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Humanism Music Education: Suka Hardjana Teaching Style at Indonesia Art College

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Abstract

This study aims to see the teaching style of Suka Hardjana as an Indonesian music figure. Independent learning which has recently been crowded from basic education to higher education. The word Merdeka is still much debated among academics and critics of Education. Freedom to learn in intellectual understanding makes students subjects not objects in the world of education. Methods in qualitative research with a case study approach. Where this approach the object of research can be group, region or personal because there is something interesting about the object. The results of this study are very clear Suka Hardjana in his teaching style is very close to the concept of Paulo Feire. Where to prioritize humanists when teaching both in the classroom and outside the classroom. The word humanist is very attached to the figure of Suka Hardjana. In addition, the teaching he offers is also in critical regional settings. Because universities do not produce graduates who are ready to work but must give birth to those who are ready to think (intellectual). For this reason, it is very relevant to the concept that is independent learning today. However, teaching with independent learning today actually makes students. not free with their rights, especially carrying the word dehumanization instead of humanist.

Keywords: Humanist, Freedom, Learning, Suka Hardjana, Education, Music

Introduction

Humanism is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively. It is a perspective that affirms the dignity and worth of all people and advocates for their rights and well-being (del Carmen Salazar, 2013). In the context of education, humanism emphasizes the importance of a well-rounded education that nurtures the whole person, including their intellectual, physical, emotional, and social development. It emphasizes the development of critical thinking and self-direction, as well as the importance of cultivating a sense of curiosity, creativity, and lifelong learning. Critical thinking is an important educational life skill, and there is widespread agreement about the need for critical thinking to improve achievement and deepen understanding across disciplines. Teaching critical thinking is necessary for fields such as science education (Zandvakili et al., 2019).

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Humanistic education also emphasizes the importance of social and cultural awareness and encourages students to think critically about issues of social justice and equality. It often involves experiential learning and encourages students to reflect on their own experiences and values to better understand the world around them. Overall, humanistic education seeks to empower students to become active and responsible (Cook, 2022), and members of their communities and to live fulfilling and meaningful lives. Humanistic education seeks to empower students to become active and responsible members of their communities and to live fulfilling and meaningful lives. It encourages critical thinking, self-direction, and lifelong learning, and helps students to develop a sense of curiosity, creativity, and a desire to understand the world around them. Humanistic education also emphasizes the importance of social and cultural awareness and encourages students to think critically about issues of social justice and equality. It often involves experiential learning and encourages students to reflect on their own experiences and values to better understand the world around them.

An educational figure who can be said to be a humanist is Paulo Freire a Brazilian educator, philosopher, and writer who is best known for his work on critical pedagogy (Mclaren, 2001; Tidmarsh, 2022), an approach to education that focuses on empowering students to think critically and become active and responsible members of their communities. Freire was born in Recife, Brazil in 1921 and grew up in a time of great political and social upheaval in his country. He was deeply interested in issues of social justice and equality and dedicated his career to advocating for the rights and well-being of marginalized and disadvantaged communities. Freire's most famous work, "Pedagogy of the Oppressed," was published in 1968 and has since become a classic text in the field of education. In it, Freire outlines his ideas about how education can be used as a tool for liberation and empowerment, rather than simply as a means of reproducing social and economic inequality. Freire's ideas have had a profound influence on educational theory and practice around the world, and he is widely recognized as one of the most important and influential educators of the 20th century.

In the world of Indonesian Education, there are several figures who are also in line with Freire's idea, namely Ki Hajar Dewantara with *Taman Siswa*. Whether we realize it or not, humanist education is naturally the basis of the world of education in Indonesia (Unissula et al., 2021; Yanuarti, 2017). Moreover, at the level of art colleges, where students are required to lead critical education. The right to learn in a humanist way belongs entirely to students. The art college is one of the Educational Institutions that he said prioritizes taste because it is always side by side with aesthetics and ethics (Peacock, 2004), many of which are more towards the educational style of *fabrication*. An Indonesian music figure Suka Hardjana is critical of this in seminars, discussions,

and other scientific activities. Suka Hardjana is one of the figures who are quite critical of the world of art education, especially in Indonesia.

Education in his view is not just an activity of transferring or simply transforming knowledge from teacher to student. He invited any learner or anyone to have critical thinking as the basic capital of change, especially in the world of education (Saleh, 2019). Indeed, to see Suka Hardjana through an educational lens is quite complicated. The complexity can especially be felt and understood from the way of thinking critically, especially when it comes to education. Because the basic principle of education is a process of maturing thinking that is contextual to the surrounding situation which is not only a means of inheritance of knowledge. A controversial and leading educational figure, Paulo Freire in his brainchild said that education occurs in the style of inheritance of knowledge with the term "*Banking Education*" (bank-style education) (Saleh, 2019). Education should care about the deification of thought, and social criticism in humanist ways. These ways of learning through critical actions are what Suka Hardjana does in the world of education to enlighten his students to be able to think critically. He also always acts humanist in teaching and learning activities and understands very well what each of his student's needs. He never offered a system at all but provided concrete solutions to the problems his students faced in humanist ways as well. Remember humanist does not mean meek, but conscious of the realm of humanity and firmly also includes humanists.

Humanist implementation is a step for humans to express their creativity and realize their potential. The word humanist is one of the terms in intellectual history that is often used in various fields, especially philosophy, education, and literature (Greedharry, 2021). The views of the various disciplines mentioned regarding humanists, especially the problem of their meaning, mean that humanism occurs in all fields, here it is not just the business of teachers and students. In addition, humanists also have similarities, the elements of similarity are directly related to human values with the intention of uplifting human dignity and dignity. Humanist can at least also be the most important keyword to get to know the figure of Suka Hardjana more closely (Djohan et al., 2021). Why are humanists important? Because of the depth of practice, the teaching and learning process it positions the student more as a subject and not an object. All of them are intended so that through interaction with each other, education becomes the highest and most fun place for students to grow and develop according to their potential. Therefore, to present a humanist education, the most important things to pay attention to are the balance between two aspects, namely, internal, and external human beings. Humanist education aims to make and place learners as free human beings in the learning process.

A humanist approach to education might prioritize student-centered learning and the development of critical thinking skills over rote memorization and conformity to traditional

norms. In healthcare, a humanist approach might focus on the holistic well-being of the patient and prioritize their autonomy and self-determination in decision-making. In social justice, a humanist approach might emphasize the importance of equal opportunities and respect for all individuals, regardless of their background or identity.

Perhaps today we still feel the educational model with a conservative style, which is more oriented towards goals, curricula, and policies and positions humans only as objects. Education should be aimed more at the process of man's maturation of freedom. The educational paradigm that we currently live in has a very simple way of understanding human beings. For Suka Hardjana this is an intellectual prison. For him, education should prioritize the human being as the main subject, not the uniform model offered in the realm of our Education and curriculum. This uniform model will always give birth to new problems to become polemics in the world of education (music) itself. Meanwhile, the problems that are present in human life require answers that are more oriented to the realities of life and that is very little contained in our curriculum.

Theory background

Some of our humanist Education figures know Abraham Maslow, Carl Rogers, and James F. T. Bugental, was a psychologist who is best known for his theory of self-actualization, which is the idea that individuals have a hierarchy of needs that must be fulfilled in order for them to reach their full potential (Dember, 1972; Olson, 2017). Maslow believed that people are motivated by their basic needs for food, shelter, and safety, and that once these needs are met, they are motivated to fulfil higher needs such as love and belonging, self-esteem, and self-actualization. They was a psychologist who is known for his contributions to the development of person-centered therapy, which is a form of therapy that focuses on the individual's subjective experience and emphasizes the client's responsibility for their own growth and development. Rogers believed that the therapist's role is to provide an accepting and non-judgmental environment in which the client can explore and work through their issues. In addition, they contribute to the development of humanistic psychology, which is a perspective that emphasizes the unique experiences and potential of everyone. Bugental believed that people have an inherent drive to grow and develop, and that therapy should be focused on helping people to realize their full potential.

As such, humanistic learning theory can be seen as an umbrella term for humanistic psychology in the learning and development space. It covers various humanistic learning models. One of the most famous models is Maslow's Hierarchy of Needs (Lester, 2013; Mcleod, 2007; Yu, 2022).



Figure 1. Maslow's hierarchy of needs

It categorises and prioritises human needs within a five-tier model, often presented as a pyramid. The top-level consists of true self-actualisation, Esteem, Love and belonging, Safety needs, and based position the name Physiological needs.

Method

The research methodology used in this study is qualitative with a case study approach. In a qualitative case study, the researcher compiles a study that is carried out in detail intensively, and also in depth about an event, program or activity in a person, group of people, or a larger group to know in detail about the event, In case studies the selected event not past event. but rather an ongoing event (Rahardjo, 2017; Rebolj & Possibilities, 2017).The methods used in data search include interviews, literature studies, documentation, and also personal empiric. The data search methods that researchers use include observation, literature studies, documentation, and interviews. Observation includes observing how students study with Suka Hardjana. At the interview stage, the researcher interviewed the speakers, namely the students and close relatives in Suka Hardjana. in order to get accurate information directly from the source. Literature studies are also used for foundation and information based on accurate literature regarding matters related to the issues raised in this study. Notes that the efforts of many authors to clarify the concept of a case study have often lead to a definitional jumble because every time someone tries to clarify the confusion using definitions, it only makes it more confusing. Therefore believes that if a definition of a case study is needed, it is better that it is more general and does not contain a plethora of meticulous descriptions (Okoh et al., 2020; Van Mieghem et al., 2022) . However, we cannot say that the definition of a case study is unnecessary because it is the definition that places the case study within its own space and gives it its own characteristics in comparison to other types of qualitative research. Several researchers have provided general definitions of case studies.

After the transcript data of the results of interviews, observations, and other documents have been considered complete, then the researcher conducts an analysis on the data that has been collected. The process of data analysis in case studies is usually only carried out by the researcher himself because only the researcher himself knows in depth about the problem in study. The process of data analysis is the most important and also the most difficult stage. This is because the data analysis process that determines the acquisition of important information needed in research, in short, failure in data analysis is the same as the failure of the research as a whole. The ability to analyze data is greatly influenced by the researcher's ability in terms of theoretical insights in the field under study, experience, and also a strong interest in producing good research (Rahardjo, 2017).

Results

From the theory about humanist education, the results will be described the teaching of the Suka Hardjana style both in higher education institutions and in institutions that he formed himself. The five indicators in the stages of humanist education will not be explained stage by stage but are described in detail about the teaching style of Suka Hardjana. There are two things that are most important in teaching Suka Hardjana, first regarding his teaching style and the second about the critical thinking of Suka Hardjana.

Suka Hardjana Teaching Style

When looking back at Suka Hardjana in educating his students, Freire's idea is very close to what he has done in the world of education. The concept of critical, anti-being in the system, making changes, giving concrete examples, dialogue, being observant of social change and most importantly he is very humanist, all these behaviors have been carried out in the teaching and learning process. I remember the second time Mr. Suko had spoken about this in a class I had attended both in Surakarta and Yogyakarta. He said: *"For example, if there are ten students studying with me, yes, going out of the room should be ten too, not one?"*. Looking at the statements he often makes above, it seems obvious that Suka Hardjana has always tried other ways of seeing the world of formal education as an institution of knowledge. Because educational institutions today are more towards the practice of fabrication (mass production), which should be expected to give birth to and develop the potential of young thinkers. But that is unlikely to happen if the system works like a factory, where the products produced must be the same and precise through uniform models. The impossibility is increasingly clear because the concept of education in Indonesia (higher education) is almost entirely based on credits (Semester Credit Units).

The rejection of the system was conveyed by Suka Hardjana when he was a speaker in a seminar at one of the art colleges. Students are given fragments of knowledge per package spatially according to disciplines and knowledge pathways that have been arranged and determined by the portion and dose of science in "A Uniformity System" to achieve an achievement "integrated stages of learning in a guided academic system. This word "factory" I always remember when it was also peeled off in his lectures. The word is one of the efforts to be a trigger for anyone involved in the world of education, both formal and informal, to start rethinking our education system. Because the activity of seeking real knowledge automatically will not occur in that context. As is generally known that knowledge is a person's action to find out, not just accept or do what is stated in the SKS system as it has always been. Because basically seeking knowledge is associated with the attitude of a learner to learn actively and dynamically.

Perhaps today we still feel the educational model with a conservative style, which is more oriented towards goals, curricula, and policies and positions humans only as objects. Education should be aimed more at the process of man's maturation of freedom. The educational paradigm that we currently live in has a very simple way of understanding human beings. For Suka Hardjana this is an intellectual prison. For him, education should put the human being as the main subject first, not the uniform model offered in the realm of our education curriculum. This uniform model will always give birth to new problems to become polemics in the world of education itself. Meanwhile, the problems that are present in human life require answers that are more oriented to the realities of life and that is very little contained in our curriculum.

Suka Hardjana's habit in starting his teaching materials is not to bring a stack of books, curriculum, syllabus, and others, but he is always present with blank hands and papers that will be filled by his students. I took one example of Suka Hardjana when she started her teaching activity by asking, "*Where are you from? What are you good at? What's in your area? Why do you need school?*". All of which refers to how far we know ourselves and the surrounding environment as an initial capital owned. Departing from that question, he began to formulate his teaching materials, not to confuse what he had, but to formulate what the students had. So that the diversity of teaching materials automatically occurs in the study room at that time. This concept has always been at odds with the existence of a curriculum that is considered a "prison" of education and dehumanization for Suka Hardjana. All of that is the same as it happens with educational institutions, it seeks to dismantle the passive dispositions of conservative educational practices embedded in our educational world. I see Suka Hardjana trying through his actions to reverse the concept of Education from the humanist to the humanist as the absolute basis in education. Dehumanization not only marks "human beings" who are unaware that their freedom and humanity have been deprived nor do they realize that they will eventually become mute and

muted. Dehumanization is more about the meaning of colonization of rights. Regarding the word humanist, he did it starting from bringing people closer to their environment which is much more important than a large system in education. Including what he wrote in the "theory of three pairs of ears" as a form of humanist action,

In his book Suka Hardjana writes about the need for closeness to the environment around us with the sense of hearing with the intention that we must know our own environment. "Three Pairs of Ears" (Regional Ears, National Ears, and International Ears) "In terms of musical hearing awareness, every Indonesian has 3 pairs of ears, especially for those in areas where art traditions are still relatively strong. 'The first ear' is a musical auditory memory formed from the cultural experience of 'origins' early on. For example, the Balinese, from an early age have been born with an auditory capture that is familiar with the Balinese gamelan tradition. It is the dynamic environment and character of the tone system of the Balinese gamelan tradition that underlies the background of the perception of music and psycho-aesthetics of Balinese culture. This musical cultural experience is fundamental and cannot be ignored. The 'second ear' is the 'National' consciousness of an auditory nature. This acceptance of a 'new' culture from outside the self-environment from a 'must' tolerance, because of the cultural politics of 'nationalization' of music in the form of national songs taught in schools. The politics of education requires all children to memorize Indonesian songs – be it struggle songs, children's songs, folk or folk songs, and national songs that are politicized only. All those songs are taught with a 'solmization' tone system drawn from the elementary ingredients of western music's simplest major-minor tone scale system. Thus, an Indonesian child began to train and build awareness of his second ear which is 'National'. At this point, every Indonesian child has worn two pairs of ears, namely the 'regional' ear and the 'national' ear, in their musical listening awareness. This is not a matter of play, but it will have a significant influence in the formation of the next Indonesian children's music culture. The 'third ear' is an auditory consciousness influenced by popular music culture that departs from Western music systems. Before growing up, every Indonesian child's ear has been familiar with the major-minor music system which is used as the basic system of world social music. In the end, it is precisely this pattern of behavior of Western cultures and music systems – especially now from America – that greatly influences the image of music and the auditory awareness of the 'third ear' of Indonesian children. The above writing is clear how he tried to bring the concept of proximity closer with the environment is very important and one of its approaches through the sense of hearing to form a human existence. The three stages of hearing in this case become information from the closest to the farthest at least born through the sense of hearing and do not rule out the possibility of passing through other senses as well.

In addition, the theory of three pairs of ears is also a form of criticism Suka Hardjana sees the symptoms of musical colonization in Indonesian children. He argued that indirectly, it should be the first ear that must be fulfilled for the musical area, especially Indonesian children. With the fulfillment of the first ear will be able to provide other opportunities as local awareness and can be a strong capital for change especially in music education and music itself. The three stages in the theory of the three pairs of ears have an impact on the formation of the human self especially on the knowledge gained. The knowledge gained through the sense of hearing will be visible in changes in human behavior. Indeed, knowledge is always subjective when viewed only as limited to the human senses. But that knowledge never misunderstands in the human subjective. Knowledge can be logical and illogical or relative. The theory of the three pairs of ears which in the thought of Suka Hardjana is the nature of knowledge can take the simplest to the complex form obtained from the sense of hearing.

For this reason, in the world of education, at least teachers have information from students about what they have so that in the process of learning activities there will be enrichment of various materials in it. The diversity of materials in learning that Suka Hardjana often does, in addition to strengthening students who have experience, also opens space for other students about knowledge they don't know. Thus, the material or content of learning is not solely the prerogative of teachers and experts, but also involves learners. That is, that the learning text is not far from the context of the learner's real experience. So, for Suka Hardjana, at least through a humanist way in educational practice, it will be able to help the learning process more conducive and provide recognition and trust in the uniqueness of each individual where this is in line with what is said.

Critical Thinking Suka Hardjana

He always carried out a sharp critical style, especially in the world of education, to prove that he had full awareness in seeing the weaknesses of education in Indonesia. Critical attitudes and statements towards the world of education in Indonesia are also often carried out through other means to trigger a debate that has weight so that it is not just a discourse. For him, critical traits must be possessed by everyone, especially educational actors. The critical attitude is not only always to see what needs to be criticized but through it, he can see how much his students are able to perceive an issue that is closest to him. For example, I remember what Suka Hardjana most often did when throwing a light but difficult question answered by his students as an opening for learning materials. He often presents an interesting topic as a starting point for discussion. Once upon a time Suka Hardjana asked his students who came from West Sumatra: "Minang music is the rhythm of how much per day? If it's not 4/4, 3/4 isn't music? If it's not music and *Talempong*, what is *Randai*?"

The question was simple but difficult and confusing to answer even though the art asked was very familiar with the daily life of the student. Here, he wants to see how close his students are to the arts he has. Because it is important in answering the question of the future as a problem that must be answered in their real world. That way, he humanizes his students as a form of liberation in the world of education. Going back to Freire's statement about the style of education on the subject that: For the true devoted to liberation must reject the concept of bank-style education, replacing it with the concept of man as a being conscious of his world. They must abandon the purpose of education as a savings business by replacing it with a precursor to the problems of man in relation to the world". What Suka Hardjana did in raising the issue of human freedom, it was also with the intention of bringing the daily culture of his students closer together so that they could provide concrete answers in dealing with future questions in their own environment. Education has a task as a set of thoughts in dealing with problems and formulating answers and providing solutions to these problems intellectually.

Another phenomenon of the development of Suka Hardjana thought that we also often hear about is using the terminology *biolin* instead of the term violin. This effort is a critical form of Suka Hardjana in studying a word that is commensurate with the original word; *violin=biolin* is not a violin. His argument is quite plausible especially regarding the use of the word biolin for which for him there is an error in the transformation from the word *violin* to violin, linguistically according to him "in" "ino" at the end of the word *viol* refers to size. In string instruments, the smallest size is in *violinos*, so grammatically, the word violin that is often used is erroneous, so it requires various fundamental considerations of changing the word violin to *biolin* (in Indonesian) for *violin* pronouns. According to Suka Hardjana, the word violin itself is more appropriate for *viola* (a friction instrument that is larger in size than a *violin*). Suka Hardjana, he is quite observant to see this trivial matter even though it is still a polemic in music circles, to this day even the word *biolin* has not been very popular in the eyes of musicians, composers and even music educators. The etymological perspective it uses is quite simple, well-founded, and reasonable. In Indonesian the word absorption is also a separate study as a basis for converting foreign words into Indonesian words. Referring to this, the name change is not only a matter of the proximity of the sound (pronunciation) but the study of the word absorption/change does have its own techniques and steps. Suka Hardjana is quite astute in this language issue, the form of changing the word violin to *biolin* is also a criticism of music science in the country. I see him doing this with the aim of critiquing linguists who are less sensitive to the phenomenon of the violin word or rather out of attention. So, the word violin is quite wandering in Indonesia for too long as a misunderstanding. Once he realized Suka Hardjana saw the phenomenon of misconceptions that penetrated the community. Including his social sensitivity in the context of mass errors that need to be straightened out, is beyond doubt. For him, awareness of seeing what is happening in

society, both misunderstandings in the field of music and other things, still needs to be given input at least through the world of education.

In the context of education, awareness in general is not only about us but how we are ultimately able to see the critically education. This process of consciousness is obtained after man has reached the level of being able to humanize man himself. Suka Hardjana in this case shows its maturity in the social area by changing the musical paradigm that initially clung to western music culture to "reject" western music itself as an effort to change towards the discourse of Indonesian ethnic music as an idea of music, thinking and dialogue. I see the "change" made as an act of criticism of itself in looking at social phenomena (education). The awareness in question is more about what is seen in the real world so that the western music science that he has understood as a reference for ethnic music and other arts in Indonesia. Social awareness needs to be done by educators (music) to invite humans to always process (not only shortcuts), where humans in this case students participate critically in the action of change, in this case critical (social) consciousness does not only belong to the ruler. The social consciousness movement, referred to as conscientization in Freire, reinforces what Suka Hardjana does. Freire conceptualizes a process of awakening that leads to the concept of liberation dynamically and to lead to a more complete humanity and this process he calls the conscientization or is understood as the attainment of consciousness when everyone can see the social system critically.

What both Suka Hardjana and Freire do in dismantling critical consciousness is a basic portion in human reflective action to signify the process of "knowing" that paves the way for the oppressed (silenced learners) to become subjects and not just objects in the educational system. The form of awareness he does is more about "detoxifying" through critical thinking to anyone including any institution with great enthusiasm towards humane change. His critical thinking in teaching activities and through his scientific writings has been carried out as a form of self-establishment of music science and awareness of social areas.

Discussion

Physiological needs are the basic needs that a living being needs to survive and maintain its survival. These needs include things like air, water, food, shelter, and sleep. In the realm of humanist education, the environment both in the living environment and the environment in the world of education must be met so that human beings can focus on higher-level needs (Nambiar et al., 2019), such as love, self-esteem, and self-actualization. In the realm of Suka Hardjana, it has been explained in the theory of "three pairs of ears" which indicates that Suka Hardjana is aware of the environment as a fundamental human need that must be met including auditory needs that have an impact on the initial information of working memory networks.

Physiological needs are basic human needs that must be met for a person to survive. When these needs are not met, it can lead to physical and mental health problems. Maslow's hierarchy of needs (McLeod, 2007), which is a theory of psychological health, posits that physiological needs are the most basic and fundamental of all human needs and must be met before one can move on to the next level of needs, which include security, love and belonging, self-esteem and self-actualization.

It is important to meet these needs to maintain good physical health and well-being. When these needs are not met, a person may experience physical discomfort or illness. Maslow's hierarchy of needs is a theory that explains how these physiological needs are the most basic and fundamental of all human needs and must be met before an individual can move on to other (Lester, 2013), more complex needs, such as social needs and self-esteem.

Safety needs are a type of psychological need that refers to the need for security and protection. This need is important because it helps individuals to feel safe and secure in their environment. When these needs are not met, people may feel anxious, stressed, or afraid. In the world of education this is very important for every human learner. Suka Hardjana in the context of salvation is how he teaches about what potential his students have in the sense of being a provision to survive in the outside world after completing education (Heimer, 2020). These potentials he continued to explore and discover in every student who studied with him.

Maslow's hierarchy of needs is a theory that explains how the need for salvation the second most important level of human need is, after physiological needs. According to this theory, once a person's basic physiological needs are met, they will then try to meet their safety needs to feel safe and secure. Once these needs are met, an individual can then move on to the next level of needs, that is, social needs and ego. It is important to meet safety needs to feel safe and be able to focus on other, more complex needs, such as social needs and self-esteem. When safety needs are met, a person is more likely to feel confident and safe, which can lead to better physical and mental health.

The needs of **love and belonging** are the third level of Maslow's hierarchy of needs, which is a theory that explains how human needs are organized in a hierarchy of interests. According to Maslow, the need for love and a sense of belonging is the third most important level of need, after physiological and security needs. These needs include the desire for close and personal relationships with other people, such as friends, family, and romantic partners. The needs of love and belonging are important because they provide a sense of connection and social support (El Zaatari & Maalouf, 2022), which is necessary for a person to feel happy and fulfilled. Suka Hardjana really cares about this, how love needs to be built in the world of education. Not

distinguishing one from another as evidence of impartiality and caring for others for the care of sesame love.

When these needs are not met, a person may feel lonely, isolated, or rejected. Some examples of love and necessity include friendship, intimacy, and a sense of community. It is important to meet the needs of love and a sense of belonging to feel connected to others and to be able to focus on other, more complex needs, such as self-esteem and self-actualization needs. When the needs of love and belonging are met, a person is more likely to feel satisfied and satisfied, which can lead to better physical and mental health.

Esteem needs is the fourth level of Maslow's hierarchy of needs, which is a theory that explains how human needs are organized in a hierarchy of interests. According to Maslow, the need for self-esteem is the fourth most important level of need, after physiological needs, security, and love and belonging. Suka Hardjana in his teaching as explained also refers to appreciating the ownership of knowledge from his students, he has a lot of knowledge from what he knows about the information. In his teaching, Suka Hardjana also appreciates good artwork and gives full appreciation, as well as if there are works of art that are considered weak, Suka Hardjana provides guidance so that his students are confident in the artworks they make. These needs include a desire for self-esteem and respect from others. Self-esteem needs are important because they provide a sense of self-esteem and self-esteem, which are necessary for a person to feel confident and capable. When these needs are not met, a person may feel inferior, inadequate, or unworthy. Some examples of the need status, and recognition (Södergren et al., 2022). It is important to meet the needs of self-esteem to feel confident and capable, and to be able to focus on other, more complex needs, such as self-actualization. When price needs are met, a person is more likely to feel proud and accomplished, which can lead to better physical and mental health.

The last need in Maslow's is **self-actualization** which is the highest level of Maslow's hierarchy of needs, this is a theory that explains how human needs are organized in a hierarchy of interests. According to Maslow, the need for self-actualization is the highest level of need, after physiological needs, security, love and possession, and self-esteem. These needs include the desire to realize one's full potential and to become the best version of oneself (McLeod, 2007). The need for self-actualization is important because it allows a person to achieve their goals and to fulfill their potential. When these needs are not met, a person may feel unmet or unmet. Some examples of self-actualization needs include creativity, personal growth, and self-fulfillment. Like Hardjana is aware of this need, they must be able to reflect on their experiences and actualize what they have. This is the most important thing in the concept of art learning carried out by Suka Hardjana. It is important to meet the needs of self-actualization in order to feel satisfied and satisfied (Kaufman, 2018). When self-actualization needs are met, a person is more likely to feel satisfied

and satisfied, which can lead to better physical and mental health. Maslow's hierarchy of needs is a useful tool for understanding how different types of needs motivate behavior and how they relate to each other.

Conclusion

Looking at everything that has been written down several important points about the humanist teaching style of Suka Hardjana include set learning goals at the beginning of the meeting, and then help design pathways for students to achieve their own goals. Students are responsible for their learning, and teachers can help point them in the right direction. Suka Hardjana was able to create engaging and engaging learning opportunities, create a safe and comfortable situation, and utilize journaling to help students focus on evaluating themselves and their feelings as part of learning. Using quick questions can help students better understand their feelings and progress in learning.

There are several important principles involved in the theory of humanistic learning that all lead to self-actualization. Self-actualization is when all your needs are met, Suka Hardjana in his teaching that believing that self-actualization is capable of being achieved but some humanist education that does not believe that most people achieve self-actualization, their belief is that we are always looking for it, and the closer we get, the more we can learn.

1. Choice is at the core of the theory of humanistic learning and humanistic psychology. Humanistic learning is student-centered, so students are encouraged to take control of their education. They make choices that can range from daily activities to future goals. Students are encouraged to focus on a particular subject's area of interest for a reasonable period of their choosing. Suka Hardjana to take advantage of humanistic learning believe that it is very important for students to find motivation and involvement in their learning, and that is more likely to happen when students choose to learn about something they really want to know.
2. Build engagement to inspire students to be self-motivated to learn. The effectiveness of this psychological approach is based on learners who feel engaged and motivated, so they want to learn. Humanistic learning Suka Hardjana works to engage students, encouraging them to find things they like so that they are excited to learn.
3. The importance of self-evaluation. For most humanistic teachers, grades don't really matter. Self-evaluation is the most meaningful way to evaluate how learning is going. Assessing students encourage students to work for the classroom, instead of doing things based on their own learning satisfaction and joy. Regular testing and rote memorization do not lead to meaningful learning in this theory, and thus are not encouraged by humanistic teachers. Humanistic educators help students conduct self-evaluations so they can see how students feel about their progress.

4. Feelings and knowledge are both important for the learning process and should not be separated according to humanistic psychology. Suka Hardjana believes that knowledge and feelings go hand in hand in the learning process. Cognitive and affective learning are both important for humanistic learning. Lessons and activities should focus on all students and their intelligence and feelings, not one or the other.

Safe learning environment. Since humanistic learning focuses on all students, Suka Hardjana understands that they need to create a safe environment so that students can meet as many of their needs as possible. They need to feel physically, mentally, and emotionally secure to focus on learning. So humanistic educators are passionate about the idea of helping students meet as many of their needs as possible. There are three most important things that Suka Hardjana always expresses every time you do learning in class, every human learner must have three absolute requirements, namely: *maca* (Read), *akrasa* (writing), and *wicara* (discussion / presentation).

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