



CRITICAL PEDAGOGICS IN THE VIEW OF H.A.R TILAAH AND ITS RELEVANCE FOR NATIONAL EDUCATION

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ABSTRACT

The research was conducted to find out how the critical pedagogic concept in the view of Prof. H.A.R. Tilaar and its relevance to national education. The purpose of conducting this research is because nowadays, on this day of a very fast globalization, besides its usefulness, it also causes several problems, including the loss of direction from national diversity and dehumanization. It is challenging to require a form of critical reflective attitude that is presented to the community. This effort can very effectively occur if there is a transformation in education. The change from traditional pedagogy to critical pedagogy is an alternative way of dealing with globalization. The methodology used is descriptive qualitative methodology which makes literature study and document collection the primary thing in data collection. The findings of this critical pedagogic research are in fact still very much needed and further encouraged in its concrete application to answer the challenges of globalization and to meet the golden Indonesia 2045.

Key words : *traditional pedagogy; critical pedagogy; national education; globalization*

I. INTRODUCTION

Education is part of people's lives. In fact, not only Indonesian society, but part of the life of mankind. In other words, pedagogics is an inseparable part of culture, Indonesian culture and global culture (Tilaar, 2014). And, because culture itself is something that is constantly moving, culture is part of the social changes that hit global life. Thus pedagogics does not only see the educational process as a process of maturation, or a process of socialization, or a process of cultural adjustment. More than that, pedagogics examines the process of a human being becoming a real human being, who has a personality.

Pedagogics was first recognized in Indonesian education during the colonial era. In the period after the proclamation, university-level academic programs turned into courses. The B-1 and B-2 courses, especially the B-1 Pedagogics diploma and the B-2 Pedagogics diploma course, all have a 5-year program on pedagogics (Tilaar, 2014).

According to Tilaar, traditional pedagogies of the colonial era ignored one of the two essential characteristics of human beings, namely individuation and participation. If the emphasis is solely on individuation as in pedagogics that emphasize the process of child growth, both physical and psychological growth, will lose its footing in a dynamic and globalized world. Similarly, pedagogies that emphasize the function of participation in society will produce impersonal human beings who are merely workers or a cog in the global machine.

H.A.R. Tilaar wants to present an idea about critical pedagogics that is useful so that education and children are not carried away by the dehumanization process due to globalization, with this critical pedagogics is an effort of the humanization process, namely examining various possibilities to be offered to humans as part of their freedom. It is only in this process that critical pedagogics has a place in the environment of science, and also in the process of participating in humanizing humans (Tilaar, 2003).

The history of the birth of critical pedagogics was born by two factors. First, it is inseparable from the development and practice of human life, especially after World War II. In the field of philosophy, new ideas about the system of life that prevailed after colonialism began to emerge (Pandey, 1998). The failure of various ideas such as positivism, communism, and capitalism, has given birth to new alternative ideas about the nature of man, the nature of society, and the nature of the state. Critical thinking was born, which was further influenced by the Frankfurt school of thought on the problems of human life. Human life has changed due to industrialization, which has alienated people from their real lives. Due to the current socio-economic structure, the process of dehumanization has become more and more rampant. Furthermore, in this development of human thought, a philosophical thought known as postmodernism was born.

The second factor that contributed to the birth of critical pedagogics was the post-World War II educational boom. The birth of new countries after the abolition of colonialism has given great hope to the role of education. The new countries, both old and new, saw the role of education in bringing prosperity to the new societies. Education is the main focus of the government and society to minimize the gap with developed or industrialized countries. One of the programs to accelerate this process is the illiteracy program, which opens up the widest possible opportunities for the education of the people. Eradicating illiteracy is considered

the first key to bringing people out of the trap of ignorance that colonialism has sown. Most colonial governments deliberately did not promote the education of the people in their colonies. As a result of the increase in people's education, the awareness of the people who were marginalized by the political and economic system increased to rise up and fight against the system that was very detrimental to them.

People began to realize that what had been given so far, both by the colonial government and by the ruler, was only a tool to suppress people's consciousness or a process of dumbing down the people (Eskobar, 1998). Education experts who realized this problem began to review the educational paradigms used so far. In fact, education experts' awareness of these social conditions is not only born in developing countries, but has become a collective consciousness that is globalized to industrialized developed countries.

II. LITERATURE REVIEW

A. Critical Pedagogy

Through critical pedagogy Freire reminds us of the essence of education itself, which is an effort to humanize humans. So that through education it is hoped that humans can play a role in the dynamics of life. Freire criticized educational practices that were not in accordance with the essence at that time, he called the educational practices that were carried out as, "bank-style education"(Freire, 1985).

Sugeng Bayu explained that at the philosophical level, critical pedagogy is a challenge and criticism of the establishment of modernism and oppressive educational policies and implementation in social situations that are also oppressive because they refer to metanarrative/ grand narrative views that ignore local narratives (Septiarti et al., 2017).

B. National Education

Kurniawan (2017, p. 26), argues that the definition of education is transferring (passing down) various values, knowledge, experiences and skills to the younger generation as an effort by the older generation in preparing the life functions of the next generation, both physically and spiritually. The objectives of national education in Law 20 2013 article 3 (Basis, Functions, and Objectives of National Education) concerning the National Education System (SISDIKNAS) are that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

III. RESEARCH METHODOLOGY

This research is a qualitative descriptive research using the literature method or literature study. This method allows to collect as much data as possible from literature reference sources related to the discussion.

Literature study is conducted to collect as many references as possible that support the research. To find out the relevance of H.A.R. Tilaar's critical pedagogical ideas for national education, literature collection is carried out by collecting primary literature sources in the form of previous research results and secondary sources, namely all kinds of supporting documentation.

Data analysis is done by selecting and matching between H.A.R. Tilaar's critical pedagogical ideas when applied in national education. Qualitative data analysis activities are integrated with data collection activities, data reduction, data presentation, and conclusion of research results (Rijali, 2018). Data analysis in this study was carried out simultaneously with data collection and developed according to the quantity of various literature found.

The results of the analysis are then described to answer the research question, namely the concept of critical pedagogics in the view of H.A.R. Tilaar and its relevance for national education.

IV. RESEARCH RESULT

A. H.A.R. Tilaar and Critical Pedagogics

Professor emeritus Dr. H.A.R. Tilaar, M.Sc.Ed., was born in June 1932. He is one of Indonesia's national education figures. He received his basic education at the Teacher's School, then continued his education in Bandung with the B-I and B-II Pedagogic Diplomas. He obtained his bachelor of education from the University of Indonesia in 1961. Through the USAID scholarship program he continued his education in the United States and obtained his Master of Science in Education (1967) and Doctor of Education (1969) from Indiana University (Bloomington). H.A.R. Tilaar has worked as an elementary school teacher, secondary school teacher, and professor, for 50 years. He is a professor at Jakarta State University and has written many articles on pedagogics. In critical pedagogics, he links education, cultural studies, political studies, and critical theory. He is listed in 1000 Great Asians (International Biographical Center, Cambridge, England, 2002). Tilaar has done a lot of research and sharply criticized the traditional pedagogical perspective that sees human beings as solitary and isolated, as well as the influence of neoliberalism that has not only hit the world economy, but also education and culture in general.

Education that isolates human beings from their fellow human beings, from their society, from their responsibility towards humanity, will produce irresponsible and uncivilized human beings. As Indonesian society sinks into the crisis of 1997, the world around us is constantly changing. We are in the third millennium, a rapidly changing global millennium. Society has gone from being closed to wide open. Relationships between people no longer recognize the boundaries of time and space. Advances in information technology have unified and changed the way people live. Of course, children raised in such conditions are very different from children born in a closed society. Humans in the third millennium are humans who actively transform society for the better, namely a civilized global society that respects human rights and human dignity. This is the process of education as a humanization process.

The development of critical pedagogics according to Tilaar cannot be separated from the development of postmodernism philosophy. Perhaps not

coincidentally, these two schools of thought are interconnected. In the jungle of postmodernism today, there are two main areas of concern: the first is cultural, and the second is socio-economic. One of the schools of philosophy that influenced postmodernism is post-structuralism. This thinking is anti-foundationalism. Because language gives birth to meaning and not merely structure. Post-structuralism does not recognize the stability of meaning or the stability of the core. The idea of post-structuralism is further explained by the French philosopher Jacques Derrida who is famous for deconstructionism which examines the meaning of the meaning. This means that we are not satisfied with a meaning, but look further for what that meaning is. By itself, there is no pure knowledge outside of society, culture, and language. Derrida's deconstructionist thinking has points of intersection with critical pedagogics, including:

1. Not accepting various assumptions as they are but exploring assumptions and exploring beliefs or dogmas that have been considered generally accepted. This critical attitude really influences the premise of postmodernism.
2. Deconstructionism continues to question the basis of decisions and values that have been taken. That is, we do not stop at a point but continue to question it.
3. We think and act always from a certain position. If our position changes, our thoughts and actions will also change. So this means that we are not satisfied with existing meanings but are constantly questioning them. The logical consequence of this way of thinking is that nothing is objective or provides global truth and therefore requires openness. Reality is not absolute but offers many possibilities (Ward et al., 1997).

One of the fundamental issues that posmo pays special attention to is the phenomenon of modern man's identity crisis. The crisis is caused by rapid technological progress and social transformation. In premodern times, human identity was fixed, steady, governed by beliefs or myths, and a definite role determined by society. One's place in the world was certain, therefore there was no question of identity. In modern times there is a movement of human emancipation, in terms of achieving progress. So within humans there are various forces that we can see in Freud's personality theory. Sociologists show the development of personality interacting with its environment. If we look at a modern person, such as a mother, her identity can vary. At one time she is also an Indonesian, a doctor by profession, a Muslim or a Christian or a pious Confucian. Anyway, society provides many possibilities for an individual.

Human identity in postmodernism is increasingly differentiated and multi-layered and so is one's role in society. Philosophers such as Jean Baudrillard, Jacques Lacan, and Michel Foucault, see that the "I", one's identity, as a stable identity, has become an illusion. Therefore the "I" is no longer something substantial and essential or eternal. In other words, the "I" loses its substance and becomes a product of its attempt to seek authenticity. A form of me has been born today, namely the stylized self due to the development of lifestyle, among others, due to the influence of industrial products that stimulate the image or image of modernity. The crisis of human

identity today attracts the attention of Michel Foucault who wants to reinvent the human being. Tilaar then sees this as a precedent as explained earlier that education does not lead children to dehumanization as globalization runs parallel.

In addition to the philosophy of postmodernism, critical social theory or better known as the Frankfurt school, also influences critical pedagogics or at least has a similar orientation. The birth of the Frankfurt school cannot be separated from the political struggles that took place in Europe, especially in Germany after World War I. The anti-democratic movement in the countries of the world. The anti-democratic movement in European countries coupled with the failure of Marxism by Lenin after being replaced by Stalin sharpened the Frankfurt school's arguments in social criticism.

Critical social theory categorizes the sciences into three groups, namely: First, analytical empirical sciences such as the natural sciences. The goal of these sciences is to master nature. Second, the hermeneutic historical sciences such as the historical sciences and the study of the meanings of writings and historical documents. The aim is to capture meaning and thereby seek to increase mutual understanding with the aim of collective action. Third, the so-called action sciences such as economics, politics, and of course pedagogics. The aim of these sciences is to assist human beings in acting together. The internal goal of these sciences is liberation (Tilaar, 1990). Humans in their environment have been trapped in systems of power. Therefore, the methodology for these sciences is a critical reflection on the history of the human subject trapped in a system of its own creation.

Giroux further said that education is not only limited to producing knowledge, but also giving birth to a political subject (Giroux, 1997). This means that education is not only a matter of introducing and developing knowledge, but also aimed at the birth of a so-called substantive democracy. This requires that education aims to empower the people, in the sense of revitalizing democratic life for the people (Wattimena et al., 2018).

B. Critical Pedagogics and its Relevance for National Education

According to Tilaar, the transition from traditional pedagogies that shackle human freedom to creative and transformative education requires reconstruction of educational theories, reconstruction of teacher education and participation of all educational stakeholders. He sees education as part of social change and if possible, social change is initiated or influenced by education. Therefore, according to Tilaar, the science of education or pedagogy for Indonesian society needs to be redefined. The need for the birth and development of critical pedagogics is expected to provide a clearer direction for the national education process.

There are four notes that can be taken from Tilaar's critical pedagogics, especially in the context of national education today. One, In the rapid flow of globalization by advances in communication technology, it is easy for the diverse Indonesian nation to lose its way. It is crucial to maintain the Indonesianness and the most powerful and strategic means to maintain it is through national education. The experience of other developed countries shows how national education has succeeded in eroding a narrow sense of

ethnocentrism and even narrow nationalism and realizing cosmopolitanism or citizens of the world without losing the identity of a nation. Indeed, globalization tends to leave the boundaries of a country, but if we still have a solid sense of identity as Indonesians, there is no need to worry about losing our way and leading to a national tragedy in the global changes of the 21st century. Critical pedagogics leads us to reflect on the genuine function of national education and not just to fulfill the interests of groups in our society. The Indonesian nation is a large and multicultural nation that is rich in culture as cultural capital in dealing with various global societal problems and the main social capital in the development of welcoming the golden Indonesia 2045.

Two, the constitution of the Republic of Indonesia clearly indicates that quality education is the right of all people and the government is obliged to implement it. Therefore, neoliberalism in national education that only benefits a small group of people who have economic and political power is not in accordance with the spirit of the 1945 Constitution. The legitimacy of critical pedagogics is in accordance with the spirit of Indonesia's basic constitution. The government is obliged to implement a national education system that educates all the people, meaning that it provides quality education for all Indonesian people and not just a small group in society. The importance of echoing more loudly about critical pedagogics is necessary because it is still widely seen that not all Indonesian children get a proper and proper education.

Three, critical pedagogics is an educational paradigm as well as a view of life that views a critical attitude towards the power relations that shape social society. This critical attitude goes hand in hand with broad insight and sensitivity in moral aspects that lead to real action to bring social change for the better. Power is a discourse about culture and injustice. These two issues must continue to be the topic of discourse of community members, so that the power they have remains in the corridor of conformity and justice that can be monitored by the community. If the issues of power and injustice are closed in the forum of community discourse, then an unequal structure of society and the use of absolute power can be born. This is something that must be avoided.

Fourth, critical pedagogics must play a role in the development of democracy in Indonesia, especially when Indonesia is designated as the third largest democracy in the world, it is certain that critical pedagogics becomes reliable as democracy progresses. A democratic society requires humans who are able to think critically and rationally, in order to address various issues that arise in life together as citizens. A democratic society assumes that there are various types of values that live in society. These values must be studied and shared together, by studying the various values that live in society, a middle ground can be taken that is beneficial to all people. To accommodate this, society needs to have democratic institutions that can channel the rights and obligations of its citizens. National education is an act of realizing the democratic values desired by the society.

V. CLOSURE

A. Conclusion

The identity crisis and dehumanization resulting from globalization really need a definite answer, especially in Indonesia as the world's third democratic country and the cultural wealth it has.

Traditional pedagogy that is shackling human freedom which in practice ignores one of the two essential human characteristics, namely individuation and participation, requires the reconstruction of educational theory and practice, the reconstruction of teacher education and the participation of all educational stakeholders. Tilaar offers a paradigm shift from traditional pedagogy to critical pedagogy that is critical, contextual, and rational.

Traditional pedagogy tends to side with existing political and economic rulers, while critical pedagogy, on the other hand, power is not something that is given, so it can encourage social change towards an open, just, free, and rational society.

By looking at the critical attitude towards socio-culture from this critical pedagogy concept, it is considered very relevant for the national education roadmap. With the involvement of a critical society and the opening of discourse space in Indonesia, it is the first step to support the future of Indonesia that is globally competitive.

B. Suggestion

The difficulty of finding references on educational science in Indonesia has made researchers take many references that have been published for a long time, both from books and articles. Tilaar himself as a professor in the field of pedagogical science said that pedagogical science or education in Indonesia is dead. The researcher's efforts to write and review the discussion above are efforts to revive the study of pedagogical science. It seems that there are still many shortcomings in writing the research above, the researcher admits that this is the case. Hopefully this research will be provocative for other researchers to strive for pedagogical science in Indonesia to live and together open a discussion path regarding the concept that is unique to Indonesian national education.

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