

# The Existence of Education Humanizing Humans in the Perspective of Driyarkara's Philosophy

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**Abstract.** This article aims to examine Driyarkara's thoughts on education that humanizes humans, as well as its relevance in the context of Indonesian multicultural education. The education initiated by Driyarkara not only focuses on the intellectual aspect, but also on the formation of the moral and social character of students, with an emphasis on the values of humanism, solidarity, and love. This study uses a qualitative literature study method, which analyzes the literature related to Driyarkara's thought and the application of the concepts of hominization and humanization in education. The primary data sources used include books, journals, and scientific articles obtained from Google Scholar, while secondary sources include relevant literature on education in Indonesia and the challenges faced in a multicultural society. The results of the study show that Driyarkara's thinking on humanistic education is very relevant in overcoming social problems such as bullying, juvenile delinquency, and violence in schools. Through the concept of humanizing young people, Driyarkara emphasized the importance of education that not only forms intellectual intelligence, but also strengthens the moral character of students. In the face of globalization and industrialization of education, the application of human values in education in Indonesia is very important to create a young generation that is not only intelligent, but also moral and caring for others.

**Keywords:** Driyarkara Thought; Multicultural; Education; Hominization and humanization.

## 1. INTRODUCTION

Indonesia is known for its strong religious, cultural, and religious traditions that undermine the social identities of its people. This is a significant challenge in the field of education, particularly in the endeavor to develop the morals and character of the young generation. According to Sanger & Osguthorpe, (2013), there are always problems in education that might help the whole population, especially when it comes to examining moral character traits that are present. One of the most significant issues in the field of education is the prevalence of Teenage misconduct that occurs through bullying, School-related violence, and other destructive actions that worsen the social conditions of the general public (Musbat et al., 2023). Because of this, education that fosters character development and upholds students' morals is extremely important.

In accordance with Driyarkara's educational philosophy, one of the ideas that can be used as a solution to address the problems with education in Indonesia is the idea that education should be used to educate people. According to this theory, education is not just seen as a means of transferring knowledge; it is also seen as a process that aims to develop people who are

capable of hard work and perseverance. According to Stickley et al., (2016), education should be able to help people become more humane by advancing humanistic principles. According to Driyarkara, education that is effective is one which may help people overcome all social problems by establishing more stringent levels of human understanding.

Even though Driyarkara's writings on humanistic education have already been widely discussed in literature, research that focuses on the applicability and development of the concept of "humanizing humans" in the context of the multicultural Indonesian population is still quite limited. One of the largest studies that focuses more on the application of humanistic education in general or in the context of describing other educational works, such as Ki Hadjar Dewantara (de Dios Oyarzún & Ramos Arellano, 2024). Because of this, this study aims to fill the knowledge gap by examining more thoroughly how Driyarkara's ideas might be applied specifically in Indonesian multicultural education.

The Driyarkara concept of education is very relevant to the multicultural state of Indonesia, where education must be able to accommodate the differences in social, religious, and cultural norms among students. According to Driyarkara, education should emphasize the development of all human aspects, whether they be physical, mental, or spiritual, with the goal of enabling each person to interact and lead a life that is beneficial to the diverse community (Y. Li et al., 2025). It is believed that if there is a *pendekatan pendidikan* that teaches people, there will be more inclusive, Just, and empathetic learning environments. The novelty of this research is a more comprehensive approach to the study of human education in the context of multiculturalism, which has not yet been fully explained in the Indonesian context.

The challenges faced by Indonesia's younger generation also include bullying and School-based violence, which are becoming more and more prevalent. In light of this, Driyarkara emphasizes the importance of the *humanisasi* and *hominisasi* processes as part of the educational goal in his analysis of humanistic education. According to Clerincx et al., (2025), *humanisasi* and *hominisasi* in education are processes aimed at enhancing human potential so that people can successfully interact with one another, which eventually can reduce the practice of violence and bullying in the educational environment. The results of this study indicate that humanistic approaches can help students develop more harmonious relationships and a more peaceful way of living. One gap that has been identified is the lack of research that examines how this concept might be used to address issues like bullying that occur in Indonesian schools.

As an example, Driyarkara's humanistic education also emphasizes the importance of moral principles based on Pancasila as the foundation of Indonesia. According to Diamond & Alley, (2022), an education rooted in Pancasila must serve as a vehicle for articulating noble ideals that affirm the

intrinsic worth and dignity of the human person, social progress, and inter-separation. In this context, education serves not only to provide knowledge but also to develop moral character in accordance with values of the Indonesian nation (Lidyasari, 2014). This is in line with Driyarkara's thesis, which holds that education should contribute to the process of change that is beneficial to each individual in order to create a more favorable future. This article's novelty lies in its discussion of Pancasila's use as a guiding principle in humanistic education that is appropriate for the pluralistic Indonesian context.

Given the various social issues facing Indonesia's young generation, it is crucial to apply the concept of education to humankind from a Driyarkara perspective. Guo et al., (2025) explains that humanistic education has the potential to address more complex social issues because it fosters human qualities that can indicate differences and develop more positive student characteristics. The main goal of this research is to determine the applicability and relevance of the human education concept developed by Driyarkara in the context of the multicultural Indonesian population (Saud et al., 2025). It is hoped that this study will provide new insight into how the aforementioned educational concept might help address character and social issues in the Indonesian learning community.

In this study, the author will discuss Driyarkara's ideas on human education, with an emphasis on its implementation in the context of Indonesian education, which includes both religious and cultural aspects. Through this literary analysis, it is hoped that a deeper understanding will be gained regarding how education can serve to develop moral character in students as well as how the humanistic principles of education can be applied to address social issues that exist in Indonesian society. As stated by Abdollah et al., (2016), an education grounded in humanitarian values has the potential to cultivate a younger generation that is compassionate, socially aware, and empathetic toward human differences.

## **2. METHOD**

This research employs a kualitatif design in conjunction with a literature study approach, which aims to analyze and evaluate Driyarkara's work on education that benefits humankind. The first data set consists of books, journals, and scholarly articles sourced from Google Scholar, while the second data set consists of online and print media related to multicultural and social education in Indonesia. Every work of literature that is used is evaluated according to scholarly standards that can be used. The method used is conceptual approach, which is used to analyze and comprehend educational concepts in Driyarkara's writing. Descriptive analysis based on major and minor principles is used to highlight the importance of humanistic education in addressing social issues in Indonesia, such as bullying and adolescent. The purpose of this study is to analyze the relevance of Driyarkara's teachings in Indonesian multicultural education and to identify implications of this concept in addressing social issues among students. This study

also aims to contribute to the development of educational theories based on Pancasila and humanity principles.

### **3. RESULTS**

The study highlights the biographical and educational background of Driyarkara, one of Indonesia's most influential figures in Pancasila and humanistic education. Born as Soehirman on June 13, 1913, in Manoreh, Central Java, Driyarkara emerged as a central intellectual figure whose works integrate character education with humanistic principles. His journey in Catholic education starting from Volksschool and Vervolgschool, continuing through rigorous seminarian training in the Netherlands, and culminating in doctoral studies in philosophy at Universitas Gregoriana in Rome shaped his educational ideology.

His academic writings, such as his work on Malebranche's theological philosophy, reflect his deep integration of Catholic doctrine with educational theory. Upon returning to Indonesia, he played a vital role in higher education, particularly through his role as a philosophy lecturer and as a founder of Universitas Sanata Dharma.

Driyarkara's concept of education is fundamentally humanistic, emphasizing the development of intellectual, moral, and social aspects. He believed that education should cultivate fully human individuals not only knowledgeable but also ethical, empathetic, and socially engaged. In the Indonesian context, he stressed the necessity of education that develops character, particularly in response to growing issues such as bullying, youth violence, and social conflict. His ideas align with Ki Hadjar Dewantara's vision of "education for free people," which centers on holistic, liberating learning.

### **4. DISCUSSION**

#### **4.1 Background of Driyarkara**

In Indonesia, Driyarkara is one of the most important figures in the fields of Pancasila and education. Named after Soehirman, Driyarkara was born on June 13, 1913, in Manoreh, Jawa Tengah, and is a prominent figure in the development of humanistic education in Indonesia. He is widely known for his philosophical works that integrate character education and humanitarian values into a broader educational framework. Following its association with Jesus, the name Driyarkara became a part of the rohanin lifestyle. He died on February 11, 1967, at the age of 53, but it continues to be a part of Indonesian education to this day (Kliks & Palumbo, 1992).

Before continuing his studies at the Hollandsch-Inlandsche School in Purworejo and Malang, Driyarkara began his primary education at the Volksschool and Vervolgschool in Cangkep. In 1929, he continued his education at a secondary seminary in the Netherlands, which served as a training institution

for prospective Catholic priests. The program was carried out with strict adherence to junior and senior high school standards, following the Humaniora Gymnasium curriculum. Driyarkara's education was greatly impacted by Katolic tradition, which formed the foundation of their philosophy in guiding both education and the world (Basrowi et al., 2024). Driyarkara continues his studies throughout Europe, including at Girisonta and Ignatius College in Yogyakarta. After finishing his theological studies in Maastricht, Belgium, in 1949, Driyarkara continued his doctoral studies in filsafat at the Universitas Gregoriana in Roma. The article titled "The role of participation in the understanding of God according to Malebranche" is a good example of how to understand the principles of Prancis, particularly as they relate to the concept of partisipasi in understanding Tuhan. After returning to Indonesia, he was employed as a filsafat instructor at Ignatius College in Yogyakarta and is now one of the founding members of Universitas Sanata Dharma (Zaelani, 2015).

Driyarkara's explanation of humanistic education is greatly influenced by Katolic and Pancasila beliefs. According to Driyarkara, education serves not just to impart knowledge but also to develop students' morals and character. Education should humanize people, shaping them into complete human beings, yang not only intellectually intelligent but also possess morality and character that align with the values of humanity (Fosso Wamba et al., 2023). This begins with a discussion of humanism and homilism in education, where people are viewed as constantly evolving individuals not only in terms of cognitive aspects but also in terms of moral and social aspects.

In the context of Indonesian education, Driyarkara asserts that education must be able to develop students' character to become well-rounded individuals who are not only focused on academic success but also able to interact with one another in a respectful, compassion, and courteous manner. This concept is very relevant to the social issues facing Indonesia today, as issues like bullying, teenager, and social conflict frequently arise among students (Baird et al., 2025). Thought Driyarkara's explanation of humanistic principles is very pertinent to resolving these issues, particularly in the context of Indonesia's multicultural education. According to Bie et al., (2024), education must be able to create a resource for the general public to be valued and used as a means of creating a more inclusive and harmonious society. According to Driyarkara, education that advances humankind, based on the principles of fairness and healthy living, is a solution to create generations that are not only morally upright but also compassionate and understanding of one another, in accordance with Pancasila (von Kriegstein & Scott, 2023).

#### **4.2 The Concept of Humanitarian Education for Young People**

According to the Ki Hadjar Dewantara, which is based on the idea of Free People, Driyarkara has already discussed the principles of education that must be

implemented in Indonesia in order to promote education that is both mature and freedom. According to Dewantara, the goal of education is to make students freedom who are not only capable of understanding others but also capable of guiding them so they can live peaceful and harmonious lives (Zembylas et al., 2011). This is in line with the educational goals set forth by Driyarkara, which state that education should help people become well-adjusted individuals by emphasizing intellectual, moral, and social aspects. Accordingly, education must serve as a pillar to uplift humanity in all facets of life, including in multicultural and impoverished societies like Indonesia.

In the context of globalization, the challenges facing education are becoming more multifaceted, particularly due to the growing incidence of bullying, adolescent behavioral problems, and school-related violence. This phenomenon indicates that Indonesian education still faces significant challenges in developing strong character traits in the younger generation (González-Hidalgo & Cabana Iglesia, 2025). According to Lee et al., (2004), Driyarkara's educational philosophy based on the concepts of humanism and *hominisasi* is one way to address this issue. *Hominisasi* is the process by which people develop themselves to become more humane, whereas *humanisasi* is the educational process that focuses on character development via the use of humor, solidarity, and compassion. Driyarkara asserts that education must create a generation of *muda* that is not only *cerdas* but also has strong character traits, as evidenced by their consistently positive attitudes.

Humanistic education, according to Miller, (2015), is education that emphasizes the development of solidarity and Compassion. They underscore the importance of maintaining educational principles rooted in compassion and care for students, even as education continues to evolve in tandem with societal transformations. This concept is particularly important when discussing the effects of globalization, when economic and industrial pressures frequently cause human rights to deteriorate. Although globalization offers certain benefits, it also poses significant risks, including dehumanization and the rise of violence across multiple spheres of life, particularly within the educational sector (Ding et al., 2024).

In this context, Driyarkara presents the idea of education as a means of fostering humankind. This is important since education focuses not only on cognitive aspects but also on the development of students' moral character. Driyarkara asks why education is more focused on the human race and not on all members of society. A young individual, in my view, remains in a formative stage of integration still journeying toward the full realization of their human potential. According to Driyarkara, education should focus on helping people become more intelligent, virtuous, and empathetic so they can achieve perfection in their daily lives (N et al., 2024).

Driyarkara views the *muda manusia* as a human being in the process of becoming an individual still undergoing personal and moral development toward

full human realization. Humans have a natural need for education that helps them understand their identities and life goals. As an example, education that emphasizes character development and human rights must be the cornerstone for empowering people to live in accordance with their human rights. Driyarkara emphasized that educating means empowering people to become integrated individuals, which is not only about the ability to think clearly but also the ability to help others and oneself (Lin et al., 2023).

Globalization and all of its negative effects, such as the rise of materialism and capitalism, should be seriously considered in the field of education. Education is stuck in market logic, where success is determined by products and materials. However Driyarkara asserts that there are no products that humans can produce in the same way as trade. In this context, education should treat people as constantly evolving subjects rather than as objects that just participate in the industrial world (S. Li et al., 2024). Therefore education must focus on character development and humanitarian values in order to cultivate individuals who possess not only high levels of competence but also strong social awareness.

Driyarkara also asserts that education must be examined in the context of children and adolescents. As corporeal beings, humans must understand that the fulfillment of daily responsibilities relies on the collaborative efforts of both workers and employers. A truly effective educational program should nurture the holistic growth of students by cultivating both their spiritual and physical dimensions. Through education, people learn not just to develop their intellectual capacity but also to understand and care for their bodies as part of the process of self-improvement (Strnadová et al., 2025). Education that builds awareness will help people understand their own lives, their own humanity, and their place in a larger society.

## **5. CONCLUSION**

Driyarkara's insights into humanistic education are particularly pertinent in the context of Indonesian multicultural education, especially when addressing the challenges posed by globalization and social issues such as bullying, violence, and youth behavior. The underlying humanism and *hominisasi* concepts encourage education to focus not only on cognitive aspects but also on developing moral qualities based on the principles of humanity and love. It is believed that via education that fosters unity and a strong sense of self-worth, it will be possible to create a generation of gentle people who are not only kind but also have empathy and empathy for one another. As a general rule, in order to improve education that benefits humankind in Indonesia, there must be more systematic approaches to integrating humanistic principles into formal education curricula and to teaching character education based on Pancasila that is pertinent to the current era.

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