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## LIBERATION EDUCATION (A REVIEW OF PAULO FREIRE'S THOUGHTS)

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**Abstract.** Education that exists today still tends to ignore the value of human beings who have freedom. The value of freedom that exists in the individual human being is currently taken over by other individuals in the name of democracy. More evident in the realities of life, taking away the rights of the other individual through institutions under the pretext of democracy and quality. An education expert Paulo Freire illustrates that education today through school institutions forms robotic people who work like machines that work mechanically, humans are gradually trimmed for their independence and freedom of action. Freire simply asserts that "absolute consistency will make life an unscented, colorless, and imperceptible experience". On this basis Freire has the concept of deschooling, learning without schooling. Because learning can be done outside the school institution even in an open room.

**Keywords:** Teacher and student relationship, Education Methods, Educational curriculum and Educational objectives

### INTRODUCTION

Paulo Freire is one of the educational thinkers from Brazil. Paulo Freire is an educational initiator who is famous for his ideas that are able to restore the dignity and dignity of human beings as free beings. One of the educational thoughts that Paulo Freire offers is an educational model that is considered capable of preparing creative students as contained in the purpose of implementing the 2013 Curriculum, namely to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and affective and able to contribute to the life of society, nation, state, and world civilization. Some of the points of thought about Paulo Freire's education include: 1. Humanization, the process of people being the subject of making decisions. 2. Consciousness, a totality of reasoning, desire, my body, awareness of oneself and the world. 3. Dialogue, central to the educational process of transformative, radical, critical, liberation, praxis and problems (Kesuma & Ibrahim, 2016).

Paulo Friere, one of the most critical educators about education. The universe as its classroom, to be used as an educational process that is in harmony with the development of its times, both feelings, language, and the realm of its mind. Friere constantly seeks new forms of critical awareness and explores new relationships between oppression in various fields and

liberating consistency (awareness process). The common thread that unites his work is critical awareness as a driver of cultural emancipation (Nata, 2001).

The situation of oppression, one of the consequences of which can give birth to a mute culture, that is, the emergence of helplessness and fear to express one's own thoughts and feelings, so that the attitude of choosing silence is often not only considered a polite attitude and behavior, but also becomes a typical situation in lectures and other learning classes. Despite such conditions, Friere provided a solution to what he called an liberation practice born of his creative efforts in the eradication of adult illiteracy throughout the territory of Brazil before the April 1, 1964 military coup that eventually led to him living in exile (Freire, 2008).

The idea mentioned above, inspires the content that should be in education, as well as the basis for our critical awareness of the tendency of the education system in modern countries today, especially in Indonesia. Because in reality, it not only dismantles the interests of the state in education, but also the various interests of ideology that permeate and kill human consciousness. In this context all idioms have the potential for hegemony for human freedom. Even religion, if it has become a tool of hegemony, is also included in the oppressive category that is under the guidance of power.

This structural oppression is what in turn gives birth to the process of impoverishment, both in the economic, political, socio-cultural, and ideological fields. Thus the demoralization carried out by the state structure through the uniformization of the way of thinking contained in the educational system has resulted in a condition in which the consciousness that arises in the learner is not the critical consciousness as a human being who has a reason, but a naïve consciousness that rests on pragmatic thinkings.

## **RESEARCH METHODS**

Judging from the place of implementation, this research includes library research, which is to examine literature or literature related to research problems by selecting, reading, studying and researching books or other written sources relevant to the research title contained in library sources, which can be used as a reference source to compile a scientific report. Data collection is carried out using documentation techniques, namely conducting a survey of library materials to collect materials, and literature studies, namely studying materials related to the object of research. Data analysis techniques are carried out using document analysis methods or content analysis (content analysis), content analysis means any method used for conclusions through efforts to find the characteristics of the message and is carried out objectively and systematically.

## **RESULT AND DISCUSSION**

The essence of the form of education proposed by Paulo freire is that "Education As a Liberation Practice" puts special pressure on the importance of the emergence of critical consciousness as a driver of cultural emancipation.

### **1.1 Teacher and student relationship**

The relationship of teacher and student The Master is a human being who should be respected and glorified with the highest respect and glorification (as deservedly and deservedly) of a student, and the teacher to obtain those rights as much as possible try to balance it by constantly improving integrity, intellectuality, kapabilitas, and maintaining its

muruah (self-esteem) so that the needs of students to learn with various knowledge and good moral skills can be met properly and proposional.

In explaining the relationship between teacher and student, Freire argued the importance of dialogue in the teaching and learning process because in that dialogue they respect each other, learn from each other, avoid each other from the pressure of the ruler (Suparno, 2001). Dialogue critically needs to be held, so that each is valued as a human being. Dialogue develops both parties, both teachers and students. In that dialogue each not only maintains their identity, but also develops together. In dialogue also human rights are valued and not turned off for the sake of one-sided victory

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One Careful analysis of the teacher's relationship with pupils has been put forward by him when he brings up a sharp critique of the concept of bank-style education. The concept of bank style gives birth to contradictions in the relationship of the teacher with the pupil. Even more than that, the concept of bank-style education also maintains and sharpens it, resulting in a freeze of thinking and the emergence of critical awareness in students (Dhakiri, 2000).

The concept of bank-style education is a symptom, where the teacher acts as a depositor who treats his students as a depository -a kind of bank- that is empty and therefore needs to be filled. In this kind of process pupils are nothing more than a storehouse that is not creative at all. Pupils are considered to be in absolute stupidity. This is an oppression of human consciousness. Education therefore becomes a savings activity where the student is the piggy bank and the teacher is the saver. In this case what happens is not a process of communication, but the teacher delivers a statement and fills in the savings received, memorized and repeated obediently by the pupil. The wiggle room reserved for student activities is limited to receiving, taking notes, and storing.

The concept of bank-style education does not recognize the problem solving of the contradictions of the teacher and the pupil, instead nurturing and sharpening those contradictions through means and habits that reflect a state of the oppressed society (pupil): : a) The teacher teaches, the student learns b) The teacher knows everything, the student knows nothing c) The teacher thinks, the student thinks d) The teacher tells the story, the student obediently listens to the story e) The teacher determines the rules, the student obeys the governed f) The teacher chooses and imposes his choice g) The teacher does, the student imagines himself doing through the deeds of his teacher h) The teacher chooses the material and content of the lesson, the student adapts to the lesson i) The teacher mixes up the science and authority of his office, which he does to hinder the freedom of the student j) The teacher is the subject in the learning process, the student is only a mere object (Freire, 2008).

From the above it can be seen that it is the teacher who is the center of everything. For pupils, the teacher as the prototype of the ideal human being must be imitated and exemplified in all respects. This educational concept is very effective in freezing critical awareness and reducing student involvement in the teaching and learning process both inside and outside the classroom, in addition to reducing and eliminating creative power in students and fostering an attitude of trustworthiness.

To seek and gain freedom as a form of resistance to oppression, it is necessary to find the source of the cause of oppression, and then carry out acts of change that allow the formation of a more complete human being (Freire, 2008).

## 1.2 Education Methods

A method is a set of strategies and certain methods used to deliver educational materials that have been mutually agreed upon in the teaching and learning process. In proposing the Freire method of education using the term "Problem posing education" (Freire, 2008), This method is used as an antagonistic science of the concept of bank-style education and oriented towards human liberation. Education is a tool of liberation, asserting man as a being who is in the process of becoming (becaming) as something that is never finished and constantly seeking.

Education can be used in overcoming the contradictions of the student teacher with the relationships and situations and situations of dialogical learning (Dhakiri, 2000). In this concept, the teacher is no longer the one who teaches, but the one who teaches himself through dialogue with the disciples, which in turn, in addition to being taught, they (the pupils) also teach. Thus, in this case, there are no more subjects or objects, there are only subjects as well as objects, human beings teach each other, mediated by the world, by observable objects, which in bank-style education, it is possessed by only teachers.

On the other hand, the method of education in the face of problems also does not trigger the dichotomy of student activities, so the educational process becomes a shared responsibility, and therefore each must play an active role in that process. There is no teacher authority in this concept of education, except for the authority to continue to engage in dialogue with students and reflect with them on the problems at hand. The process of dialogue that takes place is not a dominative and hegemonic process, but a process that bases itself on humanity and triggers the consistent emergence of critical awareness, both from teachers and students.

In this condition, Freire suggests that with a bank style that anesthetizes and turns off creative power, education is a problem that involves a process of continuous disclosure of reality. The so-called former seeks to maintain the sinking of consciousness, while the latter strives for the awakening of consciousness and critical engagement in reality (Freire, 1984). He further stated that the teacher presents his lesson to the students as the material of their thoughts and tests his previous thoughts when the student puts forward the results of his own thoughts. The role of the problem educator is to create together with the pupils an atmosphere in which knowledge at the stage of incantation (doxa) is replaced with knowledge at the stage of science (Freire, 1984).

For Freire education was a method of human liberation. Therefore, the method contains acts of cognition rather than information transfer. The practice of understanding itself can only be raised in a dialogical relationship, which demands a solution to the problem of contradictions between the teacher and the student. Pupils are given the opportunity to have an open and free dialogue, in which each pupil is valued for his opinion, the answer to problems on the basis of the experience of each pupil and each pupil educates each other

## 1.3 Education Curriculum

The problem of the content of the lesson, in simple terms, becomes concrete in the curriculum used in learning (Freire, 2001). The content of the lesson must be determined jointly between the teacher, the student, or even the society in a democratic manner. The content is never objective, never off value, never neutral, but there is always a charge from which determines it. From here, there is actually often a trickery from the rulers towards the lower class (the people) by determining the curriculum that suits the interests of the ruler alone, regardless of what values are needed and needed by society. This is where the

oppression of the ruler against the people arises under the pretext of conveying cultural values that society must learn and accept.

The content is not magical and not neutral, so the content of the curriculum must always be criticized. Teachers and students need to work together in determining the content they want to learn. Here, too, there needs to be dialogue. In education, the problem posing is clearly determined by the student and the teacher by taking the situation from the student's life situation, then the material becomes the material for awareness of the student's situation (Freire, 2001).

Education should give everyone the flexibility to say their own words, not the words of others. The student should be given the opportunity to say in his own words, not the words of the teacher. On that basis, Freire stated that the process of literacy and readability, which is carried out at the earliest level of all educational processes, must really be a functional process, not just a technical activity of teaching letters and numbers and stringing them into words in mechanically arranged sentences (Freire, 2000).

They themselves need to create language through the lives and events they experience on a daily basis. The method used is by dialogue and cooperation between teachers and students (Freire, 2000). It is through their language that they will know the world more broadly and develop and even their human existence is valued. It should be noted that the language here is not just a linguistic language, but also includes the culture and living context they are dealing with. Thus they not only learn the language, but truly get to know the world in which they live and struggle. In this sense an educator must enter and understand the language of the pupils and not impose his language on all pupils (Suparno, 2001).

From the explanation above about the curriculum, Freire's curriculum gives opportunities to teachers and students as a whole, from designing the curriculum, choosing themes to implementing the curriculum they have designed together. This is based on Freire's concept of how students learn actively, where each student contributes to the learning process through concrete actions and joint discussions that take place in real life on a daily basis, where learning is the event of life itself.

#### **1.4 Educational Objectives**

The purpose of education is a central issue in education. The main objectives of education according to Freire are conscientization, conscientization, awareness (Smith, 2001). That is the rise towards critical awareness as the highest phase of consciousness. The word conscientization comes from the Brazilian conscientization, a process in which human beings participate critically in the action of change (Freire, 2000), not supposed to be understood as the manipulation of idealists. Even if our vision of conscientization is dialogical, not subjective or mechanistic, then we cannot label this consciousness with a role it does not have, that is, the role of making changes to the world.

The emergence of human critical consciousness is inseparable from the true process of dialogue, which of course involves critical thinking that is thinking that sees an inseparable connection between man and the world without carrying out a dichotomy between the two. Critical thinking sees reality as a process and change, rather than a static entity (Dhakiri, 2000). Therefore, critical thinking does not separate itself from action, but always struggles with the problems of the world without trepidation and is always ready to face risks in any condition.

To raise awareness towards the highest awareness, namely critical awareness, what Freire did was to select generative themes (Freire, 1984), which are attempts to actualize the reality of the people simply, using the language of the people and their point of view. The

selection of these themes will make it easier for the people to understand the problems they face. Therefore, the selection and sorting of these themes is carried out together with the people in a dialogical process

After the selection and sorting of generative themes adapted to objective reality, the wants and needs of the people- they are then coupled with codification, that is, the fisualization of externally selected themes. This means giving the people a more in-depth, detailed understanding of reality, and having the ability to uncover the substantial things that surround it.

The discernment of elections and the sorting of generative themes and codifications carried out with the people, will lead the people to a complete and complete understanding of the people's self and the reality that it exists in and with the world in which it is therefore responsible for its own human processes without having to rely on others (in this case the oppressors). Eventually popular consciousness will increase and become more and more critical, as the highest form of the level of consciousness that Freire builds and aspires to, so that it will naturally reduce and may even be able to eliminate the structures of the oppressor and the oppressed gradually and naturally.

In its implementation, the concept consists of three main stages: The stage of codification and decodification, is the stage of their education of elementary letters in a concrete context and theoretical context (through images, folklore and so on) The stage of cultural discussion, is an advanced stage in the unit of a small working group that is problematic in nature using key words (generative words) . The stage of cultural action, is the real stage of praxis, in which the actions of each person or group become a direct part of reality.

## CONCLUSION

The purpose of liberating education is essentially a fitrah that is in line with the laws of nature. Everyone strives to become a true human being which must be realized through the world of education. Educational institutions as a vehicle for the development of science in a broad sense. Science can develop rapidly in the world of education with a variety of differences be it interdisciplinary, multidisciplinary and transdisciplinary within an academic framework. With demikain the academic world is getting richer in scientific treasures from these differences. The scientific enrichment is born of freedom and freedom of thought. The goal of liberation boils down to an increase in the creativity of more productive thinking. We cannot learn about the theory of democracy, multiculturalism, and pluralism without freedom. But we must practice in difference with the spirit of freedom and liberation towards the value of good, then a peaceful and comfortable society that is felt will be realized. The world of education itself has a lot to train about freedom. Students must be free and safe in order to learn how to think critically while being tolerant of every difference.

The concept of bank-style education has come under criticism from Freire, as this concept of education is very effective at freezing critical awareness and reducing student involvement in the teaching and learning process. In addition, it also has the ability to reduce or eliminate the creative power in students. This is all that Freire wants to erase with his liberation education.

Freedom of thought is a value that every thinker longs for and yearns for. Friere's sketches of thought tried to integrate the values of a free humanity in education. The value of a free humanity is that which breathes creativity in thinking in building positive, innovative, effective and productive communication in order to give birth to pious charity. With this free thinking, it will be able to give birth to very spectacular works in articulating meaningful life values so that these thoughts will be grounded and entertained.

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