

PAULO FREIRE'S PERSPECTIVE ON EDUCATION: THE NEIGHBORHOOD OF THE REALITY OF INDONESIAN EDUCATION

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ABSTRACT

Education is something that is very basic in human life. This study aims to analyze the educational perspective of Paulo Freire in light of the reality of Indonesian education. Which, if we observe the style of Indonesian education, is still like what was used in the time of Paulo Freire with the model of the Bank style. This research is a literature study with a qualitative approach. The data source for this research is various literature, both from books and journals related to the educational perspective of Paulo Freire. The results of this study indicate that Indonesian education still uses the banking model, as stated by Paulo Freire. Then there are many educational theories and education systems that buy up styles or so many subjects that Indonesian education does not progress. As well as a lack of understanding of the nature of education, which also makes the teacher unable to see the hidden potential in students.

ABSTRAK

Pendidikan merupakan sesuatu hal yang sangat mendasar dalam kehidupan umat manusia. Penelitian ini bertujuan menganalisis pendidikan perspektif Paulo Freire terhadap realitas pendidikan Indonesia. Yang dimana jika di amati gaya pendidikan Indonesia masih seperti apa yang digunakan di zaman Paulo Freire, dengan model gaya Bank. Penelitian ini merupakan studi kepustakaan dengan pendekatan kualitatif. Sumber data penelitian ini, ialah berbagai literature baik berasal dari buku, maupun jurnal terkait dengan pendidikan perspektif Paulo Freire. Hasil dari penelitian ini menunjukkan pendidikan Indonesia masih menggunakan model gaya Bank, seperti apa yang di kemukakan oleh Paulo Freire. Kemudian banyaknya teori pendidikan dan sistem pendidikan yang gaya memborong atau mata pelajaran yang begitu banyak membuat pendidikan Indonesia tidak mengalami kemajuan. Serta ketidakpahaman akan hakikat pendidikan yang juga membuat guru tidak mampu melihat potensi yang terpendam dalam diri siswa.

1. INTRODUCTION

The issue of education is still being discussed. This is due to the many problems educational institutions face, both regarding resources and internal problem, both regarding resources and internal problems. This is due to the paradoxical nature of education, which was originally formulated as a concept without any grounding in reality (Mu'ammad, M, 2019). This is because education is only considered a place to transfer knowledge, which is not accompanied by the

inculcation of values. Paulo Freire said that methodological errors can always be traced back to ideological errors (Freire, 2007). According to the survey report of the 2019 Program for International Student Assessment (PISA), Indonesia is ranked 72 out of 76 countries in terms of quality of education. Today, the reality of education demands improvement and quality, but there is something that is forgotten: education is not just a matter of concepts but rather leads to a deeper understanding.

So far, studies on the analysis of Paulo Freire's educational thinking tend to look at two aspects. First, studies that look at Paulo Freire's educational concept from the aspect of comparative thought between Paulo Freire and other educational figures (Yuni, Alfiah, 2015)(Sesfao, 2020). Then next, look at the educational concept of Paulo Freire from a theoretical aspect, especially in humanistic theory in education from the perspective of Paulo Freire (Abdillah, 2017)(Rasyid, 2019). As Abdillah said, theoretically, education does not know its nature as a human being, so education is just theory without social reality (Abdillah 2017). The technological context must allow a human being to become a complete human being and not be contaminated by technological developments that make humans forget their identity. In line with Robikhah (2018) research examining the paradigm of Paulo Freire's liberation education in the context of Islamic religious education, this research concludes that the education that students get from teachers is expected to be useful for solving their daily problems; students must understand each theme of the lesson given so that they can take lessons in every moment (Robikhah, 2018).

From previous research, aspects of the relationship between education and reality are still rarely considered. Even though the problem of education is not only a matter of theories and concepts to produce smart students and not only to gain knowledge, the process of applying these theories and concepts to the reality of education is currently still lacking attention(Sumantri & Ahmad, 2019). This paper aims to complement the deficiencies of the existing studies by looking at the reality of the theoretical concept, which so far has only been at the practical level but has not approached the practical level of the theoretical concept. And it also explains why Paulo Freire's concept of education is only limited to discourse and has not yet reached the level of practice in the world of education today, especially in Indonesia.

This research is based on the argument that the concept of education that occurs in the world of education is not able to have implications for the reality of education today. It is just wishful thinking that is never achieved. This is due to a lack of understanding of existing theoretical concepts, and this is due to a lack of understanding by both educators and policymakers in formulating the real concept of education. If the concept from Paulo Freire is liberating, then Indonesia has not reached that concept. Education is currently only up to the limit of a concept that has no implications in social reality. So that the findings from this study are expected to be

one of the liberating alternative concepts and educational theories that have implications for the reality of education today. That is why this research is interesting to do because the output directly has implications for education.

2. METHODS

The research method used in this research is library research or literature study with a descriptive-qualitative approach (Evanirosa & et al., 2022). This study analyzes the literature related to the focus of the research conducted in order to obtain the required data. The data is taken from reliable sources, including scientific journals, books, and other sources that support research data and those related to research themes. After the data is collected, it is then analyzed in order to draw conclusions that are in accordance with the formulation of the problem in this study. The data analysis technique used in this study is descriptive-qualitative by reducing data, collecting data (Wijaya, 2020), presenting data, and drawing conclusions (Helaluddin & Wijaya, 2019). To prevent disinformation or misunderstanding, content analysis must be checked and the theory and data used reviewed (Anggito & Setiawan, 2018).

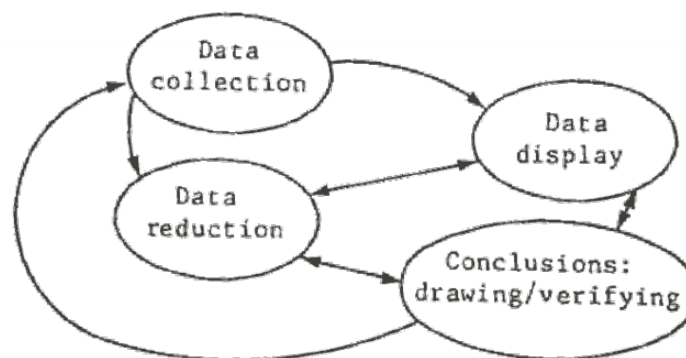


Figure 1 Data analysis technique

3. RESULTS AND DISCUSSION

The world of education actually has to see a lot and ground itself in up-to-date theoretical concepts for the development of Indonesian education. There are many concepts and theories that have been offered by the world of education to be analyzed and emulated that are considered capable of changing the face of education today. One of them is Paulo Freire's theory, which talks a lot about education—how should education be? What should change in education? And how is education done? In order to produce quality education and not education that exploits children for the benefit of the capital market in the world of economic politics. So in Paulo Freire's thinking, he tried to explain that education should be liberating, education should be humanistic, and education should not be used as a political tool for the power elite.

3.1 The Educational Perspective of Paulo Freire

Paulo Freire is an educational figure known for his humanist educational theory. He was born in Brazil on September 19, 1921 (Rasyid, 2019). Paulo Freire was born in the poorest and most underdeveloped city in Brazil, namely Recife. Paulo spent a lot of his childhood in that place until the time when America experienced an economic crisis in 1929 and reached Brazil, which was affected by the economic crisis, and until Paulo's family fell into poverty due to the crisis. This is where Paulo feels life without having anything and understands what it means to struggle and hunger for children who go to school (Robikhah, 2018). Paulo's works have inspired many intellectual circles in the development of education. Paulo talked a lot about education, which also initiated the concept of liberating education. This was because he saw educational practices at that time in Brazil that had no clear direction or goals (fooling) (Fadli, 2020). In several of his works, many question the practice of education, which according to him is far from proper, including *The Politics of Education (Culture, Power, and Liberation)*, *Education of the Oppressed*, *Pedagogy of the Heart*, *Education as the Practice of Liberation*, and others. The liberating education that Paulo means is when he criticizes the system, which gives different meanings to teachers and students, the position of the teacher is manipulated, making the teacher the main resource and students as passive listeners (Robikhah, 2018).

Much later, according to Paulo, educational practices in Brazil at that time experienced a shift in meaning. He saw that education was no longer a means to educate people but made humans a tool of exploitation in taking political advantage in Brazil at that time. The education that is meant by Paulo is education that not only uses projectors and technological sophistication to be given to students, but education must also try to give humans hope to free themselves from the oppression that suffocates them (Freire 2007). Throughout the current educational system, it is only limited to the methods and techniques given to students without having to look at the social reality that is happening around them. That is what makes Paulo feel compelled to liberate the people of Brazil, who are experiencing the degradation of knowledge.

In his book entitled *The Politics of Education (culture, power, and liberation)*, he said that by looking at the condition of Brazilian society, where there are many illiterates, the important thing to do was to eradicate illiteracy because it was unfair for men and women who did not get their right to education. reading and writing (Freire, 2007) Freeing education is a series of educational processes that create situations for students to know about life critically. Because education shackles students so that they can only follow the flow of life, Another implication is that, besides being illiterate, they are also unable to claim themselves. In the sense that their rights as human beings who have democratic, political, educational, and so on rights are not attached to them because of the ignorance and illiteracy they experience.

Paulo Freire really emphasizes education that is humane or humanizes humans, because Paulo saw himself as a child who experienced discrimination, plus he saw the social reality of Brazilian society, which was exploited by oppressors while at the same time not considering them as human beings. Education is not a matter of pursuing values but of making social and personal changes in a better direction, as was done by Paulo Freire in Brazil at that time (Mu'ammam, M, 2019). Basically, Paulo Freire did not want to provide a context for awareness of the importance of science. But what is more important is that education is oppressive, education is a commodity, and learning in schools is not humane. So Paulo wrote a book entitled *Pedagogy of the Oppressed* in 1968. So that oppression is not only because of learning and not because it is made into a commodity, but because education is only used as a place to transfer knowledge and ignores the affective and psychomotor aspects of education. This is what is happening in the world of education today: teachers are the only source of knowledge, and students are true listeners who must passively listen to fairy tales from teachers. Or, in other words, Paulo likens education to what happens in a banking mechanism. Teachers act as savers of funds, and students become empty piggy banks.

3.2 Educational Reality

If according to Paulo Freire, the reality of education in Brazil is part of the collaboration between the oppressors and the oppressed, which is no longer concerned with humanity but rather maintains the status quo and maintains power (Mahur, Riyanto, & Roesminingsih, 2019). So actually, the practice of education is not much different in Indonesia. As said by Muhammad Idris, structural oppression will later become a process of impoverishment, duping both politically, culturally, and in ideological understanding. This is due to the generalization of the way of thinking contained in the rules of the education system so as to produce students who are not critical but instead become pragmatic thinkers (Idris, 2009).

Paulo Freire, with the concept of education that liberates, criticizes educational institutions (schools), which in reality are still happening today. Paulo thinks that schools do not prepare students to become more useful people, but they create people who are ready to be sold in the job search market. In this case, Education is emphasized for the community, but in fact education is a tool to perpetuate the existing order. Or in the sense that there is a feeling that he is superior to other people, so that the thought arises that maybe he will have a dialogue with his innate students (Kohan, 2019). And in reality, today's education does not only teach students to be smart; behind that, there is a hidden mission, namely, teaching students to become human beings who are ready to use in the world of work. In fact, if you refer to the National Education System Law, the purpose of education is to shape the character of students through learning so that they are able to create good morals, have faith, have good character, and so on.

Furthermore, Paulo also said that the style of education is colonial. The point is that in the past, the school was built by the Dutch to educate the natives, and then after graduating from the school, they were employed in Dutch offices as employees who took care of all Dutch office activities, or the language of the current trend was Adela PNS (Civil Servants). or, in other words, want to create an obedient generation. In these several cases, the authorities try to direct the younger generation to be obedient (Perdana, 2013). If you examine carefully the current educational reality, it shows that what Paulo Freire criticized is still visible and practiced in schools today. Even worse, school or education is used as very expensive business material in the economic market. Moreover, capitalism is included in the realm of education, which is then used as a profit field for groups and individuals.

Education is a tool to humanize humans so that they realize their existence as whole humans (Idris, Saifullah & ZA, 1999). According to the national education system law, article 1 paragraph 1 of 2003 states that "education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, and noble character, as well as skills needed by himself, society, the nation, and the state." This law basically expects and wants the output of the learning and learning process to be more than just transferring knowledge. So basically, education in general is a process of formation and change in individuals (Sesfao, 2020).

To achieve educational goals that really provide a significant change for students, it requires an understanding of the existence of all components involved in education. then educators, students, and parents must work together in the process of achieving educational goals, as well as achieving education that educates the body and spirit. That is what Mu'ammam meant in his book by collective awareness in education.

Mu'ammam (2019), in his book entitled Educational Critical Reasoning, he said there must be a collective awareness among teachers and students of the fact that education is not a commodity that can be traded like goods. However, they are aware that the education being carried out is not only to increase school rankings or to benefit from education itself. But it is education that provides awareness that education is not just a matter of writing, reading, and so on, but that education is oppressive. This is what Paulo Freire calls critical pedagogy education. The simple question that comes to mind is: What is wrong with education today? To answer this question, just pay attention and analyze the reality of education that occurs. There are many cases involving students and teachers killing each other, overusing the method of indoctrination that the main source of knowledge is teachers and students must listen and obey, to the point where education does not understand its nature as a human being.

One thing that is the basic concept of education is that it is a process of humanizing humans (Arfani, Pd, & Pd, 2016). The process is to form character and behavior so that they can be useful in

society and become a social control in behavior. As a human being, it is an obligation to study science to serve as a charity worker when in the world. So, in essence, education is not only a matter of understanding the meaning of education itself but also the nature of oneself as a human being who has the responsibility of being a creature of Allah; then, everything that is done on this earth will be held accountable.

Education Politics in Schools

Every change of leadership in the ministry, especially in the Ministry of Education and Culture, must change all the policies carried out by their predecessors. For what motive should these policies not be continued? Moreover, until now, the implementation of the curriculum in Indonesia has never been flattened, regardless of which school wants to use it. But one thing that is interesting for researchers is getting cases in the field in one of the regions in Indonesia. A teacher and school principal are more busy dealing with politics than the school. Every local election for the principal of the school will lead teachers to side with the candidate chosen by the school principal, with the consequence that, if elected, the teacher and the principal will remain safe in that school. Conversely, if the teacher does not follow the choice of the school principal, then get ready to be kicked out of the school or transferred to a remote island.

Another case was experienced by a friend of a researcher who was an honorary teacher whose salary was not paid and who was expelled from school because she did not support a candidate supported by her school principal. In another case, a mother was threatened that her child would be expelled from school and not be given educational assistance if she did not choose according to the school principal. This shows that schools are no different from political parties, which always think about profit. This has been discussed by Plato, Rousseau, and Dewey; at the very least, education is used as a big agenda in large-scale projects (Alfian, 2019). That is why the relationship between politics and education is nothing more than strengthening the dynamics of political contestation.

Apart from politics in regional head elections, there is also politics in terms of policy. This policy was taken to perpetuate the status quo, as researchers found in the field that there was no transparency in the use of BOS funds in schools; it tended that only the school principal and treasurer knew about the existence of these funds. In fact, BOS, which was allocated to honorary teacher salaries, was sometimes not paid, especially during political moments (Hariswati, 2015), as experienced by a friend of the researcher. If tracing the concept of education from both leaders and policymakers is extraordinary, unfortunately it is all just a utopian (inevitability) that cannot be realized. Due to the many deviations that make the image of education worse. What Ki Hajar Dewantara aspires to, where education must form the noble character of students so that they are able to benefit the environment and both the family and society (Ainia, 2020), is very far from expectations.

The reality of education today is far from the process of humanizing humans as described in the nature of education. How not? This comparison is far from what is conceptualized and the reality that occurs. Education is increasingly inhumane; while in the educational process, students are taught as early as possible to compete with each other to pursue high scores and expect praise, and students who have low scores will become the teacher's bullying material to other students by rebuking and damaging their mentality. This is what the researchers found at a school where the principal, at the morning assembly, announced to other students not to be friends with the student because he was stupid. Meanwhile, the principle of education is clearly stated in Law No. 82/2015, which was issued by the Ministry of Education and Culture, so that an educator should not act outside the limits and even take physical action (Ainia, 2020). This has also been emphasized by Indonesian education figures Ki Hajar Dewantara and KH. Ahmad Dahlan, who emphasize how humanist education has an Islamic pattern, which Paulo Freire then applies in his educational theory. So that raises the hypothesis that educators and policymakers do not dig deeper into the nature of the extraordinary education of these figures.

The Many Theories Taught

According to Paulo Freire, education, besides its goal of humanizing humans, also wants humans to have their own will without coercion in undergoing a series of educational experiences (Abidin & Ismail, 2018). This is then in line with what was planned by the minister of education, Nadim Makarim, who coined the concept of independent learning. According to Nadim, this concept must start with the teacher to change the perspective in teaching (Mustaghfiroh, 2020), and this is exactly what Paulo Freire wants. Apart from that, it seems that in practice there are many educational theories that are taught, making students not know which one to choose. As long as everything can be done, it is already part of the lesson. From the many variations of these theories, Mu'ammam said that theory is a series of results from a long experiment, then the theory is implemented so as to produce a new theory that is in accordance with the circumstances of students (Mu'ammam, M 2019), but according to the author, with many series of theories, educational achievements can be made that are not achieved because each theory must reach the peak of the desired goal.

For example, in the world of education today, there are many theories that are used as the basis of education, such as behavioristic theory, cognitive theory, humanistic theory, constructivism, and cybernetics. Some of these theories, of course, will each provide affirmation to students to follow the learning theory that has been formulated. Finally, prolonged confusion will occur with the many theories, both for teachers and students. In Paulo's view, it actually leads to a modern philosophy of education, namely progressivism, in which this theory emphasizes that educators or teachers are not allowed to act authoritarily. Educators or teachers act as facilitators for students as student subjects (Mustaghfiroh, 2020). This has been criticized by Paulo, as the author has explained above, who

believes that educators educate more in a bank style, where students become the teachers' savings and become customers who must be followed at will.

4. CONCLUSION

It turns out that what has been imagined about the concept of Indonesian education has not been able to touch the real aspects of reality. The findings obtained indicate that the concept of Indonesian education is not yet at the level of the praxis movement, only existing in a theoretical context. Likewise with the concept of education from the perspective of Paulo Preire, who states that the method used by the teacher or instructor is still the previous style method, namely, treating students like banks. Teachers save, and students can only become depositors from customers. This research also resulted in many educational theories being used in the learning process, making the output of education invisible. So that it is only considered that Indonesian education with all its concepts is a necessity without any actual reality.

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