

A Wittgenstenian Language Games on Idealism and Realism: Lesson Learned for STEM Based Curriculum in Universitas Terbuka

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Abstract

This paper expounds some notes on philosophy in terms of the contrast between idealism and realism in its various shades of grey. Included in its shade in (certain) Islamic perspective. The method of analysis is that of Wittgenstenian language games (WLG), which proceed from several well-known statements or examples to the dense possible meaning of them. The WLG is considered fruitful for the purpose of grounding theory and practice science-technology-engineering-math (STEM) based curriculum development and implementation. The subject matter discussed is how idealism and realism is expressed in the three three-generations of philosopher Socrates-Plato-Aristotle (SPA), Schopenhauer-Nietzsche-Foucault (SNF) and Hegel-Marx-Habermas (HMH). After mentioning an Islamic expression on idealism and realism as a contrast of jabariyatism and mutazilitism, then it is time to see if Universitas Terbuka (UT) specifically and all (Indonesia) educational establishments, in general, have some lesson learned from that note on philosophy. In UT, in line mostly with Islamic expressions, idealism and realism are seen as the contrast of content-based vs competency-based approach to curriculum development and implementation.

Keywords: Wittgenstenian language games, idealism-realism, STEM-based curriculum



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INTRODUCTION

The following is simply a note on philosophy. Moreover, it is a note on a more specific topic in philosophy, that is, on idealism and realism. It is of interest to see it from time to time ever since ancient Greek time to our contemporary time. With –again- more specific time chosen, that only of ancient Greek time and of our contemporary time. From the ancient Greek time, it is chosen that philosophy propounded by the three-generation philosopher of -Plato-Aristotle (SPA). While from the contemporary time, it chooses two three-generation philosophers of Schopenhauer-Nietzsche-Foucault (SNF) and Hegel-Marx-Habermas (HMH). Not to mention it is an expression of idealism and realism from an Islamic perspective. And from the latter, it seems easier to see if Universitas Terbuka (UT) or (Indonesia) educational institutions, in general, could learn something from that short Durrantian story of philosophy. The method of analysis is that of Wittgenstenian language games (WLG), “the notion [that] is never explicitly defined. Wittgenstein preferred to proceed by example, using fragments of short, dense analyses to convey what the language games are <http://www.signo-semio.com/wittgenstein/language-games.asp>). Thus, in the following, it is first mentioned the main points of each philosopher discussed and then proceeded to the dense meaning of it.

That for the lesson learned for Science-Technology-Engineering-Math (STEM)-based curriculum development and implementation in Universitas Terbuka (UT), the usefulness of WLG methods of

analysis, can be inferred from the very figure of Wittgenstein, "Ludwig Josef Johann Wittgenstein ... 26 April 1889 – 29 April 1951) was an Austrian-British philosopher who worked primarily in logic, the philosophy of mathematics, the philosophy of mind, and the philosophy of language". Thus, his works are in the area, which could be very fruitful for any STEM perspectives on the curriculum.

The following further elaboration about him shows his reputation and standing among stellar names like Feigl, Monk, Brouwer, Ramsey, Keynes, Russel and Moore, "According to Feigl (as reported by Monk), upon attending a conference in Vienna by mathematician L. E. J. Brouwer, Wittgenstein remained quite impressed, taking into consideration the possibility of a "return to Philosophy". At the urging of Ramsey and others, Wittgenstein returned to Cambridge in 1929. Keynes wrote in a letter to his wife: "Well, God has arrived. I met him on the 5.15 train." Despite this fame, he could not initially work at Cambridge as he did not have a degree, so he applied as an advanced undergraduate. Russell noted that his previous residency was sufficient to fulfil eligibility requirements for a PhD, and urged him to offer the *Tractatus* as his thesis. It was examined in 1929 by Russell and Moore; at the end of the thesis defence, Wittgenstein clapped the two examiners on the shoulder and said, "Don't worry, I know you'll never understand it". Moore wrote in the examiner's report: "I myself consider that this is a work of genius; but, even if I am completely mistaken and it is nothing of the sort, it is well above the standard required for the Ph.D. degree." Wittgenstein was appointed as a lecturer and was made a fellow of Trinity College" (https://en.wikipedia.org/wiki/Ludwig_Wittgenstein), the successor of 'the God' Sir Isaac Newton and Paul A.M Dirac, the second Einstein.

Next, take a further look at Ramsey: "Frank Plumpton Ramsey (1903–30) made seminal contributions to philosophy, mathematics and economics... he was acknowledged as a genius by his contemporaries...His historic significance was to usher in a new phase of analytic philosophy, which initially built upon the logical atomist doctrines of Bertrand Russell and Ludwig Wittgenstein, raising their ideas to a new level of sophistication" (<https://plato.stanford.edu/entries/ramsey/>).

The First Period of Idealism and Realism

It is said that there is no philosophy but Plato. Meaning all philosophy has already been completely and totally written by him. The rest is only a footnote to his philosophy.

This might be totally wrong or only half right. Totally wrong will be the case if we consider what Plato himself might say about this. He would say that 'Mine is only a written version of what Socrates says. Thus, the proposition -if it is acceptable- should be "there is no philosophy, but Socrates"'. So, the proposition 'there is no philosophy, but Plato' is totally wrong.

The proposition might be half right when we consider that Plato is later on known as the (first) father of half of the philosophy named idealism. The other half-named realism- is fathered by his famous follower, Aristotle. Thus, in some senses, both Plato and Aristotle is only a half-written version of Socrates. So, the proposition 'there is no philosophy, but Plato' is only half right for the correct proposition should be 'there is no idealism philosophy, but Plato.'

To put it in simple words, idealism hold that every single thing is only ideas. There is NO MATTER. Forget the clumsy word 'every single THING is only IDEAS,' forget the synonym -or association if you like- of 'thing' with 'ideas.' On the other hand, realism holds that there is no such thing as ideas, as minds, everything is matter. There is NEVER MIND (Now maybe you can get a wider smile for 'everyTHING is MATTER', for 'thing' is now a synonym for -or is associated with- 'matter'). Summing up, if you talk about idealism and realism, your subject matter is the problems of NO MATTER, NEVER MIND.

Please stop problematizing the word 'subject matter' mentioned in the last sentence. On the one hand, when we try to convince others that education, for example, is important for our well-being, we might summarize our arguments with a sentence like education matter! So, in this perspective, does the term 'subject matter' really means 'subjectivism matter, and thus mind matter, and in turn: there is NO

MATTER?'. On the other hand, in 'subject matter', 'subject, subjectivism, and thus mind' is only an adjective for the matter. It comes before the word 'matter'. Thus, everything is matter really, and there is NEVER MIND? Thus, as mentioned earlier '(your) subject matter is NO MATTER, NEVER MIND

The Second Period of Idealism and Realism

In the second period of idealism and realism, there are at least two similar successions of the like SPA. Each with their own specific characteristics. There are a) the succession of HMH, and b) SNF. Schopenhauer is contemporary to Hegel, as well as Nietzsche to Marx and Foucault to Habermas. These three-generation successors of philosophers is a rare happening in the history of philosophy. Some people even do not recognize these three-generations of the philosopher as existing and the like of the three-generations of Socrates-Plato-Aristotle. No matter what, however, the Wittgensteinian games of philosophy (seem to) lingers on to any of these three-generations of philosophers.

Socrates is said to be the first philosopher to focus on humanity after the long period of humanity is awestruck and/or overwhelmed by nature. Socrates is Confucian in the sense that he simply questioned why we should focus on the dead matter when we hardly know what life really is, for we are fed up yet with life, nor we have done yet with life. We might perhaps say that Socrates lived a heavenly comfortable life in physical terms -even not as advanced as we have today- as the fruit of his/our past generation's focus on nature, on dead matter. Physical convenience, even in our advanced stages, is only for the lucky few. Neither it suffices nor necessary for a happy life, no matter how we define happiness. The point of this view of the socio-cultural background of philosophy is to say that the philosophy of Socrates is basically the adolescent time of philosophy (the childhood of which is that philosophy which focuses on nature) when dreaming everything nice about life is possible. That the death sentence of Socrates is only to wake up philosophy to the fact Hobbsian short, brutish and nasty life, to wake philosophy to enter its more mature period. That its first reasonable reaction is to resort to some idealism as propounded by Plato. Only to be found its realism in his successor, that of Aristotle. That Wittgensteinian games of philosophy are to dream a single category, an entity, to explain everything that exists (and at the same time, most of the time to deny that God is indeed the Single Category, to deny that the philosophy of religious people is their religion). To dream like physicists nowadays of TOE (theory of everything), no matter how unimaginable that it fails sorely in the very subject matter it claims to study, ie, dead matter: when it cannot even define what dead matter -the main business of it- how it dream about TOE? Hasn't the story Thales -that ancient Greek nature philosopher or more precisely astronomer-philosopher- if you like gives it a lesson? When Thales, who was observing the sky above, felled due to the ditch he unconsciously came across, a power of emak2 said: how can we believe you on what you say high above there when you can't even see what is in your feet? In other words, how can we believe in TOE if its basic object is undefined yet?

Schopenhauer-Nietzsche-Foucault (SNF)

Wittgensteinian games in the philosophy of SPA is somewhat repeated in the philosophy of SNF. If Socrates is known as the first father of humanist philosophy with no specific (ontological) notions, Schopenhauer specific notion is the Platonic (as well as -some say- Vedic) world as will and representation, "the world we experience around us—the world of objects in space and time and related in causal ways—exists solely as 'representation' (Vorstellung) dependent on a cognizing subject, not as a world that can be considered to exist in itself (i.e., independently of how it appears to the subject's mind). Our knowledge of objects is thus knowledge of mere phenomena rather than things-in-themselves. Schopenhauer identifies the thing-in-itself—the inner essence of everything—as will: a blind, unconscious, aimless striving devoid of knowledge, outside of space and time, and free of all multiplicity. The world as representation is, therefore, the 'objectification' of the will. Aesthetic experiences release a person briefly from his endless servitude to the will, which is the root of suffering. True redemption from life, Schopenhauer asserts, can

only result from the total ascetic negation of the 'will to life.' (https://en.wikipedia.org/wiki/The_World_as_Will_and_Representation). According to him, "the universe and everything in it is driven by a primordial will to live, which results in a desire in all living creatures to avoid death and to procreate" (https://en.wikipedia.org/wiki/Will_to_power).

His successor, Nietzsche, simply said that it is not so much about the will to life, but the will to power. Nietzsche does not specifically define what the will to power is. However, from prominent influences of him, for example, that of Nazi appropriation of Nietzsche's philosophy, it can be inferred that the appropriation is based "arise from overlooking Nietzsche's distinction between Kraft ("force" or "strength") and Macht ("power" or "might"). [2] Kraft is primordial strength that may be exercised by anything possessing it, while Macht is, within Nietzsche's philosophy, closely tied to sublimation and "self-overcoming", the conscious channeling of Kraft for creative purposes. Which can, however, include forceful and violent acts of legislating and moral and political founding". Basically, he says that those who are successful in self-overcoming possess what he called noble mentality/ethics, while those who failed, herd mentalities. One characteristic of his works is that they overturn what people usually do or think. For example, people are usually skeptical and says, 'Birth Certificate ... Is Paper, Diploma ... Also Paper, Marriage certificate ... Paper, Passport ... Paper, Home Ownership Letter ... Also Paper. money ... Also Paper'. Nietzschean perspective will powerfully enlighten us by saying that 'a piece of paper is so powerful, that in one time it takes the form of birth certificate, in other time diploma, in some other time marriage certificate, still in some other time passport, etc.'.

As if to ascertain that 'knowledge is power, as well as power is knowledge', Nietzsche successor, Foucault, is better known with his notion of 'the will to knowledge', instead of the Schopenhauerian will to life or Nietzschean will to power, "the study of truth is inseparable from the study of history, is thoroughly at odds with the prevailing conception of what philosophy is... towards the end of his life, Foucault insisted that all his work was part of a single project of historically investigating the production of truth" (<https://iep.utm.edu/foucault/>). Foucault's first lecture series, *Lectures on the Will to Know* (1970-1971), introduces a number of important themes concerning knowledge, the will to know, and the power of truth and truth-telling—themes that Foucault would develop during the next thirteen years in his lectures, conferences, and books (<http://blogs.law.columbia.edu/foucault1313/1-13/>). One prominent plawilling to take even simple and dirty objects as works of art, why do they simply most of the time ignore the most precious object in their life, that of their body, of their own well-being?

Hegel-Marx-Habermas (HMH)

Now we come to the three-generation of HMH. Its elaboration will be short. Not that their roles is insubstantial. One gross saying in our contemporary world is that 'the life of one third of our world today is written in their life of Foucaultian Marxist narratives, the other one third that of Christianity, and the rest one third is that of Moslem'. This saying is to show how influential is Marx, and probably his predecessor and successor as well, Hegel and Habermas respectively. Thus, the significant, influential three-generation of HMH.

The WLG is still played along in these three-generation philosophers in the sense of firstly renaming their ontological entity. The 'matter-mind' of SPA is renamed 'the will to life, power or knowledge' in SNF and now renamed 'base-superstructure' (following the image of a building) in HMH. The second sense is that of Aritotlian-Nietzschean overturning, to see thing upside down: the Aristotle of 'mind-games' over that of 'Plato matter-games', the Foucault 'knowledge-games' over that of Nietzsche 'power-games' and now the Marx 'base-dictate-superstructure games' over that the Hegel 'superstructure-dictate-base games'.

One other specific WLG, however, is also played in an 'upside-down' sense. Both SPA and SNF started from the most general –of 'humanity of Socrates' or of 'the Schopenhauer will to life-and ended in the specifics, of 'matter or mind' games in Plato-Aristotle or of 'power or knowledge' games in Nietzsche-Foucault. And upside down games is played in HMH: started from the 'specifics' –of Marx vs Hegel- and ended in the general, of Habermas interaction of base and superstructure.

Islamic Idealism and Realism

Now that we come to easier ways of reading through WLG: that of religious –if philosophical is too much of luxury in the following elaboration- nuances of idealism and realism. In this easier reading, it is better expounded by a simple story. In the WLG of this paper, the story should be read as Imam Malik representing jabariyatism-idealism, while his successor Imam Syafii representing mutazilitism-realism; thus, the WLG rematch of Plato-Aristotle. The meaning of the story speaks for itself as well as the story itself speaks.

Imam Malik (Imam Syafii's teacher) in the majlis said: Surely the fortune comes without reason, enough with the resignation that is true to God, surely Allah will give sustenance. Do your part, then let God take care of the rest. While Imam Syafii (the student believes differently): If a bird does not come out of the cage, how could he possibly get sustenance. The teacher and students are adamant about their opinions.

One time he was leaving the hut, Imam Syafii saw a group of people harvesting grapes. He also helped them. After the work was finished, Imam Syafii was rewarded with several bunches of wine as a reward. Imam Syafii was excited, not because he got wine, but the gift strengthened his opinion. If a bird does not fly from a cage, how will it get sustenance. If he did not help harvest, surely he would not get wine. He hurried to meet Imam Malik, the teacher. Putting down all the wine he got, he told me. Imam Syafii slightly hardened the part of the sentence "if I had not left the hut and done something (helped harvest), of course the wine would never reach my hands."

Hearing that, Imam Malik smiled as he took the wine and tasted it. Imam Malik said softly. "Today I did not come out of the hut ... just taking on an assignment as a teacher, and a little thought it would be nice if on a hot day I could enjoy wine Suddenly you came while bringing some bunch of wine for me. Is not this also part of the sustenance that comes without cause. Enough with the true resignation to Allah surely Allah will give sustenance. Do what is your part, then let God take care of others."

The teacher and student then laughed. Two Imams of madzab take two different laws from the same hadith.

Lesson Learned for STEM Based Curriculum in Universitas Terbuka

Now at last, we come to how WLG of idealism and realism in the like of Islamic daily life activities – albeit of more restricted regimes, that is of curriculum development and implementation. The following starts with the reading of STEM with it alphabet 'E' could be read as representing E(nvironment) or more appropriately as Context. While the reading of STEM should as well include Arts (thus more properly become STEAM), for Indonesian context is quite well-known for its artistic tendencies, if not its artistic achievement due to its multi-cultural background.

Principles of Curriculum Development¹

It should be noted that contemporary Indonesia is the world's largest island country, with more than seventeen thousand islands, the 14th largest by land area and the 7th largest in the combined sea and land area. With over 261 million multi-ethnics, multi-languages peoples, it is the world's 4th most

populous country as well as the most populous Muslim-majority country (<https://en.wikipedia.org/wiki/Indonesia>). At the moment, Indonesia is preparing what so-called Indonesia 4.0. It is the decision to implement ten national priorities to deal with industry revolution 4.0.

It is in this Indonesian context that we need to ascertain principles of curriculum development. Curriculum development in the Indonesia context, as is in any place, needs to be based on certain philosophy of education. The latter, in turn, is derived from the nature and structure of knowledge in interest, which is in dynamic interaction with both the needs of society and the needs of the learner. Not to forget, in this digital era is fact that educational technology could enhance –as well as could delimit– various imaginative-creative instructional design, which basically is the core of curriculum development product. Or, put in another way, curriculum development requires some certain instructional design which, in turn, also require some certain educational technology. This is all basically is the concepts of (Indonesia) curriculum development, while its context should as well be noted. The context is basic knowledge in the interest and needs of society and learners which is now currently deeply immersed in so many advanced educational technology unimaginable even decades ago. The fast pace of changes in everything we see and do in our daily life could unsettle our understanding of the world around us. Summing up, in the context of curriculum development, we need some basic principles to guide us so that our philosophy and goals in education could be achieved as we intended it to be.

The broad STEAM concepts and context of curriculum development is basically formulated in the so-called Tyler model of curriculum development. The model consists of four steps: a) defining objectives or competencies to be achieved, based on our philosophy of education, b) elaborating content to attain the objectives defined, c) deliberating methods to deliver such content, and lastly, d) to evaluate whether our objectives have been achieved. It is possible that a more elaborate model of curriculum development could be used, but these four basic steps are 'a must steps' and is inseparable from one another. It needs to be noted that the Tyler model is basically a deductive-administrator approach to curriculum development, which lays great stress on aims/objectives, control, and evaluation. It believes that teachers' role is only to implement it, not to create it. To address such realization, we could balance it –at least in some certain part of the curriculum- with what is the so-called inductive-teachers' approach model of Taba. Taba model believes that the teachers are the ones who really understand students' needs; hence, it is teachers who should develop and implement the curriculum. Classroom action research is one powerful tool for teachers to develop their autonomy as professionals in its field, while at the same time, the learners could gain more meaningful knowledge and experiences. However, to fully make learning more meaningful for learners, even the Taba model need to consider and be sensitive to the differences between what is so-called teacher and learner-centered approach to teaching.

Thus, our next consideration is the schooling levels learners are in, whether they are still in pre-school, primary, secondary, or tertiary level of study. Consideration for each level is on the proportion of knowledge, skill, and attitudes. It seems to be generally agreed that the stress on attitudes is to be decreasing the higher one goes in the level of education, while that of knowledge and skill is to be increasing. In terms of Krathwohl-Dyers-Bloom taxonomy, each level of study is characterized by certain its respective key terms. As an example, for pre-school and primary level of study, learners are supposed to achieve only in knowing, understanding, and a few applying levels of Bloom knowledge taxonomy. In Dyers' skill taxonomy, they are supposed to achieve the skill of observing, questioning, and experimenting to some smaller extent. And in Krathwell's taxonomy, the learners are supposed to internalize the attitude of accepting, responding, and a few ways of valuing. Not to mention is that, in this era of digital learning, the Bloom knowledge taxonomy is not only needed to revised, as is widely believed, it also should be adapted to the needs of the era. In the so-called Bloom's digital taxonomy, there are several terms expressing digital-oriented thinking skills as well as its communication spectrum.

In formal-legal discourse, curriculum development needs to notice at which level of study mono, inter, multi and trans-discipline study is used. Indonesia Qualification Framework (IQF, or named KKNi in Indonesia) stated that the Sarjana S1 level used only mono-disciplinary study, while the Magister S2 level used to inter and multi-disciplinary study, and the Doctoral S3 level used inter, multi and trans-disciplinary study. However, it should also be noted that the so-called K13 (the primary and secondary curriculum of 2013) stated that teaching should integrate vertically intra-disciplinary study (the inter-relation of subject matter one with another), horizontally intra-disciplinary study (the inter-relation of various subject matter) and externally trans-disciplinary study (the inter-relation of STEAM context or issues developing in today's society).

Lastly, as an inseparable and important part of the communicating spectrum, a higher level of writing skill of learners is increasingly needed, especially in remembering that the handheld gadget easily available to anyone at any time prompts them only to simple and crude writing skills. These habits, widely popular as well deeply penetrating into one's sub-conscious area, could easily erase our writing ability. Therefore, sound curriculum development principles should also consider how learners could write in an ethos, logos, and pathos ways of writing, i.e., to write in respectively ethical, logical, and emotional appealing/persuasive style. Even more appropriate is that they also write in kairos (timeliness, proper context, circumstance, opportunity, etc.), telos (noble purpose, aims), and topos (appropriate theme, style, etc) ways.

Curriculum Implementation

If there is a WLG of idealism and realism in the principles of curriculum development, then it would be the differentiation of teacher and learner-centered approach to teaching. The teacher-centered approach (TCA) to teaching is in accord with idealism for it presumes teacher-knows-all every learner need, while that of learner-centered approach (LCA) to teaching is in accord with realism for it really take care of the learners' needs. As the table mentioned previously show, TCA focus on 'knowledge', while that of LCA on 'learner experiences'. A further WLG of idealism and realism in the principles of curriculum development can be inferred from the utilization of the Krathwohl-Dyers-Bloom taxonomy. This utilization of the taxonomy in curriculum development and implementation might be said to indicate that it must be a kind of curriculum, named competency-based curriculum (CmC), which is in contrast with, for example, content-based curriculum (CnC).

With these notions of WLG of idealism and realism in Indonesia's curriculum context, it is now to assess what could have been happening in UT's context, or at some moments –to be more precise- in the faculty of education of UT. In a recent event of an attempt to refresh UT's ways of doing the certain assessment, it was found retrospectively that a) with meager to none of the learner involvement and/or contributions to curriculum development, it can hardly be said that UT's curriculum is of the kind of (pure) LCA, though its focus on 'learner experiences', and b) UT's curriculum in its overall construction and implementation is of the kind of CmC. Yet, in some aspects of it, like its grading style is hardly purely CmC. Neither is in the fact of, for example, stating certain courses as constituting foundation courses for its end-of-study-program examination. The latter sounds like that of CnC.

CONCLUSION

In concluding the paper, it seems appropriate to show how WLG of turning things upside down can be shown as well here. So far, retrospectively speaking, we have always been presenting cases or examples and then proceed to dense analysis. Now, let us take this upside down, that is, we start from principles and then proceed to what case or example we can present. Thus, let us with the first three of the seven Wittgensten basic propositions as follow (<https://plato.stanford.edu/entries/wittgenstein/>):

Ogden translation

Pears/McGuinness translation

- | | |
|--|---|
| 1. The world is everything that is the case. | The world is all that is the case. |
| 2. What is the case, the fact, is the existence of atomic facts. | What is the case—a fact—is the states of affairs. |
| 3. The logical picture of the facts is the though. | A logical picture of facts is a though. |

Then the following eleven propositions –like the eleven hotshots of a soccer team- is a possible case or example of those seven Wittgenstein propositions. It is based on a real dense discussion in a certain forum of the member of the UT Education Faculty. And it is not only applicable to curriculum implementation but to all possible UT could design and do! It is a case of how simple case could loom large as later on must be handled in the complex –or chaos-based theory or more other exotic theories- ways as we see in, for example, physics when it deals with the so-called elementary particle(s)!

1. How things run is how faculty, study program, and an individual member of the faculty/study program run things.
2. Faculty is to facilitate the study program, while the study program is to facilitate each individual member of the faculty/study program member.
3. We will never find a famous dean, perhaps only a very rare famous study program, but certainly, there are many famous individuals.
4. It is highly unlikely if someday, later on, people know from which study program Einstein, Hawking, and other stellar names come from, let alone which faculty. Nor would it be worth known.
5. Thus, only individual matters, s/he has main roles, faculty, and study program is the only subsidiary!
6. The root word of facilitating is from fa-cile, much like a doctor is from do-cile, and do-cile is in a level better than imbe-cile. In these terms, faculty is in imbe-cile roles, while study program is in do-cile and individual faculty member in fa-cile roles.
7. in Hamiltonian-Habermasian perspective, the three levels of imbe-, do- and fa-cile is respectively to reflect (like you do in action research, in self-evaluation), to reconstruct (like you do in archeology), and to change the world (like you do in this real Hobbsian short, brutish and nasty life)?
8. In Hamiltonian perspective, the outcome of the three levels is respectively to socialize (familiarize!) them with their own world, to educate (improve!) them to the desired world, and to school (discipline!) the learners in (and to!) their own world.
9. So cherish guys, dear faculty/study program member, the world is in your hands, your independence day is here for you make it flourishing, in Mao's word, 'let thousand flowers flourish', though Soekarno's "give me 10 strong guys to conquer the world' hardly be could ever be refuted as well.
10. Dear faculty/study program member, your GUA (grand unified application) is on the way; an application in UT is a digital-computerized way of managing and archiving a portion of UT's work/job. GUA is the universe of Bernsteinian constellation after the constellation of applications. GUA is how the imbe-cile faculty could offer you! How the study program does its do-cile roles and how you do your fa-cile roles is up to you to design and run...
11. How faculty, study program, and an individual member of faculty/study program run things maybe is how things really are (or even should be) run.

Last Remarks.

It is clear in SPA which idealism, which realism. It is as well quite clear in HMH. But, in SNF, in Islamic perspectives, and in UT's educational practices, maybe which idealism, which realism, it is so much that much as clear cut as in SPA or in HMH. Or, even maybe it is now time to cite the seventh Wittgenstein basic propositions (<https://plato.stanford.edu/entries/wittgenstein/>),

Ogden translation

Whereof one cannot speak, thereof one must be silent.

Pears/McGuinness translation

What we cannot speak about we must pass over in silence.

Every lesson is already learned. Every lesson learned has been elaborated. That it is time to end the paper now, as "Wittgenstein clapped the two examiners on the shoulder and said, "Don't worry, I know you'll never understand it" (https://en.wikipedia.org/wiki/Ludwig_Wittgenstein)", this paper would as well do and say the same to its readers.

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