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CHAPTER I INTRODUCTION A. The background of the philosophy of education is the science that learns and strives to solve the philosophical problems of education. Philosophical education is the result of a national civilization that is constantly evolving on the basis of the ideals and goals of the philosophy and outlook of life, thus becoming a constitutional reality in its society. Education, which is shared with modernized values, can also lead to its loss. Education must therefore be so that values can bring stability. In order to accomplish this goal, you need to choose values that have a clear system and that have been time-tested. The values that can be fulfilled are derived from culture and philosophy that have been co-elative for the last 4 centuries, according to the calculations of rebirth, as the basis for the beginning of early mainstream views. Essenism believes that education should be based on cultural values that have existed since the beginning of human civilization. With the return of educational models to the acceptance of past values, the need to believe that the effectiveness of learning will be created. The basics emphasize the education of the past and generally do not support current models of education or are often referred to as modernization of education. For the essentiality of the education models of the past gives more of the latest thinking patterns that exist in students. Modernization is considered a century that only adds a lot of new values that are inferior to old values in terms of producing competent students, so these are old values that play an important role when viewed from glasses of objects. Therefore, in this work the author will explain the philosophical flow of etherealism. B. The wording of problem 1. What is the point of substance? 2. What is the prehistory of the philosophy of basicism? 3. What are the main characteristics of the philosophy of fundamentalism? 4. What are the philosophical principles of the philosophy of questionalism? What are the implications for education? 6. What is the group's reaction to the philosophy of necessity? C. The purpose of the discussion is 1. Know the meaning of the philosophical tradition of Hinduism. 2. Know the backstory of the origin of the philosophy of the foundation. 3. Know the basic features of the philosophical tradition of fundamentalism. 4. Know the philosophical principles of the philosophy of the artism. 5. Know the implications for education. 6. Know the group's reaction to the philosophical flow of etherealism. CHAPTER II DISCUSSION A. Determining the basis of the word essentiality according to the dictionary Indonesian there are two words, namely the essence that means essence, core, basic and added to the necessary, which means very principled, very influential, very necessary. Etymologically, the essentiality comes from the English word Basic, which means the core or principle of something and lzm means tradition, sect or understanding. The foundations are known as the educational movement as well as as the school of philosophy of education. Fundamentalism seeks to find and maintain basic things, i.e. something of a basic or fundamental character, or an absolute element that determines the existence of something. According to the foundation, it is necessary to pass on to the younger generation in order to survive from time to time, so the foundations were classified as traditionalism. B. The backstory of the philosophy of the foundation movement originated in the early 1930s, with some of its pioneers such as William C. Bagley, Thomas Briggs, Frederick Breed, and Isaac L. Candell. In 1938, they created an institution called Foundations commitment to the development of American education. Bagley, a pioneer of subjectism, was a professor at Columbia University's Teacher College. He believes that the main function of the school is to bring cultural and historical heritage to the younger generation. The foundation is a conservative philosophy of education that was originally articulated as a critique of progressive trends in schools. To raise the essentialist philosophy, Bagley and his colleagues funded an educational journal, school and society. Bagley and his colleagues, who have similarities in education, are highly critical of progressive educational practices. They argue that the progressive movement undermines the intellectual and moral norms of young people. Since the Second World War, criticism of progressive education has become widespread and seems to have drawn one conclusion: schools have failed in their duty to transfer the social and intellectual heritage of the State. The foundation, which bears some resemblance to perennialism, believes that our culture already has a common core of knowledge that should be provided in schools to students in a thematic and disciplined manner. Unlike over-niemalism, which emphasizes a number of external truths, Essayism emphasizes what supports the knowledge and skills that productive members of society believe in. Several books have been written complaining of a serious decline in the quality of schooling in the United States and a demand for a substantial approach to schooling. The basics, as in the case of peredialism and progressivism, do not philosophy, which created a philosophical building, but rather a movement in education, protest against the formation of progressivism. In his educational thinking, it is usually based on the traditional philosophy of classical idealism and realism. However, it is possible that they have a varied philosophical experience of thought. The foundations protested against progressivism, but in such protests did not reject or oppose the general view of progressivism, as it did overnizing. There are several aspects of progressivism that are largely unacceptable. They argue that there is indeed a necessary value in a child's experience, which is essential to the child's experience, which is important and should be guided. All people can know the basics when educated. The roots of their philosophy may be idealism, perhaps realism, but most of them do not reject Dewey's epistemology. The basics represent their work: (a) The clear re-presentation of educational materials. b) Distinguish programs in schools on the merits. (c) Reassignment of teachers in the classroom who have lost their credibility as a result of progressivism. As with perennialism, idealism helps to return the subject to the center of the educational process, but does not support the view that the true theme is the eternal reality presented in the books of Western civilization. These books can be used, but not for themselves, but be associated with the realities that exist today. Speaking of changes, substance believes that change is an irreversible reality in public life. They recognize the evolution of man in history, but this evolution must occur as a result of the constant insistence of society. Change occurs as the ability of human intelligence to determine the needs of the modes of action, organization and social functioning. C. The main characteristics of idealism and realism are the philosophical traditions that make up the model of fundamentalism. These two traditions are found as proponents of substance, but do not dissolve into one and do not give up on each other from their basic nature. Thus, the Renaissance was the historical basis of the onset of thought concepts called fundamentalism, because it originated in those days, fundamentalism was a concept to lay some of the hallmarks of modern thought. For the first time there was a basis and became a reaction to absolute symbolism and medieval dogmatism. Thus, a systematic and thorough concept of man and the universe was developed, which It's time. Contemporary realism, which became one of the representatives of Essenism, was the center of his review of nature and the physical world, while modern idealism as another indicator, his views were spiritual. John Butler expressed the testimonial of both that nature is the first to have reality in itself, and made the foundation of philosophy. The qualities of experience lie in the physical world. And there is something that leads to probing and perception that is not just mental. For this school Education as preservation of culture, education as a cultural caretaker. Because of this, substance is seen by experts as a conservative path to culture, i.e. this tradition wants to return to the old culture, the historical heritage that has proven its kindness to human life. The basics believe that education should be based on cultural values that have existed since the beginning of human civilization. The culture they have brought to us today has been tested by all ages, conditions and history. Cultures such as Essenism can ensure the present and future of mankind. The culture of the source is tied to the teachings of the great philopies, whose teachings and values of science are eternal and monumental. The fault of modern culture today is Essenism is its tendency, even the symptoms of its deviation from the direct path that instilled that heritage of culture. The socio-cultural phenomena that we do not want now can only be overcome by consciously returning through education, returning to this established path. Only then will we be able to look optimistically into the future, the future of human

culture. The philosophical characteristics of the basic education described by William C. Bagley are that strong and long-term interests often grow out of compelling or attention-grabbing early learning efforts not because of encouragement from students. Observer briefing and guidance for adults are inherent in a long baby or need a special dependence on the human species. The ability to discipline yourself must be an educational goal, ensuring discipline is a necessary way to achieve this goal. Fundamentalism offers a solid, powerful theory about education, while competing schools (progressivism) provide a weak theory. D. Philosophical Principles of The Basic 1. The human nature of the ontological view of substance is the idea that the world or reality is ruled by a particular order that governs the world and its contents. This means that human form, nature, will and ideals, and deeds must be adapted to the system. Modern idealism believes that reality is the same as the essence of ideas. Behind this phenomenal world is the infinite soul of God, who is the creator of the cosmos. Man is like a being who thinks of being at the mercy of God. By testing his ideas and ideas, man will be able to have a truth that is sourced from God himself. Modern realism is one of the indicators of substance, the focal point of the review is nature and the physical world, while modern idealism as another indicator, its views are spiritual. Man has intelligence, he is able to think, and therefore can adapt to his outside world to survive his struggle against the outside world. 2. The fact of reality The outstanding nature of ontology is the notion that the world is governed by an impeccable system that governs the world and its contents impeccably, it means, however, the form, nature, will and ideals of man must be adapted to the system. Below is a description of the description in accordance with realism and idealism: a. Realism, which supports idealism, is called objective realism because it has a systematic view of nature as well as the place of man in it. From physics and other similar sciences it is possible to learn that every aspect of this physical sphere can be understood on the basis of the presence of a special clear system. This means that even a simple event can be interpreted in accordance with the laws of nature, such as the attraction of the earth. B. Objective idealism has a more optimistic view of space than objective realism. He's omniscient, all-wise. With the foundation of the mind that the totality in this universe is essentially a soul or spirit, idealism establishes a creation that everything there is real. Hegel's teachings explain the above point of view. 3. Nature of knowledge as well. Epistemology Idealism View on Knowledge combined with the notion that man is a being that exists as a reflection of God and stemming from the relationship between macrocosm and microcosm. Therefore, the harmony of the universe, especially the human mind, is reflected in man. A person acquires knowledge through thinking, intuition or introspection. The criterion of idealism is that mind or consciousness Since life existed, thoughts or consciousness have existed. The human consciousness or mind is tasked with constructing the design of the inner world, which is considered the closest to absolute external reality. Therefore, logic or reasoning is important, because it is a very important part of reality. Thus, knowledge is said to be true not because it is useful for problem solving or for practical life as a progressive embrace, but knowledge is said to be true, because it is true, so that truth is inherent rather than instrumental. So the truth is the embodiment of the ultimate reality. Thus, the test of the truth of knowledge is conducted through a test of the consistency or logical sequence of its ideas (Madjid Noor, et al, 1987). B. Epistemological realism Source of knowledge in accordance with realism is the outer world of the subject, knowledge gained from experience or observation. We know something if we observe or experience something through contact through feelings. Knowledge already exists in reality, people just find it through observation or experience. The criterion of truth according to the epistemology of realism is recognized true knowledge, if this knowledge corresponds to external (objective) and independent reality. Thus, the truth of knowledge is verified through a validation of knowledge according to reality. 4. Nature of Value (Aalimology) as well. Atheology of idealism Philosophers of idealism agree that its essence derives from absolute reality. Absolute reality is the real thing that really exists that is absolute. Therefore, the values are eternal or unchanged. In public life, spiritual qualities such as the awareness of the love and patriotism of a nation are social values that must be maintained, and Hegel has come to the conclusion that since the state is a manifestation of God, citizens must be faithful and support the state. B. Atheistic realism Philosophers of Realism believe that the standard value of human behavior is governed by the laws of nature, and at a lower level is governed by conventions or customs, customs in society (Edward J. Power, 1982). In accordance with the aforementioned concept, that morality comes from customs, customs, or from the culture of society. E. The implications of essentiality for education 1. Defining education for adherents of educational essenism is an attempt to develop culture. They believe that education should be based on cultural values that have existed since the beginning of human civilization, because it has been tested at all times, conditions and history. The duty of education is to allow the discovery of a reality based on the inseparable spiritual unity. (William T. Harris, 1835-1909) means that schools are institutions that nurture the decline of values, and guide people into adapting to society. 2. The purpose of education is to transfer culture to ensure social solidarity and general well-being (E.J. Power, 1982). In general, essenism is a model of transmission of education, which aims to get used to students living in modern society. A good school is a community-oriented school, a community-oriented school, a school that prioritizes the needs and interests of the community (Madjid Noor, et al, 1987). The basic concept of learning the basics is how to compose and implement essentialist programs in schools. The main objectives of these programs include: a. Fundamentalist schools teach and teach educated subjects to logical communication. B. Schools actively teach and teach children the values of discipline, diligence and respect for the authorities or people of power. C. Schools program practical education and give children the training that prepares them for life. An example of a school that prioritizes the needs and interests of the community is smk (Professional High School) because in a professional secondary school it prioritizes the interests of individuals. The role of fundamentalist teachers and teachers should play an active role in teaching. He is responsible, room manager, transminger of good knowledge, material determinant, method, evaluation and responsibility for the entire field of learning. Teachers also act as intermediaries or bridges between the world of society or the adult and children's world, so education initiatives are emphasized on teachers rather than students (G. kneller, 1971). Creating students who have an attitude and a sense of social solidarity and play a role in realizing overall well-being. The transfer of the noble values of religion to the teacher figure becomes the essential point of the foundation's learning goal, and learning, which contains cultural and historical heritage and is followed by the right skills, attitudes and values, are the main elements of the curriculum to teach the basics. The role of students is to learn, not to organize lessons. Learning means accepting and seriously knowing the social values of the next generation, which must be added and reduced and passed on to the next generation (Imam Barnadib, 1984). The basics are a philosophy that requires a high level of education and significant cultural position. The duty of education is the mediator or bearer of the value that exists outside in the student's soul. Thus, students must be trained in order to have a high observational ability to absorb ideas or values that come from outside themselves (muhammad, 2004:40-42). In fact, education is an activity of transferring or transmitting culture and history as a core of knowledge that has accumulated and experienced all the time. Such a cultural heritage should be known for the preservation of culture (Education as a cultural fusion). The basics emphasize educational efforts in terms of rechecking educational materials, ensuring significant and insignificant differentiation in various school curricula and providing confirmation of the authority of teachers in the classroom in the school. 5. The curriculum (Educational content) is planned and organized by adults or teachers as representatives of community-oriented communities. The public-oriented curriculum states that both social and social interactions should be the main determinants of the curriculum. The essentialist program emphasizes the teaching of the facts of the curriculum, lacks patience with indirect and introspective approaches adopted by progressives. Some essentials even regard art and literature as excesses and believe that difficult scientific and engineering and professional lessons are the right things that students should do to society. Curriculum is the basics, as well as the over-realism that is the subject at the heart of the curriculum. In primary school, the emphasis is on the basic ability to read, write and count. In high school, it expanded with expansion in mathematics, science, humanities, languages and literature. Mastering educational material is an important basis for general education (philosophy, mathematics, SCIENCE, history, language, art and literature) necessary in life. Learning appropriately regarding the discipline will be able to develop the mind (ability of reasoning) of the student and at the same time make him aware of the physical world around him. Mastering basic facts and concepts is a must. 6. In terms of teaching methods, Essentialism recommends that schools maintain traditional methods related to mental discipline, in the form of lecture methods that ensure changes in student behavior arise from the teacher's experience. Problem-solving methods have advantages, but not procedures that can be applied in all training activities. The reason is that most knowledge is abstract and cannot be solved in discrete problems (which In addition to the fact that training mainly involves hard work, it is necessary to emphasize discipline (G. Kneller, 1971). E. Group response to Basics 1. The scientific approach in the implementation of education in the curriculum 2013 For the school of philosophy of the teacher's subject becomes the center (teacher center) of all educational situations that occur, both in terms of providing learning experience and learning the classroom. Teachers are the only role models who, as judges judge, are able to guide students for the better. The value of teachers in the past is that teachers have a high discipline, religious (sticky with religion), have power, be honest and responsible, be ethical, have a great spirit and have a high work ethic and protect the community, something the education system is still tacky with the local cultural system. In the existing curriculum of 2013 was given a guide to the government, teachers only follow what was stated in it, teaching adjustments also re-, because the curriculum in primary school was integrative thematic. Students also need to play a more active role (student center) in teaching, given the role of teachers only as intermediaries. Based on the results of the study, science-based learning has more effective results compared to using training with traditional approaches. The study found that in traditional teaching, retaining information from teachers was 10 percent after 15 minutes and acquiring contextual understanding by 25 percent. In a scientific approach to learning, the preservation of teacher information is more than 90 percent after two days and 50-70 percent get into contextual understanding. The scientific-based learning process should be based on the rules of the scientific approach. This approach is characterized by the ledge of measurements of observation, reasoning, discovery, acidity and explanation of truth. Thus, the learning process must be based on scientific values, principles or criteria. The following seven (7) criteria for the teaching approach can be called scientific training, namely: 1. Educational materials based on facts or phenomena that can be explained by a particular logic or reasoning, rather than to some extent misconceptions, legends or fairy tales alone. 2. Teacher explanations, student responses and educational interactions between teacher and pupil are free from direct prejudices, subjective thinking or reasoning that deviate from logical thinking. 3. Encourage and inspire students to think critically, analytically and appropriately understand, solve problems and apply educational materials. 4. Encourage and inspire students to be able to think hypothetically by seeing differences, similarities and connections from educational materials. 5. Encourage and inspire students to understand, apply and develop rational and objective thinking patterns in response to educational materials. Based on accountable empirical concepts, theories and facts. The purpose of the training is simple and clear, but the presentation system is interesting. CHAPTER III COVERS A. Concluding the philosophy of the foundation is a philosophical tradition that wants people to return to the old culture. This school of subjects believes that education, which is based on an opinion of flexibility in all forms, can be a source of fickle, shaky, less-directed, unstable and less stable views. The foundations are an education based on cultural values that have existed since the beginning of human civilization. The foundations emerged during the Renaissance with basic characteristics that differed from progressivism. The main difference is the development of policies based on flexible education, where they are open to change, tolerant and have nothing to do with any particular doctrine. The basics believe that education should be based on values that have clarity and longevity that provide stability and chosen values that have a clear system. The basics are a mixture of philosophical ideas of idealism and realism. Thus, the philosophical practice of nurturing the foundation became richer than if he took only a one-sided position from one of the traditions that he synthesized. The basic idea of fundamental idealism lies in the universe and the foundations of something. The basic idea of principled realism exists if it is independent regardless of the consciousness of the human soul. The purpose of nurturing the foundation is to convey cultural and historical heritage through the core of knowledge that has been collected, the basis of which endures all the time for all to know. This knowledge is followed by the right skills, attitudes and values to form the basic elements (essenism) of education so that it serves citizens to live up to the principles and social institutions that exist in society. B. The author's proposed advice to readers, especially educators or teachers, namely: 1. Do not give up old cultural values in terms of education, can at least combine teaching methods with old methods, because old methods also have positive values to apply. 2. Always be an exemplary and creative and innovative figure in teachings that appeal to their students. 3. We always adapt teaching methods to the established curriculum, reduce complaints and continue to monitor all changes taking place in the world of education in order to survive and succeed in becoming a professional teacher. LIST OF SANTOSO LIBRARIES. 2012. English practical dictionary. Jakarta: Pustaka Agung Harapan. Deanne Wahyuni, et al. 2010. Introduction to education. Jakarta: Open University. Syaripudin, Tatang and Kurnias. Introduction to the philosophy of education. Bandung : Splash of Science. Sadulloch, Uyoh. Introduction to the philosophy of education. Bandung: Alfabet. Jalaluddin and Abdullah Eadie. The philosophy of education. Jakarta: The main style of media. 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