

The Scientific Essence

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ABSTRACT: Anything, phenomenon, or person that exists has a balance in internal and external exchange. The exchange of humans is a natural, social exchange. Natural, social on the outside becomes knowledge within man. The exchange of knowledge is the exchange within and outside of humans, the exchange of life. Human life manifests itself in functions and tasks in work, occupation, and scientific knowledge. Scientific knowledge is human life, but science becomes a profession that makes science strange, that is science outside of humans. Science beyond humans is science fiction. Imagination in science takes the premise outside of humans as a yardstick for comparison between humans. Discrimination between human beings appears as right and wrong, truth and falsehood, justice and injustice, good and evil, beautiful and ugly, rich and poor, noble and low... Science outside people take philosophy, mathematics as a methodology, the correctness of science is measured by a philosophical or mathematical stance, but philosophy and mathematics are started from a premise outside of man, not yet proof, it makes science puzzling, imaginary. Imagination becomes the impotence of science, the unhappiness of man. The need to eliminate helplessness and unhappiness becomes the need to abolish science fiction, to abolish science beyond humans. Science takes human life as the premise, that is human science, human philosophy.

KEYWORDS: Humans, knowledge, science, philosophy, mathematics

INTRODUCTION

One of the factors contributing to development is life knowledge, but life knowledge is rich in levels and fields. Different needs, abilities, and objects have different knowledge. Knowledge varies at levels such as theory, practice, everyday life, science; life knowledge such as tradition, morality, law, family, religion, state, company; knowledge about work, profession to earn money to live. The division of knowledge so far has only relative significance. Knowledge becomes a necessary condition for human activities in today's conditions. One of the knowledge of human activities is scientific knowledge. Scientific knowledge exists by living activities of scientists, so when scientific knowledge becomes a commodity in exchange, sale, and transaction, science becomes alien to humans, that is science outside of science humans, science fiction makes humans helpless, unhappy, deceitful. The richness in science fantasy confuses values. Therefore, the content of this article contributes to clarifying The Scientific Essence.

RESEARCH METHODS

The Scientific Essence is analyzed from dialectical and historical materialism methodology, and at the same time approached from human scientific methodology. Man is both the subject and the object of perception. Human life is the object of science. The data is inherited and continues from research works published in international journals.

LITERATURE REVIEW

The article titled The Scientific Essence is the work inherited from different research works. In *Karl Marx's Theory of Human Nature* (2019) said: "Life activity's objects are science's objects" (Quoc, et al., 2019). *The Nature of Power* (2020) makes the point: "Scientific knowledge becomes popular, the traditional culture, morality and law become redundant" (Quoc, et al., 2020). *The Nature of Education* (2020) clarifies the position and role of human science in today's exchange. "Scientific knowledge is the science of humans" (Quoc, et al., 2020). Meanwhile, *Human' value and cost* (2020) asserts: "If science does not stem from sincere people, the natural world is still the most scientific world, so it is unnecessary for people to discover such scientific knowledge" (Quoc, et al., 2020). *Money with Perfecting Human* (2020) believes that science and money can be reciprocal. "Money is the parity object, so when religion appreciates then political and scientific get depreciated, when politics comes to the pick, religion and science are limited and when science is honored, religion and politics are pushed back. The human science is the most genuine of upcoming history" (Quoc, et al., 2020). *The Nature of Sex* (2021) argues that man and nature have a unity, "Natural

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science and human science have a unity in the study of behavior” (Quoc, *et al.*, 2021). *The Alienated Human* (2021) highlights human life, “The value and meaning of human life are the centers of all science” (Quoc, *et al.*, 2021). *The disappearing state* (2022) argues that science is a profession for the living of scientists, therefore, “scientists can live by scientific knowledge, clergy can live by religious profession, civil servants can live by government work” (Quoc, *et al.*, 2022). The documents from the above works have not clarified the scientific problem but it is the database to clarify The Scientific Essence.

RUSULTS AND DISCUSSION

Scientific Knowledge

Things exist that have an inner and an outer balance. Internal and external exchanges make things move and change; Humans mature in natural and social exchange. In the study of nature and society, the question is whether nature and society exist within or outside of man. What object is in man, man exists and lives with that object. Food, water, and knowledge are in humans, humans live and survive by that food, water, and knowledge. Internal changes cause a lack of growth energy, an imbalance manifesting as hunger, thirst, fatigue, weakness, and disease. These phenomena are defects and imbalances on the inside, so they manifest as the needs of external objects. Hunger, thirst, fatigue, weakness, illness, and pain are internal defects that become the need for food, drink, and knowledge of external objects. The balance between inside and outside makes human life exist and live.

Internal and external exchanges that make products appear popular are social. Society is both inside and outside of man, so social exchange becomes an exchange within and outside of man. Human existence becomes natural and social exchange. Nature on the outside becomes society within man, and society on the inside becomes nature within man and vice versa. Man is the mediator of exchange between nature and society, so man is at the center of exchange. Human is a broker, a constant, a common equivalent, a measure in exchange and purchase, then nature and society are the objects and needs of each other. Nature and society have a transformation between means and purposes, making the process of human development separate. The division in life makes the difference between right and wrong, truth and falsehood, creation and standard, freedom and necessity, good and evil, beauty and ugliness, noble and low, just and injustice, life and death are perceived. When studying the differentiation of human life is studying the transformation between nature and society. Natural and social exchange is the exchange of humans. Exchange between men and women is the need to live and maintain the race. Natural abilities and needs in living and maintaining the race become functions, tasks, jobs, and social occupations. Exchange of men with women is a human need but has a natural function and mission. That natural mission is division, function at work, occupation and living in social exchange. Different sexes carry different natural missions into different responsibilities in the social division of labor. Each person has different natural functions but manifests in different abilities in society.

When the exchange between men and women is an exchange of humans, that exchange is truth, creativity, and freedom, but when exchanging men with women outside of humans, it is inevitable, instinctive, and unconscious. Necessary, instinctive, unconscious outside of man; Freedom, creativity, and truth are inside humans. Direct exchange between humans is not only an exchange between men and women, but also an exchange between parents and the children born. The inner exchange and the outer exchange of the woman, that is the exchange of the fetus and the man. The woman is the mediator in the exchange between the man and the fetus. The fetus is inside, the man is outside the woman. The formation of the fetus in the body is unconscious, and the rearing of children is a mother's instinct, so pregnancy and child rearing is unconscious and instinctive. The child is born with an unconscious, instinctive exchange. The unconscious within the mother becomes the unconscious outside the child, and the instinct outside the mother becomes the instinct within the child in exchange. Growth is an unconscious, instinctive exchange. The inner instinct becomes the outer unconscious, and the inner unconscious becomes the outer instinct. Organs and organs that metabolize nutrients, reproduce cells, and form fetuses inside are unconscious, without the interference of knowledge or will. But the inner metabolism is defective, the deprivation manifests itself as the need for external objects such as oxygen, food, and water. Breathing, eating, drinking are instincts in exchange with external objects.

The child is born completely unconscious with the world outside him, but the maturation of the child in exchange with the external environment such as oxygen (O₂), light, temperature ... makes it unbalanced on the outside. Inner imbalance is the need for external object. The need for external objects is a life instinct. Survival is instinctive, unconscious. Unconsciousness about the external object is the instinct in the exchange of the inner object. Inner exchange is instinctive, but destabilizing the inner balance is the strength on the outside. The need for strength on the outside is the will on the inside. Hunger and thirst are instincts, internal imbalances, manifested as needs for external objects. The need is self-awareness. Being aware of hunger and thirst should have the need to eat and drink. The need to eat and drink, food and water are recognized. Knowledge of the external object appears. Imbalance, weakness on the inside makes knowledge of external objects appear. In the development of the child there is an internal and an external transformation, the unconscious and the instinct that make knowledge and will manifest in the means and ends that make each individual different.

The individual is the product of knowledge or the product of the will. The product of knowledge is the necessity of life realized, the product of will makes the necessity of life manifest. But knowledge and will about external objects do not give us food or drink, but allow us to choose objects to suit our living conditions and circumstances. The transformation between

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knowledge and will in different means and purposes is freedom. “Individuals are acts of knowledge, with a will, and liberty is acts of intelligence and reason” (Quoc, *et al.*, 2021). Human development is going from the necessity of nature to the freedom of man through the exchange of the inner and the outer in means and ends. An exchange between individuals is an exchange of humans. Human exchange is not only between parents and children, but also between men and women in satisfying human needs. Human needs are exchanges between abilities and mutual needs in the division of functions and tasks of life. Human needs are not only the ability to satisfy objects in general but also satisfy humans in particular. Humans are human needs. Humans become objects of each other in activities of living, maintaining the species, creating needs. Man is not only a self-perceiving subject but also an object of perception. Humans have a need to perceive each other, so the object of perception is human. Human knowledge is living knowledge. “Individuals have different lives, so their scientific knowledge is different. The richness of scientific knowledge is the richness of personal life” (Quoc, *et al.*, 2021). Living knowledge, human life is scientific knowledge. Scientific knowledge is both a means and an end of life. Scientific knowledge becomes different occupations and livelihoods. Knowledge does not become a profession, a living job is imaginary knowledge. Imaginary knowledge is knowledge alien to life, it is the falsehood of science or science outside of man.

Science beyond Humans

Scientific knowledge is life knowledge, it is a product of human beings. Knowledge does not exist somewhere outside of living activity, it exists in human life. Life knowledge is manifested in different living behaviors, jobs and occupations. “The occupation of living has become a custom according to traditional standards, ethics, law, money, losing the human instinct, the rest bring the instinct of the foraging species” (Quoc, *et al.*, 2022). Knowledge is both inside and outside of humans, so exchanging humans is exchanging knowledge. Knowledge is in humans, humans live by that knowledge, manifesting in behaviors, jobs, and occupations that are suitable for their abilities and needs. Knowledge is outside of humans, humans have a need for knowledge to live. Having a need for knowledge to live becomes a human need, that is, humans need each other in living activities. Humans need each other not only to have limbs, organs, and senses to support each other in life, but also to learn and exchange knowledge, making humans share the same nature, carrying the instinct of a human being. When there is no human need, there is no need for each other in life, there is no need for mutual help between humans with different limbs, organs, senses, and knowledge. Exchange of life knowledge so humans are created by life, humans can be themselves. From the very beginning knowledge is born from human life. Knowledge alien to life is imaginary. When knowledge is outside of humans, alien to life; is the exchange of products, the purchase and sale of knowledge goods. Knowledge becomes a commodity in exchange, buying and selling, making that profession and work specialized. Any profession that becomes a commodity in popular trade and exchange, that knowledge is specialized, then knowledge is systematized by concepts, categories, judgments, principles, laws associated with real life activities manifested in professions, living work is science.

Science is the product of the historical development of mankind. “Human products are not only life, but also all that are perceived, created, produced for exchange and connection that make the human attribute common in all things” (Quoc, *et al.*, 2021). But when science separates from life and becomes a commodity in exchange, buying and selling makes science imaginary and confusing. The imaginary, puzzling science of science becomes science outside of man. Science outside of man such as natural science and social science. The product of science outside of man becomes alien to man, dominates man. Man is enslaved to this scientific knowledge and dependent on it, man is corrupted by scientific knowledge. Man is corrupted by exchanges outside man that make science a science outside man, science fiction.

Human life has the unity of inner and outer, nature and phenomenon, necessity and freedom, instinct and unconsciousness, will and knowledge, abilities and needs, means and goals. The richness of reality and diversity in fantasy make human life differentiated between reality and fantasy, humans have differences. Differences between humans become the need for exchange. But when the exchange of differences outside of humans is the exchange of functions, tasks, jobs, professions, products, and goods, humans are discriminated against. Falsehoods, injustices, oppression, hunger, cold, wars, epidemics appear to be common, and the need to eliminate helplessness and unhappiness appears. The need to eliminate helplessness, unhappiness, and falsehood is an aspiration, an ideal, that is a dream of strength, happiness, and truth. Desires and ideals are products of helplessness, unhappiness, and falsehoods.

Knowledge emerges from life, but when knowledge no longer comes from life, it comes from aspiration and ideals that make that knowledge foreign and imaginary. Aspiration and ideal are the premise, the goal, and the measure in perception and scientific research, while the reality of life becomes different means. Theories containing ideals appear to forget about living humans, bringing the entire human life back to a state of preparation to live. But depending on population conditions and different needs, aspirations and ideals are expressed in specific means and purposes. The abundance of needs, the ability to become an abundance of aspirations, ideals; is the richness of theories. Each theory appears in specific conditions and circumstances, so it is both a means and a definite end. When doctrine is the goal, the doctrine is the measure, the standard of life. “Standards appear to be meaningful in the ownership, binding, and mutual use of individuals” (Quoc, *et al.*, 2022). Theories appear that make humans possess each other by standards, society is divided into different parts, one part lives above that standard, the other part lives

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below that standard. Norms of doctrines make life alien to man. Thinkers throughout history have called for humans to forgive each other, but have set standards for judging and condemning each other.

The theory that appears does not take human life as a premise, but takes ideals and aspirations as premise and measures. Philosophy is one of the earliest theories in the history of science. When philosophy officially appeared, it did not take real humans living as a premise, but took aspiration and specific historical ideals as a premise. The premise of the philosophical system is the concept of the world and human life. This concept is not entirely imagined, but it is also a product of helplessness, unhappiness, and falsehood. Concepts about the world and human life are generalized into categories and systematically related concepts that are recognized by human emotions. Aspirations and ideals are expressed in tradition, morality, law, and science through a system of concepts of right and wrong, truth and falsehood, justice and injustice, good and evil, good and bad, happiness and unhappiness in social life in general, in family, religion, state, and company in particular. Philosophy becomes the methodology for science beyond man. In the history of science, philosophy is rich and diverse with many different theories. The richness of life, the richness of history in each different period makes philosophical doctrines different. But the richness of philosophy is the richness of methodology.

Different methodologies make science ambiguous, confusing values. Historically, philosophical schools have interpreted the world in many different ways to rationalize life without seeing humans as the creators of that life. The alien philosophy of life is the product of helplessness, unhappiness, and falsehood. The falsehood of philosophy makes the sciences directly related to philosophy false. The falsehood of science makes human helplessness and unhappiness appear. The falsehood of science becomes the means and ends of various patriarchs, priests, civil servants, businessmen of a specific historical character. Differences in the field of philosophy become differences between the sciences. Differences in science become differences in class positions about family, religion, state, and company by standards of tradition, morality, law, work and are regulated by monetary benefits. Science is no longer an exchange of life knowledge but becomes a commodity in the exchange of money. Science becomes a means of justifying the good of family traditions, religious ethics, state laws, corporate goods. Science for work, patriarchal professions, clergy, civil servants, businessmen make science strange, confusing, conflicting values. Science becomes metaphysical and fantasy makes impotence, unhappiness, falsehood pervasive. The need to eliminate helplessness, unhappiness, and falsehood becomes the need to abolish science.

Abolishing science becomes the need to abolish traditional philosophy, to abolish philosophy that takes an object outside of man as a premise. Eliminate traditional philosophy by taking human life as a premise. Life is the object of science. Science that comes from life is the understanding of the inevitable. Without the phenomenon of drowning, knowing how to swim is not a necessity, mourning for the drowning person does not appear. If hunger, thirst, and cold do not appear, love for the hungry, thirsty, and torn humans will not be born. The population is large, the means of living are scarce, the needs are created or changed in the subjects of living. Knowledge is necessarily scientific knowledge. Scientific knowledge is an object and a human need. Scientific knowledge is both inside and outside of man. Extra-human knowledge becomes science, and human knowledge becomes non-scientific knowledge in exchange. Exchange of humans is the exchange of life knowledge, but when exchanging knowledge is an exchange outside of humans, humans are alienated, making humans difficult to understand. It is difficult for humans to understand that in thinking they want to, they don't appear outside, they think one way but do another, they know what they should but don't do, and they know what they shouldn't but do. The exchange between inner and outer, instinct and unconscious, needs and abilities, will and knowledge, reason and intellect at the means and ends of life, makes humans have a distinction diversify and enrich in different behaviors, jobs and occupations. The phenomena of right and wrong, truth and falsehood, justice and injustice, good and evil, beauty and ugliness, satiety and hunger, life and death are perceived. The contradictions and differences in life are difficult to understand about humans. The need to remove contradictions, differences, and misunderstandings in perception is the need to eliminate science beyond humans.

Life is perceived as knowledge of living activities, which are different jobs and occupations. The exchange of jobs, occupations, and functions in the social division of labor is an exchange outside of humans, the exchange of knowledge products and goods, making the knowledge system appear. Knowledge of work and profession is a product of humans, so professional knowledge exists by human activities. Without humans, the existence of professional knowledge is meaningless. Professional knowledge in exchange becomes knowledge about non-human objects. From the beginning, the exchange between humans to share the same nature is the exchange of life knowledge, but later on, the exchange of life is reflected in the profession, work is the purchase and sale of labor goods, external products, alienated from humans, life becomes strange and difficult to understand. The puzzling of life is explained by mathematics. Mathematics is an independent theoretical science.

Mathematics is not only a product of humans, but mathematics ensures the systematicity in the relationship between calculations. Mathematics is a product of life, born from life, solving the requirements of life. But the existence of mathematics becomes a profession, a living that makes mathematics foreign to human life. Mathematical knowledge becomes the dominating force of man. Mathematics is no longer a practical need of life, but mathematics becomes a need of science. At that time, mathematics did not take human life as a premise, but took things outside of humans as a premise to build a theoretical system of

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mathematics. Mathematics begins with an unproven premise, which is recognized by human feelings and is always true in its theory.

Coefficients, points, lines, and planes are concepts, categories, and objects that are recognized by human emotions, these concepts carry a certain value, so they cannot be understood differently or have multiple meanings. Consistency of concepts and categories makes mathematics a consistent theoretical system recognized by mathematicians. Belief in mathematics makes the system of mathematical theory the methodology, standard, and measure of other sciences. Science quantified by numbers is science. Right and wrong, truth and falsehood, justice and injustice, likeness and difference, beauty and ugliness, progress and backwardness... in social life are quantified through weighing, measuring, measuring, and counting by a specific number, expressed in terms of the amount of the reciprocal amount. Tradition, morality, law, science are measured by the price of money. The price of money is a measure of a country's value, standard of living, enjoyment, and income level. Exchanges between countries become currency rates, the influence of which is measured by specific statistics, in graphs or graphs of values. Science that is true to mathematics is science, that is not appropriate to mathematics is outside science, not science. When the sciences are not compatible with mathematics, mathematics must supplement theory or disorient scientific research. To date the sciences loyal to mathematics are science, disloyal to mathematics is outside science.

However, mathematical operations are only correct under certain conditions such as the denominator is non-zero, the square root is greater than or equal to zero. Calculations outside the definite domain make mathematics impotent. The impotence of mathematics becomes the impotence of science. When science became a profession for a living, science in general became a commodity in exchange, making science alien and dominating humans. Then all thoughts, behaviors, jobs, and careers depend on science. Science alienated life became metaphysical, imaginary. Science fantasy is impotence, unhappiness, falsehood. The falsehood of science becomes the standard not only to cover up the falsehood of scientists, but also to form the basis for the fallacy and falsehoods of patriarchs, clergy, civil servants, businessmen, politicians and teacher. The incompetence of the sciences becomes man's misfortune, corrupting man. The need to erase alienated humans becomes the need to abolish science. The need to abolish science becomes the need to abolish mathematics. But it is not to abolish all mathematics in general, but only to abolish mathematics that takes objects other than humans as a premise, and to abolish mathematics that does not take life as a premise. The need to abolish mathematics becomes the need to abolish science beyond humans. Philosophy and mathematics share the same essence as extra-human sciences. Removing science beyond humans is the science of humans appearing. "Human science eliminates the lies and injustice between humans, it creates and produces wealth to join the defective parts of body in direct relation with nature to make humans who fully manifest their nature" (Quoc, *et al.*, 2021). Human science is a science, that is human philosophy.

Human Science

Science outside of man takes nature and society as the premise and object of research, while science takes man as an object, the research premise is human science and human philosophy. Man is the beginning and the end of the cognitive process. The understanding of human origin is posed in thinking and imagining about the life of the dead generations. Dead generations take place in thinking, one-sidedness in perception is going back to the past in thinking, imagination without consideration from the process of change in relationship, repeated human exchange in the maintenance of the species. Humans appear as a result of natural and social exchanges, so children inherit both biological structures, genetics from the unconscious, instincts of parents. Even human cloning appeared, and then advanced scientific achievements could not explain the origin of man starting from nothing, imagination. Man is the product of man himself.

The first cause and the end result of man are not the object, the need of perception. The angle of pure reason cannot clarify the first cause and final result of human existence. Trying to assume that there is a human first cause and end result is an imaginary assumption. This assumption is to assume that man does not exist before the first cause and after the final effect. Admitting humans do not exist but proving human existence is absurd. Human non-existence is meaningless in scientific research. Human existence is the premise, object, and need of all perceptions. When giving up the fantasy of dead generations, then there is no need to prove the origin or destruction of man by the imagination of metaphysical theories. When asking the question, who was the first person? This question is considered from the perspective of metaphysical epistemology but has not come from life, so it is a product of imagination. Starting from what is not in reality, that question is not realistic, not serious, so there is no need to answer, because it is not scientifically correct. The first man appeared only in conjecture or imagination. This presumption makes perception difficult to understand making life a universal spiritual necessity.

The assumption that nature and society do not exist are imaginary. The question of whether nature and society exists or not is meaningless. The existence of nature and society is obvious, necessary, and does not need to be proved. It is superfluous to reject or acknowledge the existence of nature and society. It is objective, whether humans are aware of it or not, nature and society still exist. The existence of nature and society is the premise to study it, without refuting or proving the existence of nature and society. Debating the existence of nature, society is or not only makes science difficult to understand. The sciences do not need to argue whether nature or society exists or not. The problem of existence of nature and society is a reality and a premise for research and awareness. The creativity of science is that if there is no nature or society, can humanity live, if it can, with what and how,

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how to create them. Human science is based on scientific achievements to clarify how to live, where to live and when not to, and at the same time to clarify when and where humans need each other; How to behave with each other so that humans are the needs of all. Human science does not start from assumptions but from the premise that human life.

Science can assume nature, society does not exist to create, but cannot assume that humans do not exist to perceive humans. Assuming human does not exist, all human creativity is absent and that creation is meaningless. Science does not assume that when humans die, what is the world. Death is a product of nature, and if death is a product of man, then death is a need and commodity in exchange and sale. Humans have a need to live, not a need to die, so trying to assume about life after death to study humans, it only has notions related to religion. The notion of the world being lived after death is thinking, plotting about the destruction of humans, because it is performing rituals for death and preparing death for those who are still alive. Behind death is life, maybe all want to die in order to live. The loss of humanity means everything becomes superfluous, science no longer has subjects and objects to study. Science does not question what nature and society are like without humans.

The mistake in history is that science takes an object outside of humans as a premise for scientific research, it makes the sciences alien to humans, humans become helpless, unhappy, and false. Science does not question why man lives, because life is the premise of all science. Science clarifies human life and how humans should do it is meaningful. Products derived from nature make man a slave to all. Man produces society, making nature a product, and when man is himself, he is the need of all in exchange. Without humans, the existence of family, religion, state, and company is meaningless; Standards of tradition, morality, law, science, money, and property exist are superfluous. The production and creation process is not arbitrary but based on life conditions and circumstances. Humans not only create needs but also the needs of all. Choosing a way of life in accordance with creative needs is very necessary to ask the question why choose this way of life and not choose another way of life. The question of why is very necessary to theoretical sciences, basic sciences, and human sciences. Human philosophy, human science are the objects and needs of science. Human philosophy has the role of orientation for awareness, research is not wrong, disoriented.

Human science, theoretical science is a system of knowledge about common and common principles in the exchange of humans with nature and society. Theoretical science has the oldest history of being separated into philosophy and mathematics. Theoretical science it becomes the methodology for other sciences. For different sciences that are not consistent with the theory, or the theory is not suitable for those sciences, the sciences are supplemented with theories accordingly. Theoretical science becomes the basis and methodology for related sciences. Science is guaranteed by the standards of theory. Non-theoretical sciences are not science. Human philosophy is not completely separate from theory, so it is not completely isolated from other theories. But human life is not explained by metaphysical theories, alien to humans, but humans create needs and improve life. Human science serves as a theoretical basis for other sciences and clarifies the nature of the richness, diversity and contradictions in the direct exchange of life.

Theoretical science, basically, is built on certain premises, established on the basis of problems that are acknowledged as the foundation, not proven, not refuted. The history of mathematics so far has mainly had a theoretical system, but the history of philosophy is very rich and diverse in terms of schools. Each theory, school of philosophy is built on different premises that make the theoretical system of the philosophical schools different. Of course, these theories are not purely imaginary, but they are also the product of helplessness, unhappiness, and falsehood. That is why philosophers have interpreted the world in different ways without seeing the role of man in transforming the world. The object of human science is to liberate humans and renovate the world. Human philosophy does not come from purely theoretical premises, objects other than humans, but takes real humans to live as a premise. Man is the premise in the entire system of human philosophy theory, which is the science of renovating the world so that each human being can be himself. Human science is not the addition of methods, not creating fantasies in approaching humans, but simplifying methods in research, clarifying human life. It is human philosophy or human science.

Human science is a product of man, so science exists by human activities. But the first premise for existence is man in natural and social exchange. It is the human being who is living, breathing, drinking, eating, hearing, seeing, resting, sleeping, sex, producing generations, labor-producing products. In the process of living, humans not only satisfy needs but also create needs. Creation of needs is the premise of all living activities, and therefore the premise of all knowledge and scientific research. First, humans have the ability, the need to live, and then they can be themselves. All human perception begins with the hungry eat, the thirsty drink, the torn clothe, the deaf hear, the blind see, the sick are cured. That is the new covenant, the covenant in human science. Science that is alien to this covenant, alien to human needs, only makes science puzzling, imaginary.

The study of humans begins with the living conditions that are the premise of all consideration, perception, and research, never outside of those premises. That premise is that humans are not in an isolated, fixed state of imagination according to a given pattern, but humans in the process of exchange can be seen by experience and senses in natural conditions and certain social situations. Humans show their abilities in exchange with the need to manifest themselves in their behavior, work, and occupation. Work, occupation, behavior is filled in the gaps of time for the sake of survival, which leads to sexual behavior, reproduction, and therefore, communication between humans who are leads to the creation of a new need, that is, a human need. The creation of new needs is the first human behavior, while the instinct of a species is that old needs are established. Perceptions that are alien to human needs make science difficult to understand, imagining explained by the imaginary semantics of erudite sophists. Science in

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general should be derived from “the basis of real human life, but to take one basis for life and another for science is a lie from the very beginning” (Marx & Engels, 2000).

CONCLUSION

Scientific knowledge is life knowledge. Life knowledge is a product of humans, so life knowledge exists by human activities. Human activities of living are internal and external exchanges, which are natural and social exchanges. Nature outside becomes knowledge within man, knowledge within becomes society outside man. Natural, social exchange outside of man makes science imaginary, difficult to understand. The incomprehension of science is explained by philosophical doctrines, mathematical theory. But philosophy and mathematics are products of helplessness, unhappiness, and falsehood. The falsehood of philosophy and mathematics becomes the falsehood and fantasy of the related sciences. The falsehoods of science make humans helpless and unhappy. The need to eliminate helplessness and unhappiness becomes the need to remove the falsehood of science. Eliminating the falsehood of science becomes the eradication of philosophy and mathematics, taking objects outside of humans as a premise for research. Therefore, it does not erase all science, but only removes the falsehood of science that takes objects outside of humans as a premise in research. Science takes human life as a premise, measure, purpose, and object in research is science.

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