institutions is different from the art education in special education institutions. Arts education in public educational institutions oriented or inclined on the model of education through the arts, while arts education in special education institutions are certainly more inclined to education in the art models. Although the two models differ, but both are of course not free of human values because art is essentially a man-made works or artifact. Artwork to be seen besides as the result of personal expression is also to be seen as the creation of individuals as members of society. The art work unless has a personal value, it contains social, cultural, and practical values. The artwork was created freely though, it still could not be separated from moral and social aspects. Thus freedom in creating works of art is certainly not freedom without limits as the case in the Western countries, especially the ideology embraced secular humanism. Freedom in Indonesia is freedom within *Pancasila* corridor. This is a freedom in accordance with theprinciple of a just and civilized humanity. Freedom in Indonesia is not anarchy and not barbaric.The just and civilized humanity would not make any person unhappily and does not violate human dignity.Art education beside

make people autonomous and democratic, it also make people more moral and dignified. Unless we have mentioned it, of course there are many other examples about the implementation of the humanistic art education in Indonesia.

5. Conclusion

Arts education in Indonesia, exclusively in the fine arts education has experiences a wide range of models and also changes as well as arts education in the world at large. Model of art education is a reflection of the various ideas or paradigms of art itself. There are three very important art paradigms, namely: art as imitation, art as an expression, and art as communication. When art have viewed as a process of imitation that arts education is also directed to give students a foundation in the skills to enter the workforce. Similarly, when the art is viewed as a process of expression that art education is designed as an effort to help students to develop and distribute freely unconscious potential. Activity of expression as an attempt to actualize the potential of students is an act of art education is considered to be very valuable. Now, when art is seen as a communication process in the implementation of art education is not only be implemented in the form of expression or creative activity but also in the form of appreciation activity, both to the artist's work and to the work that have produced by students. Art education conducted in a spirit of freedom and mutual respect is very clear with regard to the spirit of humanity or humanism. In other words, the real humanism ideology has colored art education system in the world including in Indonesia until now.

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