

The Phenomenology Approach and Its Relevance to Historical Learning at the High School Level in the Revolutionary Era 4.0

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ABSTRACT

In essence, humans do not only rely on natural activities. Historically, humans have used their minds to think according to the dynamics of the times. Therefore, in facing the world of education in the 21st century, the development of technology and communication is a necessity as a result of the phenomenon of the industrial revolution 4.0 which brings several consequences from the field of education, especially in history learning in high school. This article aims to determine the tangent to the phenomenological approach and its relevance to history learning in high school, especially in the era of the industrial revolution 4.0. This study uses a qualitative research method with a literature study approach. Then in data collection, the authors collect and review a number of journals or literature that are still related to discussion topics such as phenomenology, history learning, and revolution 4.0. The result shows that there is relevance to the use of phenomenology as an approach in history learning as a method in spurring students' ability to think critically, creatively, and effectively towards developing phenomena by integrating technology into history learning as an effort to face revolution 4.0.

Keywords: Phenomenology Approach, Historical Learning, Revolutionary Era 4.0

ARTICLE INFO

Article history:

Received

May 25, 2021

Revised

July 30, 2021

Accepted

December 02,
2021

How to cite

Syahputra, A., Supardi, S., & Noviansyah, W., (2021). The Phenomenology Approach and Its Relevance to Historical Learning at the High School Level in the Revolutionary Era 4.0. *Jurnal Iqra' : Kajian Ilmu Pendidikan*, 6(2). 225-238.
<https://doi.org/10.25217/ji.v6i2.1562>

Journal Homepage

<https://journal.iainnumetrolampung.ac.id/index.php/ji/>

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INTRODUCTION

Education can be understood as a scientific discipline related to the process of civilization, and human maturation in social life, both individually and in groups. On the other hand, education can shape creative, innovative, and competitive generations (Lase, 2019). The nature of education in achieving goals is in line with the achievement of the goals of education itself which is consciously for the benefit of a nation. Some definitions say that education is not just to understand, but to understand what will be taught. Education is not based on a specific binding definition, this is because the meaning of education is universal and education is the training of one's mind in a certain direction to bring about the desired changes (Carr, 2003; Gupta et al., 2014)

Education is a collection of all processes of developing abilities, attitudes, and other forms of behavior for practical values in the social life in which they live, and as

one of the basic starting points for the progress of a society (Busljeta, 2019). Therefore, education can be interpreted as a conscious effort for human and social development and is based upon certain thoughts. On the other hand, education can be understood as an effective means for the state to build the human resources needed in sustainable development to achieve national goals. Within the context of school education, education can also be interpreted as a means for each student to be able to integrate according to his or her potential (UPI, 2007).

Humans as creatures who have a reason, historically have always thought to use their minds following the dynamics of the times. Humans need to act as an integrated part to be able to develop themselves. In this case, humans as multidimensional beings will never be sufficient to meet their own needs from one element or one aspect only but need to meet the needs of various things, and from various aspects that are in harmony with their natural tendencies as multidimensional beings, such as the need for existence: life, beauty, security, peace, harmony, intelligence, wisdom, and happiness (Wahana, 2016). Meanwhile, human efforts to interpreting some and categorize the fulfillment of their lives, are often colored by various kinds of interests, situations, and various kinds of habits in life, so that as a result it creates a situation where humans can then forget the essence of the pure world of life, the place where all forms of interpretation stand (Daulay, 2010).

One of the problems and challenges in the world of education, especially in Indonesia, is the challenge to a widespread phenomenon in the conditions of the 21st century, namely the Industrial revolution 4.0. The term Industrial Revolution 4.0 itself is used to refer to an era that offers a quality of life with the application of high technology in the fields of computers and communications (Shwab, 2016). The paradigm that continues to develop periodically linked to the industrial revolution starts with scientific and technological progress as the main supporters of this phenomenon, which brings several consequences, including in the field of education.

The various previous studies related to the article that the author reviewed regarding industry 4.0 include: first, *The Fourth Industrial Revolution (Industry 4.0): A Social Innovation Perspective* (Morrar, R., Arman, H., & Mousa, 2017). Second, an article entitled *Education And Industrial Revolution 4.0* (Lase, 2019). Third, entitled *Industrial Revolution 4.0 and Education* (Shahroom & Hussin, 2018). Fourth, entitled *Digital Revolution Of Education 4.0* (Sharma, 2019). The articles regarding the study of phenomenology in the field of education were written by; first, *Building Connections: An Interpretive Phenomenological Analysis of Students' Learning Experiences of Qualitative Research* (Cooper, Fleischer, & Cotton, 2012). Second, *Phenomenon and Education* (Brinkmann & Friesen, 2018). Third, an article entitled *The Subject of History: Historical Subjectivity and Historical Science* (Tucker, 2013).

Some of the literature above explicitly shows the relationship between Industry 4.0 and education. For this paper, the author wants to find out the phenomenological approach and its relevance to history learning in high school, especially in the era of the industrial revolution 4.0. Because historically, there are consequences of the development of education and philosophy, namely its influence on the world in terms of its urgency in every periodization of the era that continues to change. In addition, the author's interest is based on various philosophical questions that often arise regarding education, including what is education, what is the nature of education, why do humans interpret education, and how does it relate to learning history in this 4.0 revolution era? These various questions are relevant to current issues in the world of

education, especially in the practice of learning history in the face of the Industrial Revolution 4.0 era which is currently underway (Fadli, 2021).

Putting a phenomenological approach in education, particularly in history learning is not without meaning, because phenomenology can be interpreted as a philosophy of phenomena. Based on etymologically, the word phenomenology itself comes from the Greek, "painting" which means "to show", this word comes from the word phenomenon which means "something that appears". or literally can be interpreted as "returning the object itself" (Daulay, 2010). The phenomenon in question concerns the daily experiences of each individual, in this case, people as subjects. That is consistent with the steps of the historical research proposed by Kuntowijoyo, namely the selection of topics, heuristic, verification, interpretation, and historiography (Kuntowijoyo, 2018).

Juridically, history learning has been regulated in Law Number 20 of 2003 Article 37 Paragraph (1), namely "historical education is part of social sciences (IPS). So, related to the explanation, it was later stated that the social studies study material was intended to "develop the knowledge, understanding, and analytical skills of students on the social conditions of society" (Zulkarnain, 2018). Then in facing the era of the industrial revolution 4.0, the role of education, especially in the practice of learning history in high school, becomes very important, especially related to the growth and development of science and technology. In general, in the study of phenomenological philosophy, humans can capture reality from human understanding. This understanding is obtained from a tangent encounter where a person meets and unites with a reality. In this encounter, reality can reveal itself, and is symptomatic but also a reality hides. Therefore, human understanding of one thing can grow, become more perfect because someone is trying to research, ask, and ask questions about the nature of an event (Sudarman, 2014). As the purpose of the Indonesian National History Education has purpose as an effort to instill awareness of the history of the Indonesian nation in students (Supardi, 2006). This is in line with the concept of the curriculum in Indonesia that is currently used, namely the 2013 curriculum with the concept of implementing a scientific approach. Where students are then expected to be easier to understand, appreciate, and practice values in everyday life (Abdurakhman, Pradono, A., Sunarti, L., & Zuhdi, 2018). Therefore, as an effort to interpret an event, especially in the practice of learning history, it must encourage more open knowledge that can improve welfare, tolerance, and the creation of a culture of multiculturalism in society to face the era of revolution 4.0. This article aims to determine the tangent to the phenomenological approach and its relevance to history learning in high school, especially in the era of the industrial revolution 4.

METHODS

The writing of this article adopts qualitative and descriptive research methods and library research methods. In this case, qualitative research can be interpreted as an exploratory process that can understand and explain the attitudes and behaviors of individuals or groups that describe social issues or human issues, and the results emphasize meaning and analysis (Creswell, 2013; Sugiyono, 2014).

Furthermore, data analysis was carried out using a library research approach which can be interpreted as a series of activities related to the methods of collecting library data, reading, and recording, and processing materials (Mestika, 2004). In this case, secondary data from written sources related to research studies from scientific books, research reports, scientific papers, and other electronic sources are used.

Therefore, using library-based research methods as an analytic approach, researchers are in the highest position to provide evidence on a problem (Mestika, 2004).

RESULT AND DISCUSSION

Definition and History of Phenomenology

In general, phenomenology can be defined as the study of a method of a person's life experience. To give meaning to these phenomena, phenomenology provides an understanding of an objective description of knowledge complemented by descriptive analysis and concrete understand, from an object that reflects itself to an objective to become a phenomenon (Kaufmann, 1941)

The central element in the phenomenological approach is the rational and intuitive process (Hallett, 1995). In terms, phenomenology itself comes from the Greek, "phainein," which means "to show," from this word comes to the word phenomenon that means "something that appears." or it construed as "return to the object itself (Daulay, 2010; Priyoyuwono, 2008)

Historically, phenomenology was born as a critical answer or negation of the philosophy of positivism. The positivist view is that knowledge is only limited to facts is measured based on empirical data so that empirically control and measurement are considered to kill the meaning of human existence (Lavery, 2003) it resulting in a crisis in science and philosophy (Daulay, 2010).

Daulay (2010) reveals that the problem with the inclusion of positivism is not in the practice of applying a positivist mindset to the natural sciences that can be measured based on empirical data, but positivism in the social sciences which only dwells on empirical factual facts, and overrides the nature of reality. man as a historical being. So, on this basis, the philosophy of phenomenology offers an alternative study of the phenomenon of everything that appears and projects it in dealing with the gaps in the perspective of social beings.

Phenomenology in terms, allegedly first introduced by a German philosopher, Edmund Husserl with his motto "zurück zu den sachen selbst" formulates the notion of phenomenology as a study of the structure of the existence of a consciousness that allows that consciousness to refer to objects outside of itself (Daulay, 2010). Husserl considered transcendental phenomenology as a valid alternative to scientific research methods. Therefore, Husserl believes that by using the process of transcendental reduction, one can gain awareness of the phenomena that occur as a whole by revealing the underlying structure of a phenomenon (Eddles-Hirsch, 2015). In this regard, the reduction process devised by Husserl focuses on the technique of epoche in which one can deliberately set aside external prejudices and beliefs in order to gain a clear understanding of the phenomenon.

The study of phenomenology, according to Husserl requires a reflection on the content of the mind by putting aside questions about objects that are real or can only be empirical. It is because the observation is subjective so that perception is going to be determined by a result of the synthesis obtained from our perspective. There are three main elements in the approach designed by Husserl, namely data presentation, inductive nature, and positivism. However, Husserl focused his approach on subjectivity. In phenomenological studies, the researcher's attention to direct to the participants' subjective perceptions of their own experiences. The goal is to present these perceptions clearly, then to understand their basic structure and meaning through a process of interpretation. This condition does not deny that every researcher

in interpreting a phenomenon has subjectivity, in this case, a strong analysis is needed for researchers to interpret the results of their research (Hallett, 1995).

But according to Kockelmas, Long before word phenomenon used by Husserl, it had been used by Immanuel Kant (1724-1804) and George Wilhelm Friedrich Hegel (1770-1831). Even though they both state views about phenomena, Hegel provides an explicit formulation namely "knowledge as it appears to consciousness". Hegel in his book *The Phenomenology of Spirit* argues that "what is real is the same as thought" or "thought is the same as reality". For Hegel, between nature and phenomena, there is an observable relationship in the sense that all phenomena are only self-appearances of "infinite reason" (absolute spirit) is the essence/nature/spirit of a phenomenon (Madjid, 2014).

Merleau-Ponty (1962) describes phenomenology is the basis of our experience as it is, without taking into account its psychological origins and causal explanations that scientists, historians, or sociologists might be able to prove (Hayllar & Griffin, 2005). Furthermore, Van Manen (1990) said that the purpose of phenomenology is to transform life experiences into textual expressions of its essence in such a way based on life again based on reflexive and reflective appropriations of things related to phenomena (Hayllar & Griffin, 2005).

Based on the explanation above, the term phenomenology implies the existence of a symptom and describes a symptom as well as possible that outside of humans as the symptoms present themselves, will be determined by a result of the synthesis obtained from our perspective or intuition. Therefore, Roubach (2004) explains the relationship between science and phenomenology does not necessarily start from facts whose existence is independent of humans as subjects, because phenomena are the starting point of a search for the visible, and then must be the starting point of about the truth (Raco, Jozef R; Tanod, 2012).

History Learning

History can be interpreted as past events. However, as a term, history also to events, situations, and processes that happened in the past. According to Kuntowijoyo, history is about a reconstruction of the past, where history only makes humans as an object, but does not reconstruct the history in terms of personal interests, because it is antiquarianism and not history (Kuntowijoyo, 2018). Therefore, as a discipline among other social sciences, history represents various kinds of human experience in various dimensions of space and time (Yilmaz, 2008).

Conceptually, history is not an exact discipline. Therefore, there is subjectivity in history that requires one's understanding in interpreting historical events based on data and facts strung together in historical events (Clark & Nye, 2018). On the other hand, the function of history is as a continuous element that is intended to enhance human values. The philosophy of historical education aims to develop rational thinking, and historical education must be associated with describing human struggles to be able to develop their qualities as humans and their human values (Hasan, 2018).

On this basis, history can be concluded that history can be interpreted as a process of reconstruction of the past, where history only makes humans as objects. History systematically aims to develop rational thinking by studying all aspects of the overall development of society and humanity in the past as a continuous element. Furthermore, to reconstruct the past in the learning at the schools, there must be interaction activities between teachers and students. This based on the that learning

activities are a process that cannot be separated from educational activities to increase knowledge, skills, and competencies until the end of life (Eurostat, 2016).

History learning for students in schools should not only learn about the past but also democratic and tolerant citizenship attitudes by developing critical thinking so that there are skills that are transferred from history learning as the ability to process information and interpret the past wisely so that it is expected to be able to shape the character of a good citizen (Luisa, 2011). In line with this text, Hasan (2011) formulated that the aims of historical learning at schools must contain material about knowledge, cognitive abilities, psychomotor abilities. From every historical event, so history learning can use as a vehicle for nation-building identity to face future challenges.

In simple terms, the learning process can interpret as an activity carried out by the teacher to influence students to want to learn (David, 2017). Then Thomas Lickona (1992) classified the learning process into three parts, namely learning to know, learning to feel, and learning to do (Lickona, 1992). Bruce Van Sledright (2010) in his study entitled *The Challenge of Rethinking History Education*, said that the aims for students in learning history are within a cognitive and knowledge framework, with a focus on critical thinking and epistemic views that are nuanced in the past, then lead to on deep understanding as to the main result (Stoddard, 2011). That so History education as a provision for students in the future provides an important role to represent for the better in facing the more complex challenges of life.

Seeing this condition, it is important to pay attention to history teachers who must have a deep understanding of the nature of history as a domain of knowledge in epistemological beliefs. Based on this case, not only approach in teaching but also reading and understanding historical texts as their instructional practice in everyday life. If the teacher does not have an adequate understanding of the conceptual as the basis of the subject they teach, the teacher will misinterpret the essence of learning history with the concept of simplification so that it cannot be understood by students (Harris, Downey, & Burn, 2012).

This is in line with what was expressed by Prof. Djoko Saryono, regarding the practice of learning in schools which in general can be done through three stages of development as the focus of developing history learning at every level of education (Saryono et al., 2018). As for the three stages in history learning, according to Prof. Djoko Saryono namely:

1. Aesthetic stage; History refers to all aspects of art and beauty that occurred in the past, be in the form of behavior, ways of thinking, attitudes, and cultural results from past human works that we can still see traces of today. The aesthetic stage is a personal love for history, need to feel, and understand the value of beauty where is derived from individuals and society in the past.
2. Ethical stage; The ethical dimension in question is an understanding of history associated with human attitudes and behavior as good human beings.
3. Critical stage; History is the process of composition and recomposition of past events. Therefore, openness, critical attitude, understanding of the importance of various historical perspectives are very important to develop perspectives on understanding past events.

The Relevance of Phenomenology Approach in High School History Learning

In general, phenomenology is a branch of philosophy. Phenomenology as a methodology or approach that focuses more on a study or research can be applied to many types of qualitative research because of its qualitative nature (Sloan & Bowe, 2014). Phenomenology as an approach implies identifying the nature of human

experience regarding a particular phenomenon, while the researchers must put aside their personal experiences to be able to appreciate the experience of participants towards a phenomenon as an assumption or an unknown existence or hide in experienced lived as a factual reality (Creswell, 2013; Hasbiansyah, 2008).

The relationship between phenomenology and history as an approach has a positivistic point of view. That is, phenomenology can provide justice for the actual practice of historians because in learning activity there are various methods or learning approaches. After all, without an approach to learning, learning activities will not be effective (Munawaroh, 2017). As an approach, phenomenology can be illuminating the essential structure and nexus of concrete phenomena as an abstraction in historical research (Kaufmann, 1941). In this case, phenomenology as "attitude and analysis" which used in the basic orientation of perceiving the flow of thought in a particular approach to historical reality (Shinner, 1969).

According to Husserl, the study of phenomenology requires a reflection on the content of thought by putting everything aside or known as phenomenological reduction. Therefore, in placing phenomenology as an approach, Husserl emphasized that two steps must be taken to achieve the essence of a phenomenon, namely the epoche method and eidetic vision (Daulay, 2010).

1. In the epoche method, a researcher must free himself from assumptions and thought engineering to gain knowledge (Abdul et al., 2018). Based on this, the epoche asserts that phenomena that appear in consciousness must be natural without being interfered with by observer prepositions because any information obtained from a visible phenomenon must be postponed without giving a right or wrong decision first (Daulay, 2010).
2. Eidetic vision relates to the ability to see what is really in a phenomenon. The Eidetic vision process must involve an epoché process to see the objective essence of a phenomenon. Therefore, understanding certain things based on assumptions and prejudices will be able to mislead people. In this case, assumptions and prejudices will be able to prevent humans from understanding the essence of an object (Raco, Jozef R; Tanod, 2012). Because if we only put forward an assumption and prejudice, we will only know our thoughts and doubts about a phenomenon and heed the meaning deepest of a phenomenon that escapes the objectivity of our attention and observation.

One of the phenomena of education in Indonesia is the weakness of the learning process. In this case, many applications of the learning process in the classroom are only direct at students' ability to memorize information, results in students only being smartest in theory but poor an application (Sanjaya, 2011). This phenomenon is in line with the general characteristics of phenomenology related to the question of what and how the experience occurs (Williams, 2021).

Therefore, the relevance of phenomenology in history learning can promote the ability of students to think critically, creatively, and effectively towards emerging phenomena, both phenomena related to the natural sciences or social sciences (Juanda, 2015). Based on this, phenomenology methods could help identify in detail what is important things and not in terms of research practice and interpret the world through objects obtained from facts and conscious human experience as a subject to represent the interaction between subjectivity and the object of meaning (Elliott Jr., 2002; Wells, 2011).

Based on the explanation above, it is appropriate that a description related to historical material presents how participants or objects of historical study, in this

case, are phenomena to be investigated based on material from a preconceived perception that students may have about the phenomena to be studied. Therefore, the author tries to interpret the support for this opportunity which obtained a juridical basis from the government, as stated in the Regulation of the Minister of Cultural Education No. 37 of 2018 which reads.

"Understanding, applying, and analyzing factual, conceptual, procedural, and metacognitive knowledge based on his curiosity about science, technology, arts, culture and humanities with insight into humanity, nationality, statehood and civilization related to the causes of phenomena and events, as well as applying procedural knowledge in a specific field of study in accordance with their talents and interests to solve problems".

However, it is an important thing to underline that no truth claim has superpowers or can be recognized as a single truth and that any approach will be capable of providing an understanding of partial objective reality. Furthermore, if the existing approaches are combined, a more understanding of the meaning of a phenomenon will be achieved (Sanderson, 2011).

Challenges of Revolution 4.0 Against Learning History at the Highschool Level

The word "revolution" refers to a sudden, radical change. Revolutions have occurred throughout history as the dynamics of life change, in this case, when the emergence of new technologies and new ways of understanding the world then triggers changes in economic systems and social structures (Shwab, 2016). The industrial revolution era is an era where there are majority changes in the field of technology that cause fundamental changes in human life and work processes, where the impact of advances in information technology could then be integrating into the world of life (Ellitan, 2020).

Historically, Schwab (2016) stated that the world had experienced four stages of the industrial revolution, namely: 1) Industrial Revolution 1.0 occurred in the 18th century through the invention of the steam engine, allowing goods to be mass-produced, 2) Industrial Revolution 2.0 which occurred in the 19th century to the 20th century through the use of electricity which made the efficiency of production costs, 3) Industrial Revolution 3.0 occurred around the 1970s through the use of computerization or the digital revolution because it was catalyzed by the development of semiconductors, mainframe computing, and the latest 4) The Industrial Revolution 4.0 itself occurred in the 2010s through the Hanover Exhibition as a strategy to reduce increasing competition from abroad and to differentiate German and European Union industries from other international markets (Morrar, R., Arman, H., & Mousa, 2017)

In Indonesia The industrial revolution 4.0 phase has penetrated various fields of life such as government, transportation, education, health, and the economy (Sartika, 2020). In this case, the industrial revolution 4.0 brought changes in manufacturing technology into the trend of automation and data exchange or the internet of things (IoT) and cognitive computing as the backbone of the movement and connectivity of humans and machines.

Therefore, innovation is an important factor in determining the competitiveness of a country or company. In this case, the occurrence of the 4.0 revolution cannot be ignored from a series of achievement processes for an innovation which is determined by the extent to which humans can formulate a body of knowledge desire or desire from the desire to meet human needs quickly and with quality that is integrated into

innovation management, technology transfer and business incubation, science, and Technopark (Liao, Loures, Deschamps, Brezinski, & Venâncio, 2018; Shwab, 2016).

Based on this phenomenon, the lesson that can be drawn from the series of the first industrial revolutions to date is the extent to which people can see that technological innovation is the main determinant of the progress of the times as well as the industrial revolution 4.0 that we are facing. As stated in Law No. 20 of 2003 article 1 paragraph 1 concerning the National Education System.

"Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, the nation and the State. "

Based on this juridical basis, in order to be able to answer the challenges of revolution 4.0, it is necessary to look back at the nature of historical learning and a phenomenological approach. As previously mentioned, history can be interpreted as a process of reconstructing the past in which history only makes present-day humans objects, but history systematically studies all aspects of the overall development of society and humanity in the past as a continuous element and phenomenology as an approach. implies the identification of the nature of human experience regarding a particular phenomenon. In this case, the challenge to the 4.0 revolution phenomenon that occurs is because education and science are always developing in accordance with the development of human needs.

Therefore, human connectivity and investment in the latest technology will be able to build digital resilience, as well as institutional capabilities in digital governance and accountability (Shahroom & Hussin, 2018). So that this can be used as the main strategy to survive, and adapt to the 4.0 revolution which is currently being faced. The industrial revolution 4.0 that we are facing in the world of education will at least place education in a different praxis, especially with the use of technology-based tools and resources. In this case, revolution-based education 4.0 allows students to communicate remotely to learn more dynamic material, not only learn by using textbooks, pens, and essays in class, this is due to the use of internet access as a global and digital response to the 4.0 revolution (Lase, 2019; Ma'unah, Umamah, Sumardi, & Afita Surya, 2018; Noviansyah & Mujiono, 2021).

On the other hand, the challenge to the world of education in this regard is how to create an enabling environment for students, academics, and practitioners to break down barriers, then prepare to innovate, create, and collaborate; develop an ecosystem that is ready for revolution 4.0, which is following the institutional context, so that it can stimulate human connectivity by combining spiritual values, ethics and morality, national identity, and a sense of connection with the community through curriculum delivery and technology transfer, as the benefits and risks involved brought about by the Industrial Revolution 4.0.

Therefore, interactive history learning that using technology as a learning facility provides space for teachers to have more responsibility for planning, teaching, and facilitating a series of learning activities that are mutually integrating with the latest technology. These activities are expected to be able to direct students in the building, demonstrating, and collaborating in learning to gain knowledge.

The results of this study seem to support the findings of several previous studies. The positive side obtained from industry 4.0 could achieve through a combination with

social innovation (Morrar, R., Arman , H., & Mousa, 2017). The importance of changing the way of thinking about education in the face of the industrial revolution 4.0. The change is regarding the perspective on the concept of education itself, this is due to the inevitability of the influence of adaptation and renewal for almost all components of education such as curriculum construction, improvement of teacher competencies and skills, and the involvement of technology into the learning process able to direct and shape students ready facing the industrial revolution era with an emphasis on the fields of Science, Technology, Engineering, and Mathematics (STEM) (Lase, 2019). Then Shahroom, A. A., & Hussin, N. (2018) in their research reveal the importance of an educational organization to have an efficient strategy, by utilizing the potential brought by IR 4.0. Smart educational tools and resources that master digital technology must enable each individual to further develop incomplete and more innovative skills, knowledge, and skills (Sharma, 2019).

The results of this study also show that phenomenology helps connect previous knowledge and perspectives with new perspectives and discoveries obtained through qualitative research learning (Cooper, Fleisher, & Cotton, 2012). Phenomenology can be applied as a way to re-evaluate key theories of learning, practice, and education. In this case, phenomenology, both as a philosophical orientation and a method, is suggested to remain a vital source of insight even though philosophically phenomenology is based on phenomena that occur in the structure and understanding of society (Brinkmann & Friesen, 2018). Therefore, phenomenology can use in a historical research study (Kaufmann, 1941). This is based on the subjectivity of history, so to understand subjectivity in history, phenomenology is needed as a reflection to increase knowledge about the world and ourselves in building awareness of history as outlined in academic research (Tucker, 2013).

In general, the writing of the article reveals that, every phase of the industrial revolution that has been passed to date has actually changed the way we perceive life, work, and interact with one another in an ever-changing environment. However, the scope of the industrial revolution 4.0 phenomenon is much wider, not only about artificial intelligence technology and interconnected network systems. This can happen simultaneously because there are breakthroughs in various fields as a result of the industrial revolution 4.0. Based on what has been explained above, in learning practice, if we occupy a position as educational practitioners who cannot anticipate the 4.0 revolution, it will result in the history learning process not going well, because it is closed by several parties who carry out hegemony through massive mastery of technology. and dominate.

CONCLUSION

Phenomenology refers to clues about the existence of phenomena, which will later be determined by comprehensive results obtained from our point of view or intuition. The author believes that its use is very important through the use of phenomenological methods in the practice of learning history, because phenomenology gives priority to students' ability to think critically, creatively, and reflectively about phenomena. Facing Industrial Revolution 4.0, teachers and students can integrate technological advancements to develop more innovative learning processes, such as using media literacy and digitally available information.

ACKNOWLEDGEMENT

This research was conducted following the educational research requirements to be achieved. Thanks and highest appreciation to all parties for their support to the author for making this research complete.

AUTHOR CONTRIBUTION STATEMENT

Ahmad Benny Syahputra (SA) is the lead author of this project. Supardi (S), as the second author, provided academic support for the completion of this article. Wahyu Noviansyah (WN), as the third author, is no less important in supporting this paper. As the lead author, SA is currently studying as a postgraduate student at Yogyakarta State University. At the same time, S is presently on the list of senior lecturers and researchers at Yogyakarta State University. Then WN as a senior SA at the HIPMALA (Himpunan Mahasiswa Lampung) organization in Yogyakarta, and currently serves as a lecturer at Sebelas Maret University. S and WN have always been partners in project work and have expertise in data analysis and compilation, from the beginning to the end of the article entitled "The Phenomenology Approach and Its Relevance to History Learning at the High School Level in the Revolutionary Era 4.0".

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