

# BEHAVIORAL TRANSFORMATION THROUGH "AESTHETIC EDUCATION OF HUMANITY"

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## ABSTRACT

*Education as a sub-system of the world must adapt, connect, and be compatible with the directions of the strategic environmental tendencies. Education was seen as an interdisciplinary context and a multidimensional development factor with human beings become both goals and instruments. Through education, the existence and the nature of human beings are constantly studied and explored from various disciplinary perspectives. Human beings as creatures and subjects of education that must be improved by quality and behavior through the transformation of moral education, and as a development instrument, that means human beings as developmental behavior that must have high ability, moral ethics, and high character to participate in the nation and state development. The needs of educational reforms that will bring a major impact on life bring us a new atmosphere of change that drives us to build new cultures, new civilizations, new life values, and the new morality, organized a more civilized education of the future, by returning to nature, life balance, harmonization, naturalism, and love. Implementation of the concept: "Aesthetic Education of Humanity" will change the old paradigm to the new paradigm.*

**Keywords:** Aesthetic education, humanist, altruist, and morality.

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## A. Introduction

According to Eitzen and Maxine in Saleh Marzuki (2012, 88-89) that every society had a structured power that works to bring out the changes and stability. According to the mission of education is to change behavior, the change value of a person occurs through giving of the knowledge, skills, values, and attitudes by educators. The changes that occur to the individual will affect the changes in the group and society as a whole. Education as a cultural heritage includes customs, language, technology, and behavior. Education has the task of making changes and the heritage which is defined as preserving the necessary values and making adjustments to the changing times.

## B. Writing Method

In writing the paper the author used a descriptive method and the data were collected by the form of literature review techniques, either taken by conceptual literature or research literature.

## C. Review of Related Literature

### 1. Aesthetic and Humanist Education

According to Wang Tzu Kuang (2015, 26-27), the cultural system, civilization, values and morals currently practiced was too out-dated, incapable in resolving the various crisis

faced by humans being, moreover the various problems caused by themselves, people live in unhappiness, harmful for the survival of human life. There is a need to pioneer new cultures, new civilizations, new values, and new morals. "The Science of the Beauty of Human Life" offers a timely solution.

The essence of life (spirit of life) is true, virtuous, and beautiful, really brilliant, glittering light. Appreciating "Beauty" is human nature. Despite different nationalities, ethnicity, skin colors, teachings, beliefs, cultures, ideologies, traditions, customs, languages, and writings, the human's love of beauty is the same. Whether male or female, old-young, rich-poor, despicable-noble, smart-stupid, pretty-ugly, loving the nature of "beauty" is the same. Therefore through the socialization of an aesthetic lifestyle, the world of one family will be realized.

Every human has a nobility of beauty, and happiness. This is a rich spiritual life. With the unity of material life, mental and spiritual, human life becomes dignified and noble, so that human beings deserve to be called the noblest creature, or civilized humans being as affirmed by Wang Tzu Kuang (2015, 49).

According to Thomas Lickona (2012, 32) that School as a place of Moral Education becomes increasingly important when millions of children get little Moral Education from their parents and when the meaning of the most influential values gained through other places of worship has slowly faded and disappears from their life. At this time, when schools did not provide moral education, the influence of violence on children's characters becomes so fast and results in a vacuum of values being applied.

The concept of human and education is a unity of concepts that never escape from human problems. It is because the essence of education is to guide people in improving their dignity, either through school education or non-school education. The concept of educational pedagogic paradigm prioritizes performance on efforts to provide some help to learners in developing all the potential that exists within the child. So that the children can achieve goals as desired and hoped by society and nation of life in harmony.

The concept of human beings is concerned with the desirable humans and the future of a society that is appropriate with national education objectives. The concept implies human from now and the future. Humans now will face characteristics of individual, social, unique, and religious morals. While humans in the future, describing an ideal Indonesian human being with multidimensional, concerning an individual, social, moral, or diversity dimensions. In hermeneutic, the formulation of educational objectives should be based on an anthropological foundation, which illustrates the ideal human figure expected in the future.

According to Kohnstamm in Sikun Pribadi (1984, 153-154) that puts of humans being at the highest position by making distinctions between the various layers of behavior in various species of creatures namely the "nervous van gearing" (the behavioral layer), there are;

- 1) The layers of inorganic behavior, such as falling or dead will obey to natural law.

- 2) The layers of vegetative or vegetable behavior are the layers that have of potential to grow and multiply as occurs in plants, animals, and humans. This layer does not require the process of training, learning, and education.
- 3) The layers of animal behavior are the layers that have the potential to grow, multiply, and be instinctive. This level has the potential of sensual awareness or sensoria; it means that animals and humans can overcome the events of the environment because it has various sensory systems such as sight, hearing, touch, and so on. At this level can be done by simple level training.
- 4) The layers of human behavioral which are has the characteristic and behavior such as the following:
  - a. The existence of desire that can control their passions, so that humans can delay his actions. This is what we can not find in animals. This ability can encourage people to plan, either for the short term or for the future.
  - b. The existence of intellectual awareness, so that the humans can develop their knowledge, and logic to solve all problems of their life.
  - c. Humans have self-awareness, it means human beings are individually aware of behavior that exist in themselves, can assess their actions, and also can ask who they are.
  - d. Humans as social humans beings can manage their own lives, make friendships, organize the organization of life in society so that they can live together.
  - e. Humans have a symbolic language (written, spoken, or symbols) that we can not find in animals.
  - f. Humans can realize the values, such as the value of decency, truth, beauty, and have a conscience. This potential gives the possibility that humans can be taught to be moral people, able to create beautiful works, and the ability to reflect the values of the truth.
- 5) Layers of absolute are the layer where humans can live with the religiosity of life. In this layer, human beings can communicate with God and can live the values of religious spiritual life.

## **2. Education and Morality**

The commitment of moral education and character development. According to Thomas Lickona (2012, 34), in history there are three social communities involved in moral education, there are home, spiritual community, and school. In addition the school had a role in value education that limited by such a precious time, and by the middle of this century it was quickly abandoned.

A group of people that calling themselves the American Jewish Committee of 1988 rejected the idea of opposing values education; they urged the school to convey "The Meaning of Community Life" to the students in the form of honesty, social feeling, responsibility, tolerance, and loyalty. From the Gallup poll findings addressed to parents, school attendance should provide moral education, indicating in general 84% of parents having school-age children claim that they are asking public schools to provide "guidance that is consistent with moral values and behavior".

Roger Straughan (1999: 260) in James Arthur (2003, 28) said the twin concepts of education and morality:

Morality is basically about what it is right to do and not to do and about what reasons may be given why something ought or ought not to be done. Education is primarily concerned with offering ways of thinking and understanding which again provide reasons why certain things ought to be believed and certain procedures followed. Both morality and education, then, contain a 'theoretical', reasoning element, and a 'practical', doing element, so it would be surprising if the double-barrelled concept of moral education did not exhibit these features to an even more marked degree.

According to Doni Koesoema A (2011, 12), education in ancient times was not limited to the process of continuing cultural heritage through oral and written traditions. Various educational models are used to accelerate the learning process of the younger generation to more quickly integrate with the culture of the adult community. There are three ways of learning in tribal society, namely; first; through spontaneous imitations of the behavior of adults, whether in the family, a group in society. Second; through games that children learn to imitate the role of adults in performing important tasks in society. Third; through the introduction of the symbolic world in a society in which they will meld themselves to understand the ways they see the world and how to express the worldview and belief.

Humanist thinking focuses on people deeply trying to reflect the nature of human beings in various dimensions.

According to Wang Tzu Kuang (2015, 145), the New Trend Environmental pollution or ecological destruction has caused serious threats to the safety of humankind. Degradation of moral standards and lack of spiritual awareness call for a shift to better curriculum design. The quest for continual survival is yearning for the pursuit of new ideas that are permeated in Culture, Civilization, Values, and Ethics to reach broader access to Education. The respective thoughts are referring to: New Culture : The Nature Loving Culture.

- a. New Civilization: Respecting the sanctity of all life forms.
  - b. New Set of Values: Affirming the dignity and nobility of humankind.
  - c. New System of Moral Standard: The actualization of a Universal Family.  
There are four renewals that mean four new centuries for human life, the new Culture century, the new Civilization century, the new Value Concept century, and the new Moral century.
- a. The new Culture century, there is a culture that loves the universe: loves the heavens, the earth, humans being, and all creatures. The culture that makes people live in harmony with the universe.
  - b. The new Civilization century, there is the Civilization that honors the worth of all life; it is because the soul of life is the greatest, the noblest, and the most sacred.
  - c. The new Value Concept century, which believes that the dignity of a human being is of the highest of value; to give priority on human values, to glorify human dignity, to elevate human nature, and human as principal. In this world, nothing exists beyond the value of human dignity itself.
  - d. The new moral century, there is the moral of "global harmony, the world of one family". All citizens of the world have the insight and soul of "Earth as one family"; become a true human being with superior quality.

A culture that abandons the beauty of the noble of self and nature, then it becomes a low and rude culture with loss of identity and even loss of humanity.

According to Doni Koesoema A (2011, 15), education is divided into two fields of education, namely education gymnastics, and music. Gymnastics is a culture of the body that characterizes greek human education with a variety of emphasis that developed later, not only in war but in hard work. Music is the whole discipline in the cultural environment that is surrounded by Muse. It is not only just the music in the narrow meaning as the ability to play a musical instrument or reading notation. Second, kindness and beauty (aesthetic), these two fields became the core of ancient Greek education. Kindness as nature of (Kalos) identifies the manifestation of the virtues of humanity which the Greeks called arete. This Arete animates and forms the main human. Beauty (aesthetic) is a distinctive concept in the field of art and aesthetics that first of all refers to the physical beauty in caring for the body. Aesthetics also means beauty at a higher level that is at the philosophical level, touched deeper into the dimension of human interiority that is essentially a determinant of someone's quality.

According to Wang Tzu Kuang (2015, 7), today's human moral behavior is full of life's rivalry, consequently, humans become more unfeeling, less mercy, cruel, evil, and sadistic. Human morals are declining, conscience is getting lost. For the sake of self-survival, people care not for the lives of others, acting arbitrarily oppressing and harassing the dignity of other people's lives. This is an uncivilized deed. Therefore, the competition of life leads human life to move farther from civilization. The quality of life becomes lower, injured, and harmed that eventually exposes themselves to increasing threat of destruction.

The Importance of Moral Character of the National education, according to Presidential Regulation No. 87 of 2017, on Strengthening Character Education that the education movement under the responsibility of the educational unit to strengthen the character of learners through harmonization of heart, though, and sport with the involvement and cooperation of educational, family and community as part of the National Movement for the Mental Revolution (GNRM).

In article 2 of Strengthen Character Education that aims: a) build and equip the students as the gold generation of Indonesia in 2045 with the soul of Pancasila and good character education to face the dynamic future changes; b) develop a national educational platform that places the character education as the main spirit in education for the learner with the support of the public through formal and informal education by regard the diversity of Indonesian culture; and c) revitalize and strengthen the potential and competence of educators, teachers, students, community and family in an environment that implements the strengthened character of education.

The Core Curriculum of *Nature-Loving* Wang Tzu Kuang & Winnie W.Y.Ho. (2016, 9) The program is for self-enrichment, helping the learners to identify the true meaning and values of life and interpersonal relationships: their connection with nature is also brought out.

#### 1) Life Education

Exploration of life delves into spiritual and psychological areas leading to the betterment of physical and mental health. We look into the different levels or harmonious relationships, expanding from individualism to social integration, as well as the interactions that affect the environment. The aim is to identify the true

meaning of life and the possibility of maintaining a balanced, mature, affirmative, and joyful living. Producing an enriched lifestyle that will actualize the beauty of life.

## 2) *The Art of Living*

This is to use a holistic and life–event approach in the continuous development of soft-betterment and making choices for one’s lifestyle. This involves practices in managing daily chores to the life-long learning process of problem-solving techniques, social etiquette, law-abiding attitude, personal hygiene, nutrition, and health. Issues involving environmental ethics, civic awareness, and patriotism are also included.

## 3) The Reinforcement of Faith

This part refers to spiritual practices and the reinforcement of faith. We believe our primal self is pure, and thus the ultimate purpose of life is to achieve a state of “Universal Family”. Our mission is to maintain the faith in Universal Citizenry and prosperous society through harmonious interaction guided by the True Self. Appreciate moral standards not only influence us on how we measure values, but also on how well we shape our character.

## 4) Humanistic Education: The Teaching of Integrated Knowledge)

Providing essential material for the learners to take an active part in civic life, the demeanor and thoughts of an individual are of prime concern. Forming personalities concerning learners’ humanity as well as their innate intellectual skill in real-life situations. Interesting scopes as Joyful Exercises, Flower arrangement, Sado, etc. are implemented.

Educate and equip various knowledge needed by the young generation, contemporary whole character education, holistic education that prioritizes humanity learning through daily lives, applicative, and fun. For example gymnastic of joy, dance, drama, flower arranging, the art of concocting tea, etc. It can improve the joy of learning. So that known as one of united life. *Character Education: Effective Character Building*

Emphasizing Moral Education and the Education of Integrity appropriately integrated into the curriculum. Aiming for character training of socially acceptable beings, who can enforce the sphere of creativity, critical thinking, ethical reasoning, conflict resolutions, and general knowledge.

According to Wang Tzu Kuang (2006, 54) that the school's strategic program which loves the universe explores from the core, the science of beauty "the natural human charm", studied and analyzed from a "living" perspective, deepen the purpose, direction, and principle, further from the meaning of life to explain the meaning of "protecting life, loving life, and glorifying life"

Undoubtedly, there are radical conceptual differences in how one defines “Life”. This program will analyze life within the context of the “Aesthetic Education of Humanity” with its goal, directions, and principles. Through the context of Life Education the meaning of “Cherishing Life”, “Loving Life” and “Glorifying Life” is also elaborated.

## 1) Cherishing Life

Cherishing life is not confined to preserving and respecting the sanctity of all life forms, but also ensures the accomplishment of a wholesome and harmonious life. One does not inflict harm or intentionally dissipate life. Contrarily, the individual shall enforce a positive attitude and outlook in all encounters. The prime concerns are to enhance the quality of life, protecting the survival rights of all beings, and enjoying a communal spirit of resource sharing.

## 2) Loving Life

Learners are encouraged to maintain a positive attitude for all episodes in life, the good and the bad alike. “Life” exists in all forms. Be mindful to establish harmonious relationships with all. It is imperative to build a strong bond with nature and respect the greatness of the Universe. Only through practice can one substantiate advancement in life.

## 3) Glorifying Life

Learn from nature and take heed of her never-failing contribution. Be thankful for all beings as they exemplify the greatness of virtue in building a better world. Guide those who bear the same vision and extend this to help the family, society, country, and the world.

We are concerned with the correct understanding of acceptable moral and behavioral standards and the right concept of living. Cultural subjects are used as motivation to enhance interest in moral issues. Learners are provided with opportunities to develop creative thinking, better communication, and analytical skills through Art forms and cultural elements imbued in Physical Education, Music, Dance, Drama, Visual Arts, and Media Studies. By so doing, it is hoped that negative feelings, anxiety, arrogance, and violence will be reduced. Art and Life Education activities can be both challenging and interesting. Nevertheless, one must be prepared to undergo practices that sustain the essence of quality of life.

According to Thomas Lickona (2012, 452) Principles of practice, Lickona also outlines eleven principles that have been largely adopted by the Character Education Partnership in the USA as criteria for planning a character education program and for recognizing the achievements of schools through the conferment of a national award. Whilst he does not consider these principles to be exhaustive, they are:

- 1) schools should be committed to core ethical values;
- 2) the character should be comprehensively defined to include thinking, feeling, and behavior;
- 3) schools should be proactive and systematic in teaching character education and not simply wait for opportunities;
- 4) schools must develop caring atmospheres and become a microcosm of the caring community;
- 5) opportunities to practice moral actions should be varied and available to all;
- 6) an academic study should be central;
- 7) schools need to develop ways of increasing the intrinsic motivation of pupil who should be committed to the core values;
- 8) schools need to work together and share norms for character education;
- 9) teachers and pupils should share in the moral leadership of the school;
- 10) parents and community should be partners in character education in the school;
- 11) evaluate the effectiveness of character education in both school, staff, and pupils.

Reinforced by the results of the research by the Central Bureau of Statistics, Iswadi & Yoyo Karyono (eds) (2016, 6) that Human Development in Indonesia has two sides. First; the formation of human capabilities such as improved health, education, and ability. Second, the use of capabilities that they have, such as enjoy free time, for productive or active purposes in cultural, social, and political activities. If the scale of human development is unbalanced, there may be instability.

Amartya Sen (1989) in Iswadi & Yoyo Karyono (eds) (2016, 8) for example, defines human development as an extension of the real freedom enjoyed by humans. Freedom depends on socio-economic factors such as access to education, health, employment, and politics. Human development is the way and the final goal.

According to the Buddha in Alan W.Watts (2003, 84) stated that the great enlightenment of humans or their Buddhahood can only be achieved by humans having a “humanity”.

The emphasis on Humanity by Kong Hu Cu in Marga Singgih (2016, 40) is that human chaos comes from an imbalance. So each people must be occupied at their respective places so that the balance is not disturbed.

The glory that must be strengthened above all is love between each of human beings (Jen). The ethical aspects emphasize the mutual loyalty of friendship, sympathy, and cooperation that must be started from the family environment to the wider community. As teachings in Chinese society have become a tradition, there are five kinds of human relationships every day, namely; 1) the relationship between superiors with subordinates. 2) The relationship between father and son, 3) The relationship between relatives, 4) The relationship between husband and wife, 5) Relationships among friends.

While Lao Tzu (Taoism) in Marga Singgih (2016, 53) said that humans should pay attention to their condition while keeping themselves in harmony with the universe because humans do not stay away from the world of life. All of them run as naturally and harmoniously. Lao Tzi said that as humans beings don't need living to smart in this world, the important thing is they have the wisdom to organize their life and know the truth. He regretted the people who consider as smart but committed to crimes that not only harm themselves but also for the interests of others and damage the harmony of this life.

The French philosopher and humanist Jacques Maritain (1954) in Nimrod Aloni ( 2007, 111 ) summarizes this idea: Humanism ... essentially tends to render man more truly human and to make his original greatness manifest by causing him to participate in all that can enrich him in nature and history... It at once demands that man make use of all the potentialities he holds within him, his creative powers and the life of reason, and labor to make the powers of the physical world the instruments of his freedom.

Nimrod Aloni (2007, 63) ,Humanism means regarding human beings as sovereign individuals who are responsible for their destiny, attributing to all people an unconditional selfvalue equal to that of their fellow men and women, and striving to establish a just, democratic, and humane social order, which is committed to the



sanctity of human life and the furthering of human equality, freedom, solidarity, growth and happiness. The meanings of this definition will be detailed and explained on four levels of reference.

Louis O.Kattsoff (2004, 408) in the view of rationalism has a view that human as a free creature, at least in terms of thinking, it also depends on the form of mastery and education on the view of human nature. Human nature is fickle; it is according to the notion of human evolution that not always the same.

Marx said that the determined of the essence of human beings is behavior and not the essence of Louis O.Kattsoff (2004, 405), then the human can not be mixed up with the animals which are lower than humans, so the humans did differently from the animals. The human's behavior is concerned with life and provided the necessities material for life that produces infrastructures to fulfill the needs such as food, house, cloth, etc.

According to Karen Armstrong (2007, 34), human beings are artificial, we continually strive to improve the nature and approach the ideal. Even the peoples are following fashion and cruelty against themselves (face and body) and adore the model that symbolizes as "superhuman". Another aspect of religion, which should help foster an attitude of sensitivity to holiness seems to reflect the violence and despair of this time. Almost every day we watch terrorism, hatred, and intolerance motivated by religious people.

According to Wang Tzu Kuang (2016, 29-42), humans being must establish the Humanity Livelihood Civilization, Aesthetic Education of Humanity, by building the world of "Ten Togetherness" civilization, which consists of; 1) Unity of Life, 2) Noble Togetherness, 3) Rich Togetherness, 4) Happy Togetherness, 5) Calm Togetherness, 6) Conscious Togetherness, 7) Owned Togetherness, 8) Acquisition Togetherness, 9) Blessings Togetherness, and 10) Success Togetherness.

The humanist attitude of civilized human beings is not a conflicting one, dropping each other; it's not only busy from morning to night by comparing who is strong-weak, the big-low, the win-lose, the superior-bad, and the profit-loss.

Humans being sometimes forgotten that they also one of the living creatures. If human beings are concerned only with physical life and do not pay attention to the life of the soul and spirit, then under the impulses of animal lust and instinct, human beings will become a truly frightening animal. Every human has a noble beauty, and happy. This is a rich spiritual life, with live material, mental, and spiritual that human life becomes dignified and noble so that human beings deserve to be called the noblest or civilized human as described in Wang Tzu Kuang (2016, 48).

### **3. Build Altruist (Giving without purpose)**

According to Grand Master Wang Tzu Kuang (2016), INLA Chairman in the development of curriculum at the National Maitreyawira School said that The Core Curriculum of Nature-Loving that aimed in developing the concept of giving and sharing altruism, the meaning of Maitri is Love, with Love giving kindness, and spirit to giving kindness to others, from a little have trained to give kindness and happiness to others will make a big impact after they grow up. Altruist educational goals that will be achieved by;

1. Life sustainability will be meaningful by giving and sharing happiness.
2. Give the meaning to the behavior of three loves, thoughts of love, sayings of love, and a face with full love that brings happiness, joy, peace, and harmony.
3. Education and learning without stopping, because of not knowing the end of learning.
4. Maitreya's students are educated to have a soul and a positive mental attitude, to the family, nation and state. Called to share, the benefits for themselves, the early risers already know what to do for family, community, and devotion to the nation, and state,
5. Called consciously striving to give to family, society and country then we are the happiest people in the world, not material or positions that owned, it is already within all of us.
6. Life is meaningful and useful and noble, full of light and joy.
7. Build a life of dignity, glory and meaningful, then life is glowing, happy and joyful
8. Where it comes from giving and sharing, giving and sharing are ready to sacrifice, like the candles that give light to others.
9. With the Gymnastics of Love Universe that one of the characteristics of the curriculum; dance, gymnastics, drama, love songs of nature, the child will grow as the sun, with the spirit of giving and sharing the highest achievement is One World Family. Although the world is full of differences we remain a family as (the universal family).
10. A wide and global view, a person from a single-family source, has the duty and responsibility in giving and sharing.
11. An adult will have a maximum giving and sharing soul.

In Wirawan (2014, 644) Patterson said that altruism as a hook between good motives and good behavior. Karra, Tracy, and Philips (2006) defined altruism as a moral value that directs individuals to act with others' interests without any hope of reward or positive enforcement in return. Thomson (2007) defined altruism as total selflessness in relationships with others. A form of self-denial. Scruton stated the altruism between carrying out actions without thinking on own self until sacrifice life for others, like a lion who died defending their son. Bery and Cartwright (2000) associated the altruism with the leadership of the servants and claim that altruism is a radical equation of people by requiring all to serve the good greater than the individual ego.

Wang Tzu Kuang (2005, 44-45), the source of joy and altruism is always to give priority and consider the interests of others, willing to sacrifice and self-loss, first give joy to others. Senior Grand Master Kao San said Altruist always put the interests of others in the first place, consider the interests of the people carefully, without expecting any repay of kindness. He also said that the community life is always bringing the blessing for all of us, just by being the bearer of blessing for all then our life is full of blessings. So the Altruist attitude is "by a wholeheartedly and vigorously helping others to achieve success, without expecting a reward, a spirit of selflessness." ([www.pro-maitreya.org.tw](http://www.pro-maitreya.org.tw))

Implementation of education in schools is played by the school consisting of principals, teachers, counseling guidance, and a group of other individuals involved in administrative arrangements. In the family of learning and moral ethics, teaching is run by parents, while in school this role is played by the principal with teachers and counseling guidance. The principal is in charge of all learning activities, the teachers are responsible for

the implementation of the lesson and the administrative personnel serves the provision of all necessary facilities.

According to H.A.R. Tilaar and Riant Nugroho (2008, 302-304) Education in the global era as the open of the world era such as Thomas Friedman. The three phases of the open of world development, the first phase marked by new world discoveries that have opened up wider international trade. The second phase of the development of science has to spawn industrialization in Western countries. The third phase is a world marked by a plain country by Fukuyama and free trade. In this third phase, there is a very big change in the association of humans being because of the advancement of communication technology so that the world has become a big village. This third phase by some experts is considered a more materialist and consumerist transition of the human view which means that human life is dominated by economic factors. Individualistic behavior is selfish and ignores others and society contrary to the behavior of altruism. The behavior of altruism is the act of sacrificing for others without social or material reasons. The behavior of altruism can be formed by the character of Indonesian nation education.

#### **D. Discussion**

The result findings of several studies, First; the findings were about of a group experimental students who follow the Holocaust curriculum with System Facing History and Ourselves, then about personal decisions that are environmentally influenced and the level of complexity of sensitivity to various issues. In the evaluation of the value education program of children's quality improvement projects in California in Thomas Lickona (2013, 46) with the question of whether an overall value education program, conducted at the Kindergarten level and up to Elementary School level, can have a positive impact that is measurable and enduring in the moral thinking, behavior, and attitude of children. In the program of California's Child Development Project (CDP) produces four significant things, namely;

- 1) The attitudes toward classroom learning activities, the students showed a more spontaneous attitude in giving support to others, cooperation, mutual love and compassion, and mutual support between classes.
- 2) The attitude that using school playground, the students more willing to share with other students in the playground, while the students in comparison schools still tend to be self-centered or selfish.
- 3) The ability to solve social problems, in solving problems that may arise, the students more underlying their concerns on settlements involving collective agreements that become not an overly aggressive and hasty solution that would produce an alternative planned solution.
- 4) The commitment towards democratic values, the students are more committed to democratic values, such as believing that everyone in the group has the right to participate in decisions and activities that will be made.

In order of morality, reasoning must be real, rational, consistent, and impartial. A good teacher does not give the right answers to the minds or mouths of their students but leads them to the curiosity and focus of dialogue so that they will find the truth by themselves, which is acceptable, and to be preserved in the memory of their lives. Since childhood, one has to nurture a child that they like, this behavior is worth praise and reasonable to give punishment too so that when they reach maturity they will not experience the contradiction between their natural tendencies and their intellectual ideals. Provided the

benefits that will be combined with people who have a good soul, because the essence of such a humanistic relationship is mutually beneficial to develop, enrich, and enhance the character of friends.

Second; In Education contained the meaning of giving, a person can give if he has more than others, without any more things nothing can be given. An adult has to turn an age that reached physical maturity, both in structure and in the functioning of the organs. In adult structure it has reached a relatively stable form, allowing it to be balanced, harmonious, and aligned in behavior. In the function of adult organs, the body has reached maturity in performing the perfect physiological functions, so that the organs can perform physiological functions in an organized and able to make adjustments gradually in a different environment both in the social environment and spiritual (Y.Suyitno, 2010, 14).

Third; the achievement of educational samples in SD Zhongzheng, Taizhong city in Taiwan, 2015 received the National Education Award as National Exemplary School, the students performed motion activity for 150 minutes/week, and Shuguang Catholic Junior High School, Xinzhu Town in Taiwan, received the National Education Award as National Exemplary School as the flagship school in Character Education.

The material Framework "The Beauty of Life". The harmonious person between humans and nature, harmonious family between humans and nature, a harmonious society between humans and nature, a harmonious state between human and nature, a harmonious world between human and nature, the ultimate goal is the One Family World.

Through the mapping and implementation of the Schools that implement the Cultural Curriculum of Love in several Maitreya Schools of Riau Province since 2015, such as the Metta Maitreya School of Pekanbaru, the Maitreya's Heart School in Selatpanjang and the Maitreya Dharma School in Bengkalis.

The Overall Goal: The overall goal is to provide essential life-long learning experiences for whole-person development in the domain of ethics, intellect, physical, social skills aesthetics, and spirituality required for becoming an active, responsible, contributing, and harmonious member of society. A holistic approach for child development is emphasized and based on the elements of truth, compassion, aesthetics, and sanctity.

The Aims:

- 1) To adopt a life event approach geared to the contemporary needs of young people;
- 2) To encourage a positive attitude for sustaining appropriate values in life;
- 3) To foster the love of nature and bring forth the inner beauty of humankind;
- 4) To strive for the pursuit of regaining the original nature of being;
- 5) To elevate personal integrity and to build a diversified society, that will acknowledge the common goodness of equality and virtues;
- 6) To strengthen interpersonal relationships by understanding the feelings, thoughts or attitudes of others;
- 7) To take heed of etiquette, justice, and aspiration in social interaction;
- 8) To promote the concept of the Universal Family taking into account the ideal of global citizenships;
- 9) To acknowledge social differences, and conflicting values when promulgating the concept of the Universal Family.

## **E. Result Achievement**

- 1) Through the gymnastics of joy and love of the Universe are a collaboration of healthy living education, arts education, moral education, ecological education, cooperation, holistic, multi-functional; an educational activity that is a combination of songs, dance, and gymnastics.
- 2) The whole focus: eyes, ears, mouth, mind, hands, feet, bodies (concentration, integration, lifelong remembering, easily infused) fit the needs of the times: active education, fun learning, positive song & dance media, less of anxiety and sadness, moving the joyful atmosphere together.
- 3) A combination of education and culture: prioritizing the practice of song content. Protect, love, and glorify of life. Increasing the whole character and moral noble character.
- 4) Appreciate the beauty of the universe externally and internally: through the panoramic lyrics of a song, it can appreciate the sky, the earth, the creatures with the external beauty, the wide variety of natural beauty, making us amazing, close to the sky and earth and all creatures. It can realize the natural beauty of nature, and the contents of the principle of the altruist, harmonious, harmless, tolerable, joyful, moral that making us full of gratitude, respect for nature.
- 5) Through the science of beauty, realizing the world becomes one family: learning the gym of joy and love of the universe can help us in beautify our life, and the noble life of experiences. With the beauty of gymnastics, improving morale, wisdom, health, and cooperation. Mobilize the humans in beautifying the soul, life activities; beautify the soul and journey of life. People are struggling to make the world more beautiful and welcoming the One World Family.

## **F. Conclusion**

1. By transforming learners' behavior from the old paradigm to a new paradigm, that the self is very valuable, noble, be self-exemplified, correct behavior, in addition to mastering skills and knowledge, the, more importantly, is insightful and have soul of "One World Family". By creating "love, patience, firmness" in learning. Sincere of caring and fair to all students, always show a cheerful face, have a positive word, student motivation, and caring about them. The human only can inspire people's hearts. There are happy teachers; there are happy students, work together to build a happy school that full of joy.
2. Every educational team or participant is a big family, applauding each other and cheering the motivation when organizers encourage each other; this is the style of one family. Wherever the love culture of the universe, full of intimacy and kinship, this is the criteria of a glorious Universe of Love activities.
3. The final achievement of the Aesthetic Education Humanity is the beauty of one-way: One World Family, there are two principles: Loving the universe, displaying the nature of humans. There are three beauties: solemnity-carries, empty-magic, and happy. There are three life performances: protect life, love of life, and glorify

of life. There are four pioneers of survival: New culture, a new civilization, new values, and new morals. There are four loving examples: happy soul, happy words, joyful, and happy faces. There are five of harmonious development: build personal, family, community, Country & world in harmony with nature.

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