
IDENTIFYING LEARNING AND TEACHING MODELS ACCORDING TO DRIYARKARA

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ABSTRACT

Driyarkara is recognized as an important person for his contribution to education. He is known to be one of the founders of Sanata Dharma University and was the first rector. He is also considered to be the first modern Indonesian philosopher. Unfortunately, despite his contribution, not many people know much about him. In Sanata Dharma, his name is often mentioned, but few people discuss his philosophy and contributions. For this reason, this study was intended to identify Driyarkara's models for education and the manifestation of his thought in his teaching. To fulfill this purpose, document studies were implemented. The results of the study revealed that he was the follower of progressive education. His thought was also reflected not only in his teaching, but also in his relation with the people in education field around him who were.

ABSTRAK

Driyarkara dikenal sebagai seorang sosok terkenal karena kontribusinya dalam bidang Pendidikan. Beliau dikenal sebagai salah satu pendiri dan sebagai rektor pertama Universitas Sanata Dharma. Beliau juga dikenal sebagai seorang filosof modern Indonesia yang pertama. Akan tetapi, terlepas dari kontribusinya, tidak banyak orang mengenal

beliau. Di Sanata Dharma, nama beliau seringkali disebut tetapi sedikit saja orang yang membahas filosofi dan kontribusinya. Dengan alasan tersebut, penelitian ini dimaksudkan untuk mengidentifikasi model mendidik Driyarkara dan manifestasinya dalam mengajar. Untuk mencapai tujuan tersebut, penelitian ini menerapkan studi dokumentasi. Hasil dari penelitian menunjukkan bahwa Driyarkara adalah penganut progresifisme dalam pendidikan. Pemahamannya tentang pendidikan tersebut tercermin tidak hanya dalam hal pengajaran tetapi juga dalam relasi beliau dengan orang lain yang berkecimpung dalam dunia pendidikan bersamanya.

Keywords: *Driyarkara, learning and teaching models, education*

INTRODUCTION

In one of the commentaries, *Driyarkara si Jenthu: Napak tilas filsuf pendidik (1913-1967)*, written by Treurini (2013), Sobary said,

Romo Driyarkara mungkin juga korban ketidakpedulian kita, yang oleh sistem pendidikan tak diajari membaca untuk bertanya tentang sesama manusia dan apa karyanya. Kita tak punya penasarannya akademis yang menggoda untuk bertanya, apa yang dikerjakan orang lain, apa kontribusi intelektualnya. Maka, filsuf terkemuka ini kita biarkan pergi, tanpa kita ketahui jejaknya (cover page).

That expression can be interpreted as Sobary's concern related with the absence of academic curiosity and the limited review about the life of Driyarkara and his intellectual contributions to modern Indonesian philosophy and education.

For the researcher, this expression becomes a satire considering that in the Teacher Education Program, Sanata Dharma University, especially in Elementary School Teacher Training (Pendidikan Guru Sekolah Dasar, PGSD); in which the researcher is now teaching, people rarely discuss his contributions in education. Instead, other western educators, such as Maria Montessori and

Paulo Friere, are more popular (see the profile and curriculum of PGSD). Meanwhile, in addition to his contribution in education, Driyarkara used to be one of the rectors of Sanata Dharma University. These two conditions encourage the researcher to study Driyarkara's points of view related with modern philosophy and practical education.

Regarding practical education, teaching and learning are considered to be the important models (Oliva, 2009). Further, Joyce et al. (2009) indicates that in the process of teaching and learning, two key elements are involved: the teachers and the students. Joyce et al. explains that in the process of teaching and learning, the teacher maintains certain perspectives about how and under what conditions the students might best learn. The teachers' beliefs about the students learning are then manifested into their model of teaching. This theory of teaching and learning motivates the researcher to be more focused in studying Driyarkara's points of view in practical education. Underlying this thought, the researcher intends to study about how Driyarkara manifested his philosophy of education into his models of teaching and learning. This research is aimed at identifying Driyarkara's beliefs about teaching and learning, and the manifestation of Driyarkara's philosophy of education in his teachings and writings.

Review of the Literatures

In order to be able to place the research into its proper context, two topics of literature are reviewed. They involve Driyarkara's life history, and Driyarkara's contribution to Sanata Dharma University. The review of the literature about Driyarkara's life history is necessary to appropriately place his contribution into the context of Indonesian education. Meanwhile, the review of Driyarkara's contribution to Sanata Dharma University is needed to illustrate how important he was for the development of Sanata Dharma's philosophy of education. This information will provide the background concerning the importance of studying about Driyarkara's thought in teaching, his philosophy, and the impact of his teaching to his students.

Driyarkara's Life History

The life of Driyarkara is based on the Curriculum Vitae written by Driyarkara himself in 1966 as included in Treurini (2013). Driyarkara was born on June 13, 1913 in Purworejo. He was baptized Catholic in 1925. Four years later, which was in 1929, he joined *Seminari Menengah*, a high school for training Catholic priests. After the *Seminari Menengah*, 1935-1941, he continued to study religious education, Latin and Greek, and philosophy. After graduation from *Seminari* studies, he taught Latin and Greek for a year, and then continued his study from 1942-1943.

From 1943-1947, Driyarkara became a philosophy teacher in *Seminari Tinggi* Yogyakarta. An important event to be noted during that time is that in 1947, Driyarkara was sent to study at Maastricht, Netherlands by the Bishop of Semarang Archdiocese, Mgr. Sugiyopranoto. It is noted in Driyarkara's Curriculum Vitae that at that time the Bishop thought that the conflict between the Indonesian and Dutch was over while in fact it was not. This information is important considering that Driyarkara's feeling about studying in the country that became "our enemy" might have had a potential impact on his philosophy of education. After he graduated from Maastricht, Driyarkara spent another year in Belgium, and then two years in Rome. It was in Rome that he earned his doctorate degree in philosophy.

After coming back to the country, in 1952, he became "guru besar" [emeritus] in a philosophy institute in Yogyakarta. He became a "guru besar" for eight years. Before he ended his position in 1958, he was appointed to be the leader of Catholic teacher education and training institutes. Beginning in 1960 he became a guest lecturer for Indonesian University and Hasannudin University. In that same year, he was also appointed to be one of the members of the Indonesian legislative council. In 1963-1964, Driyarkara became a guest professor at St. Louis University, Missouri, USA.

Another significant achievement of Driyarkara that needs to be recognized is that as a philosopher, he actively engaged in introducing philosophy to the society through a magazine called *Basis* in the form of

articles although he did not write any single book (Danuwinata in Sudiarja et. al., 2006). His thought and articles about philosophy were then compiled and published with the title *Pertjikan Filsafat*. Because of his achievements throughout his life, on August 13, 1999, he was awarded the *Bintang Jasa Utama* by Bacharuddin Jusuf Habibie, the president of Indonesia in that year.

Driyarkara and Sanata Dharma

Driyarkara began to be involved in Sanata Dharma University from the founding in 1955. Danuwinata in Sudiarja et. al, (2006) explained that Driyarkara was chosen as the leader of Perguruan Tinggi Pendidikan Guru (PTPG, Tertiary Education for Teacher Education) from 1955-1956. Danuwinata added that Driyarkara kept becoming the leader when PTPG was changed into the Institute of Teacher Training and Education (Institut Keguruan dan Ilmu Pendidikan, IKIP) of Sanata Dharma. Driyarkara remained the leader (rector) of Sanata Dharma University until he passed away in 1967.

Danuwinata emphasized that it was when Driyarkara became the dean of PTPG Sanata Dharma that he fully began to develop his vocation. There was a time that Driyarkara gave speeches on teacher education and training where he was known to use wise and critical language. Also, in 1961 the first president of Indonesia, Sukarno, recognized Driyarkara. This award resulted in the accreditation of Sanata Dharma.

Danuwinata also added that becoming an educator of conscience, he was willing to criticize his colleagues in a positive way when they made an unrealistic request to a student who was writing a thesis by asking him to describe the history of Balai Pustaka as complete as possible from many different sources. Unfortunately, although Balai Pustaka was a well-known institution, not many sources were available in the university. When the student asked about the books to read, the teachers didn't give any clues. It is important to note that Balai Pustaka was located in Jakarta, in which the accommodation for travel from Yogya and Jakarta was far from accessible for the student at that time.

Models, Strategies, Methods and Skills

To understand the teaching models of Driyarkara, it is necessary to make an agreement about the definition of *models*, *strategies*, *methods*, and *skills* since these four terms are sometimes confusing for people. In order to explain these definitions, I used the framework of models, strategies, methods and skills offered by Saskatchewan Education (1991, p. 12). The correlation among these terms is illustrated in Figure 1.

According to Saskatchewan Education, *models* are known to be the broadest coverage in instructional area. A model might cover some instructional *strategies*. Each strategy covers methods, and each method includes skills. In other words, the order of the four terms from the broadest to the most specific is *models*, *strategies*, *methods* and *skills*.

Like Joyce, Weil and Calhoun (2009), Saskatchewan Education (1991), explained that a model includes a philosophical orientation in teaching. A model determines the strategies, methods, skills and learning activities that should be experienced by the students. A strategy helps a teacher to select a suitable approach to reach the learning objectives. A method helps teachers to create the learning environment and the nature of the activity during the learning processes. To be the most specific, skills include the teaching and learning activities that need to happen in learning.

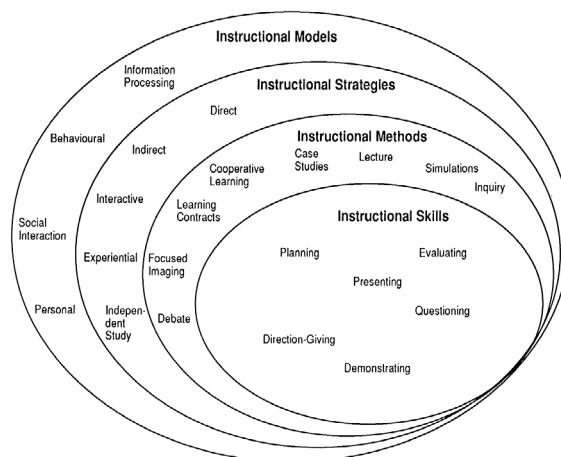


Figure 1. The Framework of Models, Strategies, Methods and Skills
(Saskatchewan Education, 1991; p.12)

Theoretical Framework

In a book entitled, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, Palmer (2007) indicated that most teachers in the classroom in fact seldom teach about the subject matter. Instead, he/she tends to teach a reflection of who he or she is. This idea entails that in teaching and learning activities in the classroom context, it is the teachers' personality that will influence and inspire the students. In other words, when a teacher is teaching in the classroom, he/she manifests his/her philosophy into their teaching action.

In relation to the teachers' thought, Shor (1992) indicated that the teachers' background and experiences shape their philosophy of education. This statement confirms the significance of including Driyarkara's life history and his contributions to Sanata Dharma University. The knowledge about Driyarkara's background will help to contextualize the future findings, sort out the data into its topics and themes, and analyze the implications of the findings according to qualitative research methodology (see Patton, 2002).

Research Benefits

The research gives benefits in three ways. To answer the research questions, this research provides more information about Driyarkara's teaching and learning models as exemplified in his writings. As popularly known, there has been a tendency for practical educators in Indonesia tend to embrace teaching models from abroad. This domination of foreign thinking may neglect essential aspects of the Indonesian contribution to modern education.

For the university, the findings of the research are assets considering that Driyarkara is considered to be one of the founders and first rector of Sanata Dharma University, in addition to his being a senior Jesuit. As the saying goes that, a great nation is the nation, which acknowledges the contributions of its heroes, Sanata Dharma University is great when it can acknowledge him and his significant contributions.

The findings of this research also contribute to the academic improvement of the education mainstream in the various programs of study at Sanata Dharma, especially Pendidikan Guru Sekolah Dasar (PGSD,

Elementary School Teacher Study Program). So far, PGSD tends to consider more the curriculum and philosophy from abroad (see the curriculum of PGSD). By including Driyarkara thought in the teaching and learning materials and current best practices, the students in PGSD will have greater balance of thought between Western and Eastern education models. This balance will further enrich the students' knowledge about education philosophy and theory so that they will have more choices in their teaching and learning practices in the future.

RESEARCH METHODS

To answer the research questions, document analyses were implemented in this study. The documents included any related articles, records, and documents about Driyarkara in the form of book chapters, journals, newspapers and magazines, including daily journals and articles written by Driyarkara himself or by others. As indicated by Patton (2002), such materials are rich in information. The data from these different documents was then categorized based on prominent topics to answer the research questions, namely under the following:

- 1) What did Driyarkara believe about teaching and learning?
- 2) How did Driyarkara manifest his philosophy of education in his teachings?

RESEARCH FINDINGS

The research findings are meant to elicit the data that answers the research questions. In this study, two research questions were proposed; namely (1) what did Driyarkara believe about the teaching and learning?; (2) how did Driyarkara manifest his philosophy of education in his teachings? The research findings are presented in order of the research questions.

In relation to Driyarkara's beliefs about teaching and learning, the researcher indicated that Driyarkara could be categorized as one of the followers of progressivism. In the collection of his article edited by Sudiarja et al., (2006: pp. 269-286), Driyarkara argues that education is considered as the changes that happen in an individual, community, and culture. He assumes that

as an individual changes, she/he might influence the community and thereby the culture. This view of continual changes in an individual provide a clue that Driyarkara was progressive in his thinking.

The changes that happen in the community consecutively will change the culture. Based on that thought, Driyarkara adds that education then happens with and within living together with others (Sudiarja et. al., 2006; p. 269). Further, he explains that education is a communication. The materials to be communicated cover spiritual/mental and physical matters which are still divided into subdivision matters (Sudiarja et. al., 2006; p. 284). With those statements, it is apparent that Driyarkara was also the follower of Social Learning (see Joyce, Weil & Calhoun, 2009). In social learning, it is believed that an individual learns social behavior through social interaction. This social interaction is believed to have the potential to enhance the academic learning (Joyce, Weil & Calhoun, 2009; p. 263).

Driyarkara's beliefs about teaching and learning appear to be well articulated in his teachings. According to Budiman, one of his students, Driyarkara allowed the students to express themselves freely. He gave the students room to be critical and he always listened to the arguments of his students attentively (<http://m.hidupkatolik.com>). This statement indicates that Driyarkara was also progressive in his teaching.

Budiman also considered that even though Driyarkara was his teacher, Driyarkara seldom lectured him. Budiman added that in expressing his argument, Driyarkara did not build a traditional teacher-student relationship but a friendship communication. This kind of attitude is confirmed by Danuwinata, another student of Driyarkara (Danuwinata, 2013; p. 233; Danuwinata in Subanar, 2006; p. xxxii). Those descriptions indicate that Driyarkara gave space to his student to communicate their knowledge and he placed himself as a friend and discussion partner for his students. This example demonstrates how Driyarkara embodied the approaches of social learning.

Driyarkara also emphasized reflective communication in his teaching and learning processes even with the lay people. It could be seen when he created a dialog with a worker:

"Lukas, urip itu apa?"

"urip itu bertambah besar, Romo."

“apakah kerupuk yang mengembang saat digoreng itu urip?”

Lukas terdiam. Pekerja sederhana itu bingung menjawab pertanyaan professor Romo Driyarkara. (Treurini, 2013; hal xix).

Which can be illustrated as follows: Driyarkara asked Lukas, a worker about the definition of being alive. Lukas explained that being alive meant getting bigger. Associating with frying chips, Driyarkara asked Lukas further whether the chips being fried was also alive since the chips that are fried are “growing”.

As Driyarkara said that education is changes that happen in an individual, community and culture, Danuwinata in Sudiarja et. al., (2006; p. xxxiv) found that Driyarkara was a thinker who continuously observed and analyzed daily lives so that the usual things that he found in daily lives became meaningful. In one of his reflections, in the form of a short story, Driyarkara criticized *“kalau mengajarnya sampai banyak sekali, sampai tidak lagi bermutu, bukankah itu berarti bertentangan dengan keadilan?”* [when a teacher taught a lot of subjects so that the teaching were not well qualified, don’t you think it violated the justice?] (Sudiarja et. al., 2006; p. 24). This argument seemed to appear when he noticed that a lot of teachers had a lot of responsibilities teaching various subjects and classes until they did not have time for preparation. This is another proof that besides becoming progressive and communicative, Driyarkara also became reflective to situations happening around him. With that expression, he implicitly suggested that a teacher should not teach too many subject so that they could prepare their teaching well and to better serve the students.

CONCLUSIONS

Based on the research findings, it can be concluded that for Driyarkara, education is changes that happen in the individual, which respectively changes the community and finally changes the culture in the community. These changes will only happen when an individual lives with and within the community. In other words, learning processes were believed to happen in the social context.

This belief is well articulated in the learning activities that Driyarkara implemented in teaching his students. Considering the students as the learning partners, having a dialogue with them, and offering reflective questions based on his daily reflection journal became one of his skills of teaching. Unfortunately, none of this data were based on the journal written by Driyarkara himself.

Most of them were indirectly articulated. Some data were the stories from his students and some others were based on his reflections in the form of short stories.

Research Limitations

Despite the conclusions that the researcher has drawn, this research contains some weaknesses. The relatively limited time did not allow the researcher to collect sufficient documents related with Driyarkara's teaching. Most of his articles were written in the form of a reflective journal in different areas, such as philosophy, politics, and education all together. In the collection of his writing edited by Sudiarja et. al., (2006) for example, he wrote about his thought about the philosophy of human and the philosophy of education at the same time. In another book entitled *Pendidikan Ala Warung Pojok*, edited by Subanar (2006), he talked about his reflection on how he viewed Indonesian education, politics, as well as the social lives. Until the conclusion was drawn, the researcher still found it hard to get the information about the teaching practice that Driyarkara did. After studying the collected data closely, the researcher indicated that there was still limited data about the teaching strategies and methods that Driyarkara implemented when he was teaching his students.

Recommendations

Considering these weaknesses, the next researchers could do two things. First, they could continue this study with the focus on classroom teaching practice done by Driyarkara. This type of research, however, might need a longer time of study considering that interviewing Driyarkara's students is obviously needed. Meanwhile, his students are spread around the world. In addition, as the researcher mentioned previously, documentations about his classroom teaching were still few and difficult to find.

Second, the next research could be in the form of designing classroom-teaching practice based on Driyarkara's thought. A curriculum designer could do this considering that the data collected so far were mostly at the philosophical level. Based on that philosophical thought, then the curriculum designer could develop teaching strategies, methods and techniques based on Driyarkara's thought.

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