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PREFACE

This Volume 2 No 2 (2018) issue of *KLAUSA* presents a portrait of the condition of language teaching in the 21st century as well as a reflection for the academic community to continuously process and contribute to the society. The 21st century is characterized by abundant information technology innovation that provides great opportunities to raise the quality of education. Educational personnel need to reform education practices in facing the digital era. In this issue, several authors have contributed to the challenges of this digital age through their writing.

Ginting writes how technology can build 21st century teachers' capacities such as critical thinking, collaborative, creative and innovative learning, self-reliance, and individualized learning. IMOOC (Indonesian Massive Open Online Course) serves as a reliable online instruction since it is open for everyone to join, provides current information about educational issues, and provides trainings for teachers to improve their teaching skills. In short, IMOOC seeks to raise teachers' awareness of the importance of technology for teaching while at the same time promoting their teaching skills in using technology for learning.

Leticia Araceli Salas Serrano mentions that teacher-preparation has become an important issue in Mexico as a teacher evaluation process is being carried out all over the country as part of the recent educational reforms. ESP (English for Specific Purposes) can be an alternative to better suit learners´ needs and provide a better understanding of how to help learners meet their needs in school and workplace contexts and, as this study has shown, their own expectations. The emergence of ESP with its emphasis on needs analysis as the basis for instruction is an important factor in the development of more appropriate language curriculum programs. The growth and spread of this kind of instruction serve a proof of the effectiveness of the ESP approach, especially in professional settings, as was the case for this in service-English teachers' course.

This volume also presents a study on blended learning. Tantri has discovered that teachers are still bewildered when it comes to managing hybrid learning. The problems are quite obvious. LMS (Learning Management System) has been mistakenly used. Moreover, teachers are not sure how to deliver the effective instructions in face to face meetings.

Next, Tayongka elaborates the meaning of happiness through the protagonists in animated movie *Trolls* (2016). Happiness denotes some meanings: happiness is something one can get without cutting throat; happiness can be achieved by being frank to people in our surrounding; happiness is something one gets by increasing tolerance; and happiness can be achieved with every effort to achieve that happiness itself.

This issue of *KLAUSA* concludes with a review article by Antono Wahyudi. He summarizes the major points regarding the concept "to understand" (*memahami*) in the perspective of modern and post-modern hermeneutic interpretation. The term "to understand" is not always easy to comprehend. The term is often mixed with other terms. If one associates the term "to understand" with "to know," then they have reduced its meaning. They only know the data or information but fail to identify the essential meaning of the term "to understand". "To understand" should touch something behind the data or information.

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BUILDING 21-CENTURY INDONESIAN TEACHERS' TEACHING CAPACITIES THROUGH THE INTEGRATION OF TECHNOLOGY INTO CLASSROOMS*

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ABSTRACT

This research aimed to present an empirical sketch on the implementation of the IMOOC (Indonesian Massive Open Online Course). This online program sought to raise teachers' awareness of the importance of technology for teaching while at the same time promoting their teaching skills in using technology for learning. The samples of this study included thirty-seven pre and in-service English teachers. This study found the IMOOC served as a reliable online instruction promoting essential aspects of 21-century education such as critical thinking, collaborative, creative and innovative learning, self-reliance, and individualized learning.

Key Terms: MOOC, critical thinking, collaborative, creative and innovative learning, autonomy, and individualized learning

INTRODUCTION

The rapid advancement of communication and information technology today has transformed a social life of the societies worldwide. This technology makes world communities globalized and inevitably have encouraged education reformers to embrace the 21st century skills in order to make a steady progress in todays' technology-saturated world (Smith, 1990; Jerald, 2009). Nevertheless, not a few teachers nowadays are still preoccupied with traditional practices. Giving students limited opportunities of collaborative work, focusing on enforcement of official rules and proper behavior, conducting teacher-centered where the teacher was commonly located at the front or center of the room, having limited use of technology into classrooms are common practices in such traditional teaching contexts (Fox & McDermott, 2015; Pink, 2005). 21st-century education gives a new challenge for education practitioners worldwide to reflect upon their current educational practices.

Numerous writers have extensively discussed 21st century education (Pink, 2005; Shear, Novais, Means, Gallager & Langworthy, 2010; Crockett, Jukes, & Churches, 2011, Ravitz, Hixson, English & Mergendoller, 2012, Little, 2013, Fox & McDermott, 2015). 21st-

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century education should be promoting students' competence to critically think, analyze, investigate, and innovate in a competitive world (Pink, 2005).This competence becomes the necessity since digital content is developing in numbers and complexness, real-life, and real-time tasks (Crockett, Jukes, & Churches, 2011). Models of teaching and learning should be emphasized on self-regulation assessments, collaborative work, knowledge-building, and project-based activities

(Shear, Novais, Means, Gallager & Langworthy, 2010). It also promotes education for sustainable development (Bell, 2016): moving from being teacher-centered to being student-centered. This should be accompanied with greater emphasis on integrating technology into education (Ravitz, Hixson, English & Mergendoller, 2012; Little, 2013; Fox & McDermott, 2015).

This paper aims to present a descriptive sketch upon 21st-century education practices using an online-based instruction, the Indonesian Massive Open Online Course (shortened to IMOOC). While the current literature shows research topics on building 21-century teachers' competence has not been extensively discussed, this paper aims to fill in the gap to enrich the understanding and extend the horizon about the implementation of 21-century education.

RESEARCH METHOD

The IMOOC was Indonesian-made MOOC developed by Indonesian English instructors and devoted to Indonesian teachers teaching English. Having been funded by the Department of State and launched at @america in February 2017, the IMOOC program was carried out from mid-February to mid-April 2017 in fifteen cities in Indonesia. This online instruction model was intended to build Indonesian teachers' autonomous learning attitude in mastering the use technology for teaching and learning in language classrooms. This online program had five modules: Autonomous Learning (Module One), Digital Literacy (Module Two), Mobile Devices for Autonomous Teaching and Learning (Module Three), Autonomous Learning Using Videos (Module Four), and Autonomy for Video Creation (Module Five). The teaching instructions and tasks in the IMOOC are summarized in Table 1.

MODULE	TEACHING INSTRUCTIONS		TASKING				TOTAL ACTIVITIES
	READING	MOVIES	MULTIPLE CHOICE	DISCUSSION	PEER REVIEWS	PROJECTS	
One	4	0	1	5	1	2	13 (18%)
Two	6	2	2	4	1	2	17 (24%)
Three	6	5	1	3	1	2	18 (25%)
Four	5	4	0	2	1	1	13 (18%)
Five	4	1	0	0	2	3	10 (14%)

Total	25 (35%)	12 (17%)	4 (6%)	14 (20%)	6 (8%)	10 (14%)	71 (100%)

Table 1. Teaching Instructions and Tasking in the IMOOC

This study involved about thirty-seven pre- and in-service teachers as the research samples after they had undergone selection process. The selection of the IMOOC participants started in January 2017. About one hundred fifty participants across East Province underwent the selection process: writing a 1000-word-essay depicting "the Integration of Technology into Classrooms." Two primary aspects became the scoring priority in assessing the essays: the content and language. Upon the completion of the test, thirty-seven out of one hundred fifty people were considered eligible to attend the IMOOC from February 20, 2017, to May 29, 2017. Some essential information in the IMOOC such as discussion threads, peer-review, and projects became the primary data which were later analyzed through content analysis.

FINDINGS AND DISCUSSION

Critical Thinking

The discussion was one of the tasks in the IMOOC whose purpose was to provide the participants with learning opportunities to investigate different ideas and put course material into real life (Arend, 2009). They were challenged to share their reflective thinking, focusing on what to believe or do (Norris & Ennis, 1989). To encourage all participants to think critically, the participants were required to read texts, watch movies before responding to the prompts (questions) in the discussion thread. The participants were also told to support their ideas based on credible sources. In most discussions, the participants tended to follow the following pattern: the triggering event, exploration, integration, and resolution (Garrison, Anderson, & Archer, 2001).

First, the triggering event is a phase that induces the learners to solve the problems using their critical thinking (Rodgers, 2002). The prompts (questions) posted in the beginning part of discussions served as stimuli. These questions lead the learners to a sense of puzzlement (Redmond, 2014). The followings are the examples of question the participants had to respond in the IMOOC: How are teaching and learning using mobile apps (WhatApp, Quizlet, and Socrative) different from that of the traditional model? Do you agree that the mobile devices can promote favorable autonomous learning? If so, in what ways? As far as your experience is concerned, do you think that mobile devices can also hamper learning?

In the exploration phase, the participants exchanged information or shared alternative perspectives with each other (Redmond, 2014; Garrison & Anderson, 2003). Delayed responses were common to notice during the exploration phase. The participants usually needed time to process information and think about the issues (Arend, 2009). As they began exchanging ideas, they sometimes disagreed with one another about the credibility of the sources, logics, and content of the arguments.

During the integration phase, the participants connected information collected in the previous exploration phase (Redmond, 2014). The integration occurred when the participants

began to connect other ideas with their own. This study found they usually initiated their posting by addressing other participants' names in the integration stage. Addressing other participants' names may imply the intention to build their social bonds (pathic) in the online learning.

In the last stage, resolution, the participants identified or found solutions to their problems. They sometimes defended their beliefs if the new solutions could be applied to their educational contexts or workplace settings (Garrison & Arbaugh, 2007) or through experiments (Garrison, Anderson, & Archer, 2001).

Collaboration (Cooperative Learning)

Promoting a collaborative work through peer review was one of the teaching deliveries in the IMOOC. Before submitting their individual projects such as lesson plans, movies, infographics, all participants were assigned to evaluate their friends work based on new information and knowledge they had learned. In so doing, the participants got involved in situations build interactively a joint solution to some problems (Dillenbourg & Schneider, 1995). Interactions among the participants made positive contributions to their learning (Laurillard, 1993; Moore, 1993; Ramsden, 1992). Cognitive enrichment was mediated by verbal exchanges among the participants during the review process and thus enhanced their learning capacities (Pressley & McCormick, 1995).Giving feedback in online learning enables the participants to share their critical views on other peers' work (Guardado & Shi, 2007).

Curtis & Lawson mentioned the importance of a blended learning, that is, planned activities between face-to-face meeting and asynchronous online interactions (Curtis & Lawson, 2001).This became the necessity due to communication limitations imposed by the lack of good real-time interaction support tools in online learning. Guardado & Shi (2007) also noticed another problem with online learning: certain students did not have confidence to share their ideas during peer commenting activities. They preferred to withdraw from activities, which made online peer feedback one-way communication process. This unfavorable condition resulted in a high percentage of peer comment negligence (Guardado & Shi, 2007)

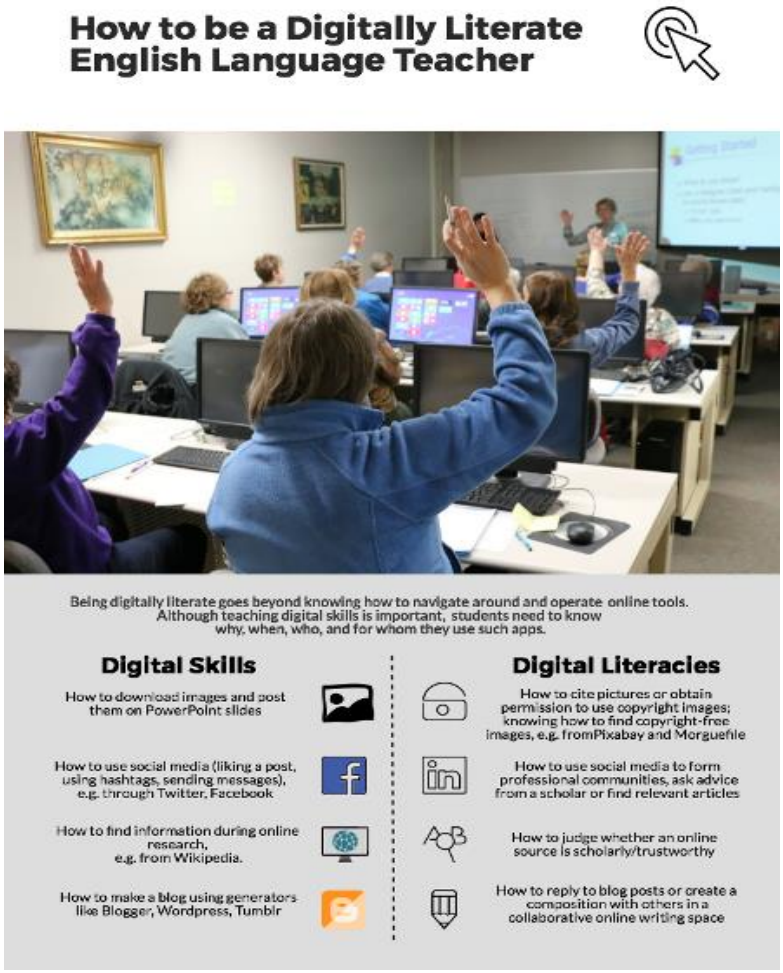
To combat these problems, online instructors could use jigsaw method. In this method, teachers assigned individuals with tasks and roles in advance. In so doing, the time-consuming element would be less evident. Conducting face-to-face discussions with teachers in the classrooms was one of the best strategies to exploit the effects of online peer feedback (Curtis & Lawson, 2001; Guardado & Shi, 2007).

Individualizing Instructions

Individualizing instruction is one of the instructional teaching deliveries in the IMOOC. This method has been effective strategies for meeting the needs of at-risk students (Archambault, Diamond, Brown, Cavanaugh, Coffey, Foures-Aalbu., & Zygouris-Coe, 2010). This approach starts with the needs of the *one* student who has learning difficulties. Their learning difficulties were reflected in their poor performance in several assessments such as discussion, peer review, multiple choice, and projects. Above all, they usually could

not complete the tasks properly, especially when it came to submitting their projects such as developing lesson plans, designing infographics, creating movies, and so on. These tasks were the most challenging since they demanded higher order of thinking.

Figure 1. Infographic Project "How to be a Digitally Literate English Teachers" in the IMOOC



Providing low achievers with extra time was not always easy to do. In addition to willingly prepare special time, the instructor was also required to be flexible to deal with low achievers. However, research findings have shown giving extra time to guide them was an effective way to help them catch up the modules (Slavin, 1987). During the IMOOC, the instructor had used several ways to help low achievers with the guidance either through asynchronous (emails, Google doc) or synchronous media (Whatsapp). Face to face meeting was also helpful for them who lived in the same city with the instructor to catch up the lessons. The IMOOC as an online course extended a lot of opportunities for students who needed to amplify learning time to successfully deal with difficult concepts, an approach that was successful at creating innovative classroom-based and online schools (Cavanaugh, 2009; Twigg, 2003).

Creativity and Innovation

Creativity and innovation were behavioral models the IMOOC concerned. This program encouraged the participants to take responsibility for their own learning. Being allowed to choose empowered them to discover the intimate bond between real freedom, self-responsibility, and creativity (Kaufman, 2013). During the implementation of the IMOOC, creativity and innovation became apparent as they collaborated with others, and had access to peers who shared expertise in the particular technology (Barber, King, & Buchanan, 2015). Teacher-learner-teacher role shifts and extended relationship were among the examples of creativity and innovation.

During the course, the roles in this online learning community became almost indecipherable. It was common to see that instructor and participants shift the roles. The students with expertise in particular technologies took on the role of instructor, the teacher became the learner, thus empowering learners with the confidence to take risks, make mistakes, and ask for help.

The relationship of brotherhood among IMOOC participants was growing stronger along with the length of time they studied in this online learning. Even after the IMOOC program was completed, they were still in communication through social media like Whatsapp. They shared experiences of learning, knowledge and skills of using new technologies for learning. This communication pattern among IMOOC participants has proved that learning did not always take place in formal institutions. Learning is a social endeavor.

Self-Direction and Independence

The IMOOC demanded the participants to be self-directed learners in the sense that they had to take responsibilities for their own learning (Garrison, 1997; 2003). The lack of synchronous interaction with the structure to get instant feedback from the instructor challenged them to solve their own problems themselves. They had to construct the meanings of the reading texts. They had to put their new understanding into practice through discussion with their peers. In addition, they were also required to prepare their projects and discussed them through peer review activities.

To promote self-directed and independent IMOOC participants, some strategies had been employed. First, the instructor provided guidance about technical issues at the IMOOC modules such as how to upload videos in Youtube; how to submit the project; how to do peer review; how to prepare portfolios). The participants could refer to this guidance anytime they have technical difficulties. Second, scheduling all tasks with due dates was another strategy to help the participants become independent learners. With this well-structured instruction, the participants were able to manage their time and complete their assignments in time. Third, creating a Whatssapp group of the participants was also very effective to do during the implementation of the IMOOC. A lot of participants admitted this social media was very helpful to remind them about the assignment due, to clarify the procedure of projects, and to motivate them to complete the tasks. This social media made them connected one to another.

CONCLUSION

Educational personnel should reform education practice in facing the digital era. 21st-century education requires teachers to promote ways to educate students that lead to the formation of critical thinking, collaborative, creative and innovative learning, self-reliance, and individualized learning. Besides supported by technology, the success of learning also needs to be supported by cooperation between strong willingness of participants to learn and creativity of instructors in creating a conducive online learning community.

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DESIGNING SPEAKING ACTIVITIES FOR A TEACHER-PREPARATION COURSE: AN ESP APPROACH[†]

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ABSTRACT

Turning a top-down teacher-preparation course into a meaningful course for teachers involves the identification of the needs of the learners. This article shows the way a general English course for junior high school English teachers became an ESP (English for Specific Purposes) course that aimed at meeting the expectations and personal goals of the participants. Teacher-preparation has become an important issue in Mexico as a teacher evaluation process is being carried out along the country as part of recent educational reforms. The results of the needs analysis instrument identified speaking as the most difficult skill for the teachers to master and the most necessary one to carry out their teaching activities. Based on the participants´ answers, a complement to the original content of the course was created so that participants could reach their own goals in addition to the institutional goals of the preparation. ESP may be an alternative to help learners perform their professional activities in the target language more effectively.

Key Terms: *ESP, needs, meaningful learning, learner-centered instruction, speaking, autonomy*

INTRODUCTION

Sharing one of the longest borders betweeen two countries (Mexico and the USA) does not automatically make all Mexicans speak English as it is commonly thought. English is taught as EFL (English as a foreign language) in most educational contexts in the country, as it is the norm in Latin American countries. This situation has put English teachers and teacher-education in the center of discussions and debates about language education not only in Mexico but also in different countries around the world. The demand for well-prepared English teachers has increased due to educational reforms that require English to be taught from primary education SEP (2011). In consequence, many programs to update teachers have appeared all along the country; however, some of the programs and courses do not match the teachers´ expectations. In this article, the implementation of an ESP approach during a teacher preparation course is explained and explored based on the views of the facilitator and the teacher-students. Experience had suggested that general *top down* (Fullan 1989, 1991) in-

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service teacher training does not usually fulfill the needs that teachers perceive as urgent for pursuing their development and evaluation goals.

ESP is immersed in the field of Language for Specific Purposes (LSP), which claims that the study of contextualized language use, English in this case, and the accommodation of pedagogy serve specific communities especially at workplace, hence, ESP focuses on professionel discourses. Johnson and Christensen (2004, p. 14) exemplified this by saying that ESP is "an approach for the generation of knowledge that places high regard for empirical data and follows certain norms and practices that develop overtime because of their uselfulnes" for a specific community.

The aim of the ESP approach was to enhance teachers in exploring their own needs regarding the teacher evaluation that was taking place in the country so that the course could be more significant for them. It was expected that the Needs Analysis (NA) performed at the beginning of the course would provide the foundations for adapting the contents of the course to their own needs. The NA would also become an instrument for self-examination and reflection, either individually or in collaboration with peers turning a course that was originally imposed on them (top-down) into a meaningful experience constructed upon their needs. Based on the learner-centered movement (Nunan, 1988), ESP has became a more learning-centered (Hutchinson & Waters, 1987; Weimer, 2002; Blumberg, 2009) approach, focusing not only on what people learn but also on what they need the language for, resulting in meaningful learning (Ausebel, 2002).

This ESP research was carried out during an updating course for teachers of public junior high schools in the State of Puebla, Mexico. The course was part of the actions taken by educational authorities in order to prepare teachers for a national evaluation in the venues of the Benemérita Universidad de Puebla (BUAP). Although there was a textbook used for the language content of the course, the ESP approach became the central part of this study. ESP theory and principles are based on the idea that the language needs of target learners must be identified as Hutchinson and Waters (1987, p.19) claimed in their fundamental work on ESP. More recently, Smoak (2003) gave a more functional definition of ESP:

"ESP is English instruction based on actual and immediate needs of learners who have to successfully perform real-life tasks unrelated to merely passing an English class or exam. ESP is needs based and task oriented. Teaching ESP is demanding, time consuming, and different for every group of students. ESP is a challenge for all who teach it and it offers virtually unlimited opportunities for professional growth" (Smoak, 2003, p. 27).

ESP may provide an appropriate framework for professionals who want to sharpen certain skills during their practice. The study presents the case of a group of English teachers who were asked to attend an in-service teacher education course. To be an effective teacher requires a combination of professional knowledge and specialized skills as well as personal experiences and qualities, Richards (2006) argues. Being this a teacher-education course, it was necessary to make the course meaningful and relevant for the teacher-students. The central aim of the course was to get teacher-students on track in order to face the evaluation required by educational reforms in Mexico. Bailey, Curtis, and Nunan (2001) claim that teachers need to aquire more content knowledge, skills and techniques to add to their

academic base so that they participate in professional development activities. Hyland (2000) has refered to the importance that the knowledge and control of specialized discourses are related to status and credibility of the individual when performing in the target language. Therefore, it was important to provide in-service teachers an adequate and appropriate course that would lead them to success in their teacher evaluation. Chisman and Crandall (2007) found that when teachers are exposed to new techniques and resources, they tend to innovate more and to perform better in the scenario of teacher evaluation processes going on in their context. According to the ESP approach adopted, a NA questionnaire was designed and applied, in that way, participants could express their specific needs before taking the in-service English teacher-education course.

Learning a language involves the learning, developing and mastering of the four abilities: listening, reading, speaking and writing. It is well known that many teachers try to incorporate all four skills areas into their planning and teaching, though, as Oxford (2001) says, some classes may focus more on one set of skills or the other, due to the course and learner objectives. Teaching all skills in a class might seem a complex task, as learners, are usually more focused on developing one or two of the skills to fulfill their own personal or professional goals when learning a language.

Speaking is a very important part of second language learning as it is the evidence of the knowledge and competence in the target language. The ability to communicate in a second language clearly and efficiently becomes a priority when the students are teachers of English. In spite of all the technology and globalization, it is still the teacher who becomes the role model of the language, especially in junior high schools in Mexico. Therefore, it is important for language teachers to feel confident about their own speaking skills, as the results of the needs analysis of this study proved.

In order to guide this ESP study, three research questions emerged: What are the specific needs of a group of High School English teachers to complement the contents of an in-service English Teachers? How can a *top down* English course become more meaningful for teachers by addressing their specific needs? How can the teachers in this context develop strategies for continuous and autonomous language learning and professional development once the course finishes?

Literature Review

Teachers and the quality of their teaching have now been recognized by UNESCO (2004) as one of the most critical factors in the quality of education. "In-service training" is the term used for short-term workshops or short courses that offer teachers information or ideas according to Cochran-Smith & Lytle, (2001). The nature of the in-service training courses and workshops mainly depends on their authorites or the agreements made between institutions.

These commonly short-term courses have the purpose to help teachers update their skills and techniques to adequate them to the emerging methods or requirements from the institutions where they work. According to Burns & Richards (2009), there are two reasons why teachers opt for professional development; a) from their own initiative or internal

reasons to become better teachers and b) from external factors, such as the teachrs in this study who were undergoing through an evaluation process in Mexico.

To perform well both during evaluation processes and in their performance in the classroom, teachers need to feel comfortable and in command of the subject they are teaching, that is the knowledge content of their discipline, that is the implicit knowledge a teacher must hold as Richards (1996) says. In the English Language Teaching field, (ELT) teachers must also consider the language competencies that are necessary for an effective performance in the classroom. According to Richards (2006), these include the ability to provide good language models; to maintain use of the target language in the classroom; to give correct feedback on learner language, and to provide input at an appropriate level of difficulty.

The level of English taught in Mexico in Junior High School is very basic, being this between the A1 and A2 levels of the CEFR. This situation does not allow English teachers to have a regular practice of the language at a higher level, in consequence, these teachers demand more challenging opportunities in order to raise the level of English they commonly use in their classrooms. Knowing what their needs are became essential as English teachers in Mexico are facing reforms which include an evaluation to keep their jobs. To identify the teachers´ needs and priorities ESP seemed to be the best option.

One of the branches of ESP is EOP, (English for Occupational Purposes) which allows learners to perform their professional tasks in the target language. By giving instruction a specific context, Lorenzo (2005) says that ESP concentrates more on language in context than on teaching grammar and language structures. Motivation plays, then, an important role as tasks and activities become meaningful and could lead to autonomy and self-direction as Carter (1983) mentioned, given that an ESP course aims at turning learners into users of the language. Kaur and Clarke (2009) claim that an ESP course looks for enabling learners to function adequately in a target situation in the target language, that is, in real contexts where learners will use English for their specific purposes. This concern about effective use of the language is important in ESP, as the target language must be used to perform professional tasks efficiently.

As mentioned in the introduction, ESP means to design instruction according to the learner´s needs and priorities. ESP has always been associated with the context and requirements of the environment in which it occurs. Belcher (2004) claims that ESP keeps track of sociodiscoursal, sociacultural and sociopolitical issues of the society in which the language is needed, as users of ESP are usually placed in professional fields. However, as Belcher (2006) affirms, ESP now encompasses what seems to be a diverse and expanding range of purposes as teacher-preparation in the middle of educational reforms helping teachers achieve their own purposes when their needs are identified and met.

To become a continuous and autonomous language learner has become a requierement for teachers, as it is very difficult to keep pace with all changes going on in the language educational field and the increasing number of methods and materials that claim their effectiveness. An autonomous learner might make decisions on their own learning more appropriately. Holec (1981) was the first to define “autonomy” as the “ability to take charge

of one's own learning" (p. 3). Benson (1997) has also identified autonomy as "the act of learning a language outside the framework of an educational framework and without the intervention of a teacher" in the long term. Teachers could take charge of their own learning for their own professional learning.

Nowadays, technology might provide language learners with tools and resources, not only to teach, but also to improve their own abilities in English. By developing their language skills teachers can become more confident, especially when speaking the language in the classroom. Speaking is "the process of building and sharing meaning through the use of verbal and non-verbal symbols, in a variety of contexts" Chaney and Burk, (1998, p. 13) claim. This ability, which is considered one of the productive skills, is also the most difficult to master, as it requires not only the competence but also the adequate performance of the language user. Bailey and Savage (1994, p.7) say that speaking in a second or foreign language has been regarded as the most demanding of the four skills.

RESEARCH METHOD

The article reports an ESP study carried out under the lens of the qualitative tradition. Creswell (2009, pp.175-6) points out that qualitative research is based on some common characteristics such as collecting data from direct interaction with people, observing behaviour or interviewing people and building patterns, categories or themes from analysis. Qualitative studies focus on the meaning that participants build from their experiences. However, Creswell also mentions that the interpretation to qualitative data is seen through the researcher's background, history, context and prior understanding. The study relied on the ESP approach to identify the needs of participants in order to provide learner-center instruction, which aimed at meeting those needs more effectively according to Dudley-Evans & St. Johns, (1997), Johns (2000) and Hyland (2000) among others.

FINDINGS AND DISCUSSION

Context

The context of the study was a teacher-preparation course for a group of teachers of the public High Schools of the state of Puebla, Mexico. The course originated from the need of these teachers to update their language skills in the frame of a teachers´evaluation process. Therefore, the aim of the course was to equip participants with strategies, tools and resources that allowed them to be better prepared for the evaluation that was taking place in their context. It is relevant to mention that not all the teachers were willing to spend their weekends either traveling from their hometowns or taking classes, which they did not want to attend as it was a decision made by their authorities. For some of these teachers, this experience was the first in-service teacher education course they had taken in years.

The course was designed as a blended learning course with face-to-face sessions one day a week complemented with the use of a free platform (Edmodo) for independent use. The lenght of the course was for six weeks. The face-to-face sessions were scheduled from 4 to 8pm on Fridays, however, contact between learners and facilitator was constant because participants could ask questions and receive feedback during the week through the platform. The tasks on the Edmodo platform included the submission of assignments and the

participation of participants in forums related to the content of the material on the platform. There were also folders with articles, links and extra materials that teachers could use during the course or download for further use in their teaching practice.

Participants

The group of junior high school English teachers who took the teacher-preparation course consisted of thirty teacher-students. For the present study, only five students were invited to participate and to be tracked during the five-week course. These participants were the teacher-students who showed a big commitment and enthusiasm for the course during an interview scheduled before the beginining of the course. The interview had the purpose to know if the teacher-students were able to hold a conversation in the target language as the course was carried out completely in English. After identifying the participants, six teachers received an invitation to participate in the study. Five out of the six teachers answered positively to the request and the questionnaire was sent to them by mail. They were also informed about the nature of the study and their participation. Table 1 shows some general information about the participants:

Table 1. The Participants

PARTICIPANT	YEARS OF EXPERIENCE	ACADEMICAL BACKGROUND
Lucy	12	Normal School in English Teaching
Patty	10	University graduate in English Teaching
Eduardo	10	Normal School in English Teaching
Sandra	15	Normal School in English Teaching
Martha	8	University graduate in English Teaching

Instrument

According to ESP especialists, a language needs analysis is necessary for designing an appropriate and effective language course. For example, Dudley-Evans and St John (1998, p. 122) argue: “needs analysis is the corner stone of ESP and leads to a focused language course”. The difference between ESP courses and general ELT courses is that ‘they centre on analysis of learners’ needs’ Basturkmen, (2010, p. 3). For Brown (1995), needs analysis is “the systematic collection and analysis of subjective and objective information necessary to define and validate defensible curriculum purposes that satisfy the language learning requirements of students within the context of particular institutions that influence the learning and teaching situation” (p. 36). Long (2005) also underlines the importance of carrying out needs analysis and doing research based on needs analysis. Then, carrying out a need analysis process was a priority in order to perform the study.

The fact that the course was about to start made the creation of a questionnaire the most suitable instrument to collect information to complement the textbook appointed for the course. The questionnaire consisted of three sections, the first section was aimed at collecting general information from participants, as well as the perception they had about their level of English, including an open question on this issue. The second section had the purpose of

exploring the linguistic needs of the participants by asking them about the skills which were the most important to perform their work well, teaching, in this case. There were also questions about their preferences regarding the activities they might do in the classroom.

The last section consisted of three open questions about; a) the ways English could help them in their job, b) their perception of using technology in the classroom and c) the time they were willing to invest in their English learning, in and out of the classroom. Once the instrument was created, the researcher piloted it with another group of students with similar characteristics in order to validate it.

Data Gathering Procedure

After the instrument was created, piloted and validated, it was sent to the participants by mail stating the purpose of the study. All five participants acknowledged the reception of the instrument. It took five days for participants to send their answers back; three days before the beginning of the course. After collecting all questionnaires, the answers were then organized in charts, which will be presented in the following section.

Data Analysis

When the questionnaires were answered and sent back, the answers were organized in charts or ranked in lists. Some of their answers have been used in the description of the participants in this document. The answers to the following questions are shown in the following section. Then, the answers were used to design a tailor-made complement the content of the textbook for the course according to what the participants expressed. Table 2 shows the participants' answers in relation to their level of proficiency of the language and their perceptions on the reasons for their answers.

Table 2. The Participants' Level of English

PARTICIPANT	**LEVEL OF PROFICIENCY**	**WHY?**
Lucy	B1	*It is difficult for me to express my ideas in English.*
Patty	B1	*I want to have good fluency, I can´t speak well.*
Eduardo	A2	*I never practice English out of the classroom. I only practice when I teach with the textbook. It´s very basic English.*
Martha	A2	*We don´t have any opportunities to practice the real language.*
Sandra	B1	*I have lost all my fluency.*

The results of the second section of the questionnaire showed that the five participants considered that speaking was the most important skill to perform their job as teachers.

I. - The order of the skills according to the importance the participants gave to each one was;

a) Speaking 1

b) Listening 2

c) Reading 3

d) Writing 4

II. - Some of the activities they said they had to do in the classroom using English were;

a) Being a model for their students,
b) Giving instructions,
c) Answering their students´questions,
d) Preparing their classes,
e) Using the target language as the means of instruction in the classroom.

For question three, four of the participants said they wanted to practice listening and speaking in their new English course, because it was difficult for them to speak in front of their students and to understand the material they had to use with their students. Interestingly, the participants described their ideal English course (question 4) as one in which they could feel safe and they could practice English with their peers. They demanded for an active and dynamic class as an ideal environment to learn. When asked about technology, the participants asked for websites and webpages for their own use and for using in their classes. The participants expressed their need and willingness to learn more about technology in the classroom, however, some of them said that they didn´t have the facilities to use technology. Two of them said they were afraid of technology as their students seemed to know more than what they knew.

The participants said they could invest up to three or four hours a week out of their class to practice English on their own. The teachers said that by feeling confident and more prepared they could perform their job better and in the long term, that would help them in getting good results in the teachers´evaluation process taking place in Mexico at the time.

After the results of the needs analysis were organized and the outcomes showed that teachers had their own goals and objectives when taking a teacher-preparation course or workshop. These goals should "serve as the basis for developing tests, materials, teaching activities, and evaluation strategies as well as for reevaluating the precision accuracy of the original needs assessment" (Brown, 1995, p. 35). Therefore, a complement for the textbook was designed so that the course could be more meaningful for participants and they can make the most of the experience, which for many of them was an imposed task from their authorities.

The Proposal

An important feature of ESP is the identification of a PSA (Present Situation Analysis) which refers to the moment and situation when the ESP course starts and set a TSA (Target Situation Analysis) according to Dudley-Evans and St. John (1998). TSA includes objective, perceived and product-oriented needs derived from the needs analysis results. After analyzing the participants´answers, their needs were identified and a complement to the initial content of the course was designed. The teachers´ expressed that their main concern was that their oral performance, followed by their need to practice listening. Therefore, organizing the ESP course was an important step to help teacher-students achieve their own goals and meeting the needs and make the course more meaningful for them. The PSA

showed that the teachers of the study do not feel confident about their performance and speaking skills of the language they teach, being the TSA a scenario where they felt more in control of their speaking and they could perform the activities of their profession more confidently.

As it was previously mentioned, the course was six weeks long and students and facilitator met once a week for a 4-hour session. The rest of the week, they kept in touch through the platform, where learners could practice on their own and submit their tasks. To help them increase their fluency, some activities were developed using free websites and the use of the Edmodo platform. The task based complement to the course followed what Ur (2012) says as tasks provide a goal direction that might result in a concrete tangible outcomes. The tasks had the additional intention to provide teacher-students with models for the design of their own speaking activities for class. These complementing speaking activities and the corresponding websites are shown in Table 3.

Table 3. The Speaking Activities

WEEKS FOCUS ON:	**ACTIVITIES**	**WEBSITES**
1. -Rhythm, intonation and stress	Teacher-students choose one video, Identify the stressed words and record the audio of the video with their own voice.	Voice of America VOA
2. -Content and meaning	Teacher-students choose one of the real stories and record the summary in their own voice.	Listenwise AmericanStories
3. -A poem Intonation Meaning	Teacher-students select one poem and record: a) The poem b) Their reasons for their election.	Poets.org/ TOP-100-Poems.
4. -An interview Grammar, Meaning	Teacher-students select a famous person from the webpages and record an interview of ten questions for their famous person.	Famouspeoplelessons
5. -An opinion Expressing meaning	Teacher-students choose a piece of current news and record their opinions on the issue.	Free
6. -The final reflection	Teacher-students record their final reflections on the course explaining how they are going to use what they have learned.	Free

Through these activities, the teacher-students had the opportunity to practice speaking, which was their main concern, outside the classroom and as a complement of the textbook for the course and enabling them to act autonomously as they chose the activites they wanted to carry out on their own. The speaking activities were designed from more controlled activities to freer ones following what Diaz Maggioli and Painter-Farrell (2016 p. 329) say that tasks should "offer possible progression and sequencing that moves from more

simple to more demanding in terms of language output". The participants were encouraged to work independently but they were also taught how to use technology and they could create their own activities for their learning first and then for their teaching practice, this made them act in an autonomous way, but also they felt confident by doing the activities out of the classroom and repeating them several times. They submitted the recordings with which they felt better and more confident. They were able to produce and practice the English speech sounds and sound patterns at their own pace. Oral skills, according to Nunan (2003), involve the organization of thoughts in a meaningful and logical sequence; select the appropriate words and sentences according to the social setting or audience, use language to express values and judgements and use the language quickly and confidently as a TSA for the participants.

The identification of the learners´ needs and the design of activities that could fulfill these needs allowed the participants to feel that the course could meet their personal goals and concerns making it more relevant and meaningful for them. As this does not usually happen in *top-down* courses imposed by authorities, which was the case of the original course, they expressed their satisfaction, which resulted in a more active participation when they realized that their needs were taken into account when planning the sessions. The participants felt they had been heard through the needs analysis process and in consequence they made an effort to comply with the tasks and the activities in and out of the classroom, Additionally, the participants showed a commitment to continue practicing on their own by using technology once the course finished. Hyland (2002) says that this is what distinguishes an ESP course from other approaches to English Language Teaching: the specific-learner-centered language instruction.

CONCLUSION

Placing the student in the center of instruction is one of the essential characteristics of ESP. The growth and spread of this kind of instruction may be a proof of the effectiveness of the ESP approach, especially in professinal settings, as was the case for this in service-English teachers' course. In a globalized world, where many people want to learn English, the emergence of ESP with its emphasis on needs analysis as the basis for designing instruction is an important factor in the development of more appropriate EFL language curriculum programs.

Teaching a course for junior high school English teachers was a big responsibility for the facilitor, the evaluation process that teachers were facing in the country added pressure to all participants as well as the decision made by their authorites who made them attend the course. However, the fact that "learners know specifically why they were learning a language" as Hutchinson and Waters, (1992, p 6) claimed, was an advantage for the students and the facilitator as they could express their concerns and needs through a needs analysis process. Then, a specific program that could complement the content of the course using technology tools to address their specific needs was made. Exposing teachers to virtual learning environments gave them the opportunity to practice feeling safe and willing to continue doing the activities in an autonomus way by feeling supported by scaffolding provided during the course in the new settings which have made English learning and

teaching easier by providing significant input, appropriate authentic materials and more interaction opportunities to learners. In the light of the previous discussion, it is important to highlight that ESP-oriented courses are potentially beneficial to improve the current situation in English Language Teaching (ELT) in the public educational sector. In the end, teachers could improve their speaking skills and the course turned into a more satisfying experience for both, facilitator and participants despite the fact that it was a top-down, imposed training course for most of the participants and what was more important, they showed their interest and commitment to keep learning on their own using the technological resources they used during the course.

ESP practitioners and the delivery of ESP courses may not be able to fully transform the teaching and learning of English in professional environments. However, ESP can be an alternative to better suit learners´ needs and provide a better understanding of how to help learners meet their needs in academic and workplace contexts. By doing this, ESP courses might enable teachers, as this study has shown, to meet their own needs and expectations of teacher-training courses. Raising the teachers' awareness on their own learning and empowering them with tools to develop their autonomy, participants were expected to get involved in their own professional growth process in a more motivating way.

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FIND YOUR HAPPY PLACE: A STUDY ON CHARACTERIZATION AND THE MEANING OF HAPPINESS IN TROLLS (2016)‡

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ABSTRACT

This study aims to identify the characterization of the two main characters in Trolls and how the film portrays the meaning of happiness through its scenes. The process of analyzing characterization is done using direct and indirect characterization along with non-verbal channels of expressions. To analyze the meaning of happiness, the PERMA model and the theory of acculturation are employed. This is a descriptive qualitative study with the writer herself as the instrument. Based on the analysis, Poppy is optimistic, brave, fair, sincere, warm-hearted, cheerful, trustworthy, and confident. Branch is normative, boring, overly-cautious, and detached. These two characters have different perspective on life, but by the end of the film, they succeed in uniting their mind. Based on the characterization analysis, meaning of happiness can be drawn in two distinct classifications, personal and social happiness. Personal happiness is achieved by fulfilling the five elements of PERMA while social happiness refers to the relationship between trolls and bergens. For them, happiness can be achieved without cutting throat, by being frank, by increasing tolerance, and by helping each other.

Key Terms: main character, characterization, happiness, Trolls

INTRODUCTION

Films has bloomed its important role in the recent years. It has become prominent part of literature, breaking down the old concept that literature is just limited to prose, poetry, and drama. As Pruit (2015) stated, film is a beautiful marriage between plays and technology. Film is also considered to be part of literature since it conveys a story to its audiences as what other forms of literature does (Oppold, 2013). That is why, day by day, year by year, more and more people are talking about films or think that studies on films are worth to do.

Talking about films, someone cannot go far from its genres. Well-known genres from period to period are including action, comedy, thriller, romance, and horror. Each genre has its own audiences and sometimes the audience of certain genre is not able to make it to other genre. For example, someone who is addicted to romance films may not make it to horror

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films and the other way around. But among those varied genres, one film genre that robs the interest of large number of audiences, and that is neutral for any gender and age, is no other that what is called as animated film. Animated film is the kind of film that employs one's drawing or paintings or even illustrations which are then photographed and gathered using the technique of stop-frame cinematography. Years ago, animated film was considered to be very expensive if seen from the side of funding because the illustrator needs to draw each frame. But as technologies become greater, the process of animated film making turns out to be easier. Illustrators are able to use applications or softwares such as CorelDRAW Home and Student Suite, Serif DrawPlus, Adobe Photoshop Elements to help them creating one. There is no more need to draw each distinct frame which is very time-consuming.

Animated film has had the audiences' heart for centuries. It becomes people's choice for its charming, captivating, and compelling characters, stories, and its morals. Leading animated film companies in world are Walt Disney, Pixar, Studio Ghibli, Cartoon Network, and the one whose work is discussed below is DreamWorks Animation Studio. DreamWorks Animation Studio's thirty-third animated films is entitled *Trolls*. This film is created based on the trolls dolls by Thomas Dam and carries a story focusing mainly on delivering the message of happiness. It depicts how trolls (as the happiest creatures on earth) thrive to show the bergens (the most miserable creatures on earth) that happiness is inside all of them. As normal human beings, people also search for happiness in life. People search for 'things' like money, friends, position in companies, etc. But if it is gathered into bigger and broader one, the pursue of those 'things' leads to one same thing, that is happiness. Therefore, this study is needed to be done considering the closeness between what occurs in the film and what people actually search for in life. *Trolls* has become visible proof of how things inside a film is a reflection of humans' real life, wrapped in a more delicate and sweeter package.

This study intends to achieve two objectives which are: 1) To identify the characterization of the two main characters in *Trolls* film. 2) To identify the way *Trolls* film portrays the meaning of happiness.

Literature Review

Direct and Indirect Characterization

One of the important elements found in every literary works is character. Character deals with "the persons represented in dramatic or narrative work, who are interpreted by the readers as being endowed with particular moral, intellectual, and emotional qualities" (Abrams, 1999, p.32). Related to the character, it is always necessary to talk about the way a writer presents the character itself. This method is commonly known as the characterization. There are two main ways to do the characterization in a literary work, direct and indirect. Direct characterization is done by stating explicitly the traits of the character, while indirect characterization is the other way around. According to Turner (2008), there are eight aspects that can be used for analyzing character through indirect characterization as follows.

Physical description is the physical appearance of the character. It includes the height, skin, hair, eye color, skinny or fat, wear glasses or not, the way the character walks, etc. *Action or incident* is the incidents that happen to the character and the actions they take in

order to overcome the incident. *Thought* is dealing with what is inside the character's mind and it can only be analyzed if there is explanation from the writer of the literary work. *Dialogue* is the conversation between characters. The analysis will be done based on the diction and the choice of syntax that the character uses. *Reaction of others* is the way other characters react to the character we are analyzing. *Attitude* is the feeling of the character when it confronts something. *Name analysis* deals with why the writer of the literary work chooses certain names. There is no guarantee that all the names chosen reflect the personality of the character, but many writers do this in the process of giving names. *Physical or Emotional Settings* is about how the place and time of the story can affect the development of a character in the story.

Besides direct and indirect characterization, someone can also use the help of non-verbal channel of expressions (Valdes in *Culture Bound,* 2001, p.70) to assist analysis on characterization. There are four components, they are: posture and movement, facial expression, gaze and eye management, and gestures. These four elements are employed in the characters which enable audiences to analyze the character through what is not spoken.

The Idea of Happiness

Happiness is not something that is stick and that has definite measurement. Each person has their own thinking and criteria to judge whether they are happy or not. Even though the standard of happiness possessed by each person is different, there are some ways available that help everyone to reach it. Seligman (b.1942), the father of Positive Psychology, establishes what is called as the Well-Being Theory. The Well-Being Theory concerns about five elements, mnemonically written as PERMA, that can help people to create a life full of happiness. In his book *Flourish* (2011), the elements are as follows. *Positive Emotion (Feeling Good)* is the extent to which someone needs to always think positively in life in order to be happy. One should be able to distinguish pleasure and enjoyment. Besides, one also needs to differentiate past, present, and future. *Engagement (Finding Flow)* is the element which explains that one key to true happiness is to be fully engaged or immersed in the activities someone does. *Relationships (Authentic Connections)* explains that to reach happiness in life, one should communicate well with others and build good relationship. *Meaning (Purposeful Existence)* is the element that urges someone to realize that there is always greater purpose in life, a more important destiny. *Accomplishments (A Sense of Achievement)* the last element, encourages someone to set realistic goals in life so by the time the goals are achieved, one will find happiness.

Theory of Acculturation

Whether one is aware or not, there is not even single person in the world who can live all by himself or herself. All human beings living in this earth are naturally social creature. That is why in living this world, one needs to help others and so do others need one's help. Due to this nature of human beings as well, time by time groups of people start to emerge in parts of the world. Moreover, one group and another begin to build relationship and sometimes changes between them occur to exchange values and cultures. A change on culture other psychological aspects due to the meeting between groups is generally known as the process of acculturation. Berry (1990) believes there are four kinds of acculturation.

Assimilation is the process by which two groups resemble, then one group will 'win' and dominate the culture. The minority will then become indistinguishable from the majority. *Separation* is the process by which someone or some groups start to isolate themselves from their previous group with reasonable objective and justification. *Integration* is the process of blending between two groups because the level of tolerance between both groups increases. Together they search for higher goals in life. *Marginalization* is the process of banning certain facilities from certain members of the group in purpose of expelling or drawing some members out of the group.

RESEARCH METHOD

Studied Materials

The studied material of this analysis is a film by DreamWorks Animation, entitled *Trolls*. It is an animated film directed by Mike Mitchell, produced by Gina Shay, and distributed by 20th Century Fox. The duration is 92 minutes and it was first released on 4 November 2016.

Study Design

The design used for conducting this research is descriptive qualitative. The writer deals with no number and only focuses on the characterization and the meaning of happiness in the film. The result of the analysis is in the form of description, sentences, opinions, or statements.

Data Gathering

To gather the data, the writer employs two steps. First, the writer watched the film carefully. By doing this step, it includes paying attention to the dialogues, actions, songs, as well as thoughts. Second, the writer searched for reviews and related articles to support the process of analysis. The writer will then do coding and highlighting important facts before proceeding to analyze the data found.

Data Analysis and Interpretation

The writer has planned the steps taken in order to finish the analysis well. First, the writer re-watches the film for several times along with taking necessary notes. Second, the writer re-reads related articles to see the relation between the film and the articles. Then, the writer continues to analyze the characterization of the two main characters in *Trolls*. Finally, with giving consideration to the result of characterization analysis, the writer will go on with analyzing the meaning of happiness using the PERMA model and theory of acculturation.

FINDINGS AND DISCUSSION

Characterization of Poppy

Poppy is the queen of trolls whose role is extremely important in the film. Through direct characterization, the narrator has mentioned that Poppy is a confident being. The time her friends are caught by the bergens, Poppy herself is very sure that she can make it to Bergens Town and save all of her friends. Poppy's character is also understood deeper by analyzing through indirect characterization. Her pink color defines that she is an optimistic

being. Pink also indicates that she is loving, kind, generous, and friendly. Poppy's optimistic character is shown many times in the film. Among them is the scene where Poppy sticks on her own belief that Creek is alive. That time, none of her friends think that Creek is alive, but Poppy does. Another way to detect Poppy's characteristic is by paying closer attention to the way she reacts towards what happened to her or in her surrounding. Once, Poppy manages to hold the biggest, loudest, and the craziest party in the town. Her friends doubt that Branch will come and so do not recommend Poppy to invite him. But Poppy as a fair being, she keeps inviting all the trolls, including Branch. Poppy also proves that she is a persistent troll through the song she sings along the way to the Bergens Town. She repeatedly sings that she is not giving up and whatever happens to her she will definitely get back up again.

Poppy's trait is able to be seen too the time she communicates with her father, king Peppy. King Peppy has warned Poppy that going to the Bergens Town is quite dangerous. But Poppy insists on going on her own. Here, it can be inferred from the way she answers to her father that Poppy is brave and responsible. She is considered brave because she is not afraid of the obvious danger coming on her and she is considered responsible because she thinks she is the one behind all the problems and therefore should find a way to solve the problem. If Poppy does not throw the big party, there will not be Royal Chef, and her friends will not be caught. The aforementioned traits of Poppy is based on the Poppy herself. To analyze the character entirely, one also need to have an eye on how other reacts to the analyzed character. In the film, Poppy's friends see her as a sincere friend. The best moment to describe this feeling is when Bridget thanks Poppy for making her realize how it feels like to be purely happy. Bridget shows the audiences how Poppy is being a trustworthy friend.

Sometimes the name of the character is not just randomly chosen by the creator of the story, Poppy for example. Poppy is a Latin name which carries several good traits. In relation to Poppy in the film, the relevant traits are having inner desire of stable community, understanding, and introspective. When all of the trolls are caught and put in the big pot by the Royal Chef, Poppy for the first time turns into pessimistic being and she starts to introspect herself about what she has done. She perceives that what she did is wrong and she does not have idea of what to do and that makes her feel guilty.

Going further from direct and indirect characterization, based on the analysis using non-verbal channels of expression, Poppy is known to be caring and cheerful. Her cheerfulness can be clearly seen from her facial expression where she smiles most of the time. While her caring trait is easily detected through the times when she helps her friends who are in need of a helping hand no matter what happens to her herself.

Characterization of Branch

Branch, the other main character in the story, employs traits that mostly are contradictory to Poppy. The narrator does not mention explicitly any trait of Branch, but due to his gray body color it can be inferred that he is detached and does not desire much excitement. Gray symbolizes isolation from community and gray seeks for stability in life. As in Branch, these traits are shown in the relationship between he himself and the trolls. Branch keeps himself in his bunker and he never participates in parties. For him, hiding in his bunker has given him a stable and secure life, and there is no need to hold parties to obtain even

more excitement. Beside that, Branch is also an overly-cautious being. It is seen from the scene when Poppy comes to the bunker to ask for help. Branch directly pulls Poppy down to the bunker and forbids her to say even a word for he is too worried that the bergens are still around. Another trait shown through the action Branch make is well-prepared. Prior to doing everything, he will always have detailed preparation on everything. For Branch, everything has to be ready before hand.

Conversations also help to unveil one's trait. In his dialogue with Poppy, Branch reveals his pessimistic character. When Poppy is wondering what Creek is doing at that time, Branch simply answers that Creek has already been digested. When Poppy once again states that Creek is alive the time Poppy and Branch meet all the kidnapped friends, Branch strongly disagrees. Stubbornness sticks closely to Branch either. Once he says he will not attend the party, he will not. Once he refuses to sing, he will not do it. For his friends, Branch is categorized as a normative and boring creature. Guy Diamond, Cooper, Biggie appear to be reluctant to hear what Branch says. Satin and Chenille also convey that Branch always ruins everything over and over again. The name 'Branch' also implies that he is the one who should brace himself to a broader new world. That is why at the end of the film, Branch finally makes it to become a better being, a troll who is ready to face the real world, going out from the only bunker, feeling free from the bergens and turning into a more mature troll.

Aside from what is spoken or explicitly mentioned in the film, Branch's character is revealed too through movements and facial expressions that he often make or do. Lengthening his hair has become a sign that he cares for others. He has done it at least twice in order to help Poppy from danger. Then, Branch turns out to be sarcastic in these following two occasions: stepping on the party invitation given by Poppy and throwing the guitar to the bonfire immediately when he hears Poppy sing. Facial expression of Branch can be easily detected. He commonly frowns, and it is very hard for him to smile. Most of the time, he grumbles on things as a visible proof that he is stubborn, boring, and normative.

Correlation between Poppy and Branch

Poppy and Branch appeared to be two most influential characters in the film. They complement each other to build up the film to a success. But Poppy and Branch each has different character. Poppy is optimistic, fair, brave, responsible, sincere, warm-hearted, trust-worthy, cheerful, and confident. Branch is the other way around. He is pessimistic, overly-cautious, normative, boring, sarcastic, detached, tough, and tenacious. But once in the film, they both go through changes of character because of the circumstances. Once Poppy becomes pessimistic because she thinks that she has put every trolls' life in danger. Vice versa, Branch then turn out to be optimistic when he sees that Poppy becomes pessimistic. These polar opposites of characters between Poppy and Branch cause them to fight or argue every time they meet. If Poppy thinks this way, Branch thinks that way. They almost never have the same idea to live life. They both stand still with their own principles, thinking that the best is of their own. Fortunately, because they two want to achieve happiness, time by time they increase their understanding on each other and finally turn out encouraging each other. When Branch tells Poppy his problem, Poppy stands by him. Also, when Poppy is pessimistic, Branch will come next to her and support her the best he can.

The two keep on influencing each other and grow to become better trolls by the end of the film. Branch is no longer a pessimistic troll because he has listened to what Poppy said and leaves his normative way of thinking. Poppy also develops to become a more mature troll who will think of the good and bad effects before she comes to decision making.

Happiness in Personal Context

Happiness can be discussed from the smallest class, personal happiness. Personal happiness deals with how each individual thrives to achieve happiness by doing some efforts. Before one person tries to bring happiness to the community he or she belongs to, the person himself or herself should be happy. In *Trolls*, personal happiness is shown through Poppy and Branch as the main characters. Based on the theory of PERMA (Seligman, 2011), here is how the film depicted the elements of happiness through its scenes.

Positive Emotion, the first element of PERMA, is directly shown by the strongest trait of Poppy that is optimistic. Throughout the film, Poppy is extremely optimistic. She always has hope in everything she does and in every problem she is facing. She always sees the good in everything. Even in the darkest time, Poppy still thinks positively and that makes her a happy creature who then encourages her friends to be happy as well.

Engagement, the second element of PERMA, is again shown by the character Poppy. In everything she does, Poppy always does it with her heart. She puts all her best efforts in doing anything and she gets herself fully immersed in everything she does. One example is when she sings and dances, she will always be engaged fully to the activity.

Relationship, the third element of PERMA, is explained best through the character Branch. Branch in the film is detached from the society, he lives by himself, and he doesn't think that he needs others. But when he is being so, he frowns all the time. These scenes show that being isolated from the society does not promote happiness in oneself.

Meaning, the fourth element of PERMA, is shown through the scene where Poppy and Branch finally realize that the world is not just limited to what their minds are about. Branch starts to realize that world is not all about protecting himself from the bergens. Poppy also realizes that world is not all cupcakes and rainbows.

Accomplishment, the fifth element of PERMA, teaches us to set goals to be happy. Poppy has a goal to save her friends who are being kidnapped by the Royal Chef and take all of them home safely. By paying attention to that goal, Poppy then starts to arrange plans to achieve that goal. By the time the goal is achieved, she achieves happiness as well.

Happiness in Social Context

Happiness in social context is how happiness is seen from the perspective of groups. In *Trolls*, there are two big groups, trolls and bergens. For trolls, happiness is having freedom from the bergens. Besides, happiness means being able to participate in parties and doing their hobbies (singing, dancing, hugging). While for the bergens, there is only one definition of happiness. Happiness for the bergens is eating the trolls. There is not even one other way to be happy unless they do so. Then, as what Berry's theory on acculturation (1990) taught us, the two big groups undergo a process called as assimilation. Both group gather, with trolls

as the habit leader and therefore trolls 'dominate' the bergens. The bergens who firstly cannot sing and dance and hug finally can do it well because the trolls teach them. The bergens also understand that happiness is no longer about eating the trolls. They appear to accept that what the trolls said is true and good for them. With this starting point, now the trolls and the bergens hold on the same principle, and they have the same idea of happiness.

There are new definitions of happiness emerged after the process of assimilation. First, happiness is something one can get without cutting throat. Cutting throat here means without harming other parties. Prince Gristle, in his date with Lady Glitter Sparkles finds out that he can be happy by eating pizza, not trolls. Second, happiness can be achieved by being frank to people in our surrounding. Bridget who firstly refused to acknowledge that she is in love with Prince Gristle at the end found happiness because she admitted it to Poppy and friends. Third, happiness is something one gets by increasing tolerance. The bergens at first do not care about the trolls. As long as they can eat the trolls they will be happy. But as time goes by, the bergens begins to think about the trolls, what will happen and how they feel if part of their family is being eaten. Fourth, happiness can be achieved together by helping each other. Poppy has a dream to save Creek. Bridget has a dream to show her love to Prince Gristle. It will be impossible to achieve both goals if they do not cooperate in the film.

CONCLUSION

This study is conducted because of seeing the close relationship between what is brought in the film and what real people are pursuing in real life. *Trolls* appeared as a film which main goal is to deliver the message of happiness. In line with the purpose of the film, this study is done in order to find out the characterization of the two main characters in the film and how the film portrays the meaning of happiness.

Based on the analysis done previously, the two main characters in the film, Poppy and Branch, are shown in contradictory traits. Poppy is eternally optimistic, brave, fair, sincere, warm-hearted, cheerful, trustworthy, and confident. While Branch is overly-cautious, boring, normative, and long-term thinker. Despite the different characteristics of Poppy and Branch at the beginning of the film, they finally can unite their perceptions of life at the end of the story. Both Poppy and Branch succeed in changing their narrow mindset and decide to work together to achieve the same goal in life, happiness.

By giving consideration to the characterization analysis, the film comes up to define the meaning of happiness in two distinct ways. First, happiness is explained as something personal. In personal happiness, happiness is defined to be something achieved when someone fulfill the five elements of PERMA. The film has its scenes fulfill it all and it shows how the elements really lead someone to happiness. Second, happiness is also depicted in social context. The groups involved in the film are trolls and bergens. They gather through the process of assimilation and come up with four new meanings of happiness. Those four new meanings of happiness are: happiness is something one can get without cutting throat, happiness can be achieved by being frank to people in our surrounding, happiness is something one gets by increasing tolerance, and happiness can be achieved together by helping each other in effort to achieve that happiness itself.

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OPTIMIZING FACE TO FACE INTERACTIONS IN ENGLISH CLASSROOM BLENDED LEARNING OF HIGHER EDUCATION LEVEL[§]

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ABSTRACT

This article discusses Blended Learning after the flourished utilization of Learning Management System (LMS) in English classrooms. LMS is found to be one of the efficient digital tools in delivering the content learning, especially English subject. Almost all language skills can be exploited by LMS. It provides English learning both synchronous and asynchronous modes; which meet the purpose of personalized learning. However, there still could be found that LMS has been mistakenly used and created blended learning becomes inefficient learning strategy in the classroom, mostly in face to face meetings. To tackle the problems, this paper attempts to propose the concept of face to face interactions in blended learning classroom. It will be seen from LMS's ability in the classroom, characteristics of Generation Z students, and the demand of 21st century skills for future workforce.

Key Terms: Blended learning, Learning Management System, Generation Z, Face to Face Interactions, TESOL

INTRODUCTION

Blended learning is one of the learning strategies widely used in all educational institutions. As its definition 'blending both face to face and online educational technology', Blended learning offers amount of teaching and learning benefit, such as providing efficient content delivery, supporting interactive media, as well as increasing students' digital literacies and deep thinking (Kaur, 2013; Krasnova & Popova, 2015; Bowyer & Chambers, 2017; Mudra, 2018). Besides, high students' achievement and the immense favoured of attending face to face classes were also reported to be the advantages of employing Blended Learning in the classroom (Stockwel et al., 2015). Students found that Blended Learning suit with their learning styles and pace, which result in their significant academic performance.

The development of Blended Learning has swiftly transformed the strategy of the subject content delivery. The initial blended learning experience using digital tools was

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witnessed by Guzer & Caner (2014) who combined both face to face meetings and administered the website page into classroom. As the advances in technology and internet and the emergence of social presence in online learning, learning activities began using forums, blogs, Wiki, and social media platforms. Then, there was a demand to built an online platform that the teachers can create, organize, and propose various teaching and learning activities online, namely Learning Management System (LMS) (Ouadoud et al., 2018). It is a form of a computing device that enable the users, such as teachers, students, coordinator, as well as administrators to involve in the learning system accompanied by several digital tools to support the system. It is built based on the educational theory rationale which emphasize on teachers and students' necessities.

Currently, LMS has been widely used in all education sectors as the tool of blended learning process and received prominent parts for higher educational institutions around the world (Snytnikova, 2016). LMS facilitates most current traditional teaching operations, for instance delivering, tracking, and managing the process of teaching and learning. It is able to automate the administrations of the courses, to record courses, to record the information of both students and teachers' performance, and to provide report to the course administration (Lonn, 2009; Oliveira et al., 2016; Tantri, 2018). Its advanced features, such as gradebook administration, mobile learning, learning analytics, social learning, student portal, testing/assessment, and video conferencing, bring LMS to be able to administer in two learning modes; synchronous and asynchronous learning modes. Furthermore, all communication interactions required for learning a language can be conducted by using LMS. According to Prohorets & Plekhanova (2015) LMS can maintain low into high level interaction of communications. In the low level interaction of communication with minimal teacher's guidance, the students can learn English news sites, join quizzes, watch OERs, and work with provided glossaries. The intermediate level which associates to social and technological interactions can make use of online discussion forum and online-collaborative activity by posting messages and providing feedback asynchronously. Additionally, a high level interaction of communication that acquires immediate responses can be generated in the form of conference calls, video conferences, group student presentations, project collaboration forums, and group collaborative video/web analyses. The classroom activities which include the low up to the high level interaction of communications between Face to Face interactions and online mode employing LMS based on time or space can be seen in Table 1.

Table 1. The activities comprised by F2F and Online (LMS) Mode based on Galvis (2018) and Chaeruman et al. (2018)

Classroom Type	**Face to Face**	**Online/ Virtual (LMS)**	
Time/space	**Synchronous**	**Synchronous**	**Asynchronous**
Activities	Lecture Discussion Presentation	Lecture, discussion, presentation, seminar, speaking	Lecture (e-tutorial, digital video) Discussion (LMS,

	Workshop/ Demonstration Seminar Drill and practice Role play Test/quiz Watching video Reading Listening Writing Speaking	(video conference, web-based conference)	discussion forum) Workshop/demonstration (digital video) Drill and practice Test/quiz Watching video Reading Listening Writing

These highly developed LMS features support the second language learning practice in four main areas, such as comprehension in reading and listening, use of English (cloze tests, matching, multiple choice, and gap-filling exercises), speaking, and writing (Arcos et al., 2009). In traditional English classroom, listening and reading comprehensions sometimes administer in the modes of lecturing or practice-lab. While in online learning modes, the listening and reading materials can be digitized and upload them into LMS. The teachers, for example, can make use of quiz feature as the part of language receptive skills comprehension. In addition, productive language skills such as speaking and writing that needs interactions between people can be gained by conducting online discussion forum that support recording feature (for speaking activities) or online discussion group of case discussion (for writing activities). LMS is useful for teaching language skills that require three components; transmission of knowledge, interaction and collaboration between people, and comprehension of learning specific objects (Galvis, 2018).

In recent years, there has been an increasing amount of literature on the practice of blended learning using LMS, especially in Indonesia education higher context. Masyitah et al. (2014), for example, investigated blended learning using LMS for teaching listening skill. They found that LMS have benefited both the teacher and students. Based on their interview results, the student felt that online forum in LMS helped them to improve her fluency. In addition, the teacher mentioned that LMS helped him to manage students' assignments. Next, Wihastyanang et al. (2014) studied the use of LMS for teaching argumentative writing. They found that students who were taught writing by using LMS have higher score that those who did not use LMS in their learning activities. Further, Zainuddin et al. (2019) investigated the self-directed learners in EFL flipped-class model which used LMS. According to their results of the research, the LMS helped the students to practice and enhance the students' listening, writing, reading and vocabulary skills. Also, it helped students to prepare the speaking materials and contributed to be more efficient face to face speaking classroom meetings. The other research on using LMS in blended learning also has been studied by Zainuddin and Keumala (2018). They claimed that Indonesian higher education institutions have significant potential development of blended learning model using LMS and mentioned several higher educational institutions that have already possessed e-learning platforms.

Despite the satisfactory reactions of using LMS in teaching English class, almost all studies emphasize on the the digital tools used on the online phase of blended learning. An

intriguing area in the field of blended learning in English classroom is to 'blend' the face to face phase behind the advanced of online digital tools that exploit so much area in traditional teaching. It has been stated by Chaeruman et al. (2018) and Zainuddin and Keumala (2018) that some teachers have difficulties in 'blending' the materials for teaching. As a result, teachers sometimes conduct double materials and taught them both in face to face and online phases. On the other hand, teachers sometimes neglect planning the face to face meetings because they thought that they have already planned carefully and provided the materials on online phase. They carried out the face to face meetings only for confirming whether the students understand the online materials or not and did not emphasize on individual students' difficulties. Imprudent planning in both face to face and online learning will create inefficient blended learning experience even though the institutions have provided the most advanced digital tools and technology in the classroom.

Moreover, massive investigation on the benefits of LMS create the conclusions that it is a matter of delivering the materials and tools for providing mechanical language exercise called a drill center (Emelyanova & Voronina, 2014, Huang 2016). Rigorous features provided by LMS affect the teacher's perceptions on how they should teach in blended learning. Teachers rely too much on LMS due to the fact that it can put into action any pedagogical activities and, unfortunately, create disengagement of students activities in blended learning classroom (Emelyanova & Voronina, 2014). Abundant of reading and video materials, exercises, and practices in online phase as well as the failure of teacher's investigation of students' needs in the face to face phase result students less interest and fruitless role in the blended learning mode. Seeing the drawbacks related to the effect of LMS used in the English blended learning classroom, this paper aims to explore the face to face activities employed in the classroom for effective blended learning mode.

The plentiful assistances provided by using LMS for teaching English blended learning classroom leave face to face interactions open into discussion. This article further will explore several literatures deal with characteristics of higher education students in digital era and the demand of soft skills for Education 4.0, then propose the prospective concept of face to face interactions in English blended classroom.

Characteristics of Higher Education Students in The Digital Era

Current Higher Education students are dominantly people who born after the year 1995. These people are labelled as Generation Z or Digital Natives (Mohr & Mohr, 2017; Dolot, 2018). Gen Z students have grown with the Information Age and are exposed more to much on technology compared to the previous generations. Since they are mostly connected to the social webs, Gen Z has informal, individual with straight way of communication form, and social networker. Moreover, they are loyal, thoughtful compassionate, open-minded, and responsible which make them able to focus to finish one task to the other.

Even though Generation Z have positives attributes toward their surroundings environment, they have doubtful views about themselves. Generation Z students see themselves as technology savvy but they lack solving problems skills and have difficulties in responding contemporary issues (Singh et al., 2016). They are entrepreneurial but they do not see themselves creative. They are excited about recent phenomena but feeling fearful about

future. Generation Z is self-directed and less preference to work with others (Strong, 2016). Interestingly, Gen Z have significant different attitudes toward their characteristics compared to the other generations, Gen Z students prefer to have education that can help them to search a meaningful career and value it as the part of their life (Mohr & Mohr, 2017). The comparison between the characteristics of Generation Z and the previous generation, which is Generation Y or Millennials, can be seen in Table 2.

Table 2 Description Comparison of Generations Y and Z (Mohr & Mohr, 2017)

Generation Y (Millennials)	**Generation Z**		
High expectation	Not focused	Thoughtful	Not spontaneous
Optimistic	Over-confident	Loyal	Not conservatif
Educated	Connected	Entrepreneurial	Not focused
Parent-supported	Ambiguous	Compassionate	Not creative
Tolerant	Unstructured	Interactive	Critical of peers

Promoting learning environment within Gen Z students in the classrooms involves giving the priority on the arrangement of instructional course assignments and the way of the teacher's communication. The learning theme that most Gen Z students chosen are the competencies of their future professions and the skills need to accomplish their pursued career (Singh et al., 2016; Mohr & Mohr, 2017). Therefore, the course assignments may lead to the encouragement of individual's function in work-related roles in the future. Students of Gen Z are able to work alone, assisting by digital tools and technology products, such as Youtube and social media, yet they are less concerned on current events. Consequently, teachers need to emphasize their instructional course and learning projects on how to relate students' preferred learning theme with current issues while compiling it with rational thinking, taking-decisions, and collaboration skills. In addition, teachers are encouraged to provide guidance on sorting, evaluating and synthesizing the information because students of Gen Z are the consumers of the digital products. Teachers need to build clear paths, goals, time-spent, and evaluate materials that require accessing information online so that students do not a way to lost on the internet.

Second, the ways of the teacher's communication in the classroom also become the influential part in learning. Gen Z students typically are easily bored with common tasks. Thus, providing the frame of teachers' communication with the relevance of tasks will meet the Gen Z students' preference (Mohr & Mohr, 2017). Teachers require to carefully explain the value of assignments and highlight them for their purpose in the future or career. Furthermore, honest and open feedbacks from their teachers are desirable to Gen Z students

(Singh et al., 2016). Therefore, typical activities in English classroom that can contribute to the learning characteristics of Gen Z students are more emphasized on problem based-learning, case discussions, and individual consultation. These activities can help the students to enhance their soft skills in digital era, especially in critical-thinking and problem-solving skills.

The Demand of Teaching Soft Skills for Industrial Revolution (IR) 4.0

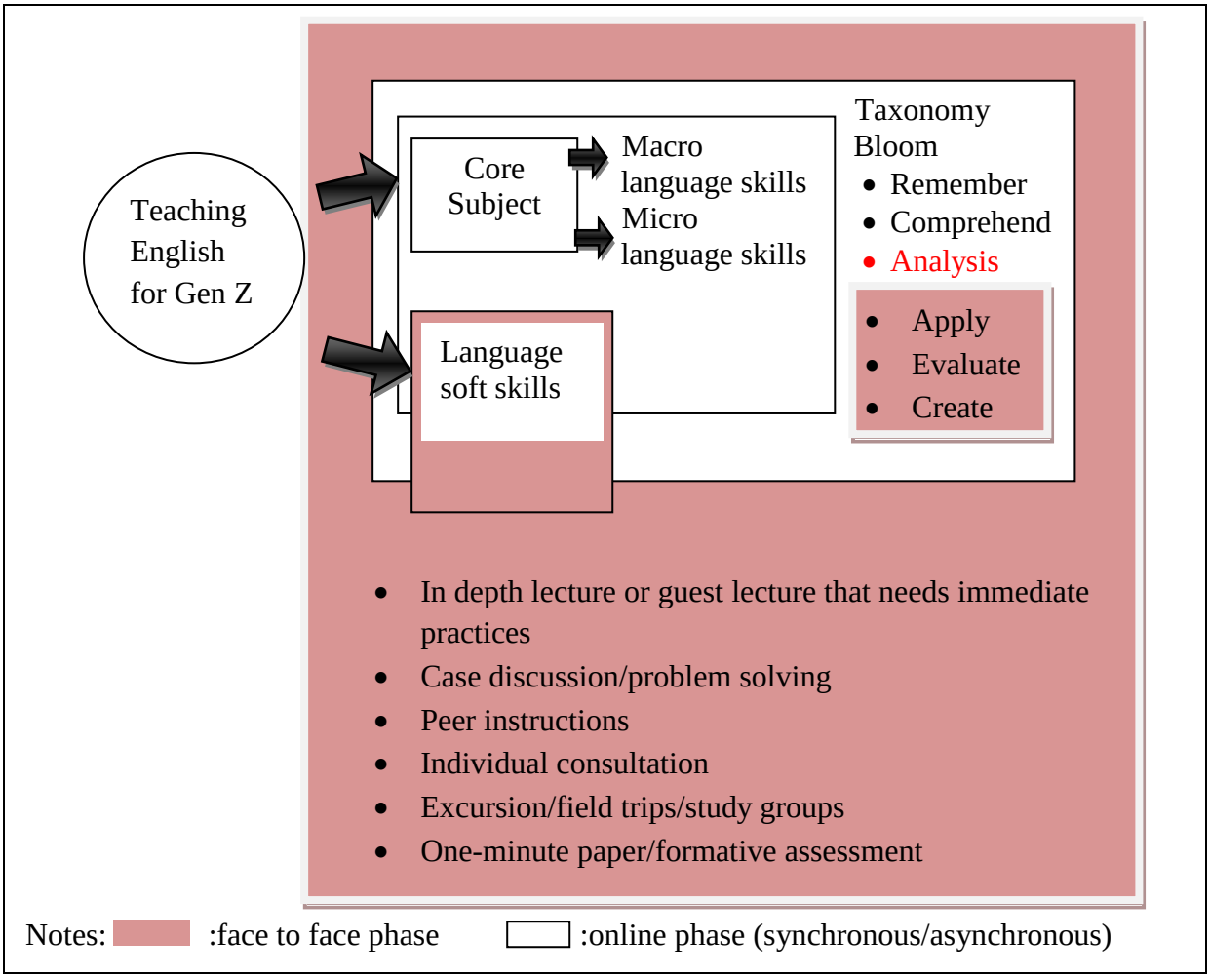
Industrial Revolution (IR) 4.0 begun since there were changes of development of digitized work systems in industry. IR 4.0 is characterized by collaboration works between machines, devices, or robots, as well as, people and internet (Hermann et al, 2016). These phenomena are not only effected on industrial field but also in education sector. Automation and artificial intelligence will do manual and repetitive jobs that human previously did. Teachers will transform their roles, not as the agent of knowledge transfer, but as the learning facilitators (Afrianto, 2018). In the introduction section, it has been explored that LMS can contribute to the part of delivering and transferring the knowledge and subject contents. Thus, the way of teachers see themselves at the classroom should also be changed so that there will be not any inefficient teaching and learning practices in the face to face classroom.

Seeing the impacts of IR 4.0, technology and internet phenomena, and the learning characteristics of Generation Z, the 21st century skills framework yield to answer the Generation Z learning issues. The 21st century skills require skills that are not only about technology literacy but also about comprehending critical thinking, problem solving, communication and network (Ledward & Hirata, 2011). The framework includes the core subject (content), such as language subject, and interdisciplinary themes, for instance global awareness, financial, economic, business, entrepreneurial literacy, civil literacy, health literacy, and environmental literacy (Partnership for 21st Century Skills, 2007). This in line with Shafik (2018) that to be able to compete the machine, next generation should be taught soft skills, for example independent thinking, values, team-work, research skills, the ability to find information, synthesizing, and creating something. Therefore, the prevailing approach on designing English language instruction should emphasize on the use of the language in surrounding students' contexts and needs both in face to face or virtual classrooms.

The Prospective Concept of Face to Face Interactions in English Blended Learning Classroom

Viewing the impact of technology and internet in education sector, such as the effect of LMS toward teaching styles in the classroom, Generation Z students' learning characteristics, and the demand of 21st century skills for future workforce mentioned above, the conceptualization of face to face activities in English blended learning classroom is needed to be constructed so that there is no ineffective teaching and learning practices. The implementation of English teaching and learning styles at present is still based on the notion of time and place, which the proposed concept of face to face activities will refer to the concepts of synchronous and asynchronous learning by Chaeruman et al. (2018).

Figure1. Blended Learning Activities Concept for Higher Education Students



The English language aspects in the figure is shown by the area colored with red, which indicate the activities that can be implemented in face to face phase. The white color is the indication of area that can be taught online or virtual mode. The fundamental notion of selecting the activities is because face to face activities in the classroom should be intended to the interactions that need immediate responses (Lalima & Dangwal, 2017; Jones, 2018). The language competencies of micro skills and macro skills in remember and comprehend of Taxonomy Bloom levels can be delivered by using LMS or other digital tools (Chaeruman et al., 2018). Therefore, the highest Taxonomy Bloom levels that needs physical practices and

immediate feedback will be suitable to be applied in face to face interactions. However, the exceptional Taxonomy Bloom level of analysis which has red color in white space can be applied in both face to face and online phases. Analysis level can be delivered by using online but the response or feedback should be given in time.

The highlighted aspects in the figure should be given to the language soft skills and the activities in the red area. Referring to the needs of students fo Gen Z and the raise of IR 4.0, learning a language, such as English, should be concerned with how to use English in the information age and digital era. Therefore, teachers are advised to teach, discuss, and facilitate language soft skills in virtual, yet, more portions in the face to face classroom. Soft skills are the competences that Gen Z students do not possess and they needs immediate interactions in learning these skills (Mohr & Mohr, 2017). Language soft skills should involve not only to produce and interpret texts, but also critical awareness of the relationship between texts including interactive, linear and nonlinear texts, multi-meaning texts, texts using paper, screens or live media, discourse conventions, and social and cultural contexts (Fandino, 2013). They can also in the form of participating in diverse discourse communities that can increase the students' critical awareness. Moreover, the form of language soft skill interactions should also be taught, for instance communication strategies, negotiations, and the use of informal-formal language. Thus, these learning theme should be highlighted mostly in the face to face meetings by emphasizing the values of learning language soft skills. Face to face interactions contribute to the influence of personality, behavior, and value system to the students because it gives human touch to the learning process (Jones, 2018; Lalima & Dangwal, 2017).

The activities on the face to face classroom can be done by implementing several activities in the widest red area in the figure. Face to face classroom comprises human, managed, synchronous, and collective learning intervention (Jones, 2018). Therefore, the activities selection should be based on these characteristics that are not provided by online or virtual mode. Teachers can maintain in depth lecturer or guest lecturer that is related to the most crucial problems in the core subject and give real-time and interactive discussions with the students. Additionally, the delivery of values of learning core subject content and language soft skills can be given priority in the case discussion/problem solving, peer instructions, and excursions or study trips activities. These activities promote collaborative learning, enhance critical thinking skills, as well as improve social skills (Sinhal, 2017). Further, teachers can identify students' difficulties and provide feedback based on one to one student on individual consultations (Lalima & Dangwal, 2017). In face to face activities, teachers can also administer the test to investigate the students' real-time language competence and provide quick evaluation for further teaching improvement.

CONCLUSION

Teaching and learning English in the Information Age and digital era provided abundant technology tools to transfer the knowledge. Learning Management System (LMS) is one the digital tools in blended learning that facilitates most current traditional teaching operations. Seeing from the characteristics of Generation Z students, the advanced of technology, and the demand of 21st century skills for future workforce, teachers are urged to

modify their teaching style in the face to face classroom. The oppression of teaching soft skills and how to implement the soft skills in the English classroom should be considered. Face to face activities in the forms of in depth lecture or guest lecture, case discussion/problem solving, peer instructions, individual consultation, excursion/field trips/study groups, and one minute paper/formative assessment, are advised to the teacher who conduct classroom teaching in blended learning mode.

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Appendix. The needs analysis instrument

Needs Analysis Questionnaire for SEP teachers

To provide you with a course that meets your expectations and needs,

We would appreciate if you could answer this questionnaire.

I.

1.How long have you been an English Teacher? _____

2.Where do you work? _____

3.According to the CEFR, How do you consider your level of English?

A1_____ A2 _____ B1 _____

Why?_____
_____
_____

II.

1.What skill do you consider the most important to perform your work? (Order the skills from 1-4 being 1 the most important for you)

Listening_____

Speaking_____

Writing_____

Reading_____

2.What are some of the activities you have to do in the classroom using English?

_____
_____
_____
_____

3.What kind of activities would you like to do in your English course?

_____
_____
_____
_____

4.How do you describe your ideal English course?

_____
_____
_____
_____

III.

1.In what way will English help you in your job?

_____
_____
_____
_____

2.How do you feel about using technology in the classroom?

_____
_____
_____
_____

3.How many hours are you willing to invest in your English learning?

In classes_____

At home_____

Thank you very, your answers will help us in making your course more relevant for you. Contact aracelisalas@yahoo.com in case of doubts or if you need additional information regarding this questionnaire.

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INTERPRETASI HERMENEUTIKA: MENEROPONG DISKURSUS SENI MEMAHAMI MELALUI LENSA FILSAFAT MODERN DAN POSTMODERN[**]

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ABSTRACT

The verb "to understand" is not only frequently misinterpreted but also epistemically does not even have the attention from society. In addition, the gap between the object that is understood, and the understanding subject is getting wider. The term “understand” is identical with hermeneutics and it becomes an interesting discourse among the philosophers in which it is made to minimize the gap of misunderstanding between subject and object. Modern philosophers such as F.D.E. Schleiermacher, who succeeded in releasing hermeneutical discipline from the theological context into the philosophical context, focused on the aspect of textuality to achieve the objectivity. W.C.L. Dilthey, also a modern philosopher, succeeded in developing the hermeneutics from his predecessors by emphasizing reproductivity in attempt to have re- experience not only from the outer dimensions but also the inner dimensions of an object. While the modern philosophers emphasized the attainment of the objectivity, on the other hand, the postmodern philosophers such as Gadamer and Heidegger critically shifted their attainment to the realm of the subjectivity. Furthermore, if Heidegger departs from phenomenology- ontological perspective which centered on humans as the subject, Gadamer with his philosophical hermeneutics succeeds in restoring the concept of abstraction to the social sciences along with expanding the range of paradigm. These four philosophers have successfully made a significant impact in responding to the social phenomena that are often disturbing the civilization. Thus, hermeneutic interpretation becomes important to be used in order to minimize the occurrence of social conflict as well as to maximize the realization of universal humanism.

Keywords: memahami, mengetahui, pemahaman, subjektivitas, objektivitas, seni, literalisme, reproduktif, prastruktur, fusi-horizon

PENDAHULUAN

Salah kaprah jika terminologi “memahami” mendapatkan penghayatan atau pemaknaan yang sejalan dengan terminologi “mengetahui”. Di dalam terang epistemologi, “mengetahui” berarti *tahu* akan *sesuatu* dan sesuatu itu adalah objek yang terpisah dari subjek yang mengetahui keberadaannya. Kendati terdapat seluk-beluk kompleksitas

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pertentangan antara rasionalisme dengan empirisme dan idealisme, secara sederhana, lapisan dimensi di dalam "mengetahui" bekerja secara aktif dan berada di wilayah permukaan kesadaran manusia. Sementara itu, "memahami" berada pada lapisan dimensi kedalaman sekaligus keluasan cakrawala rasionalitas dan relasionalitas.

"Aku mengetahui bahwa dia sedang dalam masalah". Proposisi tersebut dalam dunia konkrit kerap dimengerti bahwa "Aku" dengan sendirinya juga *memahami* permasalahan yang sedang dia hadapi. Dalam perspektif hermeneutika yang akan dibahas di dalam tulisan ini, "mengetahui" berarti memasuki wilayah kesadaran informatif baik yang berbentuk data empiris maupun abstrak. Sedangkan "memahami" berarti menyeberangi sekaligus memasuki dimensi yang berada dibalik wilayah kesadaran informatif tersebut.[1] Dengan kata lain, "memahami" merupakan suatu upaya untuk dapat memeluk makna kehidupan. Di dalam filsafat, dengan demikian, "memahami" mencakup sekaligus menyentuh dunia rutinitas keseharian yang begitu luas.

Ketika seseorang bertemu rekan kerjanya di pagi hari untuk berkoordinasi masalah pekerjaan, misalnya, mereka tidak sekedar bertemu dan berkomunikasi. Mereka berupaya untuk saling memahami. Akan terjadi kesalahpahaman baik secara personal maupun profesional jika masing-masing pihak bertemu sebatas mengetahui informasi. Konflik diantara mereka akan muncul di permukaan dan dengan sendirinya akan berdampak pada pekerjaan mereka. Fenomena memahami akan menjadi semakin kompleks ketika ditarik ke ruang publik yang melingkupi arena budaya, agama, politik, dan seterusnya.

Kajian fenomena memahami beserta kompleksitasnya diminati oleh filsafat dan hal tersebut dikenal dengan istilah *hermeneutika*. "Hermeneutik" berasal dari bahasa Yunani, yaitu *hermêneuen* dan *hermêneia* yang memaksudkan menafsir dan penafsiran, mengungkapkan dan pengungkapan. Kata-kata tersebut diambil dari nama seorang pengantara atau pembawa kabar baik dari yang ilahi (*hermenes tôn theôn*). *Hermes* memiliki kemampuan untuk membawa dan menyampaikan pesan-pesan suci dari para Dewa dan Dewi kepada manusia agar dapat dipahami. Maka *Hermes* harus memiliki kemampuan untuk membahasakan (*to say*), menerangkan (*to explain*) dan menerjemahkan (*to translate*) secara tepat dari pesan-pesan para Dewa dan Dewi.[2]

Dari mitologi Yunani tersebut kita dapat menarik kesimpulan bahwa *hermeneutika* menjadi sangat penting bagi kehidupan manusia. Kepentingan ini termanifestasikan mulai dari tahap peradaban primitif hingga zaman modern dalam bentuk yang berbeda serta persoalan-persoalan yang berbeda. Dengan demikian, tulisan ini secara sederhana hendak sedikit mengupas persoalan-persoalan hermeneutika dengan pendekatan para peletak dasar hermeneutika dari paradigma modernisme hingga paradigma postmodernisme. *Status questionis* dalam tulisan ini adalah *bagaimana* hermeneutika dapat mengurai fenomena kehidupan berdasarkan ruang lingkup filsafat Schleiermacher dan Dilthey yang berada pada paradigma modernisme? Dan, begitu juga dalam filsafat Heidegger dan Gadamer yang dapat dikatakan berada pada paradigma postmodernisme.

Untuk memahami bagaimana konsep hermeneutika Dilthey, diperlukan pemahaman konsep hermeneutika Schleiermacher. Tanpa adanya pengenalan dan pemahaman yang baik tentang hermeneutika Schleiermacher, akan menjadi sulit untuk masuk ke dalam pemikiran Dilthey. Demikian juga akan menjadi tidak mudah untuk memasuki kedalaman pemikiran hermeneutika Heidegger tanpa memahami alur pikir dan konsep-konsep yang dicanangkan

oleh Dilthey. Begitu seterusnya dengan pemikiran Gadamer. Meskipun demikian, secara penalaran, Filsafat Heidegger menjadi fondasi daripada pemikiran hermeneutika Gadamer yang merupakan "puncak" dari apa yang disebut dengan Hermeneutika Filosofis. Sementara itu, filsafat Schleiermacher dan Dilthey merupakan semacam "jembatan" penyeberangan menuju hermeneutika filosofis Heidegger dan Gadamer. Inti kerangka pikir hermeneutika keempat tokoh tersebut dapat disimak pada pemaparan berikut.

SENI MEMAHAMI DALAM SCHLEIERMACHER

Friedrich Daniel Ernst Schleiermacher (1768-1834) sebetulnya lebih dikenal sebagai seorang teolog daripada seorang filosof. Namun demikian, ketertarikan Schleiermacher pada bidang hermeneutika memberikan kesibukan yang mewarnai karir intelektualnya hingga ia meninggal dunia. Schleiermacher dapat dikatakan merupakan seorang filosof penganut romantisme yang menentang gerakan pencerahan abad ke-18 di mana pada saat itu peradaban masyarakat industri modern (kapitalisme) mendominasi masyarakat hingga menciptakan keterpurukan dan ketidakadilan. Atas adanya ketidakadilan inilah kaum romantik seperti Schleiermacher menggali kembali kerinduannya terhadap nilai-nilai yang terkandung pada tradisi klasik.[3]Schleiermacher juga dijuluki sebagai "Bapak Hermeneutik Modern". Ia menganggap bahwa hermeneutika itu merupakan sebuah *seni*. Seni menurut Schleiermacher merupakan suatu kemampuan atau kepiawaian untuk memahami kesalahpahaman. Hal ini mengandaikan bahwasanya memahami secara spontan berbeda dengan memahami dengan suatu kemampuan atau kepiawaian. Dalam kehidupan sehari-hari misalnya, ketika seseorang berkumpul bersama dengan kelompok yang sama—dalam perspektif budaya, politik, Agama, dan ideologi—maka pemahaman satu dengan yang lainnnya dapat muncul secara spontan. Artinya, satu dengan yang lainnya tidak membutuhkan upaya "lebih" untuk memahami apa yang dikomunikasikan. Sebab, satu dengan yang lainnya telah memiliki dan berada pada ruang lingkup kesepahaman itu sendiri.

Terminologi "memahami" bukan memaksudkan suatu aktivitas memahami yang diperoleh secara spontan. Dalam kehidupan sehari-hari, seni memahami dibutuhkan ketika ketaksepahaman berada pada lingkup relasi antar individu. Biasanya, hal ini terjadi di antara orang-orang yang berbeda agamanya atau di antara orang asing dengan penduduk setempat. Karena di antara orang-orang tersebut tidak memiliki konteks pemahaman atau interpretasi yang sama dalam ruang lingkup kehidupan mereka, maka yang ada adalah munculnya ketaksepahaman atau kesalahpahaman.

Pada titik inilah Schleiermacher memperkenalkan filsafat hermeneutikanya. Titik tolak Schleiermacher bukan pada kesepahaman, melainkan pada kesalahpahaman antara penulis, teks yang ditulis, dan pembaca atau penafsir—atau dalam konteks kehidupan sehari-hari antara sekolompok manusia yang memiliki latar belakang konteks kehidupan yang berbeda.[4] Apakah pikiran atau gagasan penulis dengan teks yang ditulis secara komprehensif dan koherensif berada pada kesetaraan kontekstualisasi pemaknaan? Teka-teki inilah yang hendak dipecahkan oleh Schleiermacher. Dalam perspektif Schleiermacher, jelas terdapat kesenjangan diantara keduanya (penulis dan teks yang ditulis) dan hal tersebut juga berdampak pada kesalahpahaman terhadap pembaca. Dengan kata lain, kesalahpahaman tersebut disebabkan karena adanya kesenjangan antara ruang dan waktu antara penulis,

pembaca dan teks yang ditulis, sehingga, menurut Schleiermacher, teks perlu dipahami tanpa melibatkan prasangka subjektif agar dapat mengatasi kesenjangan tersebut.[5]

Dalam rangka mengatasi prasangka untuk mempersempit kesenjangan tersebut, Schleiermacher beranggapan bahwa pembaca atau penafsir perlu tidak hanya memasuki dunia teks tetapi juga dunia mental penulis. "Mental" disini memaksudkan situasi dan kondisi penulis saat memproduksi tulisannya. Adapun dua metode untuk melakukan ini adalah dengan cara *interpretasi gramatis* (untuk memasuki dunia teks) dan *interpretasi psikologis* (untuk memasuki dunia mental penulis). Dalam hal ini Palmer menuliskannya sebagai berikut:

> For Schleiermacher, understanding as an art is the reexperiencing of the mental processes of the text's author. It is the reverse of composition, for it starts with the fixed and finished expression and goes back to the mental life from which it arose. The speaker of author constructed a sentence; the hearer penetrates into the structures of the sentence and the thought. Thus, interpretation consists of two interacting moments: the "grammatical" and the "psychological". The principle upon which this reconstruction stands, whether grammatical or psychological, is that of the hermeneutical circle.[6]

Dalam memasuki dunia mental penulis, metode pertama yang diperkenalkan adalah *interpretasi gramatis* di mana ketika penulis "bergerak" dari pikiran ke kalimat-kalimat yang ditulisnya, pembaca atau penafsir "bergerak" dari kalimat-kalimat yang ditulis ke isi pikiran penulis. Interpretasi gramatis menggunakan bahasa yang ditulis dalam pengamatan pola struktur dan bentuk kata-kata serta kalimat-kalimat yang ditulis, keterkaitan antara teks (struktur dan bentuk bahasa yang digunakan) dengan teks-teks lainnya untuk menentukan dan memahami apa yang dimaksudkan oleh penulis. Dengan kata lain, pembaca melakukan analisa tata bahasa penulis untuk dapat memahami secara objektif apa yang dimaksudkan oleh penulis tersebut.[7]

Sedangkan dalam *interpretasi psikologis* pembaca "bergerak" terarah pada konteks kehidupan penulis seolah-olah ketika momen-momen teks itu sedang ditulis. Konteks kehidupan berarti situasi dan kondisi kehidupan penulis, kehidupan masyarakat, kebudayaan, sosial-politik dan zaman di mana teks tersebut ditulis yang dapat mempengaruhi bagaimana penulis mengungkapkan isi pikirannya di dalam teks. Perlu diketahui bahwa dalam interpretasi psikologis pembaca tidak dimaksudkan untuk memahami perasaan-perasaan penulis, melainkan lebih kepada kejiwaan penulis dan terutama isi pikiran penulis.

Dengan penggunaan dua metode tersebut Schleiermacher mengharapkan pembaca dapat "mengalami kembali" (*nacherleben*) pengalaman penulis teks. Namun, sekali lagi, hal ini bukan memaksudkan mengalami *perasaan* penulis, tetapi lebih kepada merekonstruksi pengalaman mental penulis. Dengan demikian, upaya pembaca dalam menggunakan secara pararel atau lebih tepatnya setara antara *interpretasi gramatis* dan *interpretasi psikologis* inilah yang disebut dengan *lingkaran hermeneutika* Schleiermacher. Dengan menggunakan lingkaran hermeneutika tersebut seolah-olah pembaca dapat memahami secara tepat apa yang dimaksudkan oleh penulis. Dengan kata lain, Schleiermacher hendak mencapai suatu pemahaman dengan metode yang objektif dalam rangka mendapatkan pemahaman yang untuh dan menyeluruh.[8]

Berdasarkan pemikiran Schleiermacher dalam kedua interpretasinya tersebut, filosof modern ini memusatkan perhatiannya selain dari upayanya untuk mengatasi kesenjangan dari penulis dan pembaca, ia juga memberikan aksentuasi penemuan filsafat hermeneutiknya pada pemahaman yang objektif. Jadi, menurut Schleiermacher, upaya untuk memahami suatu teks adalah memungkinkan untuk mencapai tingkat objektivitas kebenaran dari *apa* yang dimaksudkan oleh penulis.

Meskipun demikian, bagi Schleiermacher memahami suatu teks tidak sekedar mendapatkan suatu pemahaman yang objektif, melainkan juga dapat memahami lebih dari apa yang dimaksudkan oleh penulis. Dalam interpretasi gramatis misalnya, pembaca akan melakukan analisa bahasa mulai dari penggunaan terminologi sampai pada teks secara keseluruhan. Bahasa yang digunakan oleh penulis seiring dengan perkembangan zaman akan memiliki makna yang berbeda atau mengalami perubahan makna. Misalnya, seperti apa yang dicontohkan oleh Schleiermacher dalam kata Latin *hostis* yang berarti "orang asing" yang semula artinya adalah "musuh". Sebab dahulu orang asing adalah musuh. Seiring dengan perkembangan ilmu pengetahuan dan teknologi serta perleburan budaya, di mana *hostis* dimaknai sebagai orang asing yang dapat berteman dengan penduduk setempat, maka kata *hostis* tidak lagi diartikan sebagai sesuatu yang negatif.

Begitu juga dengan interpretasi psikologis. Dengan menerapkan interpretasi psikologis di mana pembaca "masuk" dalam ruang lingkup kondisi sosial, politik, budaya dan ekonomi, dengan sendirinya pembaca mengetahui informasi lebih terhadap aspek-aspek tersebut. Dengan demikian, menurut Schleiermacher pembaca tidak hanya mendapatkan pemahaman atas apa yang dimaksudkan oleh penulis, tetapi juga mendapatkan pengetahuan yang lebih dari sekedar apa yang ada pada isi pikiran penulis, yaitu situasi dan kondisi sosial, politik, budaya, ekonomi, dst. Dalam rangka mendapatkan pemahaman secara objektif dan menyeluruh dari teks penulis, kedua interpretasi di atas (gramatis dan psikologis) perlu dilakukan secara serentak. Artinya, tidak cukup memahami suatu teks hanya dengan menggunakan salah satu interpretasi saja. Pendek kata, kedua interpretasi ini perlu saling melengkapi[9]Proses penggunaan interpretasi gramatis dan psikologis secara serentak dilakukan ketika membaca teks dengan membutuhkan apa yang Schleiermacher sebut dengan *divinasi*. Tentang divinasi Palmer mengemukakan:

> For the heart of psychological interpretation, a basically intuitive approach is required. A grammatical approach can use the comparative method and proceed from the general to the particulars of the text; the psychological approach uses both the comparative and the "divinatory." The divinatory [method] is that in which one transforms oneself into the other person in order to grasp his individuality directly. For this moment of interpretation, one goes out of himself and transforms himself into the author so that he can grasp in full immediacy the latter's mental process.[10]

Berdasarkan penjelasan divinasi oleh Palmer di atas, proses interpretasi baik secara gramatis maupun secara psikologis membutuhkan divinasi. Divinasi adalah suatu metode memahami teks dengan cara mengambil alih posisi orang lain, khususnya dalam hal ini adalah penulis, agar dapat memahami atau menangkap kepribadiannya "secara langsung". Sekali lagi, apa yang ditangkap bukan perasaan-perasaan atau emosionalitas panulis, melainkan apa yang terdapat dibalik perasaan-perasaan penulis, yaitu isi pikirkan penulis, dan hal ini

dapat ditangkap dari kepribadian penulis. Itulah sebabnya proses ini juga dinamakan sebagai interpretasi psikologis.

Namun demikan, dari berbagai metode interpretasi tersebut, seni memahami Schleiermacher menunjukkan kepada kita bahwa untuk memahami suatu teks diperlukan cara untuk mengatasi kesenjangan antara penulis dan pembaca. Kesenjangan atau dalam ungkapan lain adalah ketaksepahaman dapat dijembatani dengan metode-metode interpretasi yang memainkan peranan divinasi ini. Dengan demikian, ketaksepahaman itu bisa menjadi sepaham atau dalam perspektif pembaca dapat memahami secara objektif apa yang dimaksudkan oleh penulis di dalam teks yang ditulis. Pendek kata, seni memahami Schleiermacher dapat dikatakan sebagai proses reproduksi teks. Artinya, teks yang telah ditulis oleh penulis dapat secara objektif dipahami dan bahkan direproduksi kembali oleh pembaca seperti apa yang dituliskan oleh penulis.

HERMENEUTIKA REPRODUKTIF DILTHEY

Pemikiran Wilhelm Christian Ludwig Dilthey (1833-1911) begitu berpengaruh hingga seorang komentator seperti Heinrich Anz memberikan sebuah ulasan yang cukup penting tentang pengaruh pemikiran Dilthey itu. Ia memberikan komentarnya sebagai berikut:

Tanpa ulasan Dilthey tentang sejarah hermeneutik dan tanpa apresiasinya kiranya hermeneutik Schleiermacher sulit mendapatkan ciri sebuah paradigma; tanpa upaya epistemologisnya yang tak kenal lelah untuk membuat "memahami" (*Verstehen*) menjadi dasar semua "ilmu tentang manusia yang bertindak" dan dasar semua "kenyataan sosial-historis", kiranya rancangan Heidegger tentang "hermeneutik eksistensial" hampir tidak mungkin ada; tanpa dasar ilmu-ilmu kemanusiaannya yang diarahkan untuk melawan metafisika dan idealisme spekulatif tentulah tidak ada upaya Gadamer untuk mengembangkan hermeneutik filosofis sebagai "prima philosophia".[11]

Keempat filosof tersebut—Schleiermacher, Dilthey, Heidegger, dan Gadamer—memiliki keterkaitannya dalam ranah pengaruh-pengaruh pemikiran hermeneutika. Akan tetapi, Dilthey di satu sisi, menurut komentator di atas, cukup besar memberikan fondasi pemikiran hermeneutikanya bagi Heidegger dan Gadamer, sekalipun juga dengan pendahulunya, yaitu Schleiermacher.

Meskipun demikian, berkat pemikiran Schleiermacher yang diejawantahkan oleh Dilthey ke dalam disertasinya pada tahun 1864, ia berhasil memperoleh gelar doktor filsafat, dan kemudian mendapatkan peluang yang besar untuk mengajar di universitas-universitas ternama di Jerman. Berbeda dengan Schleiermacher yang dilatar-belakangi oleh suasana romantik, Dilthey hidup di dalam dunia revolusi industri.

Revolusi industri sangat kental dengan pemikiran-pemikiran pragmatis dan positivistis. Sebab, justru dari paradigma pragmatisme dan positivisme inilah industri-industri di Jerman dapat berkembang dengan pesat karena dapat menghasilkan ilmu pengetahuan dan teknologi. Konsekuensi logis dari paradigma seperti demikian pada akhirnya mengangkat nama kapitalisme dan materialisme sebagai acuan sejarah peradaban masyarakat di Jerman pada waktu itu. Dilthey—semacam meminjam haluan romantisme Schleiermacher—mengecam adanya kedangkalan paradigma di dalam masa revolusi industri

seperti ini. Oleh sebab itu, Dilthey ingin mengembalikan perhatian pada sejarah, kebudayaan, dan kehidupan mental yang mengalami krisis oleh perkembangan baru ini.[12]

Berdasarkan kontekstualisasi latar belakang yang dihidupi oleh Dilthey, perhatiannya kemudian terpusat pada apa yang disebut dengan *Geisteswissenschaften* dan *Naturwissenschaften*. F. Budi Hardiman menerjemahkan kedua terminologi Jerman tersebut dengan: "Ilmu-ilmu sosial kemanusiaan" (*Geisteswissenschaften*) dan "Ilmu-ilmu alam" (*Naturwissenschaften*).[13] Palmer juga berkomentar tentang *Geisteswissenschaften* dengan mengatakan demikian:

> Near the end of the century, however, the gifted philosopher and literary historian Wilhelm Dilthey (1833-1911) began to see in hermeneutics the foundation for Geisteswissenschaften—that is, all the humanities and social sciences, all those disciplines which interpret expressions of man's inner life, whether the expressions be gestures, historical actions, codified law, art works, or literature.[14]

Berdasarkan hal tersebut, Dilthey kemudian melanjutkan kritiknya terhadap pecahnya revolusi industri yang mengedepankan cara beripikir mekanis-positivistis-pragmatis dengan menggunakan prinsip *Lebensphilosophie* atau yang disebut dengan "Filsafat Kehidupan". Di Jerman—juga termasuk Dilthey—istilah *Lebensphilosophie* tidak hanya mengacu pada "prinsip hidup", melainkan pada sebuah aliran yang mengedepankan pemahaman atas pengalaman yang dihayati secara konkrit dan historis. Pengalaman tersebut bertujuan untuk mendapatkan sebuah makna hidup, dan tugas dari hermeneutika adalah untuk menyingkap dan menangkap makna hidup tersebut. Seperti yang diungkapkan juga oleh Palmer bahwa, "*We experience life not in the mechanical categories of "power" but in complex, individual moments of "meaning," of direct experience of life as a totality and in loving grasp of the particular"*.[15]

Selanjutnya Dilthey juga hendak mengembangkan pola ilmu humaniora atau yang disebut dengan *Geisteswissenschaften* di mana ketika ilmu-ilmu praktis seperti kedokteran masih memiliki objek material yang empiris dalam meneliti tentang manusia, Dilthey memasukinya pada wilayah manusia sebagai makhluk yang penuh dengan kompleksitas kehidupan yang kaya akan makna. Dengan demikian, istilah untuk ilmu praktis itu Dilthey kategorisasikan ke dalam ranah *Naturwissenschaften* atau yang kini disebut dengan "ilmu pengetahuan alam". Di sini Dilthey hendak memberikan ruang kepada *Geisteswissenschaften* atau yang kini disebut dengan "ilmu pengetahuan humaniora" sebagai ilmu yang cukup penting untuk dapat memahami tentang manusia.[16]

Dalam kaitannya dengan dua ranah tersebut, secara praktis untuk memahami ilmu pengetahuan alam—seperti misalnya ilmu bumi, ilmu kimia, ilmu biologi, dst. Pendekatan secara empiris dapat dilakukan. Namun, tidak demikian dengan ilmu tentang manusia. Barangkali kita perlu membedakan antara pendekatan ilmu-ilmu alam dan ilmu-ilmu kemanusiaan dengan objek yang sama, yaitu manusia. Pendekatan ilmu-ilmu alam terhadap manusia dengan sendirinya menggunakan sudut pandang fisika, kimia, dan biologi (empiris).

Sedangkan pendekatan ilmu-ilmu tentang manusia menggunakan kontekstualisasi yang lebih luas dari perspektif empirisme.

Berbeda dengan Schleiermacher dalam pendekatan psikologisnya untuk dapat memahami semata secara empatik apa yang dialami oleh penulis, bagi Dilthey memahami

tidak dapat semata-mata menggunakan rasa empatik psikologis atau introspeksi. Dengan kata lain, kita tidak dapat hanya sekedar melakukan imajinasi bahwa kita adalah orang tersebut (penulis). Palmer dengan ini mendukung kritik Dilthey terhadap Schleiermacher dengan mengatakan, "*We are able to penetrate this inner, human world not through introspection but through interpretation, the understanding of expressions of life*".[17]

Dilthey kemudian menggunakan istilah dalam kaitannya dengan ilmu-ilmu tentang manusia ini sebagai *Verstehen* yang artinya adalah "memahami". *Verstehen* kemudian oleh Dilthey digolongkan dalam kategori *Geisteswissenschaften*. Sedangkan kategori *Naturwissenschaften* digolongkan ke dalam apa yang telah diperkenalkan oleh tokoh sebelum Schleiermacher, Friedrich August Wolf (1759-1824), dengan terminologi *Erklären* yang artinya adalah "menjelaskan". Metode *Erklären* memberikan aksentuasinya pada sisi luar objek penelitian atau proses-proses objektif dalam alam. Dengan kata lain, *Erklären* merupakan suatu pendekatan untuk mendapatkan pemahaman terhadap suatu objek yang dapat diamati secara lahiriah.[18]

Dengan demikian, Dilthey kemudian melakukan perumusan keilmuan tersebut dengan memberikan spesifikasi dan kategorisasi cara kerja *Geisteswissenschaften* dengan *verstehen* dan *Naturwissenschaften* dengan *Erklären*. Berikut adalah perbandingan kategorisasi tersebut:[19]

Metode	***Erklären***	***Verstehen***
Target Penelitian	Mengetahui sisi luar objek, yaitu proses-prosesobjektif alam	Mengetahui sisi dalam objek, yaitu dunia mental orang lain
Sikap Penelitian	Mengambil jarak sepenuhnya dari objeknya	Mengambil bagian dalam dunia mental orang lain
Perolehan Pengetahuan	Analisis Kausal	Memahami Makna

Dilthey hendak membedakan dan membandingkan antara Ilmu Pengetahuan Alam dan Ilmu Humaniora. Ilmu Pengetahuan Alam dengan metodenya *Erklären* menekankan suatu objek penelitian secara fisik. Misalnya, manusia memiliki objek yang diteliti berupa tubuh, bagian dalam organ tubuh, dan seterusnya. Dengan demikian peneliti hendaknya "mengambil jarak" dengan objek (tubuh manusia, dll) dari subjek (peneliti tersebut), sehingga hasil yang didapatkan adalah berupa konsep hubungan sebab-akibat.

Sementara itu, di dalam Ilmu Humaniora dengan metode *Verstehen* menekankan pada hal-hal yang bersifat metafisis (tidak tampak secara fisik), sehingga peneliti hendaknya perlu menerapkan konsep *Nacherleben* untuk memahami "dunia mental" orang lain agar mendapatkan suatu pemaknaan. Selain itu Dilthey juga memiliki dua kategori yang perlu diperhatikan oleh penafsir, yakni dunia batiniah atau pengalaman (*erlebnis*) dan dunia lahiriah atau ungkapan (*ausdruck*). *Erlebnis* merupakan aktivitas penghayatan batin suatu masyarakat yang tidak tampak secara fisik. Misalnya, suatu kelompok masyarakat yang sedang menjalankan aktivitas ritual adat istiadat bukan didekati dari perspektif aktivitas fisik semata, melainkan dari aktivitas batiniah. Umumnya, objek *erlebnis* adalah manusia itu

sendiri atau masyarakat. Palmer mengungkapkannya bahwa, "*experience is not to be construed as the "content" of a reflexive act of consciousness, for then it would be something of which we are conscious: rather, it is the act itself*".[20]

Sementara *ausdruck* merupakan aktivitas fisik atau ungkapan dari hasil aktivitas batiniah tersebut (dapat juga berupa produk dokumen-dokumen atau teks-teks suci). Dengan kata lain, *Ausdruck* dapat juga diartikan sebagai manifestasi diri manusia dalam bentuk produk-produk kebudayaan. Artinya, menurut Palmer, "*Ausdruck could be translated perhaps not as "expression" but as an "objectification" of the mind—knowledge, feeling, and will—of man*".[21]

Bagaimana Dilthey merumuskan metode pemahaman dari kedua dunia tersebut, yakni dunia batiniah atau pengalaman (*erlebnis*) dan dunia lahiriah atau ungkapan (*ausdruck*)? Seperti yang dicetuskan oleh Schleiermacher, Dilthey memakai *Nacherleben* sebagai "penghayatan kembali" atau "mengalami kembali" dalam upayanya untuk memahami (*Verstehen*) apa yang telah terjadi baik itu pada dunia batiniah maupun dunia lahiriah suatu kelompok masyarakat. Menurut Dilthey tidak cukup berimajinasi dan berempati pada penulis atau orang yang hendak kita pahami seolah-olah kita berada di dalam dirinya. Pembaca harus juga membuat studi dan investigasi atas apa yang dialami oleh penulis atau orang lain itu. Dengan keterlibatan pembaca terhadap situasi-situasi penulis, maka pembaca akan memahami secara objektif apa yang dihayati atau dialami oleh penulis. Dengan kata lain, secara objektif seorang peneliti dapat memahami suatu fenomena dengan melakukan reproduksi makna.

PRASTRUKTUR PEMAHAMAN MARTIN HEIDEGGER

Jika hermeneutika Schleiermacher bertolak dari ketaksepahaman antara pembaca dan penulis di mana teks yang dijadikan sebuah sasarannya, maka hermeneutika Dilthey lebih memperluas ruang lingkupnya dan bertolak dari ilmu-ilmu sosial kemanusiaan dengan menitikberatkan hermeneutikanya pada sebuah diskursus tentang metodologi. Namun demikian, keduanya bertujuan untuk mendapatkan suatu pemahaman yang bersifat objektif. Dengan kata lain, Schleiermacher dan Dilthey bertujuan untuk mencari kebenaran yang objektif di dalam refleksi hermeneutikanya.

Dari kedua filosof hermeneutika tersebut, Martin Heidegger (1889-1976) berhasil mendekonstruksi dan membawanya pada tahapan ontologis. Memahami bukanlah proses yang bersifat kognitif belaka. Dalam artian ini, pemahaman bisa saja atau memungkinkan untuk tidak muncul dalam diri manusia dan oleh sebab itu diperlukan sebuah pendekatan dan metodologi yang tepat. Pada Heidegger, ketika memahami diletakkan dalam ranah ontologi yang boleh dikatakan cukup radikal, maka manusia itu sendiri adalah merupakan makhluk memahami. Artinya, memahami tidak dapat terlepas dari *Ada*-nya manusia.

Memahami selalu berada pada kedirian manusia itu sendiri. Itulah sebabnya, bagi Heidegger, manusia itu *Ada* ketika ia dapat "memahami" eksistensi hidupnya. Martin Heidegger dalam *magnum opus*-nya *Being and Time*—yang diterbitkan tahun 1926 dalam bahasa Jerman (*Sein und Zeit*)—merupakan filosof besar kontemporer yang pernah ada. Di dalam karyanya itu, terdapat begitu banyak gagasan filsafatnya. Untuk dapat meneruskan penjelasan pada hermeneutika filosofis Gadamer, maka pemaparan tentang hermeneutika

Heidegger akan dibatasi dengan pembahasan tentang apa yang sudah disebutkan di atas, yaitu *manusia sebagai makhluk memahami*.

Heidegger dalam *Being and Time* tidak menggunakan istilah *manusia* untuk manusia. Ia melainkan menggunakan istilah yang diciptakannya sendiri, yakni *Dasein*. Dalam hal ini Armada Riyanto dapat membantu kita untuk memahami pertimbangan rasional atas penggunaan istilah *Dasein* sebagai berikut:

> Mengapa manusia disebut *Dasein*, dan bukan "subjek' atau "human being" atau "rational animal" atau "makhluk sosial" atau "makhluk suci (ciptaan Tuhan)"? Jika manusia disebut "subjek", ia dimengerti dalam ranah epistemologis dan etis […] "Human" adalah emblem sebutan "yang manusiawi" tetapi memiliki keterbatasan dalam definisi keseharian […] Demikian juga ketika manusia oleh Heidegger tidak dikatakan sebagai "rational animal" atau "makhluk sosial" atau apalagi "makhluk suci". Alasannya, sebutan-sebutan itu menggandeng perspektif tertentu (rasional, sosial, suci) yang dalam makna filsafat justru menjadi kurungan (pembatas) kedalaman.[22]

Heidegger beranggapan bahwa terminologi *manusia* merupakan terminologi yang telah "diselimuti" oleh pengetahuan-pengetahuan manusia, sehingga Heidegger hendak mencari terminologi baru tanpa ada suatu prasangka atau pengetahuan yang diberikan kepada manusia itu sendiri. Ia, dengan kata lain, juga menggunakan fenomenologi dalam *melihat* tentang manusia. Heidegger memilih terminologi *Dasein* tentu dengan suatu maksud. John Macquarrie dan Edward Robinson—penerjemah *Being and Time* (*Sein und Zeit* ke dalam bahasa Inggris)—memberikan suatu catatan kaki penjelasan secara etimologis tentang *Dasein* sebagai berikut:

> The word 'Dasein' plays is important a role in this work and is already so familiar so the English - speaking reader who has read about Heidegger, that it seems simpler to leave it untranslated except in the relatively rare passages in which Heidegger himself breaks it with a hyphen ('Da-sein') to show its etymological construction: literally 'Being-there'.[23]

Berdasarkan catatan kaki tersebut bahwa kata *Dasein* terdiri dari dua kata yang memiliki makna, "*Da*" berarti *di sana* dan "*Sein*" berarti *Ada*. Dengan kata lain *Da-Sein* berarti *Ada-di sana*. Terdapat dua perspektif mengenai terminologi ini, yaitu: *pertama* yang berhubungan dengan faktisitas dan *kedua* yang berhubungan dengan otentisitas manusia. Dalam konsep faktisitas, *Ada-di sana* (*Dasein*) berarti berada di Dunia begitu saja, tidak tahu dari mana asalnya dan mau kemana tujuannya. Di dalam Agama, pertanyaan tersebut memiliki jawaban yang jelas dan tegas. Akan tetapi, Heidegger mencoba untuk memberi tanda kurung atau menangguhkan sementara pengetahuan agama dan ilmu-ilmu lainnya tentang asal usul manusia. Heidegger juga merefleksikan tentang manusia dengan *melihat* manusia itu dengan *membiarkan dirinya untuk memancarkan-dirinya dari dirinya sendiri* agar otentisitas *Dasein* dapat dipahami.

Inilah yang disebut dengan *faktisitas*—di mana keberadaan kita di Dunia merupakan suatu keniscayaan yang perlu kita sadari. Dalam kehidupan sehari-hari, ketika seseorang larut dalam aktivitas rutin, disitu ia bersentuhan dengan *yang-ada*. Ketika seseorang berada pada situasi dan kondisi krusial, misalnya dalam keadaan gelisah dan khawatir—terkadang juga

perasaan senang dan bahagia—disitu ia dapat bersentuhan dengan *Ada*-nya. Perjumpaan *Dasein* dan *Ada*-nya itulah yang disebut dengan *ber-eksistensi*.[24]

Faktisitas juga dapat kita pahami dengan apa yang disebut dengan *keterlemparan*. Terkait dengan konsep ini, Heidegger—dan juga para kaum eksistensialisme lainnya—berlandaskan pada eksistensi terlebih dahulu daripada esensi. Hal ini dapat dipahami dalam konsep Heidegger tentang *keterlemparan Dasein*. Terkait *keterlemparan*, Heidegger memaparkannya sebagai berikut:

> Throwness is neither a 'fact that is finished' nor a fact that is settled. Dasein's facticity is such that as long as it is what it is, Dasein remains in the throw, and is sucked into the turbulence of the "they's" inauthenticity. Thrownness in which facticity lets itself be seen phenomenally, belongs to Dasein, for which in its Being, that very Being is an issue. Dasein exists factically.[25]

Keterlemparan Dasein—seperti yang telah dikemukakan oleh Heidegger—bukan suatu peristiwa yang terjadi dalam satu momen saja. Melainkan, *keterlemparan* memiliki konsep yang terbentang di dunia keseharian *Dasein*. Artinya, setiap *Dasein* dalam kehidupan sehari-harinya dan dalam situasi serta kondisi tertentu mengalami suasana *keterlemparan*. Maksudnya, *keterlemparan* tidak hanya terjadi ketika *Dasein* terlempar atau tehempas ke dunia begitu saja (kelahiran manusia di bumi), tetapi juga ketika menjalani kehidupannya di dunia di mana *Dasein* mengalami *keterlemparan secara eksistensial.*

Keterlemparan secara eksistensial memaksudkan keluarnya ke-*diri*-an *Dasein* dari kesibukan praktis sehari-hari ke suatu situasi atau medan di mana *Dasein* dapat menemukan makna. Misalnya, ketika *Dasein* mendapat suatu musibah penyakit yang mematikan, ia mulai membuka diri untuk tercenung. Pada momen inilah *Dasein* memasuki fase kehidupan *keterlemparannya*.

Namun demikian, *Dasein* juga tidak selalu berada pada fase *keterlemparannya*. Ia juga dapat larut dalam kesehariannya. Heidegger mangatakan ini sebagai *kejatuhan*. Ia lebih lanjut mengemukakan:

> In these, and in the way they are interconnected in their Being, there is revealed a basic kind of Being which belongs to everydayness; we call this the "falling" of Dasein […] So neither, Dasein must we take the fallenness of Dasein as a 'fall' from a purer and higher 'primal status'. Not only do we lack any experience of this ontically, but ontologically we lack any possibilities or clues of interpreting it.[26]

Kejatuhan menurut interpretasi John Macquarrie dan Edward Robinson bukan memaksudkan kejatuhan *akan* sesuatu. Melainkan kejatuhan *ke dalam* sesuatu.[27] Ketika *Dasein* berada dalam situasi *keterlemparannya*, ia dapat *terjatuh* atau *terlena* ke dalam kesehariannya. *Terlena* memaksudkan ketertarikan, mengikuti dan melakukan suatu bentuk aktivitas sehari-hari baik itu sendirian maupun dengan orang lain dengan suatu intensi untuk menghindar dari situasi dan kondisi keterpurukannya (*keterlemparannya*).

Lalu bagaimana *Dasein* dapat menanggapi dan menyikapi *keterlemparannya* agar tidak *terjatuh* pada keseharian? Menurut Heidegger, *Dasein* perlu menyadari *keterlemparannya* untuk berani berhadapan dengan suasana hatinya (*mood*). Sebab, suasana hatilah yang menjadi tolok ukur bahwasanya ia sadar sedang *terlempar*.

> What we indicate ontologically by the term "state-of-mind" is ontically the most familiar and everyday sort of thing; our mood, our Being-attuned. Prior to all psychology of moods, a field which in any case still lies fallow, it is necessary to see this phenomenon as a fundamental existential, and to outline its structure.[28]

Suasana hati (*mood*) merupakan fenomena yang menjadi fondasi eksistensial *Dasein*. Ketika seseorang menghayati suasana hatinya, ia dapat berelasi dengan *Ada*-nya. Sebab, suasana hati seseorang membawanya untuk dapat menyelesaikan persoalan-persoalan hidupnya dan bahkan merencanakan masa depannya. Seperti yang kita ketahui bahwa ada berbagai macam bentuk suasana hati yang dapat kita rasakan. Namun, Heidegger menekankan pada bentuk suasana hati seperti *kegelisahan* atau *kecemasan*. Ia menuliskan:

> Anxiety makes manifest in Dasein its being towards its ownmost potentiality-for-Being—that is, its Being-free for the freedom of choosing itself and taking hold of itself. Anxiety brings dasein face to face with its Being free for (propensio in…) the authenticity of its Being, and for this authenticity as a possibility which it always is.[29]

Heidegger menganggap bahwa *kecemasan* seseorang merupakan suatu suasana hati yang dapat membuatnya "melihat" ke masa depan. Tidak hanya itu, seseorang dapat *memiliki* dan *menangkap* apa yang akan diraihnya sebelum ia melakukannya. Inilah yang Heidegger sebut dengan pra-pemahaman. Terdapat tiga struktur yang membentuk pra-pemahaman, yaitu *fore-having—something we have in advance, fore-sight—something we see in advance,* dan *fore-conception—something we grasp in advance*.[30] Ketiga prastruktur pemahaman tersebut merupakan situasi *Dasein* dalam keadaan pra-pemahaman atau juga dapat disebut dengan *pra-relfektif*. Heidegger memandang *Dasein* dari dirinya sendiri sebagai makhluk yang memahami. Memahami bukan memaksudkan adanya objek yang dipahami, melainkan lebih kepada suatu pengalaman intuisi yang mendahului (antisipasi) aktivitas reflektif sekaligus adanya objek.[31]

Fore-having—dalam bahasa Jerman *Vorhabe*—dapat diartikan sebagai "memiliki sesuatu lebih dulu". Sebagai pembaca teks misalnya, kita tentu memiliki pemahaman umum tentang apa yang hendak kita interpretasikan. Heidegger menganggap bahwa tidak mungkin kita tidak memiliki pemahaman umum terkait dengan apa yang hendak kita pahami. Misalnya kita hendak memahami sebuah tragedi kekerasan, tentu kita telah mengenal apa itu tragedi dan apa itu kekerasan atau barangkali terdapat pemahaman umum lainnya yang berkaitan dengan tragedi kekerasan. Pemahaman umum inilah yang menjadi salah satu fondasi pemahaman kita untuk memahami sebuah tragedi kekerasan.

Fore-sight—dalam bahasa Jerman *Vorsicht*—dapat diartikan sebagai "melihat sesuatu lebih dulu". Artinya, ketika kita mencoba untuk memahami suatu teks, kita juga dengan sendirinya dapat memproyeksikan maknanya bagi masa depan. Dengan kata lain, memahami tidak melulu berada pada waktu kekinian di saat kita sedang memahami, tetapi kita juga dapat melampaui masa kekinian dengan cara "melihat" ke masa depan.

Fore-conception—dalam bahasa Jerman *Vorgriff*—dapat diartikan sebagai "menangkap sesuatu lebih dulu". Dalam hal ini yang ditangkap adalah suatu konsep yang berkaitan dengan apa yang hendak kita pahami. Misalnya kita hendak memahami suatu teks atau sastra. Tentu kita akan menangkap lebih dulu konseptualisasi aliran-aliran sastra sebelum kita memahami aliran sastra yang hendak kita pahami.

Dalam aktivitas memahami, prastruktur pemahaman Heidegger di atas tidak beroprasi secara terpisah-pisah, melainkan ketiganya berjalan serentak dan saling mengisi satu dengan yang lainnya sehingga membentuk suatu pemahaman yang menyeluruh. Menurut Heidegger, prastruktur pemahaman seperti inilah yang membawa *Dasein* pada suatu bentuk otentisitasnya. Pendek kata, dengan suasana hati (kecemasan), *kejatuhan Dasein* dalam *keterlemparannya* dapat membawanya pada eksistensi yang otentik. Pada titik tersebut manusia memahami.

HERMENEUTIKA FILOSOFIS GADAMER

Di dalam dunia filsafat, jika mendengar nama "Gadamer", maka orientasi kita tertuju pada bidang ilmu yang disebut dengan *hermeneutika*. Memang benar, keterpusatan refleksi kritis filosofis Gadamer tertuju pada bidang tersebut. Berbicara mengenai hermeneutika, seorang filosof Jerman yang menggagas filsafat hermeneutik dalam kerangka postmodern, Hans-Georg Gadamer (1900-2002), telah melahirkan karyanya: *Wahrheit und Methode* atau *Truth and Method*. Gadamer lahir di Marburg pada tanggal 11 Februari 1900 dari keluarga kelas menengah Jerman. Keluarga Gadamer bukanlah keluarga yang ketat dengan iman Kristiani, meskipun mereka penganut Protestan. Gadamer sempat belajar kesusastraan, sejarah seni, psikologi dan filsafat di Universitas Bresleu (kini Wroclaw di Polandia) pada awal tahun 1918, kota asal keluarganya dan juga kota kelahiran Schleiermacher.[32]

Beberapa bulan sesudah ayahnya dipindahkan ke Marburg ia kemudian melanjutkan studi filsafatnya di sana. Di Marburg ia mengikuti kuliah dengan beberapa filosof besar seperti Paul Natorp dan Nicolai Hartmann serta berkenalan juga dengan teolog Protestan ternama Rudolf Bultmann—juga merupakan salah seorang filosof yang cukup berpengaruh di bidang hermeneutika. Pada tahun 1922 ia mendapatkan gelar doktor filsafat dengan sebuah disertasi tentang Plato yang dikerjakan di bawah bimbingan Paul Natorp.[33]

Gadamer dibesarkan oleh keluarga yang memiliki karir akademis yang tinggi. Ayahnya adalah seorang profesor dan peneliti di bidang ilmu kimia. Ayahnya yang sempat menjabat sebagai rektor di Unviersitas Marburg adalah seorang "pemuja" ilmu-ilmu alam dan berharap anaknya (Gadamer) mengikuti jejaknya. Namun, kekhawatiran ayahnya terjadi ketika perhatian Gadamer lambat laun beralih ke ilmu-ilmu sosial seperti filsafat. Gadamer juga sempat berguru pada Martin Heidegger, sehingga tidak dapat dipungkiri bahwa pemikiran Gadamer sedikit banyak dipengaruhi oleh Heidegger. Selain itu, di antara para pengikut dan kritikusnya terdapat nama-nama filosof ternama, seperti: Emilio Betti, Leo Strauss, Jürgen Habermas, Jacques Derrida, dan Richard Rorty.[34]

Hubungan Gadamer dengan Heidegger tidak sebatas wilayah akademis saja. Gadamer beserta istrinya pernah mengalami krisis finansial dan menginap di pondok gurunya itu di Todtnauberg. Heidegger sempat mencoba meyakinkan kepada ayah Gadamer bahwa kelak anaknya akan menjadi seorang filosof besar. Gadamer sempat menjadi rektor Universitas Leipzig dan meninggal pada usia 102. Namun, berbeda dengan lazimnya para filosof lainnya yang melahirkan megakaryanya di usia produktif, Gadamer justru melahirkan *Truth and Method* pada usia 60 tahun (30 tahun sesudah selesainya masa bimbingan dengan Heidegger). Cukup banyak karya-karya yang berhasil ditorehkan oleh Gadamer. Akan tetapi, sekali lagi, *Truh and Method* adalah *magnum opus* yang berhasil mengangkat nama Gadamer menjadi seorang filosof hermeneutika modern ternama.[35]

Dalam *Truth and Method*—yang diterbitkan tahun 1960—Gadamer membagi pokok bahasannya menjadi tiga bagian, yakni *Seni, Sejarah* (atau dapat juga memaksudkan ilmu-ilmu kemanusiaan), dan *Bahasa*. *Seni* yang dibahas oleh Gadamer dapat dibagi menjadi dua pokok. *Pertama*, dalam *Foreword to the Second Edition* Gadamer menuliskan, "*My revival of the expression 'hermeneutics', with its long tradition, has apparently led to some misunderstandings. I did not intend to produce an art or technique of understanding, in the manner of the earlier hermeneutics*".[36] Gadamer menekankan bahwa yang dimaksud *seni* adalah bukan seni memahami sebagai *keterampilan* atau *metode* untuk memahami sebagaimana yang dimaksud oleh para pendiri hermeneutik sebelumnya. Pembahasan ini akan diulas lebih rinci pada bagian selanjutnya. *Kedua*, pemahaman Gadamer tentang *seni* bukan sesuatu yang dapat didekati dengan akal budi atau lebih tepatnya pada ilmu-ilmu pengetahuan yang cenderung mencari objektivitas, melainkan lebih bersifat subjektivitas.

> Art is art created by genus' means that for artistic beauty also there is no other principle of judgment, no criterion of concept and knowledge than that of its finality for the feeling of freedom in the play of our cognitive faculties. Beauty in nature or art has the same a priori principle, which lies entirely within subjectivity.[37]

Bagian kedua yang diulas dalam *Truth and Method* adalah *sejarah*. Sejarah yang dimaksud bukan sejarah peristiwa masa lampau atau kejadian-kejadian yang telah berlalu, melainkan sejarah dipahami sebagai "kontekstualisasi sejarah". Hal ini dapat dilihat dalam pemikirannya tentang sejarah pengaruh, peleburan cakrawala (horizon), pemulihan prasangka, dan otoritas serta tradisi.[38] Terakhir dalam karya *Truth and Method* Gadamer mengulas mengenai *bahasa*. "Bahasa" dimengerti tidak hanya sebagai "alat" tetapi lebih pada ranah ontologi.[39] Pembahasan mengenai "bahasa" tidak diperdalam di dalam tulisan ini. Tulisan ini akan menggali dan mencoba untuk menjernihkan bagian kedua *Truth and Method* dan sedikit banyak menjelaskan keterkaitannya dengan bagian pertama tentang *seni*. Hal ini dimaksudkan agar inti dari pemikiran Gadamer dalam *Truth and Method* dapat dimunculkan pada pembaca. Namun demikian, hal ini tidak berarti bahwa bagian ketiga bukan merupakan salah satu unsur atau aspek yang menopang bagian-bagian sebelumnya.

Seperti yang telah diulas sebelumnya bahwa "seni" dalam pengertian Gadamer berbeda dengan Schleiermacher. Hermeneutik Schleiermacher menekankan pada "seni" dan hermeneutik Dilthey menekankan pada "metode". Sekalipun Dilthey mencoba untuk "menyingkirkan" positivisme dalam disiplin suatu ilmu, Gadamer membuktikan kedua tokoh tersebut masih terbelenggu pada ruang lingkup positivism itu sendiri. Dengan demikian, Gadamer mengeluarkan tesisnya bahwa *memahami* merupakan kemampuan universal manusia. Itulah mengapa hermeneutik Gadamer disebut juga dengan *Hermeneutik Filosofis*.[40]

Gadamer mengikuti alur pikir Heidegger yang berpandangan bahwa manusia (*Dasein*) merupakan makhluk *memahami*. Artinya, *memahami* merupakan situasi dan kondisi yang paling fundamental dari eksistensi manusia. Untuk menjelaskan konsep Gadamer terkait hermeneutik filosofisnya, dalam bagian ini secara sederhana akan mengulas pokok pemikirannya secara sistematis seperti *Bildung,* Sejarah Pengaruh (*Wirkungsgeschichte*), Prasangka dan Otoritas serta Tradisi, Fusi Horizon, dan Aplikasi.

Untuk memulai bagaimana pemikiran Gadamer tentang "memahami" secara sistematis, maka konsep *bildung* dapat mengawalinya. *Bildung* merupakan kata Jerman yang cukup sulit untuk diterjemahkan ke dalam bahasa Indonesia. Pengertian *bildung* dideskripsikan oleh E. Sumaryono sebagai berikut:

Dengan mengutip pendapat Wilhelm von Humbolt, Gadamer menyatakan, kita menyebut kata *bildung*, ini berarti sesuatu yang lebih tinggi dan lebih mengarah kepada batin, yaitu tingkah laku pikiran kita sendiri yang mengalir secara harmonis dari pengetahuan dan perasaan tentang seluruh usaha moral dan intelektual ke dalam sensibilitas (kemampuan merasakan) dan karakter […] Pada dasarnya *bildung* itu adalah 'kumpulan kenangan' yang di dalam proses pengumpulannya membentuk dirinya sendiri sebagai yang ideal.[41]

Sedangkan *bildung*, menurut F. Budi Hardiman, adalah ketika seseorang pada masa lampaunya mempelajari ilmu-ilmu pengetahuan, dan ilmu yang dipelajarinya itu—meskipun orang tersebut tidak dapat mengingatnya kembali—memberikan *dampak* dan *perubahan* terhadap *sikap* hidup dan *kepribadian* di kemudian hari. Secara etimologis kata *bildung* berasal dari kata *bilden* yang berarti *to form* atau *membentuk*, sehingga *bildung* dapat diartikan sebagai "yang dapat membentuk". Pembentukan ini tidak hanya menyentuh wilayah kognitif saja, melainkan meliputi seluruh *diri* manusia.[42] Dalam *Truth and Method*, Gadamer mengemukakan pendapatnya mengenai *bildung* sebagai berikut:

> The first important observation about the familiar content of the word Bildung is that the earlier idea of a 'natural shape' which refers to external appearance (the shape of the limbs, the well-formed figure) and in general to the shapes created by nature, eg a mountain formation—Gebirgsbildung) was at that time detached almost entirely from the new idea. Now Bildung is intimately associated with the idea of culture and designates primarily the properly human way of developing one's natural talents and capacities.[43]

Jika kita merujuk pada konsep-konsep *bildung* tersebut, gambaran secara global yang dapat disimpulkan adalah bahwa *Bildung* merupakan "amunisi" seseorang dalam melakukan proses pemahaman. Manusia sepanjang sejarah hidupnya memiliki dan menggunakannya secara tidak langsung untuk belajar tentang kehidupan. Dengan demikian, konsep *bildung* merupakan salah satu fondasi filsafat hermeneutik Gadamer. *Bildung* merupakan unsur penting yang memainkan peranannya di dalam konsep-konsep pemikiran Gadamer selanjutnya, yaitu Sejarah Pengaruh (*Wirkungsgeschichte*), Prasangka dan Otoritas serta Tradisi, Fusi Horizon, dan Aplikasi.

Wirkungsgeschichte merupakan kata Jerman yang diterjemahkan oleh F. Budi Hardiman sebagai *Sejarah Pengaruh*. *Wirkungsgeschichte* atau sejarah pengaruh merupakan salah satu faktor dalam menentukan proses pencapaian pemahaman. Dalam hal ini Gadamer menyentuh wilayah historisitas manusia. Pada Abad ke-19 pengertian *sejarah pengaruh* lebih dipahami sebagai pengaruh-pengaruh karya atau pemikiran seseorang terhadap munculnya karya atau pemikiran yang baru. Di sini Gadamer, dalam *Truth and Method*, mencoba untuk memperdalam konsep *sejarah pengaruh*.

> Effective-history consciousness is primarily consciousness of the hermeneutical situation. To acquire an awareness of a situation is, however, always a task of particular difficulty. The very idea of a situation means that we are not standing

> outside it and hence are unable to have any objective knowledge of it. We are always within the situation, and to throw light on it is a task that is never entirely completed. This is true also for the hermeneutic situation, ie the situation in which we find ourselves with regard to the tradition that we are trying to understand. The illumination of this situation—effective-historical reflection—can never be completely achieved. But this is not due to a lack in the reflection, but lies in the essence of the historical being which is ours. To exist historically means that knowledge of onelself can never be complete.[44]

Gadamer menegaskan bahwa *kesadaran sejarah* dan *sejarah pengaruh* memiliki perbedaan yang cukup signifikan. Ketika seorang peneliti sejarah menjalankan penelitiannya, ia seolah-olah berada "di luar" sejarah tersebut. Ia dan sejarah yang ditelitinya memiliki jarak, sehingga kesempatan untuk mencapai objektivitas menjadi mungkin. Akan tetapi, menurut Gadamer, tidak mungkin seorang peneliti sejarah mendapatkan hasil yang objektif. Meskipun peneliti sejarah tersebut memiliki jarak antara objek sejarah yang ditelitinya, ia tetap juga selalu berada di bawah pengaruh situasi sejarahnya (zamannya) sendiri. Misalnya, seperti pengaruh ideologi, sosial politik, kebudayaan, serta agama yang menjadi "pertimbangan-pertimbangan" dalam menentukan hasil pemahaman yang ditelitinya.[45]

Konsep *sejarah pengaruh* ini tentu saja juga ditujukan untuk Schleiermacher sebagai kritik dalam konsepnya seperti *interpretasi gramatis* dan *interpretasi psikologis*. Untuk mendapatkan pemahaman yang objektif, seolah-olah pembaca atau peneliti dapat membayangkan dirinya memasuki "isi" pikiran penulis dengan berada "di luar" objek sejarah itu. Padahal pembaca atau peneliti tersebut tidak mungkin tidak "membawa" serta *sejarah pengaruh* atau pengaruh-pengaruh yang diperoleh di dalam kehidupannya.

Begitu juga Dilthey dengan mazhab sejarahnya. Dengan konsep *nacherleben* atau mengalami (menghayati) kembali apa yang dialami oleh orang lain, Dilthey beranggapan bahwa seorang peneliti dapat mencapai objektivitas pemahaman. Dengan pandangan Dilthey seperti demikian, Gadamer mengatakan bahwa justru seorang peneliti yang mencoba untuk mengalami kembali apa yang dialami oleh orang lain akan membawa serta situasi atau pengaruh-pengaruh yang ia peroleh sebelumnya. Dengan demikian, baik pandangan Schleiermacher maupun Dilthey tidak akan pernah bisa mencapai pemahaman yang objektif. Pemahaman selalu berada pada wilayah subjektif.

Selain itu, jika berbicara mengenai *sejarah pengaruh*, tentu unsur-unsur seperti *prasangka, otoritas*, dan *tradisi* juga ikut menentukan bagaimana proses pemahaman subjektif itu menjadi mungkin.

Munculnya unsur-unsur konsep *prasangka*, *otoritas*, dan *tradisi* bermula dari tanggapan Gadamer tentang paradigma berpikir era pencerahan dan romantisme yang muncul pada abad ke-18 dan 19. *Pencerahan* merupakan era pemikiran antroposentrisme yang bergerak melawan arus teosentrisme yang telah berabad-abad membelenggu kebebasan berpikir secara rasional. *Romantisme* juga merupakan suatu era pemikiran yang mana akibat derasnya arus pencerahan, muncul suatu "kerinduan" untuk mengembalikan sistem filsafat klasik yang pernah ada.

Upaya gerakan pencerahan dalam menanggapi paradigma berpikir abad pertengahan adalah dengan menghindari suatu *prasangka* dan *tradisi* abad pertengahan itu sendiri yang tengah berkuasa kala itu. Tujuan utamanya adalah untuk menggapai objektivitas

pemikirannya serta menghindari *otoritas* yang tidak rasional. Hal ini juga terjadi pada kaum romantik. Mereka hendak menghindari *otoritas* dan *tradisi* gerakan pencerahan sehingga dapat kembali pada filsafat Yunani klasik. Sama halnya dengan gerakan pencerahan, kaum romantik hendak mendapatkan suatu pemikiran yang objektif.

Persoalannya terletak pada gerakan pencerahan yang mencoba untuk menghindari otoritas dan tradisi abad pertengahan karena sikap hidup yang dipakainya difondasikan pada suatu prasangka. Prasangka bagi gerakan pencerahan merupakan suatu cara berpikir yang tidak memiliki fondasi dan tidak rasional. Namun demikian, Gadamer mengatakan bahwa cara pandang gerakan pencerahan untuk melawan suatu prasangka yang ada pada abad pertengahan adalah merupakan suatu prasangka juga. Begitu juga dengan kaum romantik. Kerinduan untuk kembali pada sikap hidup dan cara berpikir Yunani Klasik juga merupakan suatu prasangka terhadap gerakan pencerahan yang melahirkan modernitas.

Hal ini juga terjadi pada konsep *tradisi*. Gerakan pencerahan yang mencoba untuk mendobrak mitos-mitos yang ada pada abad pertengahan merupakan suatu gerakan melawan tradisi klasik. Kaum romantik yang mencoba untuk kembali pada mitos juga merupakan gerakan melawan tradisi modern. Akan tetapi, kaum romantik masih tetap bersemayam pada suatu tradisi ketika mereka kembali pada tradisi klasik. Begitu juga dengan gerakan pencerahan. Mereka akan tetap menciptakan suatu *tradisinya sendiri* ketika hendak melawan tradisi klasik. Dengan demikian, tesis yang dikemukakan oleh Gadamer adalah bahwa kita tidak bisa menghindar dari suatu prasangka dan tradisi ketika kita mencoba untuk memahami sesuatu. Prasangka dan tradisi menjadi hal-hal yang lumrah dalam keseharian. Bahkan menjadi prasyarat untuk seseorang dapat memahami sesuatu.[46]

Dalam konteks yang lebih luas, setelah berbicara mengenai *sejarah pengaruh*, *prasangka*, *otoritas*, dan *tradisi*, maka konsep *Fusi Horizon* Gadamer lebih mempertegas dan memperjelas bagaimana proses pemahaman utuh dan menyeluruh itu dapat berlangsung. Terminologi "horizon" dalam kamus Gadamer memaksudkan suatu *ruang* pandang sebatas nalar subjektif seseorang. Ilustrasi pendakian gunung dapat menjelaskan dengan mudah pengertian "horizon". Misalnya, kita akan perlahan dan bertahap mendaki dan naik ke atas puncak gunung, dan semakin kita berada di ketinggian, semakin *luas* pandangan mata kita melihat sekeliling kita. *Keluasan* ini merupakan horizon pengetahuan kita untuk dapat mengetahui dan memahami.

Namun Gadamer tidak berhenti pada titik ini. Untuk dapat mengetahui dan memahami, setiap orang akan "membawa" horizon kehidupannya dan meleburkannya dengan horizon-horizon lain. Konsekuensinya, horizon tersebut menjadi semakin luas. Peleburan horizon inilah yang disebut dengan *fusi horizon*.

Horizon bukan merupakan unsur yang terpisah dengan *sejarah pengaruh*, *prasangka*, *otoritas*, dan *tradisi*. Justru hal-hal tersebut merupakan unsur-unsur yang terdapat pada *horizon*. *Horizon* merupakan bekal yang tak pernah habis selama manusia hidup menyejarah. Tentang *horizon* Gadamer mengungkapkannya sebagai berikut:

> Hence an essential part of the concept of situation is the conpet of 'horizon'. The horizon is the range of vision that includes everything that can be seen from a particular vantage point. Applying this to the thingking mind, we speak of narrowness of horizon, of the possible expansion of horizon, of the opening up of new horizons etc. The word has been used in philosophy since Nietzche and Husserl

> to characterize the way in which thought is tied to its finite determination, and the nature of the law of the expansion of the range of vision. A person who has no horizon is a man who does not see far enough and hence overvalues what is nearest to him. Contrariwise, to have an horizon means not to be limited to what is nearest, but to be able to see beyond it. A person who has an horizon knows the relative significance of everything within this horizon, as near or far, great or small. Similarly, the working out of the hermeneutical situation means the achievement of the right horizon of enquiry fot the questions evoked by the encounter with tradition.[47]

Dengan demikian, Gadamer tidak setuju dengan konsep hermeneutik yang dicetuskan oleh Schleiermacher dan Dilthey di mana memahami dapat dilakukan dengan cara memasuki *horizon* dari penulis maupun orang lain tanpa "membawa" horizonnya sendiri. Tidak mungkin seseorang tidak mengikutsertakan atau meleburkan horizonnya dengan horizon-horizon lain. Untuk itu F. Budi Hardiman menegaskan pandangan Gadamer dengan mencirikan *fusi horizon* dengan dua karakter, yakni *keterbukaan horizon* dan *proses-menjadi-horizon-baru*. *Keterbukaan horizon* memaksudkan suatu ciri atau karakter khusus *horizon* yang dapat melebur atau menyatu dengan horizon-horizon lainnya. Seorang penafsir tidak akan dapat berpindah dan meninggalkan horizonnya ketika ia memasuki horizon penulis ataupun suatu teks. *Proses-menjadi-horizon-baru* memaksudkan adanya suatu dinamika (peleburan horizon lama dengan horizon baru) yang tak pernah selesai selama manusia masih hidup menyejarah. Horizon lama tidak dapat ditinggalkan dan hilang. Horizon baru juga bukan selamanya baru. Melainkan adanya persilangan antara horizon- horizon tersebut sehingga dapat menghasilkan dialektika produktif horizon kehidupan yang lebih luas.[48]

Ketika Schleiermacher dan Dilthey—dengan konsep hermeneutiknya—dapat *merekonsturksi* pemahaman dari penulis maupun orang lain dengan cara "masuk" ke dalam horizon kehidupan orang lain tanpa membawa serta horizonnya, maka hermeneutik Gadamer merupakan sebuah *konstruksi* pemahaman karena melahirkan suatu pemahaman yang baru. Bangunan konstruksi pemahaman yang baru mengandaikan terciptanya horizon yang lebih luas dari horizon sebelumya.

Setelah melewati beberapa pokok pemikiran Gadamer tentang hermeneutika filosofisnya, bagian akhir pemikirannya dapat diakhiri dengan pembahasan konsep *aplikasi*. Dalam ruang lingkup pembahasan mengenai *memahami*, tentu tidak berhenti pada *pemahaman* saja. Tetapi para pemikir hermeneutik juga memunculkan suatu konsep implementasi atau *aplikasi*.

Lazimnya—juga berlaku bagi Schleiermacher dan Dilthey—*memahami* merupakan unsur yang terpisah dan berbeda dengan *aplikasi* (baca: implementasi). Misalnya, ketika orang hendak mengaplikasikan sesuatu ia perlu memahami langkah-langkah atau informasi

terlebih dahulu. Secara kronologis pandangan ini lazimnya dapat dibenarkan. Namun, secara substansi dalam konsep *memahami*, pandangan ini menurut Gadamer kurang tepat. Dalam hal ini, F. Budi Hardiman menegaskannya sebagai berikut:

Aplikasi bukanlah hal yang terpisah dari pemahaman, melainkan merupakan bagian integral pemahaman. Seorang pembaca memahami dengan mengaplikasikan teks pada konteks tertentu. Hal ini terjadi karena pemahaman merupakan hasil peleburan horizon-horizon.[49]

Dalam konseptualisasi hermeneutika, Gadamer mengembalikan konseptualisasi hermeneutika faktisitas Heidegger pada dunia keseharian. Meskipun demikian, hermeneutika faktisitas Heidegger juga sebetulnya menekankan pada persoalan keseharian. Namun, dalam ranah filsafat, Gadamer bisa dikatakan berhasil membawa konseptualisasi hermeneutika faktisitas Heidegger pada persoalan keseharian manusia secara konkrit tetapi sekaligus memperluas horizon hermeneutiknya. Itulah sebabnya mengapa hermeneutika Gadamer juga dapat dikatakan sebagai sebuah hermeneutika filosofis.

Hermeneutika Gadamer dalam ranah historisitas memang lebih menitikberatkan pada masa lampau—seperti yang telah dipaparkan penulis sebelumnya. Akan tetapi, di sini Gadamer juga tidak menutup mata bahwa ranah historis juga menjadi penting dalam melibatkan masa kekinian—dan sebetulnya hal ini juga secara tidak langsung terdapat dalam konseptualisasi fusi horizon. Dengan demikian, dengan melanjutkan pandangan Peitisme, Gadamer lalu membagi komponen hermeneutika ke dalam tiga bagian. Gadamer menuliskan:

> Hermeneutics was devided up in the following way: a distinction was made between subtilitas intelligendi (understanding), and subtilitas explicandi (interpretation). Peitism added a third element, subtilitas aplicandi (application), as in J.J. Rambach. The act of understanding was regarded as made up of these three elements. It is notable that all three are called subtilitas, ei they are not considered so much methods that we have at our disposal as talent that requires particular finesses of mind.[50]

Di sini Gadamer melihat pentingnya komponen *aplikasi* sebagai syarat untuk memahami suatu teks. Teks yang dimaksudkan tidak hanya sebuah teks tertulis hitam di atas putih, tetapi juga suatu teks dalam konteks fenomena atau peristiwa. Di dalam *Truth and Method*, Gadamer memberikan contoh konkrit yang dapat memberikan kita suatu penjelasan bagaimana konsep aplikasi di dalam hermeneutika dapat memungkinkan untuk mendapatkan suatu pemahaman. Gadamer kemudian memaparkannya sebagaimana dapat kita lihat berikut:

> In both legal and theological hermeneutics there is the essential tension between the text set down—of the law or of the proclamation—on the one hand and, on the other the sense arrived at by its application in the particular moment of interpretation, either in judgment or in preaching. A law is not there to be understood historically, but to be made concretely valid through being interpreted. Similarly, a religious proclamation is not there to be understood as a merely historical document, but to be taken in a way in which it exercises its saving effect. This includes the fact that the text, whether law or gospel, if it is to be understood properly, ie according to the claim it makes, must be understood at every moment, in every particular situation, in a new and different way. Understanding here is always application.[51]

Berdasarkan penjelasan Gadamer tersebut, contoh dalam bidang teologi dan hukum dapat mempermudah pemahaman kita tentang aplikasi. Di dalam kedua bidang tersebut Gadamer menekankan bahwasanya dokumen-dokumen yang terdapat pada keduanya tidak dapat dipandang hanya sebagai sebuah dokumen historis semata. Artinya, dokumen tersebut tidak cukup jika didekati dalam aspek *substilitas intelligendi* maupun *substilitas explicandi*. Dengan kata lain, untuk mendapatkan suatu pemahaman yang menyeluruh, keberadaan dokumen-dokumen tersebut perlu diterapkan atau diaplikasikan (*substilitas applicandi*).

Dalam bidang teologi, seorang pengkotbah pertama-tama memang perlu memahami kitab suci dan menafsirkannya secara teologis, lalu kemudian mengaplikasikan interpretasi kitab suci tersebut di dalam kotbahnya dengan merujuk pada situasi kekiniannya. Dalam bidang hukum, sebelum menjatuhkan vonis ia perlu tahu bagaimana hukum diaplikasikan di sebuah kasus tertentu. Ia kemudian perlu tahu pemikiran si pembuat hukum bila hukum itu diaplikasikan dalam situasi konkrit saat ini. Situasi masa kini tentu saja tidak diketahui oleh si pembuat hukum tersebut, akan tetapi dengan pengaplikasian seorang hakim terhadap hukum yang dibuat itu di masa kini membuka suatu pemahaman atas hukum itu sendiri.[52]

Barangkali sebuah contoh lain yang dapat memberikan pemahaman bagaimana aplikasi ini memiliki keterkaitannya dengan pencapaian pemahaman seperti apa yang diterapkan oleh seorang guru. Aktivitas seorang guru adalah memberikan atau mengajarkan suatu ilmu pengetahuan kepada siswanya. Ada pepatah mengatakan bahwa jika kita membagikan ilmu kita kepada orang lain untuk kemaslahatan bersama, maka niscaya ilmu kita akan dengan sendirinya bertambah. Dari sudut pandang kacamata Gadamer, pepatah tersebut tidak mengada-ada. Ketika seorang guru mengajarkan ilmunya kepada siswanya, tidak hanya siswanya yang bertambah pengetahuannya, tetapi juga sering kali justru gurunya juga akan terus bertambah pengetahuannya. Hal ini disebabkan karena guru tersebut dapat memahami arti dan makna ilmu yang ia ketahui lebih *mendalam* ketika ilmu tersebut diajarkan (diaplikasikan) kepada siswanya.

Dengan merujuk pada pemikiran Gadamer, F. Budi Hardiman mengatakan bahwa, "aplikasi bukanlah hal yang terpisah dari pemahaman, melainkan merupakan bagian integral pemahaman. Seorang pembaca memahami dengan mengaplikasikan teks pada konteks tertentu. Hal ini terjadi karena pemahaman merupakan hasil peleburan horizon-horizon".[53]

Aplikasi merupakan aktivitas pemahaman "terujung" dalam proses pemahaman itu sendiri. Kata "terujung" bukan memaksudkan akhir dari sesuatu, seolah-olah ada *awal* dan *akhir* dari suatu pemahaman secara kronologis waktu. Melainkan kata ini lebih memaksudkan dalam ranah *kronologis konseptual*. Artinya, unsur aplikasi merupakan salah satu komponen tingkatan dalam melakukan proses pemahaman. Namun, ia tetap merupakan bagian yang terintegrasi dengan proses hermeneutika itu sendiri.

CATATAN REFLEKSI KRITIS

Berdasarkan paparan interpretasi hermeneutik keempat filosof tersebut dari modern hingga postmodern, dimensi pencerahan sekaligus kompleksitas kebenaran baik secara subjektif maupun objektif dapat disingkapkan. Schleiermacher memberikan kontribusinya di dalam membuka ruang penafsiran tekstualitas untuk mendapatkan pemahaman tidak hanya secara objektif tetapi juga melampaui objketivitas itu sendiri. Sementara itu, Dilthey memberikan pengedepanan pada ilmu-ilmu sosial kemanusiaan dengan aksentuasinya pada fenomena pengalaman kehidupan masyarakat. Minimalisasi subjektivitas dan maksimalisasi Objektivitas merupakan ciri pokok sekaligus tujuan primer dari hermeneutika Schleiermacher dan Dilthey di dalam dinamika paradigma modernisme.

Kontribusi hermeneutika Schleiermacher erat kaitannya dengan fenomena sosial yang dewasa ini kerap menghantui kenyamanan masyarakat. Dalam konteks Agama, persoalan penafsiran sejak zaman klasik hingga modern berada pada zona kritis. Setelah sekularisasi berhasil menaklukkan rezim teosentris, postsekularisasi atau desekularisasi kerap

memberikan "pembalasan dendam" kepada dinamika kehidupan masyarakat. Kekerasan dan konflik atas nama Agama menjadi berita sehari-hari di media-media sosial. Dalam hal ini, salah satu penyebab munculnya persoalan keagamaan tersebut adalah adanya jurang yang begitu dalam memisahkan antara Tuhan—dalam hal ini juga adalah Sabda Tuhan—dengan umat beragama.

Secara konkrit, persoalan penafsiran Al-Maidah 51 secara literalistik telah berhasil menyeret mantan Gubernur DKI Jakarta ke penjara karena kasus "penistaan agama" yang dituduhkan kepadanya. Misalnya lagi, beberapa ormas dan bahkan tokoh partai politik melaporkan Sukmawati Soekarnoputri kepada polisi karena karya puisi "Ibu Indonesia" yang disampaikannya pada peringatan *29 Tahun Anne Avantie Berkarya di Indonesia Fashion Week 2018* dianggap sebagai "penistaan agama". Belum lagi persoalan yang lebih besar seperti paham-paham radikalis dan fundamentalis atau bahkan teroris yang kerap keberadaannya meresahkan masyarakat. Persoalan tersebut salah satunya muncul akibat memaknai secara literalistik terhadap slogan "Kembali pada Qur'an dan Hadits" pada dunia kehidupan publik. Dengan demikian, seni memahami dengan interpretasi gramatis dan psikologis Schleiermacher dengan sendirinya dapat setidaknya meminimalisir adanya literalisme di ruang publik. Sebab, jurang yang memisahkan antara penulis dan penafsir—atau dalam hal ini antara Sabda Tuhan dengan umat beragama—dapat dijembatani oleh metode interpretasi secara objektif.

Kontribusi Dilthey tidak kalah penting di dalam dunia keilmuan. Pesatnya perkembangan teknologi di era globalisasi mengarahkan kesadaran manusia kepada sesuatu yang bersifat positivistik. Implikasi positivisme terhadap pengetahuan tentang manusia membawa kesadaran manusia itu sendiri bertendensi pada hal-hal yang bersifat permukaan. Dalam rangka memahami suatu komunitas masyarakat, positivisme memiliki tendensi menggunakan metode kuantitatif. Sedangkan dalam perspektif hermeneutika Dilthey, untuk memahami suatu komunitas masyarakat diperlukan suatu keadaan "mengalami kembali" (*nacherleben*) kondisi konkrit kehidupan yang dijalani oleh masyarakat tersebut. Dengan kata lain, untuk mencapai suatu *verstehen* dibutuhkan keterlibatan peneliti di dalam seluk-beluk aktivitas suatu komunitas masyarakat tersebut. Bagi Dilthey, tidak mungkin seorang peneliti hanya melakukan observasi terhadap objek—dalam hal ini adalah komunitas masyarakat. Dengan demikian, objektivitas di dalam memahami masyarakat dapat tercapai.

Untuk dapat mewakili pemikiran Dilthey contoh sederhana berikut barangkali dapat mempermudah kita memahami secara konkrit. Dalam diskusi publik Islam Nusantara yang diberikan oleh Ulil Abshar Abdalla, seorang intelektual muslim modern, di suatu forum mengatakan bahwa untuk mempelajari Islam tidak cukup hanya sekedar merujuk pada kitab suci, hadits, dan kitab-kitab kuning lainnya yang biasa diberikan di pesantren-pesantren. Sebab, kekayaan nilai-nilai Islam juga terbentang luas di dalam tindak-tanduk kehidupan konkrit para ulama yang dapat dijadikan teladan bagi umatnya. Dengan demikian, untuk memahami Islam sangat penting mempelajari cara hidup para ulama. Dan, hal itu artinya para santri atau seseorang yang hendak mempelajari Islam hendaknya "mengalami kembali" (*nacherleben*) cara hidup para ulama.

Di lain pihak, contoh berikutnya, Jacky Manuputty, seorang pendeta asal Ambon yang kerap dikenal dengan "sang provokator perdamaian", memiliki metode pembelajaran tentang kerukunan umat beragama. Dengan menerapkan metode imersi atau *live-in*, generasi

muda kita bisa memahami kekayaan, keindahan, dan kebaikan yang terdapat di dalam keanekaragaman Agama yang hidup di Tanah Air. Memahami dengan cara *nacherleben* penghayatan dunia spiritualitas agama lain dapat membongkar belenggu eksklusivisme dan dengan sendirinya menumbuhkan inklusivisme disertai dengan implikasi terhadap toleransi kehidupan beragama. Di sinilah letak sinkronisasi antara pendekatan motodologi hermeneutika Dilthey dengan implikasi logis kehidupan bermasyarakat.

Jika Schleiermacher dan Dilthey berupaya dengan metode hermeneutikanya menemukan kebenaran objektif, di dalam paradigma postmodern, Heidegger justru mengalihkan perhatian dunia hermeneutika ke dalam aspek subjektivitas. Di dalam konsep eksistensialisme Heidegger, selain penghayatan suasana hati (*mood*) untuk melakukan antisipasi terhadap masa depan, kontribusi yang juga dapat ditelaah adalah metode yang digunakan di dalam merefleksikan eksistensi manusia, yaitu *fenomenologi*. Cara kerja fenomenologi adalah dengan "membiarkan apa yang memperlihatkan diri itu dilihat dari dirinya sendiri dengan cara dia memperlihatkan diri dari dirinya sendiri".[54] Tentu untuk dapat *membiarkan dirinya memancarkan-dirinya* diperlukan suatu keterbukaan diri. Artinya—di mana hal ini juga merupakan hasil pemikiran Husserl—bahwa kita tidak dapat melakukan interpretasi terhadap sesuatu (fenomen) dengan menggunakan segala pengetahuan yang telah kita miliki sebelumnya (misalnya agama, filsafat, ideologi, dst) untuk memahami fenomen sebagaimana apa adanya. Dalam bahasa Husserl kita perlu mereduksi secara fenomenologis atau yang disebut dengan *epoche*. Reduksi Husserlian bukan memaksudkan menyingkirkan dan menghapus segala bentuk pengetahuan yang kita miliki, melainkan menangguhkan sementara atau memberinya tanda kurung (*eingeklammert*). Hal ini dimaksudkan sebagai metode agar hal-hal itu dapat menampakkan dirinya dari dirinya sendiri tanpa adanya suatu distorsi.[55]

Pendekatan fenomenologi Heideggerian tersebut dapat digunakan di dalam memandang hubungan antara Agama dan Negara di mana sila pertama "Ketuhanan Yang Maha Esa" kerap memunculkan kontroversi dan bahkan konflik umat beragama. Dalam perspektif positivisme, memahami "Ketuhanan Yang Maha Esa" cukup didekati dari segi proposisi-proposisinya. Sebab, jika ditelaah dari hal-hal yang bersifat substansial dan hermeneutis-reflektif-kritis, dengan sendirinya frase "Ketuhanan Yang Maha Esa" tidak dapat dikategorisasi dalam sebuah pengetahuan yang faktual. Dengan demikian, terminologi "Ketuhanan" secara simplisitas dan harafiah dimaknai sebagai masyarakat yang memiliki kepercayaan terhadap Tuhan. Begitu juga dengan terminologi "Esa" yang secara simplisitas dan harafiah dimaknai sebagai bentuk kuantitas yang tunggal atau satu.

Konsekuensi logis dari logika positivistik seperti ini memberikan implikasi pada keberadaan agama-agama lain yang secara sempit dipahami sebagai agama yang memiliki Tuhan yang berjumlah lebih dari satu. Dan, kepercayaan-kepercayaan lainnya yang tidak dikategorisasikan sebagai agama yang memiliki "Tuhan" (karena sebutannya tidak menggunakan terminologi "Tuhan" seperti Buddha, Hindu, dst.) akan dipandang sebagai agama yang tidak sejalan dengan Pancasila.

Akibatnya, masyarakat minoritas pemeluk agama-agama yang tidak dalam katagori positivistik tersebut tidak dapat dikatakan sebagai warga Negara Indonesia. Di sinilah letak krusialitas kesadaran masyarakat yang mengedepankan tahapan positif tetapi hidup di tengah-tengah masyarakat yang multikultur.

Jika menggunakan peneropongan fenomenologi Heideggerian, proposisi "Ketuhanan Yang Maha Esa" telah terselimuti oleh inotentisitas pemahaman yang selama ini dilahirkan oleh peradaban manusia itu sendiri. Untuk menghindari suatu pemahaman yang multi dimensi—yang mengakibatkan munculnya konflik sosial-politik-budaya—cara pandang Heideggerian mampu menarik seluruh pemahaman yang berdimensi partikular-monolistik terhadap "Ketuhanan Yang Maha Esa" menuju kepada suatu pemahaman yang berdimensi "universal-pluralistik".

Penggunaan tanda petik ("..") terhadap terminologi *universal-pluralistik* tersebut bukan memaksudkan adanya suatu perspektif kebenaran yang bersifat mutlak dan final, tetapi lebih memberikan aksentuasinya pada ranah kualitas dan kuantitas dengan pengakuan eksistensi "Ketuhanan" yang tak dapat dilepaskan dari dimensi *partikularistik* di satu sisi, dan sifat ke-"Esa"-an yang juga tak dapat dilepaskan dari dimensi *pluralistik* di sisi yang lain. Di saat yang bersamaan, eksistensi "Ketuhanan" dan ke-"Esa"-an tersebut tetap memanifestasikan sekaligus mencerminkan sifat universalitas yang berada di dalam *jiwa* Bangsa terhadap bentuk multikultural masyarakat Indonesia. Dengan kata lain, dimensi *universal-pluralistik* atas "Ketuhanan Yang Maha Esa" mampu merangkul adanya pemaknaan yang bersifat multi-dimensi, namun sekaligus tetap konsisten berada pada koridor otentisitasnya, yaitu *Ada* itu sendiri. Pendekatan hermeneutika Heidegger dengan metode fenomenologi dengan demikian mampu mengungkapkan dan menyingkapkan otentisitas realitas. Dan, sejauh ini secara pragmatis berimplikasi pada pengedepanan perdamaian.

Heidegger memang seorang filosof postmodern yang dapat dikatakan berhasil menyibak makna terdalam secara ontologis dari suatu entitas *Ada*. Meskipun demikian, tanpa menutup sebelah mata, Gadamer juga memberikan terobosan yang signifikan terhadap para pendahulunya. Ketika Schleiermacher dan Dilthey mengulas hermeneutikanya dalam wilayah posivistivisme, dan Heidegger membawa hermeneutikanya pada ranah ontologis, maka Gadamer membawa hermeneutik Heidegger kembali "membumi" pada unsur-unsur keilmiahannya—seperti apa yang dilakukan oleh Schleiermacher dan Dilthey—tetapi dalam bentuk pemikiran yang berbeda. Namun demikian, disaat yang sama, Gadamer memperluas cakrawala pengetahuan tentang pemahaman, sehingga hermeneutikanya dapat mengatasi positivisme-pragmatis Schleiermacher dan Dilthey serta "membumikan" hermeneutika yang memiliki tendensi ontologis.

Penjelasan di atas juga dapat dipaparkan seperti demikian. Hermeneutika Gadamer merupakan suatu upaya untuk mencabut kesempitan metode memahami yang dicanangkan oleh Schleiermacher dan Dilthey, kemudian membawanya pada ranah ontologis seperti yang dicanangkan oleh Heidegger, dan pada akhirnya membawa konsep memahami ini secara lebih luas. Itulah sebabnya, sekali lagi, hermeneutika Gadamer juga disebut dengan *Hermeneutika Filosofis*. Jika dibandingkan dengan karya Heidegger: *Being and Time*, karya Gadamer: *Truth and Method* dengan demikian tidak lagi berdimensi metafisis didalamnya. Akan tetapi, nuansa pemikiran Heidegger masih terasa cukup kuat.

Dalam hal ini, dapat dikatakan bahwa pemikiran Gadamer untuk "membumikan" hermeneutika Heidegger ini merupakan sebuah kritik terhadap kompleksitas hermeneutika Heidegger, tetapi di saat yang sama juga merupakan sebuah fondasi hermeneutika Gadamer itu sendiri. Sebab, hermeneutika Heidegger—karena barangkali berciri ontologis—cukup sulit untuk dipahami secara umum. Namun demikian, hermeneutika Gadamer—seperti yang

telah disebutkan sebelumnya—memiliki fondasi yang diadopsinya dari prastruktur pemahaman Heidegger. Dalam hal ini F. Budi Hardiman menuliskan demikian:

Pertama-tama Gadamer bertolak dari tilikan Heidegger tentang pra-struktur pemahaman yang telah kita bahas di atas. Sementara Heidegger mengulas pra-struktur pemahaman itu sebagai sesuatu yang terkait dengan dimensi ontologis manusia, yakni cara berada *Dasein*, Gadamer mengembalikannya pada interpretasi pada umumnya yang juga dilakukan dalam ranah keseharian […Kemudian tilikan Heidegger tentang pra-struktur pemahaman ini dipakai oleh Gadamer untuk merehabilitasi konsep prasangka.[56]

Berdasarkan hal tersebut, kontribusi pemikiran Heidegger terhadap hermeneutika Gadamer cukup signifikan. Akan tetapi, sebaliknya, kontribusi Gadamer terhadap Heidegger juga merupakan sesuatu yang tidak dapat dipandang sebelah mata. Sebab, karena upaya Gadamerlah pemikiran tentang prastruktur pemahaman Heidegger dapat diterima atau dimengerti oleh khalayak umum.

Namun demikian, terlepas dari itu semua, dengan konseptualisasi hermeneutika filosofis yang dikemukakan oleh Gadamer, humanisme universal dapat dimunculkan. Dehumanisasi kibat fundamentalisme religius dan positivis-pragmatis dari ilmu pengetahuan dan teknologi dapat disingkirkan. Sebagai contoh, memahami kitab-kitab suci tidak hanya sebatas kata-kata atau huruf-huruf yang tercetak pada kertas untuk dimengerti secara kognitif dan harafiah semata. Dan, objektivitas bukanlah segala-galanya yang dapat dijadikan rujukan untuk mencapai suatu kebenaran. Hermeneutika filosofis Gadamer juga bukanlah suatu metode ilmiah seperti halnya konsep hermeneutika yang dikemukakan oleh Schleiermacher dan Dilthey, melainkan suatu proses kehidupan yang dinamis dan terus selalu *berubah* dan *menjadi*. Pada akhirnya, manusia merupakan makhluk yang menyejarah dan tidak akan pernah terlepas dari subjektivitasnya.

PENUTUP

Terminologi "memahami" di dalam ruang lingkup praksis dewasa ini nyaris tidak mendapatkan perhatian secara serius. Pemahaman kritis mengenai diskursus "memahami" nyaris tak terbesit di dalam kesadaran manusia. Barangkali yang kerap dijadikan tolok ukur adalah diskursus tentang terminologi "pemahaman". Secara epistemik, terminologi "pemahaman" dan "memahami" memiliki distingsi yang berbeda. Jika "pemahaman" memaksudkan hasil yang diperoleh dari sebuah tindakan memahami, maka "memahami" lebih memberikan artikulasinya pada suatu proses atau upaya di dalam memahami. Titik tekan "memahami", sekali lagi, berada pada prosesnya. Sedangkan "pemahaman" lebih melihat hasil atau luaran dari proses memahami yang telah dilakukan. Dengan kata lain, "pemahaman" berarti hasil yang ditangkap sedangkan "memahami" berarti proses penangkapan.

Berdasarkan hal tersebut, hanya dari perbedaan dua terminologi tersebut sudah dapat diidentifikasi wilayah mana yang kerap menjadi konsentrasi kehidupan praktis masyarakat. Meskipun pragmatisme juga memiliki bagian yang tidak dapat dipandang sebelah mata dalam kontribusinya di dunia ilmu pengetahuan dan teknologi, akan tetapi hal tersebut beserta dengan positivisme memberikan pengaruh yang besar terhadap kesadaran manusia pada umumnya. Oleh sebab itulah barangkali dapat dikatakan bahwa kesadaran manusia pada umunya berlebihan terhadap hasil yang ditangkap ketimbang proses menangkap itu sendiri.[57]

Selain daripada itu, diskursus "memahami" menjadi semakin kompleks ketika berhadap- hadapan dengan fenomena literalisme. Dunia sosial, politik, budaya, dan ekonomi memiliki kompleksitasnya tersendiri di dalam diskursus "memahami". Akan tetapi, jika meneropong konfliktualitas masyarakat belakangan ini—khususnya di Indonesia—tantangan yang berat di dalam diskursus "memahami" adalah literalisme yang berada di ruang lingkup Agama.

Sekurang-kurangnya terdapat tiga tantangan di dalam literalisme Agama. *Pertama*, adanya paradigma puritanisme. Bagi kaum puritan, karena kitab suci merupakan sabda Ilahi, tidak dibenarkan untuk menambahkan atau mengurangkan makna yang terdapat di dalamnya. Penambahan ataupun pengurangan makna yang terdapat di dalam kitab suci akan dianggap sebagai sebuah penyimpangan. *Kedua*, adanya otoritas keagamaan. Jika terdapat suatu interpretasi kitab suci yang berbeda, maka dengan sendirinya akan ditolak dan bahkan ditentang oleh otoritas keagamaan. Akhirnya, kelompok masyarakat yang memiliki interpretasi kitab suci yang berbeda tersebut dapat dianggap sebagai aliran sesat. *Ketiga*, adanya legitimasi politik. Faktor kekuasaan di dunia politik kerap menggunakan isu keagamaan, khususnya bagi mereka yang memiliki perbedaan interpretasi kitab suci dari mayoritas masyarakat. Untuk melanggengkan kekuasaannya, literalisme menjadi sasaran empuk legitimasi politik. Konsekuensi logis yang dijatuhkan kepada kelompok minoritas (atau mereka yang mengedepankan non-literalisme) adalah sebuah hukuman atau minimal suara mereka tidak masuk ke dalam perhitungan politik.[58]

Tantangan yang dihadapi oleh suatu diskursus "memahami" memang tidak semudah yang dibayangkan. Terutama ketika "memahami" ditarik ke dalam konteks kehidupan sehari-hari. Meskipun demikian, interpretasi hermeneutika di dalam meneropong realitas kehidupan masih dianggap relevan. Bahkan, interpretasi hermeneutika tersebut dibutuhkan untuk mendobrak sekat-sekat yang mengungkung peradaban manusia untuk berkembang ke arah yang lebih baik. Distansi dan diferensiasi antara pemaknaan "mengetahui" dengan "memahami" dapat dipersempit dan dipertemukan dengan memiliki kemampuan atau keterampilan untuk membahasakan (*to say*), menerangkan (*to explain*) dan menerjemahkan (*to translate*) realitas kehidupan disertai dengan kompleksitas metodologinya. Jika seseorang lebih mengedepankan aspek "mengetahui", maka ia akan terjerumus ke dalam kekosongan makna. Sebab, ia hanya mengetahui data (informasi) belaka. Akan tetapi, jika seseorang dapat "memahami" (menyentuh sesuatu dibalik data) sekaligus mengetahui, maka ia akan dapat memperluas cakrawala pengetahuannya. Oleh sebab itu, akhir kata, diskursus interpretasi hermeneutika perlu mendapatkan perhatian serius oleh *civil society* dan bahkan Negara itu sendiri semata demi menciptakan humanisme universal.

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[1] Bdk. F. Budi Hardiman, *Seni Memahami: Hermeneutik dari Schleiermacher sampai Derrida*, Yogyakarta: Kanisius, 2015, hlm. 9-10.

[2] Martinho G. da Silva Gusmão, *Hans-Georg Gadamer: Penggagas Filsafat Hermeneutk Modern yang Mengagungkan Tradisi*, Yogyakarta: Kanisius, 2013, hlm. 21-22.

[3] F. Budi Hardiman, *op.cit*., hlm. 19.

[4] Perlu diketahui bahwa Schleiermacher lebih menitikberatkan pada hermeneutika teks dan bukan pada pengalaman hidup seperti yang akan dicanangkan oleh Dilthey dikemudian hari.

[5] Lih. F. Budi Hardiman, *op.cit*., hlm.

[6] Richard E. Palmer, *Hermeneutics. Interpratation Theory in Schleiermacher, Dilthey, Heidegger and Gadamer. Northwestern University Studies in Phenomenology & Existential Philosophy*, Evanston: Northwestern University Press, 1969, hlm. 86. [Bagi Schleiermacher, memahami sebagai seni adalah mengalami kembali mental proses penulis. Adalah komposisi kebalikannya ketika memulai dari ekspresi yang telah selesai dan kembali kepada kehidupan mental dari yang telah muncul. Penulis mengkonstruksi sebuah kalimat; pembaca dapat menembus masuk ke dalam struktur kalimat dan pikiran. Dengan demikian, interpretsi terdiri dari dua momen interaksi: "gramatis" dan "psikologis". Prinsip dari rekonstruksi tersebut baik secara gramatis maupun psikologis adalah merupakan suatu lingkaran hermeneutika.]

[7] Bdk. F. Budi Hardiman, *op.cit*., hlm 39-41

[8] Bdk. *Ibid*., hlm 41-45.

[9] Bdk. *Ibid*., hlm 46-50.

[10] Richard E. Palmer, *op.cit*., hlm. 90. [Inti dari interpretasi psikologis membutuhkan pendekatan secara intuitif. Pendekatan gramatis dapat menggunakan metode komparatif dan beralih dari yang umum ke partikular di dalam suatu teks; pendekatan psikologis menggunakan metode komparatif dan "divinasi." Metode divinasi adalah proses transformasi dari satu ke yang lainnya untuk menangkap atau memahami secara langsung individu yang lain. Momen interpretasi seperti ini adalah merupakan proses keluar dari dirinya sendiri dan mentransformasikan dirinya lalu masuk ke dalam penulis agar ia dapat menangkap atau memahami dengan cepat proses mental yang lalu.]

[11] Heinrich Anz, "Hermeneutik der individualitat. Wilhelm Diltheys hermeneutiche Position und ihre Aporien", dalam: Birus Hendrik (ed.), *Hermeneutische Positionen*. *Schleiermacher – Dilthey – Heidegger – Gadamer*, Vandenhieck & Ruprecht, Gottingen, 1982, hlm. 59 (keterangan dari penulis). Lih. Kutipan: F. Budi Hardiman, *op.cit*., hlm. 64.

[12] Bdk. *Ibid*., hlm. 65-66.

[13] Lih. *Ibid*., hlm. 66.

[14] Richard E. Palmer, *op.cit*., hlm. 98. [Mendekati akhir dari abad ini, bagaimanapun juga, Dilthey adalah satu-satunya filosof yang melihat bahwa hermenutik merupakan dasar untuk *Geisteswissenschaften*, yaitu semua ilmu-ilmu sosial kemanusiaan, semua disiplin yang menafsirkan ungkapan-ungkapan kehidupan batiniah manusia, baik yang berupa gestur-gestur atau bahasa tubuh, tindakan-tindakan historis, hukum yang terkodifikasi, karya-karya seni atau kesusastraan].

[15] *Ibid*., hlm. 101. [Kita mengalami kehidupan tidak di dalam "kekuatan" kategori-kategori mekanis, melainkan dalam momen- momen individual dan kompleksitas dari "makna" pengalaman langsung atas kehidupan sebagai keseluruhan dan dalam pelukan kasih dari yang khusus].

[16] Lih. F. Budi Hardiman, *op.cit.*, hlm. 75.

[17] Richard E. Palmer, *op.cit*., hlm. 104. [Kita dapat memasuki dunia manusia yang batiniah ini tidak melalui introspeksi, melainkan melalui interpretasi, pemahaman atas ekspresi kehidupan].

[18] Lih. F. Budi Hardiman, *op.cit.*, hlm. 75-76.

[19] Lih. *Ibid.*, hlm. 77.

[20] Richard E. Palmer, *op.cit*., hlm. 108. [Penghayatan tidak dilukiskan sebagai "isi" sebuah tindakan reflektif dari kesadaran dimana hal itu merupakan tindakan kesadaran, melainkan ia adalah tindakan itu sendiri].

[21] *Ibid*., hlm. 112. [*Ausdruck* bisa diterjemahkan barangkali bukan sebagai "ekspresi" tetapi sebagai "objektivikasi" pikiran—pengetahuan, perasaan, dan kehendak—manusia].

[22] Armada Riyanto, *Berfilsafat Dalam Martin Heidegger "Being and Time"*, Artikel ilmiah yang disampaikan dalam "kuliah umum" dosen Sosiologi di Universitas Muhammadiyah Malang (UMM), Januari 2010, hlm. 5.

[23] Lih. Catatan kaki pada: Martin Heidegger, *Being and Time*, Diterjemahkan Oleh John Macquarrie & Edward Robinson, Oxford: Basil Blackwell, 1973, hlm. 27. [Kata "*Dasein*" mengambil peran yang penting dalam *Being and Time*, dan karena pembaca (*English-speaking*) telah memahami kata ini, sehingga menjadi lebih simpel jika tanpa perlu diterjemahkan secara harafiah kecuali di beberapa bagian dimana Heidegger sendiri menggunakan tanda penghubung (-) untuk menunjukkan konstruksi etimologis: secara literal 'Ada-Di sana'].

[24] Bdk. F. Budi Hardiman, *Heidegger dan Mistik Keseharian: Suatu Pengantar Menuju Sein und Zeit*, Jakarta: (KPG) Kepustakaan Populer Gramedia, 2003, hlm. 46-50.

[25] Martin Heidegger, *op.cit*., hlm. 223. [Keterlemparan adalah bukan merupakan sebuah fakta yang telah berakhir atau juga selesai. Faktisitas *Dasein* adalah dengan sendirinya ketika *Dasein* berada pada keterlemparannya dan selalu terhisap masuk ke dalam perputaran inotentisitas yang lain. Keterlemparan dimana faktisitas terlihat secara fenomen adalah milik *Dasein* dan dimana *Ada* adalah merupakan pokok persoalan. *Dasein* berada secara faktisitas].

[26] *Ibid*., hlm. 219-220. [Dalam hal ini, dan bagaimana mereka saling berhubungan satu dengan yang lainnya, terdapat fondasi *Ada* yang muncul dan menjadi milik kesehariannya, kami menyebutnya "kejatuhan" *Dasein*. Kita perlu memahami kejatuhan *Dasein* sebagai 'terjatuh' dari apa yang lebih murni dan lebih tinggi dari 'status yang terpenting'. Bukan saja kita kurang pengalaman terhadap ke-*ada*-an, tetapi juga secara ontologis kita kurang memiliki kemungkinan-kemungkinan atau petunjuk- petunjuk untuk menginterpretasikannya].

[27] *Ibid*., hlm. 42, [Lih. *footnotes*].

[28] Martin Heidegger, *op.cit*., hlm. 172-175. [Apa yang kami indikasikan secara ontologis dari terminologi "keadaan sadar" adalah apa yang paling dikenal dan merupakan bentuk keseharian: suasana hati kita, penyesuaian-*Ada*. Terlepas dari seluruh suasana hati secara psikologis, wilayah yang masih kosong, adalah perlu untuk melihat fenomena ini sebagai eksistensi yang mendasar dan untuk menguraikan strukturnya].

[29] *Ibid*., hlm. 232. [Kecemasan memanifestasikan *Dasein* kepada potensialitas-*Ada*—yang mana Ada-kebebasan untuk memilih kebebasan itu sendiri dan mempertahankannya. Kecemasan membawa *Dasein* berhadapan dengan kebebasan menuju otentisitas *Ada*, dan otentisitas seperti ini merupakan kemungkinan yang mana selalu demikian].

[30] *Ibid*., hlm. 191.

[31] Lih. Donatus Sermada Kelen, *Konsep Fenomenologi Heidegger Dalam Refleksi Hermeneutis Paul Ricouer dan Problematika Aplikasinya*, Malang: Sekolah Tinggi Filsafat Teologi Widya Sasana, Studia Philosophica et Theologica, Vol. 10 No. 1 Maret 2010, hlm. 29.

[32] Riwayat hidup Gadamer dapat dilihat lebih mendalam dalam ulasan yang diberikan oleh F. Budi Hardiman, *op.cit*., hlm. 155-159.

[33] Lih. K. Bertens, *Sejarah Filsafat Kontemporer. Jerman dan Inggris*, Jakarta: Gramedia, 2014, hlm. 328.

[34] Lih. *Ibid*.
[35] Ibid.
[36] Hans-Georg Gadamer, *Truth and Method*, New York: Crossroad, 1975, Penerjemah, Gerret Barden dan John Cumming, hlm. xvi. [Keputusan saya menggunakan kata 'hermeneutik', dengan tradisi panjangnya, jelas-jelas menyebabkan terjadinya banyak kesalahpahaman. Saya tidak bermaksud untuk menghasilkan sebuah seni atau teknik pemahaman dan tidak ingin mengelaborasi sebuah sistem aturan-aturan untuk menggambarkan prosedur metolodigis ilmu pengetahuan manusia secara langsung].
[37] *Ibid*., hlm. 51. [Seni adalah seni yang diciptakan oleh genus yang artinya bahwa keindahan artistik juga tidak ada prinsip penilaian, tidak ada kriteria konsep dan pengetahuan daripada yang finalitasnya untuk merasakan kebebasan dalam permainan kognitif kita. Keindahan dalam alam atau seni memiliki prinsip a priori yang sama, yang sepenuhnya terletak dalam subjektivitas].
[38] Jean Grondin, *Sejarah Hermeneutik: Dari Plato Sampai* Gadamer, Yogyakarta: Ar-Ruzz Media, 2007, Penerjemah, Inyiak Ridwan Muzir, hlm. 169.
[39] Rangkuman singkat bagian ketiga dari *Truth and Method* dapat dilihat pada K. Bertens, *op.cit*, hlm. 343-344.
[40] *Ibid*., hlm. 160.
[41] E. Sumaryono, *Hermeneutik: Sebuah Metode Filsafat*, Yogyakarta: Kanisius, 1993, hlm. 66-67.
[42] Bdk. F. Budi Hardiman, *op.cit*., hlm. 195-196.
[43] Hans-Georg Gadamer, *op.cit.*, hlm. 11. [Observasi penting pertama tentang isi kata *Bildung* yang dikenal adalah gagasan awal dari 'bentuk alami' yang mengacu pada penampilan luar (bentuk anggota badan, sosok yang terbentuk dengan baik) dan secara umum pada bentuk yang diciptakan oleh alam, misalnya formasi gunung—Gebirgsbildung) pada saat itu hampir seluruhnya terlepas dari gagasan yang baru. Sekarang *Bildung* sangat erat kaitannya dengan gagasan budaya dan terutama cara manusia mengembangkan bakat dan kapasitasnya secara alami.]
[44] *Ibid*., hlm. 269. [Kesadaran sejarah pengaruh terutama adalah kesadaran tentang situasi hermeneutik. Namun, untuk mendapatkan sebuah kesadaran selalu merupakan sebuah tugas khusus yang sulit. Ide tentang situasi ini juga berarti bahwa kita tidak berada di luarnya dan oleh karena itu tidak mampu untuk mempunyai pengetahuan objektif apa pun tentang dirinya. Kita selalu berada di dalam situasi ini, dan untuk menjelaskannya adalah sebuah tugas yang tidak pernah selesai sepenuhnya. Ini juga terjadi pada situasi hermeneutik, yakni situasi di mana kita menemukan diri kita berhubungan dengan tradisi yang kita coba pahami. Penjelasan terhadap situasi ini—refleksi sejarah pengaruh—tdak pernah sepenuhnya dicapai, tetapi ini tidak menyebabkan kurangnya refleksi, tetapi terletak pada esensi *Ada* historis yang menjadi milik kita. Untuk mengada secara historis berarti bahwa pengetahuan seseorang tidak pernah sempurna.]
[45] Lih. F. Budi Hardiman, *op.cit.*, hlm. 176-177.
[46] Lih. *Ibid*., hlm. 170-175.
[47] Hans-Georg Gadamer, *op.cit.*, hlm. 269. [Oleh karena itu, sebuah bagian esensial dari konsep situasi adalah konsep tentang 'horizon'. Horizon adalah bentangan visi yang meliputi segala sesuatu yang bisa dilihat dari sebuah titik tolak khusus. Dengan mempergunakan ini pada akal pemikiran, kita berbicara tentang kesempitan horizon, kemungkinan ekspansi dari horizon, penyingkapan horizon baru dan lain-lain. Kata ini digunakan di dalam filsafat sejak Nietzsche dan Husserl untuk mencirikan bagaimana pemikiran terikat pada determinasi terbatasnya, dan hakikat dari hukum perluasan bentangan visi. Seseorang yang tidak mempunyai horizon adalah orang yang tidak melihat cukup jauh. Sebaliknya, mempunyai horizon berarti tidak terbatas pada apa yang paling dekat, tetapi mampu melampuinya. Seseorang yang mempunyai sebuah horizon mengetahui makna relatif segala sesuatu di dalam horizon ini, baik dekat atau jauh, besar atau kecil. Dengan cara demikian, pendekatan terhadap situasi hermeneutik berarti capaian horizon tepat dari penelitian untuk persoalan-persoalan yang ditimbulkan oleh pertemuan dengan tradisi.]
[48] Bdk. F. Budi Hardiman, *op.cit*., hlm. 181-182.
[49] *Ibid*., hlm. 189-190
[50] Hans-Georg Gadamer, *op.cit*., hlm. 274. [Hermeneutika dibagi ke dalam cara gerikut ini: sebuah pembedaan dibuat antara *substilitas intelligendi* (pemahaman) dan *substilitas explicandi* (penafsiran). Peitisme menambahkan unsur ketiga, *substilitas applicandi* (aplikasi), sebagaimana menurut J.J. Rambach. Tindakan pemahaman dianggap sebagai susunan dari tiga unsur. Bisa dicatat bahwa ketiga unsur ini disebut *substilitas*, yakni mereka tidak dianggap sebagai metode yang kita tolak sebagai sebuah talenta yang membutuhkan kecakapan akal khusus.]
[51] *Ibid*., hlm. 275. [Di dalam hermeneutika teologis dan hukum terdapat ketengangan antara teks yang ditulis—dari hukum atau pernyataan—di satu sisi, di sisi lain, pengertian dicapai oleh penerapannya di dalam peristiwa penafsiran khusus, baik di dalam pertimbangan atau di dalam ajaran. Hukum di sini tidak dipahami secara historis, tetapi secara konkrit dianggap sahih melalui penafsiran. Dengan cara yang sama, sebuah pernyataan religius tidak dipahami semata-mata sebagai dokumen historis, tetapi dipahami dengan cara bagaimana ia menunjukkan pengaruh penyelamatannya. Ini meliputi fakta bahwa teks, apakah hukum

atau kitab suci, jika dipahami dengan tepat, yakni menurut yang dibuat klaim, harus dipahami pada setiap peristiwa, di dalam setiap situasi khusus, cara baru dan berbeda. Pemahaman di sini selalu merupakan aplikasi.]

[52] Lih. F. Budi Hardiman, *op.cit.*, hlm. 187.
[53] *Ibid*., hlm. 181-182.
[54] *Ibid*. hlm. 105.
[55] Lih. *Ibid*. hlm. 24.
[56] *Ibid*. hlm. 168-169.
[57] Lih. *Ibid*. hlm. 31.
[58] Bdk. *Ibid*. hlm. 310-312.