

DIALECTICS AND THE EVOLUTION OF THOUGHT IN HISTORY: A PHILOSOPHICAL PERSPECTIVE OF HEGEL

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Abstract

This article explores the concepts of history and dialectics in the perspective of Hegel's philosophy. History, defined as a science that studies concrete events based on the processes that occur, is understood through two key elements: events and dialectics. Events are absolute and objective, while dialectics is a communication process involving thesis, antithesis and synthesis. In Hegel's view, history not only records what happened but also describes the evolution of human thought through a dialectical process. According to Hegel: genuine history, reflective history, and philosophical history. Genuine history, as practiced by Herodotus and Thucydides, includes direct narration of events. Reflective history, outlined in Hegel's works such as the "Phenomenology of Spirit", describes the journey of human thought through time. Philosophical history, on the other hand, emphasizes the development of philosophy as a reflection of the history of human consciousness.

Keywords: Hegelian Dialectics, History of Philosophy, Evolution of Thought, Philosophical History, Human Consciousness

1. INTRODUCTION

History is a science that can be used as a concrete source based on the processes that occur at certain events. Many experts define what the definition of history is, of course, this understanding is based on what knowledge and science are being studied by them. Researchers in this study define history as a science that can be used as a concrete source based on the processes that occur, meaning that at least we will understand the concept of history at a certain level of events when we understand the processes that occur. The historical process certainly gives birth to another process in a different context from the event, namely dialectics (Al-Khudairi, 1987). The researcher assumes that events and dialectics are different, because by definition events are realities that are absolute or absolute and objective, while dialectics are communication processes that contain proportions that produce theses and refer to conclusions. In the dialectical process based on different paradigms, it will give birth to different historical antitheses. The difference in antithesis triggers the birth of pros and cons of certain historical events as written in the hidden world history book (Basit, 2008).

"Many people say that history is written by the winners. This is not at all surprising or natural. But what if history-or what we know as history-was written by the wrong people? What if everything we know is just part of the wrong story?"

The victories of science symbolise a cumulative process of increasing knowledge and a series of victories over ignorance and superstition; and from science flows a stream of discoveries that are useful for the advancement of human life (Kuntowijo, 1994).

The subject of discussion in this article is history in the perspective of Hegel's philosophy. Before writing this article, the first question is not what is meant by history according to Hegel's philosophy, but whether history has its own philosophy. Hegel made the philosophy of history the heart of it, in Hegel's thought, yes, it does not synthesise history but philosophy itself. If history talks about what has happened (the past), or in its advanced development discusses what will happen (the future), then history in terms of philosophy talks about what exists, which has eternal existence - namely the ratio. So, the first thing to understand about the philosophy of history is philosophy itself (Prayogi, 2022). Philosophy can be understood as a critique of knowledge that undergoes a long dialectical process and refers to conclusions.

The next stage is that the understanding of history itself, if the statement of philosophy gives birth to a dialectical process that starts from criticism of knowledge, it means that history can be criticised, because history is part of knowledge, so history will also give birth to dialectics, in Hegel's dialectics including thesis, antithesis and synthesis. according to Hegel, synthesis is not the end of everything but at a certain level of time the synthesis will change into thesis. Dialectic is a process of dialogue which means communication which this term has been believed since ancient Greece (Gottschalk, 1986). While history is an event, events will occur if there are human, space and time elements. and these three elements will be included in the dialectical process.

2. RESEARCH METHODS

The writing of this article uses a qualitative research method based on extracting literature data from several (written) literature sources. The writing is done through the process of extracting data from various reference sources that discuss various articles / writings related to the philosophy of history published in the public media. These sources can be accessed through various places (libraries) and open internet media. This article can be the essence of various articles and related writings. Thus, this article is more of a synthesis of existing writings, to be seen in relation to what can be done in the current context.

3. RESULTS AND DISCUSSION

3.1. Dialectic

Dialectic is the art of gaining better knowledge about a topic through the exchange of views and acceptable arguments or rational arguments. Through dialectic, humans can reveal universal truths that can infer the hearts and souls of other humans. For how to disturb other people's minds is intended through dialectics which will then give birth to thinking dynamics that will answer problems to existing problems (Kartodirdjo, 1992).

The study of dialectics dates back to classical times and finds its importance in modern times. I think that figures like Hegel and Mark could not have written a single sentence about philosophy if dialectics had not been invented. then what is dialectics and how is it fully in action in history. Dialectics comes from the word '*dialektos*' in Greek which means conversation, this word is closely related to dialogue. Actually, dialectics talks about dialoguing two things to reach a good conclusion, then that is simple, but then dialectics finds many understandings, many meanings, but the simplest according to

researchers, dialectics is understood as determination and opposition. Dialectics in the sense of determination and opposition is what is then called contradiction which is a long idea, then in the history of philosophy in the Greek tradition itself there is a ball motion using the term contradiction that the realities in this universe are all contradictory to each other, this contradiction is what makes change possible, so determination and denial are in one thing.

An example that we can point to as an understanding that is referred to by society as a contradiction, for example, day and night are contradictory, west and east, and tall and short are some examples that are used to show that these are contradictions that are bound together and united with each other. Then if we continue in modern philosophy, for example, of course the figure of the question that we need to mention is Hegel, who formulated the idea of dialectics, also took essence from what had been stated by previous thinkers, although later this made modifications, so that Hegel's dialectics recognised three things, namely; thesis, antithesis and synthesis.

Whatever views one may have regarding the origin and significance of this elementary principle, and whatever common names they may have Spontaneity, the First, or Objective Intelligence - seem to indicate that, in a sense, it is one's own belief, one's own ratio or essential being, that imperfect man exists in servitude; while the perfection of social existence is generally seen as a liberation from such servitude. In Hegel's system, this paradoxical condition is seen as one of the stages of antithesis present in all areas of existence, between the subjective and the objective, and the result of the natural and intellectual processes that constitute the life of the universe, to be cancelled through fusion in one absolute existence. Surprising as it is, this theory can be applied to other parts of nature and intelligence, it would seem to be a not unreasonable formula for the course of civilisation, and is substantially as follows: in the undeveloped nation, political and moral restrictions are regarded as objectively placed; the constitution of society, like the world of natural objects, is regarded as one into which man is inevitably born.

According to Hegel, history is a process that moves forward dialectically, where the conflict between thesis and antithesis produces a new synthesis. This describes the evolution of human thought and culture through time. In order to get a clear idea, in his presentation, of the nature of our task, it is necessary to begin with an assessment of the various other methods that speak of history. These methods can be summarised into three: original history, reflective history and philosophical history.

3.2. Original History

As Herodotus and Thucydides did, it includes narratives of events, deeds, and the state of society found in their neighbourhood. They transformed the material into works that had conceptual aspects. The stories they told were not entirely understandable because they combined factual material with conceptual elements.

These historians play a role in the events they describe, and their aim is to present a clear picture to future generations (Kartodirdjo & Pusposaputro, 1986). They did not dwell on deep reflections, but rather focused on vivid and accurate depictions. For example, Thucydides' works feature actual speeches and transactions in society, retaining the character of the speaker. So, this first type of history has features such as a direct

narration of events, an active role of the author in the events, and a focus on accurate presentation rather than deep reflection.

Hegel's books, particularly works such as "The Phenomenology of Spirit", provide an important foundation in the understanding of reflective philosophy. The reflective history in Hegel's books reflects the journey of human thought through time, from more primitive forms of consciousness to a more complex understanding of reality. Hegel proposed that the evolution of consciousness is a process that goes hand in hand with history, and each phase in history has a corresponding consciousness.

3.3. Reflective History

Hegel's understanding of reflective history stems from his concept of dialectics, in which the opposition between theory and antitheory is overcome through a higher synthesis. This is reflected in his understanding of history as a struggle between opposing forces, in which societies and individuals strive to understand and conquer their reality (Kuntowijoyo, 2005). One of Hegel's main contributions to reflective history is his concept of the state. For him, the state is the catalyst for the moral and intellectual development of the individual, as well as the means by which the collective spirit (Geist) of society is realised. In this context, the history of the state becomes a mirror for the evolution of human consciousness.

However, it is important to note that Hegel's approach to reflective history also invites criticism. Some regarded him as overly idealistic, with his focus on universal ideas and neglect of material factors in the course of history. Other critics highlighted Hegel's inappropriateness to the concrete realities of history, with his views overly blurring the distinction between what should have been and what actually happened.

Nonetheless, Hegel's legacy in philosophical thought remains strong, and his contributions to a reflective understanding of history continue to influence many scholars and thinkers today. Through his work, Hegel invites readers to reflect on the long journey of human consciousness, from its humble beginnings to a deeper understanding of reality and themselves. As a result, his books not only provide insight into the history of the human mind, but also inspire deep reflection on the relationship between individuals, society, and the world around them.

3.4. Philosophical History

In his monumental work, 'The Phenomenology of Spirit', Georg Wilhelm Friedrich Hegel presents an epic journey through the history of philosophy, unfolding the evolution of human thought from more primitive forms of consciousness towards a more complex understanding of reality. Hegel sees the history of philosophy as a reflection of the history of human consciousness, where each stage in the evolution of philosophy reflects progress in our understanding of the world and ourselves.

Hegel described the development of philosophy as a series of conflicts and resolutions, with each stage of higher thought resulting from a conflict between opposing concepts. This is realised through Hegel's dialectic, a process in which a theory (thesis) conflicts with an antitheory (antithesis), and this conflict is eventually resolved through a higher synthesis. Through this approach, Hegel views the history of philosophy as an integral part of the overall history of humanity.

One of Hegel's main contributions to the history of philosophy is his concept of the dialectic of history. According to Hegel, each stage in the history of philosophy is a reflection of a particular stage in the development of human consciousness. For example, the period of ancient Greek philosophy reflects humanity's understanding of themselves as rational individuals, while the period of Medieval philosophy reflects humanity's experience as part of a hierarchy of religion and church power.

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Nonetheless, Hegel's legacy in philosophical thought remains influential to this day. His work provides an important foundation for our understanding of the history of philosophy and gives deep insight into how human thought has developed over time. As a result, Hegel's books are not only essential reading for students of philosophy, but also inspire deep reflection on the long journey of the human mind.

4. CONCLUSION

The concept of history and dialectics in the perspective of Hegel's philosophy, outlines how history not only records events but also reflects the evolution of human thought through a dialectical process. History, in Hegel's view, is a dynamic process involving thesis, antithesis, and synthesis, where each stage of history brings us closer to rational understanding and universal truth.

Hegel identified three types of history: original history, reflective history, and philosophical history. Original history includes the direct narration of events as done by ancient historians such as Herodotus and Thucydides. Reflective history, influenced by Hegel's works such as 'The Phenomenology of Spirit', describes the journey of human thought and the evolution of consciousness from simpler to complex forms. Philosophical history, according to Hegel, highlights the development of philosophy as a reflection of the history of human consciousness, emphasising the dialectical process that drives intellectual and moral progress.

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