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STUDIES OF SOCIAL EDUCATION THEORY THROUGH YOGA LEARNING (TOURIST LEARNING PHENOMENON IN BALI) | Wayan Suyanta¹, Muhadjir Effendy², S. Mundzir³, Hardika⁴ The Hindu Dharma State Institute¹, State University of Malang^{2,3,4} suyanta.kaler@gmail.com Abstract **The purpose of this study is to** identify the social education theory, especially in view of the travelers yoga learning phenomena.

The needs of yoga and spiritual learning can be considered as an interesting phenomenon that foreigners do particularly those who visit to South East Asia, especially Bali. Finding **the purpose of this** particular foreign community, it is required to have a depth theoretical study; exploring the meaning of yoga and spiritual learning. The method used is library research, which sought to find related literature to the study of yoga learning.

The results of this study are in terms of the theory, including; (1) social education theory, (2) nonformal education model, (3) andragogy, and (4) the theory of anthropological experience. It can be concluded that the fourth of this social education studies is the closest theory to explore the tourists learning phenomenon in Bali, especially in yoga learning.

Keywords: Social Education Theory, Yoga Learning, Nonformal Education Model, Andragogy, Theory of Anthropological Experience
INTRODUCTION The aim of social education is giving an educational service to learners to develop their knowledge and their moral values so that they will be able to live in the society. Another purpose is as the effort to teach learners to obtain the knowledge, skills, and mental needed to improve their quality so they can work and continue in the higher education. In addition, social education is aimed to fulfill educational needs which have not been completed

through formal education.

Social education scope consists of informal individual education and community education. Informal individual educations are for: (a) those children who have never studied at schools; (b) those under 18 years-old children who drop out from their previous schools; (c) and adolescents who need education.

Meanwhile, community education is the educational activity which is addressed to society as cultural environment, including tourists. Social education phenomenon through yoga is done by tourists as well as the phenomenon of the new age movement. The term of spiritual and yoga cannot be separated with the new age movement although tourism and spiritual are two different things.

These two different things are called as secular and spirituality (Sukidi, 2013:2). The new age is an era which unifies western rationalism and eastern mystical-spiritual. The main characteristic of this era is the rejection towards formal religions because those religions tend to control individual liberty. These tendencies are continually having a rapid evolution. The new age movement is seen as the new learning movement.

Rederic and MeryAnn Brussat revealed that it is the age of spiritual consciousness. Recently, there is such a huge spiritual resurrection into the new generation particularly in US, UK, Germany, Italy, New Zealand, and Australia. The expressions of this resurrection are cult, sect, new thought, new religious movement, human potentials movement, the holistic health movement, and new age movement.

However, the similarity is mostly the same. Having a yoga class gives a control over the body and mind. The tendency of having yoga and spiritual class is the main characteristic of the new agers which practically forms as a free-flowing spiritual movement. Sukidi (2002:2) stated that the basic principle of yoga reflects on the power of the universe.

Basically, this universe has the power beyond what have been existed in this world. The universe has power, energy, and force that makes everything happen and humans are part of this power. In the other hand, people call the power as the macro-cosmos and the human as the micro-cosmos.

Seeing that the development of social education has been increased within the society, it is necessary to identify their learning needs. Identifying learning needs of the society, particularly for learners, is the first step of every social education learning activity. Social education definitely is improved by non-formal education.

Moedzakir (2013:68) proposed that non-formal education is the educational program which is learners and developed to fulfill their needs. For this reason, each non-formal education program must be tailored to the needs of the learner. Learning process based on the learner's will to result as expected. The more accurate the learners identify, the more satisfying and significant result becomes.

Whatever good of the learning plan, if it is not created according to the learner's need, the purpose of the noble character expressions are the main factor, substance, pattern, and the main procedure of each non-formal educational program. In line with Sisdiknas Law number 20 year 2003 related to the implementation of non-formal education is ruled in the article 26.

Those are: (1) Non-formal education is addressed for citizen who need educational service which functions as the replacement, additional, and/or formal-education complement within the effort to support long-life education. (2) Non-formal education aims to help learner's progress by maximizing the knowledge, functional skills, behavioral development, and professional personality.

(3) Non-formal education includes life skills education, early childhood education, youth education, women's empowerment education, literacy education, vocational education and job training, educational equality, and other educational programs which are aimed to develop the learner. Non-formal education institution consists of courses, training centre, study groups, learning centers, and similar educational unit.

(5) Course and training are given for social community who needs knowledge, various life skills; and attitudes to improve self-competence, career, occupation, independent business, and/or continue higher education. (6) Non-formal education result can be seen as well as formal-education result through measurement process given by proposed institution from the government or local government. This measurement process is based on education national standard.

(7) The rule of non-formal education institution as written in the article (1), article (2), article (3), article (4), article (5), and article (6) is legislated in details by using government rules. The social education characteristics are described as the nature of educational science; the multidiscipline social development; the utilization of theoretical concept development from another field to shape the deep understanding of material subject, man's attitude the maximum formal object consideration, by maximizing independence skill; and the maximum self-development. Those descriptions include various tourists who visit Southeast Asia, particularly Bali.

Thus, Fonseca & Mehta, (2012:1) stated that " millions of people head towards Asia every to have (beside the travelling experience) an encounter with eastern philosophies and practices which allows for self-healing, self-discovery and self-empowerment. Among alternative medicine systems, therapies, and many other technical systems (including massage, martial arts dance, etc) one of the famous and inspiring subject that attract people to Yogyakarta". It is needed to identify the development of yoga done by tourists in Bali theoretically.

This social educational phenomenon is necessary to study through various disciplines, especially through non-formal education and andragogy aspect. Thus, Mundzir (2010:8) proposed that in the non-formal education there is an andragogy which is classified into five kinds: (1) A secondary education; it is a program which is addressed to young society that needs additional education to face real world and to get satisfying job by giving them training course or general knowledge; (2) a reformed education; it is a program given to those who have passed their study to get higher position in their carrier; (3) a cadre education; it is a program to train or a course given by particular community in the field of politics, economics, or entertainment and this program aims for the sake of orization's improvement; (4) a popular education; it is an educational program which is addressed to everyone so they will have benefits in their spare time and have valuable activities.

These activities are given for those who look for life changes; (5) a family life education; it is a program which has activities related to family values and principles. These activities aim to enrich millymeer's experience to actively participate within family as a united community. The relation between yoga done by tourists and non-formal education exists because non-formal education is an organized and systematic program.

It is outside of formal education and done independently. This non-formal education is an important part of wider activity which is purposefully done to give educational need so expected goals will be achieved. Identifying enthusiasm and social education development within yoga activity is reviewed through related literatures.

Beneficial social education for society can be studied through theories. The focus of this study is what social education theory which can be adapted through the phenomenon of tourism yoga community. LITERATURE REVIEW The following descriptions are the literatures of (1) the concept of tourism and yoga which defines tourism, tourism typology, and yoga concept by Eric Cohen, (2) the definition of yoga, (3) the phenomenology by Berger and Luckmann (through externalization, objection and internalization), and the anthropology by Edward Burner, and (4) non-formal education

and andragogy theory by Malcom Knowles.

The Definition of Tourism, Tourism Typology, and the Concept of Yoga Tourism concept cannot be separated from those theories. Tourism objects are places where the tourists can explore and learn something new in those places. Jafari (1977) and Pitana (2005:44) explained that tourism is the study of man away from his usual habitat, of the industry which responds to his needs, and the industry has -cultural, economic and physical environments. It can be summarized as a journey done by someone temporarily held from one place to another by leaving the previous place with particular plan to enjoy pleasant recreational activities to fulfill various desires.

Thus, types of tourism are reviewed in the tourism theory. In line with Cohen, it is stated that humans always look for the meaning of life. This cannot be found at home or in the journey. Existential typology has close relation with the subjectivity of the research, particularly those tourists who leave their daily life and look for the meaning of life by developing yoga and spiritual activity. They are even getting involved intensively with the local community.

The constellation of literature review also examines the phenomenon of yoga and spiritual activity which cannot be separated with the new age movement. However, the background of those things, tourism and spiritual, are two different things, called as secular and spirituality (Sukidi, 2013:2). The new age is an age where Western rationalism unifies with Eastern mystical – spiritual.

The main characteristic of this age is the rejection towards formal religions because religions are seen to control and to limit individual freedom. These tendencies are continuously evolving. The Definition of Yoga In the history of its tradition, yoga was firstly founded by Maharshi Patanjali. Patanjali is a respected name and was deified by many communities, especially in the Shaivite bhakti tradition.

This is claimed by some expert of the mythology that Patanjali is incarnation from snake Ananta. From all evidences and comprehensive review, it is confirmed by Old Sanskrit writers that Patanjali Yogasutra was begun before 1000 AD. The same study conducted by Woods and Haugton (1914) also reported that the date when Yoga was founded is approximately before 1000 AD.

In the pre-classic stage, yoga consists of various ideas, faith, and technique which are different from one to another. Classic period is defined by Patanjali Yoga Sutra as the first systematic presentation of yoga. This text explains about the Raja Yoga way, often called as Raja Yoga. Patanjali gyan yoga includes steps and stages to achieve Samadhi

(meditative consciousness).

Patanjali is commonly known as the father of yoga and his Yoga-sutra is still influence the style of modern yoga. Centuries after Patanjali, yoga masters create practice system which is designed to rejuvenate body and longevity. They refuse ancient Veda teachings and then embrace physical body as the means of enlightenment.

They develop Tantra Yoga using radical technique to cleanse body and mind to break the knot which bound human to the physical existence. This exploration must be connected physically-spiritually which later become the background of Hatha Yoga in western countries. Social Education and the Phenomenon of Learning Yoga To analyze the social education through the phenomenon of learning yoga, some theories are investigated through many phenomenology sources, Wikipedia (2016) such as: 1. Friedrich Christoph Oetinger (1702 – 1782), German pietist, for the study of the “dive sylrels” ; 2.

Johann Heinrich Lambert (1728 – 1777), mathematician, physician and philosopher, known for the theory of appearances underlying empirical knowledge; 3. Immanuel Kant (1724 – 1804), in the Critique of Pure Reason, distinguished between objects as phenomena, which are objects as shaped and grasped by human sensibility and understanding, and objects as things-in-themselves or noumena, which do not appear to us in space and time and about which we can make no legitimate judgments; 4. G. W. F.

Hegel (1770 – 1831) challenged Kant's doctrine of the unknowable thing-in-itself, and declared that by knowing phenomena more fully we can gradually arrive at a consciousness of the absolute and spiritual truth of Divinity, most notably in his Phenomenology of Spirit, published in 1807; 5. Carl Stumpf (1848 – 1936), student of Brentano and mentor to Husserl, used “phenomenology” to refer to an ontology of sensory contents; 6.

Edmund Husserl (1859 – 1938) established phenomenology at first as a kind of “descriptive psychology” and later as a transcendental and eidetic science of consciousness. He is considered to be the founder of contemporary phenomenology; 7. Max Scheler (1874 – 1928) developed further the phenomenological method of Edmund Husserl and extended it to include also a reduction of the scientific method.

He influenced the thinking of Pope John Paul II, Dietrich von Hildebrand, and Edith Stein; 8. Martin Heidegger (1889 – 1976) criticized Husserl's theory of phenomenology and attempted to develop a theory of ontology that led him to his original theory of

Dasein, the non-dualistic human being; 9.

Alfred Schütz (1899 – 1959) developed a phenomenology of the social world on the basis of everyday experience that has influenced major sociologists such as Harold Garfinkel, Peter Berger, and Thomas Luckmann. Further, Mundzir (2010:8) stated that in non-formal education includes adult education (andragogi) which can be classified into five categories: 1) continuing education is related to activities for adolescents who need sufficient education to face adult world.

The focus is to help them develop one or more general skills or knowledge which will be useful for their financial independence; 2) remedial education is education given to the people who pass the youth period to help them improve their position in their work; 3) training education is education activities in the form of training and courses held by a certain organization (politic, economy or entertainment, etc.)

which purpose is for organization development; 4) popular education is related to educational activities designed for all people to help them spend of their leisure time wisely or to help people who want changes in their life to find new activities that they are interested in; 5) family life education is education which activities is especially related to the values, principles, and family life activities.

The purpose is to enrich the experience of the family members so they can participate in the family as one group. Andragogy In andragogy education, the systematical procedure in organizing experiences and learning activities to achieve the learning objectives must be based on the theories and principles of andragogy.

In many countries, this is interpreted as approach of adult education which means that andragogy is knowledge to understand how adult learn and as practice to help educate adult. Andragogy is the art and science of teaching adult. The component of the purpose of andragogy learning must consider the needs of adult learners. Knowles (1980) and Rogers (2005) classify there purposes of andragogy: individual needs and purposes, institutional needs and purposes, and social needs (Knowles, 1980:55).

The theories in this paper is also evaluated using the phenomenology value by Max Scheler, social construction by Berger and Lukmann, existential phenomenology by Heidegger. The theoretical concept the anthropology of experience by Edward Burner is also considered since it is useful to explain and describe the concept used this paper.

METHOD The method used in this paper is literature study which purpose is to develop the theoretical analysis of social education especially in analyzing non-formal education.

The philosophy and the methodological framework is displayed systematically and consistently. Literature study is any effort to collect relevant information related to the topic being investigated.

The information can be taken from books, research report, academic writing, thesis and dissertation, policies, annual report, encyclopedia, and other written sources and e-sources. M.Nazir's definition of literature data is a technique through studying and investigating books, literatures, notes, and reports which are related to the object to be studied (Nazir, 1981). Literature study means conducting research by studying and reading literatures which are related to the research object.

Literature study is an activity that cannot be separated from research. Basic theories related to the problems and fields in the research can be found through literature study. A researcher also can get information about similar previous studies which is related to his research.

Through literature study, researcher can use all information and relevant theories for his research. Library is the suitable place in doing literature study since there the researcher can collect, read, sort, and note the information from the available sources (Roth, 1986). A researcher must know the library situation and atmosphere because by doing so, he can easily find what he needs for the research.

A researcher must know where to find the information such as from catalogue, general and specific reference, guide book, research report, thesis, dissertation, journals, encyclopedia, and other specific sources. Thus, a researcher can quickly find and collect the information needed. A researcher can work on literature study before or during conducting the research.

Literature study involves systematical explanation in examining previous studies and results of previous research which are related to the research he will conduct. It is also necessary to show the latest development in the field that will be explored in the research (the state of the art). The purpose of literature study which is conducted before doing a research is to find problems for the research.

There should be evidence that the problems that will be investigated have not been adequately answered or explored using the same purpose, method, analysis, and result in the same time and place. RESULT First Result, Theory of Social Education The first finding of the education taken from Berger and Luck's understanding of dialectics (1899-1919) which is to Hegel's thesis synthesis.

It was found that the relationship of subjectivity and objectivity of education phenomena. Hence, Hegel's dialectics, is named as externalization, objectification, and internalization. These three processes were important in the theory of social education. Externalization is more on the social and cultural adaptation of an individual as a human.

The second, objectification is a process where human product was attached into institution and habit. Meanwhile, internalization is individual identification in a social institution in which individual becomes the member. The theory becomes a pivotal background in the further explanation of Lu'eno's Model of Non-formal Education.

Regulation and law related to model of informal education was shown in Act Number 20 Year 2003 which states that: (1) Non-formal education is provided for community members who need education services which functions as a replacement, complement, and/or supplement to formal education in the frame of supporting life-long education. (2) Non-formal education has long goals emphasize acquisition of knowledge and functional skills and developing personality and professional attitudes.

(3) Non-formal education comprises life-skills education, early childhood education, youth education, women empowerment education, literacy education, vocational training and internship, equivalency programme, and other kinds of education aimed at developing learners. (4) Non-formal education unit consists of training centers and colleges, study groups, community learning centers, majelis taklim, and other education units of the similar type.

(5) Training centers and colleges are provided for community members who are in need of knowledge, competencies, life-skills, and attitudes to develop their personality, professionalism, working ethics, entrepreneurship, and/or for further education. (6) The outcomes of the non-formal education programmes shall be recognized as being equal to the outcomes of formal education programmes after undergoing a process of assessment by an agency appointed by the Government or the local governments based on national education standards.

Non-formal education is any activity which is organized and systematic and different from established school system. It is done independently or as an important part of larger activity which is normally done by learners to achieve their learning goals. Non-formal education serve education to community members including adults and children (Moezakir, 2013:20) Third Result, Andragogy Theory Andragogy is from Ancient Greek language, "andragogon" and which means "to lead a man". The development of andragogy

learning theory from Malcolm Knowles in his book "The Adult Learner, A Neglected Species" which was published in 1973 explains the suitable learning theory for adult. Start from here, the "Andragogy" and "Pedagogy" experts.

This concept places the students as object of education which is set up by the teacher. What is learned, the lesson received, the teaching method, and so on depend on **the teacher and the** system. Therefore, students are the object of education. Knowles (1980) stated that the overall description of andragogy is the opposite of pedagogy concept.

Thus, andragogy is a form of learning which can produce graduates who can lead themselves and can become the teacher of themselves. Which such excellence, then andragogy has become the basis of non-formal educational learning process. Fourth Result, the Anthropology of Experience The fourth result is related to The Anthropology of Experience written by Victor W. Turner dan Edward M.

Bruner (1986) which explains Anthropology of Experience clearly. Quoting Effendy (2013:104) , the writer emphasizes a difference between (1) reality (something really out there, anything-ontology of something), (2) experience (how we approach science -or precisely, how we attach ourselves and internalize), (3) experience (how it is framed and articulated). Those three things are not identical.

Reality is general (although it is not really universal), it means same reality may be experienced by many people. Many people can experience being lost at night **in the same area** and find similar cemetery (even at the same time). However, the same reality is experienced individually by the people, everyone with their own mental and body disposition.

On **the other hand, it** can be said that experience is felt individually, subjective. Mental disposition (mind, feeling, and emotion inside our body) and body disposition (physical condition and the position at the physical environment) are things which lead that lost condition into a unique and memorable experience.

If it is me or you who experience such thing, it is possible that we will not experience it that way. It means that same reality, general, when it is experienced by a person, it will be filtered through his mental and physical disposition to make it into personal experience. Hence, the gap or difference is formed between reality and experience, experience is no longer identical to reality.

DISCUSSION Social Education Theory The description of social education was analyzed from three models: externalization, objectification and internalization. Externalization

model analysis relates this research to the adaptation of tourists who come to Bali. Through the process of introduction of travel guide text, the value of Hindu, Bali culture and yoga knowledge, the tourists finally join to the process of adaptation to the institution especially to yoga institution. And the third process of externalization is interpretation of their act in yoga learning adaptation.

Max Scheler also shows the view of every act in learning yoga which is performed by every tourist is always happen in the reduction process or on the other word, the process of filtering ethics. Before the model analysis development happens, the factors which cause the act of learning yoga performed by tourists is took place. This filter is happened through the value forms, norms, and rules in the community.

The development of values and ethics must be highly anticipated by the tourists so the reality of learning yoga will become clear. The filtering process of ethics and values by tourists must be done since their home country has different ethics and values although some may be similar. The migration of tourists must provide outlook of the values in the destined tourism destination.

Analysis model in objectification steps by Berger and Lukmann ensure that tourists who come to Bali which has different environment from their country integrate new meanings from their outside world (culture which they visit). The second assumption is the institutionalization or the process of building their consciousness into real act.

In this stage of meaning construction, every individual learn yoga in responsible manner because they know what they do, its purpose and its meaning, so tourists do not feel awkward in doing daily activities. Therefore, professional learning yoga can be done. Internalization learning model by Berger and Lukmann is the process of identifying the tourists' primary track.

is due to tourists' previous understanding of Hindu which seems traditionalist in their point of view. This is based on the aspects of symbols, rituals, ethics and philosophies of Hindu. The understanding of old texts or experts in the past such as Vivekananda and Mahatma Gandhi will internalize values which are usually Hindu's traditions.

It is different from the understanding of people who follow modernity. Learning new age movement yoga will always follow modern values which put pragmatic aspects of yoga as the priority, such as for health, flexibility, restorative and breathing process. The second description is secondary track which will be easily seen from the socialization of Hindu community.

The tourists will easily realize this. For example for the follower of Waisnawa, they have U symbol on their forehead, Brahma Kumar will wear white clothes, and many more. This is why primary and secondary track are both worth considered as the assumptions in the internalization of tourists who come learn yoga in Bali.

Non-Formal Education Model Threlation yoga learning and non-formal education happens because non-formal education is an organized and systematic program. It is outside of formal education and done independently. This non-formal education is an important part of wider activity which is purposefully done to give educational need so expected goals will be achieved.

Synchronizing non-formal education and yoga learning can be interpreted as serving education to the community, including adult and children. Learning yoga is also related to popular education which means education activities for tourists so they can spend their time wisely and to give a certain activity which is useful. The activities purpose is also to fulfill their needs of changes and variation in the life, and to add more meaning in life.

Andragogy Theory Literally, andragogy can be understood as the knowledge and the art of teaching adult. However since adult is considered as independent and can lead themselves, thus the main point in andragogy interaction in learning process is activities which require independency and focus on the learners. It also means that the learning process must not depend on the teacher who teaches everything to the learners.

This yrelated e ur ga pr s. As learners, tourists are independent adult learners who can lead themselves. Therefore the best approach which is applied is andragogy. Instructor gives the guidance only as a facilitator or guide in the yoga learning process.

Anthropology of Experience Theory Utilizinthconatioofphmenogytheo(Bs kmans conn,Heideggs tial menogy) r sis basicallyas the effort made to make this research more consistent as an analysis of phenomenology theories. It means that this research tries to find the link between objective reality and subjective reality.

Meanwhile, the concept from anthropology of experience is expected to explain answers from certain aspects in the research questions. Related to this, Bruner explained in the theory of anthropology of experience that there is gap between (1) reality (something really out there, anything-ontology of something), (2) experience (how reality approach hus ssness -or precisely, how we attach ourselves and internalize reality), and (3expn ow e'experienis meand). oughtho three things are not identical, they are expected to give perspective on the construction of values and on the experience of tourists who learn yoga.

At least, this will lead to the correct and accurate union of the tourists' experience on yoga learning (tourist learning phenomenon in Bali) are as follows: 1) First, in the externalization of social education theory, the filtering of ethics and values by the tourists in learning yoga must be done since their home country has different ethics and values.

In objectification stage, tourists must have understood what they do, its purpose and its meaning so they will learn yoga earnestly. Meanwhile, the process of internalization of primary learning track. Therefore, the current educational model is the form of new age movement which will always follow the principle of modernity. This puts pragmatic aspects of yoga such as for health, flexibility, restorative, breathing, and true self.

2) The second conclusion of non-formal education through yoga learning is serving education to the community, including adult and children. Learning yoga is also related to popular education which means education activities for tourists so they can spend their time wisely and to give a certain activity which is useful. The activities purpose is also to fulfill their needs of changes and variation in the life, and to add more meaning in life.

3) Third conclusion is about andragogy theory which is related to learning of yoga. As learners, tourists are independent adult learners who can lead themselves. Therefore the best approach which is applied is andragogy. Instructor gives the guidance only as a facilitator or guide in the yoga learning process. 4) Fourth conclusion is related to anthropology of experience theory which stated that there is gap between (1) reality (something really out there, anything-ontology of something), (2) experience (how each man's consciousness - or precisely, how we attach ourselves and internalize reality), and (3) expression (how something is expressed).

It is expected to provide perspective on the construction of tourists' and experience in learning yoga (the understanding of understanding). REFERENCES Berger, Peter, L. 1990. *Tafsir Sosial Atas Kenyataan* : sebuah risalah tentang sosiologi pengetahuan. Jakarta : LP3ES. Effendy, Muhadjir. 2013. *Studi Fenomenologi: Jati Diri dan Profesi TNI*. Malang: UMM Press. Eraut, Michele. 2000. *British Journal of Educational Psychology*. (Online), (<http://old.mofet.macam.ac.il/iun-archive/mechkar/pdf/Non-formalLearning.pdf>), diakses 23 September 2015. Fatchan, Ach. 2013.

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