



Philosophical Thoughts of Paolo Freire as an Alternative Solution for Liberation from Educational Oppression in Indonesia

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Abstract : *Education is a power to free humans from the shackles of oppression. As proposed by a Western thinker, namely Paolo Freire said that through education can build freedom and also welfare in society. However, problems that occur in education often occur like the banking system. In this case a teacher provides material to students so that students are made as passive objects. Therefore, the purpose of this article is to explain how education can free society from oppression seen from the thoughts of Paolo Freire . So the author uses a literature study method where a study based on using a literature library either in the form of notes or research results from previous studies, which are based on primary and secondary sources. The results found in this study indicate that the liberation of oppressed people can be through education. Therefore, Paolo Freire provides a theory about education in the form of education model conscientization , humanization and facing problems. In the three theories aim to provide space and provide a problem can be skilled, trained and accustomed to get a critical awareness in dealing with a problem.*

Keywords : Education; Liberation; Paolo Freire

INTRODUCTION

The development of science and technology is the fruit of freedom. This freedom is the meaning of releasing from various kinds of shackles of a snare . So that through education teaches to be able to adapt to the surrounding environment. Therefore, an educational method should be able to meet what is actually needed by the student, not to equate the thinking patterns between teachers and students. In this case, it is like being given the freedom to judge something that is in accordance with the student's point of view. Therefore, slowly but surely students will slowly understand what should actually be done. With the courage to convey an analogy or opinion, that is one of the principles of freedom that will train to be responsible and not get caught up in educational assumptions that have been set . (Robikhah, 2018).

The orientation of freedom in education focuses on humanization. That education is directed towards human liberation, because humanization and dehumanization

are definite alternatives and must choose from one of them. The liberation in question is like when the hands that were initially raised to beg will be changed into hands that are raised to be able to change the world (Aziz, 2021).

A rational thought is the key to the implementation of education. However, a learning practice encountered at present is actually monotonous. The learning process is only centered on the teacher and the decision-making system in a learning process is only controlled by the teacher. On the other hand, education is more burdened with various tasks given such as preparing learning planning materials in the form of syllabi, learning implementation plans, assessment standards and daily performance reports (Panggabean, 2022a).

The images that occur in the world of education today actually show that individuals have been oppressed, degraded, and turned into spectators, directed by myths created by powerful social forces. The freedom that is being shackled in a world of education that is happening is the result of modern individuals being controlled and manipulated by precise advertisements, ideological campaigns that little by little influence individuals to lose their ability to make decisions. In this case, it is clear how education is not free and only shackles the oppressed (Ajat & Hambali, 2021).

From here it is actually very important for every human being involved in the education process to be able to realize and understand that education must indeed be able to lead to the formation of a true human being. In fact, it is not true that education will make humans who were initially educated actually shackle and even oppress other humans with the power of power that has been possessed. And it is also not true about education that produces educated humans who cannot at all respect the rights and freedoms of other humans. With the current situation and social conditions of society, it has an impact on shifts in values in every culture or economy and tendencies that lead to individual and capitalist systems and even shifts in other human values. therefore education is often seen as the most strategic institution in order to restore distortions regarding human values (Sudirman, 2019).

From the above ideas, the world of education must receive more attention so that it can develop in accordance with technological developments, the development of students and their needs. Because so far some educational institutions in Indonesia, especially in rural areas, still widely use a classical method or concept that is no longer in accordance with the development of the times. Seeing the existing reality, educational thinkers try to initiate their thoughts on education that aims to be able to pay attention to a person's dignity. This educational thinker was born in Western circles. Today, a contemporary Western thinker has emerged, namely Paolo Freire . His mission in fighting for education is to restore a critical consciousness as a prerequisite for humanization and even humanizing humans. It lies in the main key regarding conscientization and even the awakening of

critical consciousness. In this case, the consciousness raised by Paolo Freire is the education of the oppressed and is carried out with authentic generosity, humanist generosity (not humanitarian) , highlighting itself as human education. and the humanist education process should be like that which needs to be carried out (Khusnul Mualim, 2017) .

Until now, research on education has been widely conducted by previous researchers, including : researched by Justice Zeni Zari Panggabean. In his research, he focused on the importance of Christian education in the context of the Church in the history of faith and its relationship to social discourse (Panggabean, 2022b). In addition, other research conducted by Achmad Yulianto Widodo et al. , in this case, the research he conducted focused on building relationships between teachers and students in the film " Bih Brother 2018" which shows the existence of liberation education (Widodo et al., 2022). And also I Komang Ramadi Putra conducted his research which focused on offering the concept of problem-solving education as an alternative to countering banking-style education (Putra, 2020) .

The difference between the author's research and previous research lies in an alternative to liberating oppression. So that liberation is carried out from an education offered by a Western thinker, namely Paolo Freire . Which was based on his life at that time, namely in the century of World War II. Regarding the education system at that time which focused on the rich, so that the poor did not get critical knowledge. In fact, if society wants to progress, it must involve all levels of society , both the poor and the rich.

The aim of this article is actually to see how to liberate oppressed people through an alternative education offered by a figure named Paolo. Freire . Therefore, the author will explain the various methods offered by him regarding the world of education for liberation. Further explanation will be described as follows.

RESEARCH METHODS

Research on the liberation of oppression using Paolo's theory Freire 's nature is that of a *library research* namely a study based on using library literature, either in the form of notes or research results from previous research, which are based on primary and secondary sources. Where in this method the author collects various related sources, either from primary sources or direct works from a thinker, namely Paolo Freire and also secondary sources or those obtained from the hands of second, third or subsequent authors whose nature is no longer primary. And also from other articles related to the problems in the research that the author raised. Therefore, the author collects various related sources and sorts them out so that the author makes them into a writing.

RESEARCH RESULTS and DISCUSSION

Paolo Freire 's Background

Paul Freire was born in Recife, a port city in northeastern Brazil on September 19, 1912. Freire came from an upper middle class family. And his father, Joaquim Themistacles Freire he is a police officer. And also his mother whose name is Edultrus Neves Freire is a Catholic whose nature reflects gentleness and fairness. Freire is the youngest of four siblings. So he was raised with a democratic upbringing from both of his parents. In this case, it is clear from his nature that he can always respect the opinions of others who are presenting their dialogue. This statement was said by Freire that his current success is a very big education from both of his parents. As a child, Freire lived in an environment of poverty and hunger that was hitting his country due to the influence of the United States economic crisis around 1929. Living in the poor environment that Freire felt, he took the initiative to devote himself to fighting poverty (Putra, 2020).

In 1931 Freire decided to dedicate his life and fight against ignorance and poverty. With the hope that no more generations would feel the pain of hunger like he did. Around 1943 Freire continued his studies at the University of Recife and entered the Faculty of Law. In addition, Freire also studied philosophy, psychology, and language. From his educational background in law, Freire had become a lawyer, but for his life's calling, he became a pedagogy (educator). It was a path that solidified his commitment to dedicate his life to defending the oppressed. Then in 1944 Freire married Maia Costa Olivera from Recife. His wife was an elementary school teacher and eventually also became a principal. From his marriage to Elza, he gave birth to three daughters and two sons. After marriage, the instinct and concern Freire's interest in the world of education began to grow. Freire read more books on educational philosophy and sociology than law books which were his source of income (Mahur et al., 2019).

In 1955 Freire completed his doctorate at the University of of Rocife with his dissertation which raised the issue of education and socio-politics entitled "Educacao e Anibade " Brasileira (education and current conditions in Brill)". Then appointed as a professor of history and philosophy duction at the University. Freire decided to leave the legal profession and accept an offer to work in the education and culture department " the Stee of Panumbuco " (social services department of the State of Pernambuco). From here Freire began to explore and criticize the very oppressive educational practices and interact directly with oppressed communities (Mahur et al., 2019).

In addition, Freire was the most important educator in the second half of this century. In addition to being a political activist, Freire was also a passionate progressive who believed in the inseparability of learning from political consciousness and political consciousness from political action. So that Freire looked into his life to reflect on education and politics, and education. And Freire revealed himself as an uncompromising democrat and an unapologetic radical reformer. And he lived through military rule, exile and even held political power as secretary of education. In that office Freire made policies for the education of

hundreds of thousands of students. And the experience increased his commitment to the excluded, the powerless, the marginalized, the hungry and the illiterate. (Paulo, 2000)

Definition of Education

Etymologically, education comes from two words, namely *educare* and *educere*, in Latin *educere* means to train and tame, grow and fertilize. So in terms of terminology, education is a process that helps grow, develop, mature, and also make the unorganized and even wild become more organized. As is the creation of culture and order in oneself or others. Even education is a process of developing various potentials that exist in humans, in this case such as academic, relational, talent, talent, physical abilities and even artistic powers (Supala, Dita Handayani, Anwar Rifai, 2020).

Education is an effort to restore the identity or community of humans to become free humans, who have the right to live, not to be oppressed, confined, intimidated or even exploited arbitrarily. For that, the role of pedagogy is very important in order to free humans from the world of oppression in a person. The real purpose of education is to help intellectuality, develop creativity or skills and also foster humans to be responsible and establish a harmonious relationship between society and its culture. (Rosyidah & Ridlwan, 2022). So that through education it produces knowledge, and that knowledge is a collaboration between the thinking process that can change human civilization to be more colorful. In order to be like that, humans themselves must be able to strive to produce ideal knowledge and the existence of everything, where it comes from, and how it exists, even what is the ultimate goal of all that (Abdillah, 2017).

In order to become an idealist human being, humanistic education is needed. Humanistic education must be able to fulfill the rights of students and eliminate what is called discrimination against students. However, the research of the Indonesian Education Monitoring Network (JPII) conducted a *Right to Education Index (RTEI)* is used to measure the rights to education in various countries. So the results of the study analogize that education in Indonesia is still below Ethiopia and the Philippines (Zaenal & Muhammad Taufik, 2018).

Therefore, education is not only interpreted as a means of transferring knowledge, but education directs humans to be able to explain the knowledge they have obtained so that it can be used in everyday life that is being lived. Through the world of education, over time it will produce a critical idea that can lead society to the direction of change. The involvement of the real world in a learning process will produce what is called a dialectic model between teachers and students and social reality. So that this kind of model fosters a modern learning method that synthesizes between theory and practice in learning (Nurul & Risa Tri Rahmawati, 2015).

Theoretically, the vision of education has a vision that is transformative and critical in nature. These visions of education will empower society from oppression and make society worthy of a more just and humane civilization. So as to make people aware and involve them in a planned program. This means that the people themselves formulate, analyze, and determine the right paradigm to launch an action agenda in the field. Lyotard also said that through this educational path is a bridge in domainizing knowledge. (Setia Budiarti, 2021)

Paolo Freire's Educational Model Conscientization

In Freire's view This conscientization is a process of awakening and showing a concept of liberation that is dynamic in nature and encourages the creation of a more complete human being. Conscientization can be understood as a picture of the level of consciousness where each individual can see the social system critically. So that in this concept humans can become subjects in life. therefore, which is in accordance with their creativity and desires and not just as objects and always receiving treatment from others. Therefore, humans can survive by their nature, namely free and independent humans. So that objectivity and subjectivity are a basis for gaining knowledge about the empirical and realistic world. Regarding this knowledge, it is not just something that is based on the concrete conditions of humans that can be seen, but how humans themselves view themselves in the reality of life. (Widodo et al., 2022).

conscientization is not just a technique for transferring information or skills training but it is a process of dialogue that brings individuals together in solving their existential problems . The task of this conscientization is as liberation in the sense that this liberation creates new norms, rules, procedures, and policies. These conscientization processes are divided into three phases, namely: magical consciousness, naive consciousness and critical consciousness. So that the three consciousnesses are interconnected with each other. The level of consciousness is not only a form of the individual, but also a result of the surrounding environment and historical and cultural factors created by the surrounding environment . (Junaedi, 2018).

Freire opposed to the passive and undeveloped education system. In the world of education, oppression is very strong. That is why Freire felt that such education was ineffective. That is why the education system is often referred to as a banking-style education system. Where it is as if the teacher has a lot of money so he saves it in the bank. Meanwhile, the students are used as their bank, so that they can accommodate all the information. That is precisely why Freire opposed education regarding the authoritarian education system which is often termed " *banking education* ". Educational methods such as *banking* This is what separates students from the content and also the teaching and learning process. From this, knowledge seems to be just an item that can be moved from one place to another. (Widodo et al., 2022).

Freire said that education thus becomes an act of entrustment, where the student is the entrustment and the teacher is the trustee. Instead of communicating and making statements that are patiently received, memorized and repeated by the student. With the concept of education of the "banking" type where the scope of actions allowed for students is limited to receiving, storing, and storing deposits. They have the opportunity to become collectors or catalogers of the items they store. But in the final analysis, it is the people themselves who are marginalized because of the lack of creativity, transformation and knowledge in this (at best) momentary system. Because apart from practice , and individuals cannot truly become human. so that knowledge emerges only through discovery and rediscovery, through restless and impatient, continuous, hopeful human investigation in the world and with each other's world. So this type of banking education is knowledge is a gift given by teachers who consider themselves knowledgeable to students who are considered to have no knowledge. (Paolo Freire, 2000).

The concept of education with a banking style positions humans as objects that can be controlled so that they can be easily oppressed, and regarding communication between teachers and students, it should not run perfectly, which causes students to be confined and unable to express the creativity and creativity they want to do. (Pratiwi, 2022). For Freire, such education is an education that can oppress , where the oppressor is played by an educator, while the oppressed is played by the learner. However, for Freire , such education should be created simultaneously not only for the oppressed to fight for a humanitarian value and also to restore a value that has been taken away. (Paolo Freire, 2008).

By carrying out the conscientization method offered by Freire, it aims to make humans aware that they are not only distributors of knowledge that confines a student. But more of a reciprocal relationship. Where an educator channels the knowledge given to the educator, not only forcing the educator to accept. However, educators are able to express their creativity and be critical in conveying their aspirations. In this case, education is able to free humans from a confinement that has so far been considered trivial by society .

Humanization

Freire 's anxiety about the many educational practices that cannot be said to be humane (dehumanization). This statement does not just appear out of nowhere but is a reality that can be seen regarding the teaching and learning process that has been seen so far. In this case, there are many educational practices that continuously alienate educators and even students from the reality that has been passed. As described by Freire , "*education therefore becomes a saving activity where students are piggy banks and teachers are the savers. What happens is not a communication process, but teachers convey statements and fill savings that are received, memorized and repeated by students obediently .*" (Paolo Freire, 2008).

From the statement, the humanization referred to here is a process of humans becoming subjects who make decisions to be lived in their lives. So that the decision is their own path or choice. Therefore, humanization education is the starting point and destination of education. So that education has a function as humans can be free from oppression so that humans are more humane. (Datunsolang, 2017) The purpose of humanization is liberation for the oppressed so that they can serve both parties involved in a life that is humane and balanced. (Pouwels, 2019). Freire's assumptions are a critique of oppression in Brazil. So Freire's humanization education begins with two basic concepts, namely:

1. Eliminating Educator-Student Contradistinction

For Freire, the conflict between educators and students occurs because educators are subjects and students are objects. Therefore, eliminating such methods is a primary method in humanization education issued by Freire. In order to eliminate *contradistinction* in schools, Freire said that educators or teachers do not transfer knowledge to students and students do not receive the transfer. In fact, this is because the giver-receiver is a subject-object relationship, not a subject-subject relationship. So that Freire's findings regarding educators are students and also as educators in a learning process that is humanized in nature. Therefore, the process of learning becomes subjects. In the learning process, it must be creative and also re-creating knowledge, not just memory of knowledge. So that the relationship between educators and students is a subject-subject relationship that produces a dialogue. The dialogue is a derivation of humans as subjects who have limitations. Although educators know more than students, the relationship is subjects. So that educators will be able to work together with students as a limitation in humans. (Datunsolang, 2018).

2. Dialogue as a Bridge between Subjects

The implications of this dialogism lead to knowledge that is open to change and development. However, this knowledge must also be implied by the limited permanent implied in human life that has limitations. These dialogue processes are the result of the perspectives of subjects that will later give rise to momentary permanence, and ultimately the refutation of nihilism. As Freire's humanization develops patterns of human existence for the possibility of a better history in the future. And at that time it was humans who tried to become subjects for change to the environment and even the world. Even producing the possibility of a more humanistic history. Therefore, this important point of the humanization model is what is being fought for. In Indonesia itself, the learning model is in line with humanization as stated in Law No. 20 of 2003 Chapter II Article 3 which reads: "National education functions to develop abilities and shape the life of the nation, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble morals, are healthy,

knowledgeable, creative, independent and become democratic and responsible citizens of the country". (Datunsolang, 2018)

Therefore, in Freire's view , dialogue is an encounter between humans mediated by the world and also to name the world. Therefore, dialogue cannot occur between those who want to name the world and those who do not want this naming, between those who deny the right of others to speak and those whose right to speak has been denied. And those who have been denied their primordial right to speak must first reclaim this right and prevent the continuation of inhumane aggression. So that dialogue is a way used to achieve humane meaning. So that dialogue is an existential need . So that dialogue is an encounter where the reflection and united action of the actors in dialogue are directed to the world to be changed and humanized. (Paolo Freire, 2000).

Face to face Problem

For Freire, facing these problems requires a critical understanding of human existence in the world. Human views of the world are not something static but are a process, therefore the position of education is as a practitioner of liberation, this human nature. Those who assume that humans are creatures whose position is as victims of oppression, then they must fight to be free from this oppression. Facing problems in education provides a critical meaning of awareness and even creates horizontal relationships between educational actors.

Facing problems in the world of education is not a paradigm that needs to be worried about, but rather the need for application in the world of education. Because this problem-solving method is not a method that is restrictive and oppressive to students . However, this type of method is to raise students' awareness so that they can understand the reality of life and the problems they are facing. And also in Freire's view , a teacher has an equal position with a student and makes it easier for a dialogue to occur. Therefore, the relationship between teachers and students can be established well and easily and it is no longer difficult for students to ask for solutions to the problems they are facing. (Widodo et al., 2022).

In the face of this problem, a teacher helps students to achieve a form of critical thinking about the situation at hand. So for Freire, awareness of this makes it possible to understand that the world or society is not fixed and has the potential to be open to transformation. In order for this process to succeed, the people (oppressed) must challenge their own perceptions of the dominant group. To fight all of that, learners are needed. So that the best learning really requires critical thinking and analysis of a person's experiences and even (Rugut, E.J. and Osman, 2013).

Educational Objectives For Awareness

Freire's most core concept of awareness is about education to make people aware of social reality. So Freire tried to start with an educational program that conceptualizes a freedom awareness project as called "more complete humanity". So that each individual can reflect on social reality critically. So that this kind of awareness is something that is core in the education process. It must contain realistic content, in teaching materials related to real social events in society. To make students aware of the needs, challenges and even problems that are happening in real life.

For Freedom

Free from shackles or being confined to situations that should be our rights is through education. This freedom education occurs in two stages, namely: the first, making humans aware of the oppression they are facing so that they must go through a practical movement in order to get out of the problem. Second, education is an arena for a permanent process through cultural actions that can be liberating (Fadli, 2020).

CONCLUSION

The conclusion of this study shows how important education is to be free from oppression and also free from a problem. Liberation education in Paolo's view Freire that the author raised came from his own experience where he lived in poverty at that time. Causing a lot of oppression against the weak. Therefore, through the world of education, it can raise a person's dignity and liberate someone. Therefore, Freire said the important points in a liberation education are through conscientization education, humanization and facing problems. These three points are very necessary to be applied in the world of education in order to be critical and also to be able to make a person aware to be able to make a change to the world or social reality that is being faced.

Regarding the issue that the author raises, it is very relevant to be applied to the world of education today because by using Freire's method, it can make teachers and students aware. Because teachers do not only transfer knowledge and a student is forced to accept it as a whole. In this case, a teacher should be able to be a friend to share stories with his students and make students aware that they must be able to act critically and also be able to express their aspirations and even their creativity without being confined. So here between subjects and objects there is no longer only subjects. In the sense that a teacher becomes a distributor of knowledge and a student becomes a recipient of knowledge with the intention here that teachers and students have continuity so that humanistic humans occur.

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