

Help Humans From Value Numbers Building Education For Human Not Human For Education

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HELP HUMANS FROM VALUE NUMBERS BUILDING EDUCATION FOR HUMAN NOT HUMAN FOR EDUCATION

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Abstrack

Education is a very influential factor in human beings. Human beings will get better because of education. Human education should not be measured by the value only, to look after of the level of intelligence and achievement. Because humans have a sacred character that differentiates with others. Humans need education not vice versa, for that education is a human idol that can only be measured by the intelligence and skills of his work

Some schools and universities in some countries make human beings as an educational idol, by building as many campuses as possible to recruit many students, this make assumption a good campus that has a large number of students, it's a way of measuring education by number (number).

The planing to make the education would be qualified by making the education as a human idol, therefore building the smart people will not at the campus only, but could be anywhere. The methodology and approach used in this qualitative research by banging the ideology of educational thought of Paulo Frier with the existing Education System in Indonesia. In Indonesia the education make the human being as an idol

A. Preliminary

The discourse of humanity from time to time never absent follows its time and always becomes an important thopic in a discussion. Especially if the deliberation was associated with education, then humanism becomes a discourse never missed. Imagine, because when discussing the issue of education is essentially talking about ourselves as human beings. That is about human beings both as object and subject of education.⁶⁷

The linkage between education and humanity is covered in an educational typology that is mentioned with humanistic education. It is so called because such education puts a hope to nurture human beings both as subject and object of education into potential educational creatures.¹ Humanistic education as a model of education who appreciate the value of humanity trying to put the human position well as multidimensional beings equipped with a million potentials, the potential is very likely to be developed further.

In the study of human philosophy is considered as a potential creature that stores various resources and abilities, namely the ability to process and develop something that it has. This ability should be understood by every human being, so that he will become a creative and active human being, and if man has reached the stage of creativity it means he has achieved his essence as a potential being. The connection in this case the task of education should be able to develop the capabilities stored in each learner.⁶⁸

⁶⁷Board, Editorial. Education and Humanities. Diss. University of Nairobi, Kenya, 2013.

⁶⁸Achmadi, Ideology of Islamic Education, (Yogyakarta: Pustaka Pelajar, 2008), p.12

The idea of humanistic education takes from a philosophical perspective, humanism. Etymologically humanism comes from the Latin "Humanity" which means human education. This term then undergoes various derivative forms. First, the word of humanistic is used to designate a learning process that emphasizes the study of classical Latin and Greek works in high school.⁶⁹ Secondly, the humanist is used to appoint the professors of Italian humanism. Thirdly, humanities are used to designate liberal art education using the works of classical Roman authors. While terminologically, humanism is a school of philosophy which states that its ultimate goal is for salvation and human perfection. As Edword mentions the definition of humanism, humanism can be defined as loyalty to humans or culture.

Humanism is a belief that every human being should be respected as a whole person. Humanism is defined as a school of philosophy which states that its ultimate goal is for salvation and human perfection (Shari'ati, 1989). Or humanism can also be interpreted as a concept of cultural thought and movement that uphold the dignity of human beings as free and sovereign subjects in determining their life (Sudarminta, 2001). In essence, humanism wants to affirm the human ability freely and sovereign to navigate his own life.

The issue in humanism is about what humans are and how we put people in the middle of the universe. Humanism considers that man is the most noble being. With all the power of reason, human beings are aware of their existence in the world and are able to find the truths of life for the sake of their survival. This understanding refers to the project of building human life and society according to the order and rules of reason.⁷⁰

B. Commercialization and Non-commercial education

1. Human for Education

The insight of humanism in education carries the principle of empowering each human being as a free individual to develop its potential. That means education is held to manage and develop the human self in order to become a whole human according to the nature of his nature, at least there are two main characters of education orientation that developed since the middle ages until now.⁷¹

First, the orientation of seeking the truth. Education is done to seek truly truth. this is the orientation of scholastic education. Second, the orientation of community service, education is positioned as effort of society prosperity. Community service can also mean education is done only for the benefit of man, this is the root of the vision of humanism implicit in this educational paradigm. Education that is needed for human beings to be capable and self-sufficient to overcome problems both personal and social issues.⁷²

This humanist education seeks to shape the harmony of soul and body to achieve virtue. The perfection of the soul and the body will be formed by showing two important aspects, Intellectuality and Spirituality. In other words, the entire educational effort is directed towards the

⁶⁹Barbara Czarniawska-Joerges. *Management education and humanities*. Edward Elgar Publishing, 2006.

⁷⁰Quthfi Muarif, *Implikasi Konsep Humanisme dalam Pendidikan Islam: Telaah Filosofis atas pemikiran Ali Syari'ati*, Skripsi, (Semarang: Fakultas Tarbiyah IAIN Walisongo Semarang, 2011), h.37.

⁷¹Li, P. E. N. G., and R. A. N. Su-juan. "Present Situation of Medical Humanities Quality Education in China [J]." *Northwest Medical Education* 5 (2009), p. 929-931.

⁷² Bennett, William J. "" To Reclaim a Legacy": Text of Report on Humanities in Education." *Chronicle of Higher Education* 29.14 (1984), p. 16-21.

development of personality that includes thought, work and inventiveness, thus is the pattern of individual human development.⁷³

Nevertheless, by not forgetting the role of human beings as an integral part of society, an individual will always be bound by interpersonal relationships with other individuals, for which humanistic education can not exclude the social dimension of human beings. Human beings as social beings will always face, deal and need each other with human other, directly or indirectly, the meeting will always encounter problems because humans as social beings must need the help of other human beings.⁷⁴

As a rational being who has freedom in thinking man always wants to produce something good in his view, both for himself and for many people, but the good in the view of each human being is relative and often not the same, even the virtues of human opinion as much as the type and number of people themselves, from which often lead to differences of opinion. This difference is what should then be positively responded, because by thinking and being positive will bring up new ideas better.

In facing the variety of ideas in human life would often face problems, because as a rational human beings have the will and direction of thinking and creation itself. In the meantime man always demands better and easier development for his life. That is why humans are also called beings facing problems, in order that humanitarian education to orient their work projects. That is for humans always capable and swift and adult in the face of life problems related to himself and with his environment.

2. Education for Human

Interpret humanistic education, or human-oriented education can not be mentioned only in one definition, because in the context of humanist education itself can bear several possibilities because in the concept there are some typology of humanism, such as rational type of humanism, religious humanism, literal humanism, etc. but any discourse of any humanism will always be related to the beginning of the humanitarian theme itself:

1) Rational / Secular

Secular humanism is defined as a branch of humanism that rejects theistic religious beliefs and beliefs in supernatural existence. Secular humanism has a major concern for *self-fulfillment*, individual and human development and creativity. The principle of secular humanism is not to take for granted the dogma and the ideology and traditions that already exist, but weigh the good and the bad, secular humanism is committed to seeking answers to questions as objective truths and solutions to human problems not through mysticism and belief, but through scientific reason.⁷⁵

⁷³ Grafton, Anthony, and Lisa Jardine. "From Humanism to the Humanities: Education and the Liberal Arts In Fifteenth and Sixteenth Century Europe." (1986).

⁷⁴ Vázquez-Burgete, José, et al. "Entrepreneurship education in humanities and social sciences: are students qualified to start a business?." *Business: theory and practice* 13 (2012), p. 27.

⁷⁵ Messer-Davidow, Ellen. "Manufacturing the Attack on Liberalized Higher Education: The Humanities and Society in the 1990s." *After political correctness: The humanities and society in the 1990s*. Westview, 1995.

2) Religiosity

The certitude of reason in proving a truth may be limited, because in practice there are still many things beyond the logical realm that can be justified, perhaps true by Hume the truth of an existence is confirmed by causality, but beyond causality there is also something that can be proven, as is religion. According to Hume, there is no evidence to prove that God exists, and that he organizes the world, nor is there any evidence that the soul can not die. But in reality religion is still embraced and trusted the truth.⁷⁶

In practice every believer follows a belief that enables him to assume exactly what his reason can not be proved. There are so many religious beliefs that are fantasy and useless to life. Religion is not caused by the misappropriation of the original revelation, monotheism, not the deviation from monotheism to polytheism. Religion is also not caused because people look to the universe and investigate the causes. But religion comes from the hope and fear of man towards his purpose in life.⁷⁷

Basically denied or no religion is a necessity of life for every human being, humans without religion will be confused to find the purpose of his life, according to Hegel every religious follower has the same concerns in the face of humanitarian problems, such as injustice, poverty, oppression, peace and issues others. This universal value will erode the bulkhead of formalism and communalism in religion when involved with humanitarian issues.⁷⁸

From a theological perspective, it can be seen that the universal value that can bring together each religion in "*kalimatun sawa*" without doing the eclectic or synthesis of doctrine. We can do social and spiritual system in the jargon of tolerance and cooperation in realizing a harmonious and humanist life order.⁷⁹

We can also meditate on cystesis as perenialis through its concept *wihdah{ al-adyan* (unity of religions). This thought arises from the assumption that religion as a straight path that is meta-history, and his form is only one. The exoteration and externalization of the Religion appears in the plural form, many religions.⁸⁰

3. Islamic Eduvation: Education for Human

Creating a humanistic education in Islam means to reformate education that is able to awaken the critical reason of Muslim community learners to be not jumud by simply taking a pause to accept what already exists and sustainable culture in their environment. But also able to dialogue with the development of the era that is suspected by the rise of technology and the rapid rate of development of science in all corners of the increasingly increasingly alienating days.⁸¹

This fact must be understood by every learner living in a global era. The principle of learning must be harmonized with the development. For if not in the future man will be far behind

⁷⁶Bennett, William J. "To reclaim a legacy: A report on the humanities in higher education." (1984).

⁷⁷Zubaedi, *Filsafat Barat: Dari Logika Baru Rene Descartes hingga Revolusi Sains ala Thomas Kuhn*, p. 39

⁷⁸Glaeser, Edward L., and Bruce I. Sacerdote. "Education and religion." *Journal of Human Capital* 2.2 (2008), p. 188-215.

⁷⁹Butler, J. Donald. "Four philosophies and their practice in education and religion." (1951).

⁸⁰Kehoe, Alice Beck. *Shamans and religion: An anthropological exploration in critical thinking*. Waveland PressInc, 2000.

Bennett, William J. "" To Reclaim a Legacy": Text of Report on Humanities in Education." *Chronicle of Higher Education* 29.14 (1984), p. 16-21.

⁸¹Knezek, G., et al. "Instruments for assessing educator progress in technology integration." *Denton, TX: Institute for the Integration of Technology into Teaching and Learning (IITTL)* (2000).

and alienated. Teaching practices in some schools such as verbal teaching, where the outlines are just dictates, dictates, memorization, frequently asked questions that end up memorizing bills through a written test evaluation should be renovated immediately.⁸² So, it means that education has not educated students to be able to appreciate and think critically about the values contained in the content of the taught material, but only limited to the subscribers of the established status quo. whereas in Islam the appreciation of the essence of matter is the starting point of the value of education in which the appreciation will have implications on the attitude and *amaliah*{ learners in everyday life. The awareness is also what will lead learners to live in harmony amid the rampant flow of technology.⁸³

In addition, a bit of a historical reality, If reconciled in the heyday of Islam (8th-11th century), critical thinking has become a symbol of its golden age. Critical awareness of paradigm is the source of the birth of renowned Muslim scholars such as Imam Ghazali, Ibn Khaldun, Ibn Sina, the imam of four schools and other prominent priests. Critical awareness of Muslim scholars has contributed much scholarship to the modern world, until then after the 11th century of Islam suffered a setback that was suspected of freezing *ijtiha>d*. This setback caused the golden era to switch to the western nation.⁸⁴

Responding to this, there is no need to fight back a glory that will be recognized as belonging to whom, but the problem is how Islamic education is able to repeat and re-enrich the glory of Islamic education in the history of the ever mounted golden peak, which would lead to a generation of Muslims who are able to explore and actualize his thinking, so that will be harmonized harmony between the development of the era with the Islamic-*theocentric*-based Islamic paradigm.⁸⁵

Besides that, Islamic education as an education based on morality both between human beings and the creator with critical awareness must also be able to maintain a good horizontal relationship (*hablun min an-nas*) and embed it into the morals of children, so that the education is no longer accepted as material verbal projection through nominal values, more than that, Islamic education must be better able to touch the sensitivity of *amaliah*{, so that the Muslim generation is able to implement *amar ma'ruf nahi> mungkar* in a concrete and comprehensive action.⁸⁶

The discussion of humanism in the Islamic view will be divided into two sub-sections, first discussing the Islamic view of humanism, the second concerning the principles that are practiced in humanistic education in Islam.⁸⁷

⁸²Board, Editorial. Education..., h. 143

⁸³Czarniawska-Joerges, Barbara. *Management education and humanities*. Edward Elgar Publishing, 2006.

⁸⁴Vázquez-Burgete, José, et al. "Entrepreneurship education in humanities and social sciences: are students qualified to start a business?." *Business: theory and practice* 13 (2012), p. 27.

⁸⁵Ousager, Jakob, and Helle Johannessen. "Humanities in undergraduate medical education: a literature review." *Academic Medicine* 85.6 (2010), p. 988-998.

⁸⁶Adam, Fatima. *Curriculum reform in higher education: a humanities case study*. Diss. 2010.

⁸⁷Halstead, Mark. "An Islamic concept of education." *Comparative education* 40.4 (2004). p. 517-529.

As explained in the Qur'an about the duty of man to seek his own freedom in shaping his destiny. For a man who can shape his own destiny means he has made a liberation effort, and his own deliverance is an act of 'humanization'. As mentioned in the Qur'an letter Ar-ra'd [13] verse 13:

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَيِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ
١٣

The meaning:

“And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.”

The others verse tell:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ٣٩

The meaning:

“And that man shall have nothing but what he strives for”

The above verse shows the demand for the individual to shape, change and create his own destiny and freedom. And the means to achieve that freedom is with an awareness. For the individual's consciousness is the determination and the prerequisite for the formation of social change. It also needs to be emphasized in creating the nuances of freedom in education. For without personal awareness a dream of freedom will never be achieved.

In the study of humanism there are three major points of discussion in religious humanism about the point of view of human beings: Perfect human beings and spiritual beings Human beings are not solely animal beings who simply maintain life in the world. Humans are creatures that have self-awareness and various dimensions. Ali Shari'a as Ibn Rushd and other Islamic philosophers divide human beings into two in mensi, namely the physical dimension and the dimensions of the spirit.⁸⁸

Physical or physical dimension is the material aspect or outward form of the human body that resembles other beings, such as animals that have biological needs, the term used is *basha>r*, while the spiritual dimension is the core of humanity that is stored behind the body, in the spiritual dimension, includes the heart of reason and the soul:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ٢٩

The meaning:

“So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.”

All three, between the heart, the mind and the spirit according to At-toumy walk like an equilateral triangle that interconnects with each other and complement each other, each side is the need for the other side also to be a balance for other elements, as Islam sees a human wholeness only the side of its (material) form but reinforced and affirmed by recognizing the existence of an

⁸⁸Al-Attas, Muhammad Naquib. *The concept of education in Islam*. Muslim Youth Movement of Malaysia, 1980.

immaterial dimension. Matter is not absoluteness but spirit is not always good either, but the harmonious compound between the two is a human totality recognized by Islam.¹⁸ The balanced harmony of the two will constitute a complete human being, a perfect spiritual being. Or in the concept of Islamic philosophy known as *ka>mil* man.

1) Human beings are conscious (rasional)

One of the prominent Islamic figures calling for Humanism is Ali Shari'ati, in his investigation of Ali's man arguing about the seven principles of human humanism, one of which is mentioned that man is a conscious being (think), and with his consciousness lets humans understand reality.⁸⁹ In the Qur'an is expressed: "Verily in the creation of the heavens and the earth, and the alternation of night and day there are signs for the intelligent," (Those) who remember Allah while standing or sitting or in and they think of the creation of the heavens and the earth (saying): "Our Lord, You have not created this in vain, Most holy Thou, And save us from the torment of hell." (QS.Ali Imron [3]: 190 - 191)

The word *Albab* is the plural form of *Lubb* that is the essence of something, the bean, for example has a skin that permeates its contents. The contents of the nuts are named *Lubb*. *Ulul Albab* is a man who has pure reason who is not shrouded by the "skin", the fog of ideas that caused confusion thinking. The contemplation of the phenomena of the universe will be able to arrive at a very real proof of the unity and power of Allah. *Ulul Albab* in this verse refers to man, who has the consciousness to contemplate and see how nothing is wasteful in the creation of the universe and all this. but it is all useless if humans are not aware and use his mind to reveal the secret of God by learning and analyzing natural phenomena that exist around him.⁹⁰

Awareness is meant as put forward by Ali Shari'ati is the awareness of thinking, in the sense that humans are able to understand the phenomenon of nature is so vast with the power of thinking. as mentioned in the Qur'an: "And He is the Lord who stretches out the earth and makes mountains and rivers thereof. and made to him all the fruits in pairs, God puts the night to daylight. Verily in that there are signs (greatness of God) for people who think ". (QS.Ar Ra'd [13]: 3)

This verse implies that human beings should always be aware of the existence of the universe composed of the cosmic order is so complex from the smallest to the largest with a perfect order, orderly and none of which is not balanced. These signs should make people think that how great and perfect is the work of God the greatest and best creator. Thus there is no reason not to admire and praise Him. Nor is there any reason not to serve Him.⁹¹

2) Human beings are free

Man in the view of Arkoun is an obsessive being who in his life there are 3 obsessions he always wanted to get, namely freedom, truth and happiness. This freedom according to Achmadi obtained because it gets the spark of *ila>hiyyah*{ spirit, with the *ila>hiyyah*{ spirit that man has free will that allows him to do as he wishes. With his freedom man can determine the direction and purpose of his life, whether the path of god he chooses or ignores it, but with freedom with reason, as mentioned in *Shari'ati's* humanism principle that man can create creation as God. Human creativity blends in its own actions as an affirmation of its perfection among other beings and before God. With creativity, man can close his shortcomings in the ways he endeavors.⁹²

⁸⁹Waghid, Yusef. *Conceptions of Islamic Education: Pedagogical Framings. Global Studies in Education. Volume 3*. Peter Lang New York. 29 Broadway 18th Floor, New York, NY 10006, 2011.

⁹⁰Panjwani, Farid. "The" Islamic" in Islamic Education: Assessing the Discourse." *Current Issues in Comparative Education* 7.1 (2004), p. 19-29.

⁹¹Zimmer, Heinrich. *Islamic life and thought*. Routledge, 2013.

⁹²Muhammad Arqoun in Bagheri, Khosrow, and Zohreh Khosravi. "The Islamic concept of education reconsidered." *American Journal of Islamic Social Sciences* 23.4 (2006), p. 88.

However, the freedom can not be enjoyed freely, because humans have been equipped with reason or rationality, where with human rationality able to choose the way of life to always be in harmony with the universe and the law of God, as well as able to ignore the rationality and crashing toward absurd things that even harm themselves and the environment. So as a consequence humans are given the demands of responsibility that will be questioned on the day of vengeance.

3. The principle of humanistic education in Islam

Humanism in aiming at its core purpose will certainly involve the human side as its own essence, wherever the goals and the direction of a goal in the name of humanism will pursue the steps and way of looking at what will bring good things for human beings, whatever about the defense of human rights and dignity will championed by this ideology of humanism.

But so not every that produces goodness for man is always good for the teachings of Islam, such as anticipating adultery with *mut'ah* marriage, of course it can not be justified by religion. Therefore, principles should be set for standardizing the objectives and orientation of humanism in Islamic education.⁹³

In this discussing the principle of humanistic instruction, Islamic education philosophy itself is referred to the discussion of the purpose of education, learners, and educators because with all three it will be able to know what the will of humanistic education of human beings in accordance with Islamic teachings.

1) The purpose of education

All things have a purpose as well as education, Humane education (*al-tarbiyah al-khulqiyyah*) is the spirit of Islamic education, and achieving the perfect human being is the ultimate goal of education. Yet this perfect human reaching level has a different understanding in the views of educational leaders, including: (1) Education is in charge of providing the necessary bodies and souls that make them better and perfect. (Plato), (2) Education is a path that opens the mind to another mind and opens the heart to the other. (Jules Simon), (3) The purpose of education is to prepare the intellect to empower knowledge, like preparing the earth as a field of crops and rice. (Aristotle), (4) Perfect education is the one who creates capable human beings in charity / professional. (John Milton), (5) Education clears the power of children's character, to achieve a healthy and happy life force. (Sully), (6) the goal of education is to create the perfect human Immanuel Kant), (7) Education prepares individuals to be able to help others. (W.T.Harees), (8) Education at first to prepare for individual happiness, then to prepare for the happiness of others. (James Mill).⁹⁴

From some of these conclusions can be concluded that education is intended to prepare a perfect life, a happy life, love the homeland, strong body, perfect creation, intelligent thinking, soften feeling, proficient in charity (professional), willing to help others, polite in writing and his word. If this can be realized it will be achieved the essence of educational and learning objectives.

2) Educator (teacher)

One of the important elements of education is educators, where educators are the main holder of the success of a learning, because teachers who directly interact with learners and understand

⁹³Sarwar, Ghulam. "Islamic Education: Its Meaning Problems and Prospects." *Bangladesh Institute of Islamic Studies* 7 (2001). p. 121.

⁹⁴Kuper, Adam. *The social science encyclopedia*. Routledge, 2004.

what the learners need. Therefore, in order to achieve success or at least meet the ideals of successful educators should be set the right standards.⁹⁵

3) Learner (student)

In order to realize humanist education it is necessary to know the philosophy of human beings first, because from this basis will be known where the purpose of education to be directed and what kind of human being desired by education. *Shari'ati*, in his research on man clarifies the principles of human humanism, he says man is: 1) Original beings, meaning he has an independent substance among other creatures, and possesses the essence of a noble genera, 2) A being possessing free will, and this is the greatest power that is extraordinary and can not be interpreted, 3) Beings who are conscious of thinking. And this is a main characteristic.⁹⁶

Humans are able to understand the reality of the outer world with the power of thinking. 4) A self-conscious being, he is the only living being who has cultural knowledge in his nisbat with himself, 5) Creative creatures. Creativity that blends with his deeds causes humans to be able to make themselves as a perfect before the universe and before God, 6) Beings who have ideals and long for something ideal, 7) Moral creatures. Arrive at this chart in an important part of the values.⁹⁷

From this basis is the formulation of educational goals and how to shape humanist learners can be estimated. So with this it can be taken a brief conclusion that humanistic education is an education that seeks to awaken human beings to the nature of the potential and extraordinary abilities possessed by every human being, where with that potential man can do and become whatever he wants, this understanding will be trying to be implanted in each learner so that they can maximize his potential.

D. Conclusions

Education can be defined as humanization or human effort, which is an effort to help humans to be able to exist in accordance with human dignity. Man becomes a real human if he is able to realize the essence in total then the education should be a conscious effort carried out with the starting point on the assumptions about the nature of human beings. Life for man is not just a life as a plant or animal life, but life as a human being.

The right to life for humans implies the right to education. It is this right that international organizations have championed recently to be included as an addition to the list of human rights. Human rights are trampled by monarchical rulers and absolutism, recorded in history in Europe. At first, through human rights education is sought to obtain every individual citizen. Furthermore, human rights imply education rights and educational democracy. Education should be democratic, and carried out the learning obligations. On this matter, the day after the proclamation of its independence, the Indonesian nation has declared that education is the right of every citizen. Despite facing various obstacles, compulsory courses have been started since 1950 and until now continue to be pursued. Parents, communities, governments and local governments have rights and obligations in education as a guarantee will be the right of education for any individual or citizen. This is as stated in Law no. 20 Year 2003.

Education as the Right of Every Citizen. The right to education for every citizen is contained in Article 31 of the 1945 Constitution, as follows: 1) Every citizen is entitled to

⁹⁵Murray, Jean, and Trevor Male. "Becoming a teacher educator: Evidence from the field." *Teaching and teacher education* 21.2 (2005). P. 125-142.

⁹⁶Oandasan, Ivy, and Scott Reeves. "Key elements for interprofessional education. Part 1: The learner, the educator and the learning context." *Journal of Interprofessional care* 19.sup1 (2005). p. 21-38.

⁹⁷Lunenberg, Mieke, Fred Korthagen, and Anja Swennen. "The teacher educator as a role model." *Teaching and teacher education* 23.5 (2007): 586-601.

education, 2) Every citizen is obliged to follow basic education and government, 3) must finance it, 4) Government cultivate and organize an education system, 5) National, in order to educate the life of the nation, which is regulated by law, 6) The State shall prioritize the education budget of at least 20%, from the state budget of income and expenditure as well as from the regional income and expenditure budget, to meet the needs of national education.

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