CRITICAL EDUCATION WITH CULTURAL IDEOLOGICAL DIMENSIONS

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Abstract

In an effort to develop cultured critical education, the concept of education needs to be formulated as a process of cultural dimension/humanization process. The process of education cannot be separated from human life in the context of cultural creation as well as its inheritance (cultural creation and cultural transmission) to the young generation. Through the process of critical education, humans are able to develop various potentials or creations, tastes, initiatives, and works that are at the core of the cultural process, because culture in the essential concept of education can be formulated as "The shared product of human learning". The main functions and objectives of the paradigm of developing critical education are self-awareness efforts, or also known as critical awareness, as well as developing the main methods of learning by emphasizing the principle of critical dialogic dominance. So, the core of the process of critical education is not just the transfer of knowledge/information, but it is a process of psychiatric or cultural practices towards the awareness/liberation of students. Culture studies research through a phenomenological approach can describe the answer to this problematic sharply, deeply, logically, and systematically.

Keywords: Critical education, Critical awareness, Dialogical-critical.

I. INTRODUCTION

Basically the concept and implementation of critical education in Indonesia have begun to develop since the days of the independence revolution. This can be proven through the national thought and behavior of several national hero figures including R.A.Kartini, Dr. Sutomo, and K.H.Dewantara. The struggle of these nationalism figures reaped many storms in both ideological and pragmatic spaces.The different paradigms of educational thinkers at that time were nuanced by various interests such as social, customs, attitudes of internal and external feudalism. Likewise, the political interests of Indonesian nationalism are often under pressure from the colonizing nation. The fact is rolling in a relatively long period of time in order to get the best and appropriate solutions for the growth and development of the philosophy of multiculturalism and the character of the nation's children so that the results can be inherited and even emulated by all the next generation of victims and fillers of independence. The fluctuation of interests between idealism (based on academic values) and pragmatism (based on the value of corporation) in the education world caused many sacrifices both physically and mentally spiritually, and not to forget the sacrifice in the form of material.

Talking on the issue of idealism and educational pragmatism, Nuryanto in Arief, et al (2016: 11) stated that between the two (idealism and educational pragmatism) there were three possible relations, namely: **first**, making academic values the basis of educational institutions;

second, making coping values the basis of educational institutions; and **third**, to make academic values and cooperation together as the basis of educational institutions because these two values are ensured to be equal, not one above the other.Including these values in educational institutions has very significant implications. Thus, it needs careful thought and consideration to put the most relevant values used as the basis of the educational institution.

The problem now is whether education will more influence social reality, or vice versa social reality that will affect more education? On the one hand (note Neil Postman, 1955) education has an extraordinary role in shaping public life, even that role is not just giving an affirmation of the role of education and public life, but rather the question: "What kind of public life would be shaped by the world of education? ...? "This question is based on a belief that education really plays a very significant role in shaping political and cultural life (Arief, et al., 2016: 12). This is one of the assumptions that in fact underlies the importance of developing critical awareness for students through the critical education paradigm which has a cultural ideology dimension.

II. METHOD

This form of culture studies research is designed as a qualitative research with a phenomenological approach that prioritizes studies on textual (verbal and audiovisual) issues and the context in society. Qualitative research is classified as a research procedure that produces descriptive data in the form of words and data in the form of images that can be observed and described clearly without using statistical procedures or by means of other quantifications.

This research does not use a hypothesis. All field data as well as data from the results of literature studies that have been classified are studied with the theory of deconstruction. To obtain a sharp, logical, and systematic description, the application of descriptive analysis methods is clearly unavoidable. Determination of the informants was done by using purposive random sampling technique and developed with snowball technique. Data sources were also strengthened by research instruments in the form of guidelines for participatory observation, in-depth interview guides, records, and document studies.

III.   RESULTS AND DISCUSSION

3.1 Developing Critical Awareness

An educational orientation based on ideological ideals is not just mastery of instrumental knowledge, but also Habermasian emancipatory knowledge. According to Arief, the main emphasis in the pedagogical process is how to understand, criticize, produce, and use science as a tool to understand and change the reality of life. The pedagogical and educative processes are directed more at developing students' critical awareness rather than merely mastering technical skills (2016: 14). Critical awareness is a mode of thought that is capable of detecting hidden phenomena or exceeding assumptions based only on common sense. Critical awareness is basically the critical thinking ability in which political and cultural dimensions are contained.

Critical awareness has a meaning that is not much different from the term "self-awareness efforts". A prominent figure in critical education, Freire (1968), mentions this term with *conscientizacao*, as the main function and target in developing critical education. According to Yunus (2007) in Wija (2009: 46), the core of the concept of critical awareness is the dialectical-

dialogic process that delivers individuals together to solve the substantial problems and existence inherent in public awareness. The estuary of this process is the realization of self-liberation, in the sense of transformation of systems/structures and normative realities (creation of norms, rules, procedures) that fetter or lock down individual helplessness and reform behavior that is inconsistent with the new system and reality.

Critical awareness is one of the three types of consciousness that exist besides magical awareness, and naïve awareness. Specifically about critical awareness, this type of awareness can be explained as the type of consciousness that sees or seeks the root conditions faced by the lower classes (dominated groups) in the social, political, economic, and cultural structures that underlie them. This condition is often not realized by these marginal groups because it is packaged as something natural (rational), and they are considered to support it.

3.2   Develop A Critical-Dialogical Process

Critical education has a very strategic and crucial role in supporting and even accelerating the formation of a civilized democratic society, which is one of the most important characteristics of Indonesian civil society. In addition, critical education also plays a role in preparing the nation's children, both individually and socially so that they have the ability, skills, ethos, and motivation to participate actively in the development of civil society.

A great Russian thinker and writer, Lev N. Tolstoy (1828-1910) once stated that:

"Education can change the world, create culture, carve out history, engineer the world to be more just and humane ...
Education has everything to make a difference: concepts, ideas, systematics, strengths ..."

In talking of educational problems usually tends to think in two dimensions, namely: (1) the pedagogical practical dimension, and (2) the normative dimension. According to Surakhmad (1977: 7) in Wija (2009: 1), the first dimension, is the technical dimension that involves various strategies, processes and actions to develop and function education in society optimally to achieve the goals set nationally. The second dimension includes policies that seek to formulate educational values as a basis for realizing shared ideals both in the micro scale (family / community) and the macro scale (national life).

In addition to the two dimensions above, of course there is still another strategic dimension that is commonly taken into account (although often ignored) in every talk about the problematic reality of education. This dimension is a cultural ideological dimension. This dimension encompasses more or less aspects of the practice of power relations, latent cultural perception bias, expansion of the dominance of global ideology (globalization), illusions as an impact of imaging efforts (imagology) in education, and even the illusion of achieving an absurd educational qualification. Dore (1976) termed this as a diploma desease.

In essence, seeing the educational process with an ideological cultural dimension means placing the education position as part of a complex network of social and cultural practices of a community.Education must not only be limited to learning practices in school institutions (schooling), but also involves a variety of life which is generally often referred to as a process to culture. Sociologist, Worseley (1971: 180-192) states that:

"Education can never be divorced from it social setting, since the actors in education are social actors who carry with them the symbols and orientations marking them as belonging to distinct sectors of society"

Through the process of critical education, humans in general and students in particular are able to develop various potentials or creations, tastes, initiatives, and works that are at the core of the cultural process. In this case, it is not surprising that culture in the essential concept of education was formulated by John Singleton (in Spindler, ed. 1974: 26) as "the shared product of human learning" (Wija, 2009: 7).

Noting the above limitations, it is not excessive if in the effort to develop critical education the three dimensions above should get a balanced space for discourse, in addition to the educational process formulated as a process of cultural ideological dimension, or can be termed as a process of humanization (humanizing). The process of education cannot be separated from human life in the context of cultural creation as well as its inheritance (cultural creation and cultural transmission) to the younger generation. Therefore, the critical education paradigm needs to be developed based on a solid cultural ideological foundation.

The concern of education experts and social scientists about the reality of inequality in the opportunity to get education (inequality in education), especially for the lower classes of society has been the background of the birth of a model of education that is very meaningful in carrying out reforms and democratization of quality education in the future. This educational model is more popularly called the critical education approach. The paradigm of this critical education model is believed to be able to help marginal people in society to realize the social reality they face as well as being the start of efforts to change the systems and structures that bind them. The point is this educational model will encourage the lower classes to free themselves through the process of self-awareness as the essence of the goals of the educational process that they live. Wija (2009: 41) added: that the critical education model is a process of self-awareness that is highly related to critical awareness.

The main method of critical education in learning is very much dominated by the principle of "dialogue-critical". Characteristics as follows:

The approach of learning in a critical-logic (free dialogue) is different from the monological communication directed at the traditional educational process which usually leads to a hidden target of dominating the child's attitude towards his environment. Critical dialogic communication aims to develop an attitude/critical awareness as an agent of self-liberation for students. This process is termed Freire as a cointensional activity, which is a joint movement between teacher-student to achieve a common goal. In terms of learning, the core of this critical dialog process is a combination of "reflection" and "action" motion. Reflection is contemplation (turning) to achieve deep awareness as the core meaning of the learning process. While the action is intended as concrete action (praxis process) in the context of self-awareness. Reflection and action must be developed simultaneously. Because reflection without action only results in discourse (verbalism). Furthermore, actions (actions) without reflection only mean activism (activities without the support of deep awareness). The dialogical atmosphere of teacher-student communication is only possible through the spirit of "love for others" (so it is non-hierarchical) (Wija, 2009: 46-47).

From the above learning atmosphere it can be said that the role of students is greatly driven by the desire to make themselves co-investigators with teachers in various scientific activities and activities at school. The core of the learning material is in the form of concrete reality that is around students, namely the existential reality of students as a process of codification of their entire life existence. These topics of state are then codified (dissected) to finally reach the level of critical knowledge (knowledge of things as they really are). Learning practices like this can be equated with CTL (Contextual Teaching and Learning: Learning with a contextual approach). Or in other words, it is often also known as PPE (Problem Posing Education: Education with a pattern of facing problems), namely: education patterns that fundamentally aim to transform social systems and structures that marginalize themselves by enabling individuals to develop self-strength (self-enpowerment), as well as increasing the ability to understand and at the same time express the existence of her reality (unveiling the reality). The following are some of the main prerequisites for developing critical education based on the PPE approach;

1. Encouraging students to position themselves as agents of the process of demythologization or deconstruction of the reality it faces. (realproblems in the environment).
2. Look at dialogue as essential in the learning process through acts of cognition that provide opportunities for the process of constant unveiling of reality: the disclosure of self-reality on an ongoing basis.
3. Recognition of humanity's historicity as a starting point, namely that humans can change their destiny in their life history through critical awareness.

The direction of developing quality critical education requires a strong cultural foundation. Educational events are part of the culture of a national community. Therefore, the steps for developing critical education are not free from their culture, or must pay attention to the socio-cultural factors of the community. To integrate the cultural system in a society or nation that is related to efforts to develop critical education, the opinion of K.H. Dewantara (1977) in Uno and Lamatenggo (2016: 131) about the Trikon Principle is a very important factor to be considered. AsasTrikon K.H. Dewantara includes: (1) Continuity, (2) Convergence, and (3) Concentric. Thus, education that is important for the Indonesian people is education that is uniquely Indonesian, namely: education which focuses on the interests of the nation. This means: education must be able to prepare students to face the future without leaving aspects of intelligence based on faith and devotion to God Almighty, virtuous character, having knowledge and skills, physical and spiritual health, a steady and independent personality, and a sense of earnest responsibility.

According to Adnan, the education needed by the Indonesian people is education that can: First, strengthen the identity of the nation's consciousness; Second, it should not only emphasize oneself in terms of intellect and materiality, but also foster spiritual potential; Third, still have a vision to strengthen the national cultural resilience that upholds ethical, moral and human values (Adnan, 1999: 132).

So, seen from the perspective above, one alternative that cannot be ignored in anticipating the future of the nation's education is to prepare themselves, especially for the younger generation through education strategies (coaching) that encourage the emergence of critical awareness of the condition/reality of their environment. Through such education, at least they can become more alert in facing various ideological traps from external interests which are detrimental to the

development of life in the future. Herein lies the outline of the development paradigm of the critical education model (Educational for Critical Consiousness).

III. CONCLUSION

The paradigm of developing a critical education model is essentially directed at the realization of critical awareness and the implementation of learning methods that are dominated by dialogic-critical principles. In this case the role of students is strongly driven by the desire to make themselves co-investigators with teachers in various scientific activities and activities at school. The core of the learning material is in the form of concrete reality that is around students, namely the existential reality of students as a process of codification of their entire life existence.

Education for Critical Consiousness (critical education) in principle prepares itself and encourages the rise of critical awareness of the young generation from the conditions and reality of their environment. This is a strategic step that can foster a more alert attitude in facing various ideological traps from external interests which are detrimental to the development of life in the future. Its main mission is to foster a new generation capable of living a new tradition towards a new world, full of traps and interests that it carries.

To be able to realize the results of the development of quality critical education, then the three dimensions of education (pedagogical, normative, and ideological cultural praxis) are given equal space both in terms of discourse and its application. Education should be formulated carefully as a process with a dimensional dimension. Developing quality critical education on the basis of culture is the main key self-awareness of each nation's children/young generation of a resilient nation. The essence of critical education is the effort to liberate humans from structural oppression through a pedagogical process that consists of critical self-awareness (critical awareness). More broadly, of course this concerns cultural reflection and action towards liberation.

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