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PROSIDING

Seminar **INTERNASIONAL PENDIDIKAN SERANTAU Ke-6**

Kualiti dan Kecemerlangan Dalam Pendidikan

22 & 23 Mei 2013 Rabu & Khamis
Rafflesia Hall NIOSH, Bangi

Anjuran:

Fakulti Pendidikan, Universiti Kebangsaan Malaysia &
Fakultas Keguruan dan Ilmu Pendidikan, Universitas Riau

Dengan Kerjasama:

Universiti Malaya
Universitas Negeri Yogyakarta
Universitas Pendidikan Indonesia
Universitas Negeri Padang
Universitas Ekasakti Padang
Kolej Universiti Perguruan Ugama Seri Begawan

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SEMINAR INTERNASIONAL PENDIDIKAN SERANTAU KE-6 *6th International Seminar on Regional Education* UKM-UR2013

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22 & 23 Mei 2013

**Dewan Rafflesia, NIOSH,
Bandar Baru Bangi, Selangor**

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KATA PENGANTAR DEKAN

Prosiding ini mengumpulkan artikel ilmiah yang dibentangkan di Seminar Internasional Pendidikan Serantau Kali Ke-6 2013 yang diadakan di NIOSH Bangi Malaysia pada 22 dan 23 Mei 2013. Seminar ini dianjurkan oleh Fakulti Pendidikan, Universiti Kebangsaan Malaysia (UKM) dan Fakultas Keguruan dan Ilmu Pendidikan (FKIP), Universitas Riau (UR) dengan kerjasama daripada enam buah universiti, iaitu Universiti Malaya, Universitas Negeri Yogyakarta, Universitas Pendidikan Indonesia, Universitas Negeri Padang, Universitas Ekasakti Padang dan Kolej Universiti Perguruan Agama Seri Begawan. Penglibatan pelbagai universiti dari tiga negara serantau dalam satu seminar yang besar ini merupakan satu sejarah di peringkat fakulti. Justeru, kerjasama sinergi sebegini perlu diteruskan demi kemajuan pendidikan serantau.

Setiap negara, baik di Malaysia mahupun di Indonesia dan Brunei Darussalam, aspek kualiti pendidikan amat diberi penekanan. Kementerian Pelajaran Malaysia misalnya telah merangka suatu pelan yang dinamakan Pelan Pembangunan Pendidikan Malaysia (PPPM) 2013-2025. PPPM ini dirangka sebaik mungkin dengan antara objektif lainnya adalah untuk melahirkan modal insan yang cemerlang dalam akademik dan juga sahsiahnya. Demikian juga di negara Brunei Darussalam. Sistem Pendidikan Negara Abad Ke-21 atau SPN 21 juga antara lain bertujuan untuk meningkatkan kualiti pendidikan supaya setanding dengan negara-negara maju. Di negara Indonesia, Sistem Pendidikan Berbasis Sekolah juga bertujuan untuk meningkatkan kualiti pendidikan pelajar di seluruh Indonesia. Justeru, tidak dapat dinafikan lagi bahawa kualiti pendidikan adalah prioriti kepada semua negara serantau.

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Prof. Dr. Lilia Halim

Dekan Fakulti Pendidikan

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KATA PENGANTAR EDITOR

Prosiding yang terhasil daripada kompilasi artikel sempena Seminar Internasional Pendidikan Serantau Kali Ke-6 2013 yang diadakan di NIOSH Bangi Malaysia pada 22 dan 23 Mei 2013 telah mencatat sejarah kerana telah berjaya mengumpulkan hampir 400 artikel ilmiah. Sebahagian besarnya adalah kertas kerja yang berasaskan penyelidikan. Kompilasi artikel dalam prosiding menghimpunkan ilmu dan hasil penyelidikan daripada pelbagai perspektif dan negara. Seminar yang bertemakan 'Kualiti dan Kecemerlangan dalam Pendidikan' telah mengumpulkan artikel-artikel pendidikan dalam sub-topik berikut: inovasi pengajaran dan pembelajaran, kepimpinan dan pengurusan, kesejahteraan komuniti dan modal insan (karakter bangsa), teknologi maklumat dan komunikasi dalam pendidikan, penyelidikan pendidikan, kurikulum dan pedagogi, bahasa dan budaya, pengukuran dan penilaian, perkembangan profesional, pembelajaran sepanjang hayat, polisi dan dasar dalam pendidikan, isu-isu pendidikan dan amalan dalam pendidikan.

Prosiding ini amat penting dijadikan rujukan kerana ia mengumpulkan idea dan hasil penyelidikan dari pelbagai negara serantau. Artikel dari pelbagai negara dalam prosiding ini menjadikan isu kualiti dan kecemerlangan pendidikan dilihat dari pelbagai perspektif. Justeru prosiding ini mempunyai nilai yang tersendiri. Sidang editor berharap agar kompilasi artikel dalam prosiding ini dapat dijadikan rujukan dan boleh dimanfaatkan sama ada untuk rujukan ilmiah, ataupun perbincangan akademik ataupun bacaan umum.

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CONCEPTS OF EDUCATION ACCORDING TO HENRY GIROUX (The Perspective of Educational Philosophy)

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Abstract

This research aims for determining the concept of education according to Henry Giroux. This study is a library research derived from Henry Giroux's books and scientific articles. The data analysis was performed by employing hermeneutic method. The results show that Henry Giroux's ideas are epistemologically influenced by Karl Marx's theory of power, the Frankfurt school of critical theory, and the ideas of Paulo Freire. Education is essentially a means of sharpening critical and political attitude to create a real democracy. Schools are supposed to be a democratic public sphere, in which teachers play an important role as a transformative intellectual. The teachers act as both the designers of class condition and the mentors for students to be engaged in critical dialogues that will make the students aware of their roles in a democratic society, both in the current time and in the future. The teachers can serve as an intellectual when the school system gives them opportunities to be different and to create innovation based on multicultural knowledge.

Keywords: educational philosophy, teacher's role, Giroux's epistemology

Introduction

Education actually aims for humanizing human beings. When children are born to the world, they are given various potentials to actualize. The intentional actualization process of those potentials is educational process. Thomas Armstrong (2006: 39) says that education goals are to support, encourage, and facilitate the development of education subjects as a whole human being. Ki Hadjar Dewantara (1977: 20) says that education is a guide in the growth of children, i.e. guiding all the innate powers of the children so that they can come to the highest level of happiness and welfare, both as humans and as society's members. Muchtar Buchori (2001:50) states that education subjects must be prepared to deal with three life duties: (1) to make a living; (2) to lead a meaningful life; (3) to ennoble life.

In addition, Gerald L. Gutek (1988: 4) says that, in a broad sense, education is the whole social process which can bring someone to a civilized life. Human species biologically undergoes reproduction the way other living creatures do, but by living and participating in a culture, humans, step-by-step, undergo the process of "becoming" a receiver and participant of a culture.

Gutek also says that, in a more formal and narrower sense, education happens at schools, i.e. a special agency which is established to teach skills, knowledge, and values to the education subjects. At schools, there are teachers who are seen as the experts of teaching process. Teaching program, curriculum, and teaching method must be related to and be based on the conventions which exist in the society.

In fact, the attainment of those ideal goals at school is difficult because of various reasons. One of them is like what Darmiyati Zuchdi (2008: 36) says that there is a tendency in which education process at school is affected by the use of curriculum of credit requirement which

can burden the education subjects, but it does not really give real impacts in facilitating the development of the education subjects. On the teachers' side, the existence of such curriculum and its administrative duties take much time so that academic self-preparation lacks of attention. The educators' focus on the administrative duties causes them to have less reflection about both education essence and essential roles of educators. On the other side, philosophical studies about education from various experts and ideas should always be done in order to be reference and dialogue materials of education practices.

Educational science is substantially based on three other studies: philosophy, psychology, and socio-anthropology. Philosophy especially gives the most basic foundation of the educational theories and practices. Educational science, just like other sciences, has three primary philosophical foundations, i.e. ontology, epistemology, and axiology. In the study of educational philosophy, there are many discussions about schools as well as educational experts in relation to educational philosophy foundation, goals and essences of education, idealized curriculum content, etc (Kneller, 1971: 6). Those studies are the foundations of educational science which always needs to be developed according to the development of ideas as well as the change of time. This is in order to prevent educational science from clinging to one idea or one school.

One educational thinker who is not yet well-known in Indonesia but has views which are relevant with Indonesian's current situation is Henry Giroux. He is a popular critical pedagogical thinker of this era who was born in September 18, 1943 in Providence, the United States of America. After completing his doctoral study, Giroux became a professor of educational science at Boston University. After that, he moved to Miami University in Ohio, and nowadays he is a professor in Secondary Education at Pennsylvania State University. Giroux wrote many books about education and contemporary issues such as critical pedagogy in a capitalist society, the roles of teachers as transformative intellectual, feminism, and issues about gender and race. In relation to education, Giroux illustrates his work this way:

"My work has always been informed by the notion that it is imperative to make hope practical and despair unconvincing. My focus is primarily on schools and the roles they play in promoting both success and failure among different classes and groups of students. I am particularly interested in the way in which schools mediate--through both the overt and hidden curricula--those messages and values that serve to privilege some groups at the expense of others. By viewing schools as political and cultural sites as well as instructional institutions, I have tried in my writings to provide educators with the categories and forms of analyses that will help them to become more critical in their pedagogies and more visionary in their purposes. Schools are immensely important sites for constituting subjectivities, and I have and will continue to argue that we need to make them into models of critical learning, civic courage, and active citizenship". (www.ed.psu.edu/ci/giroux_vita.asp>)

Based on such consideration, Giroux's ideas should be understood and should be made as a discourse in lectures and lecturers' scientific gathering. Researches in ideas of education, according to Henry Giroux, need to be done, especially discussed from the point of view of educational philosophy. The issues to research include these two things:

1. What are the essence and goals of education according to Henry Giroux?
2. How are the educators' roles as intellectuals according to Henry Giroux?

Research Method

This research used the approach of philosophical research. Philosophical approach uses the method of philosophy research to reconstruct the education concept on Giroux's ideas. Philosophy research which was used was library research, i.e. studying Henry Giroux's concept of education philosophically. The data source was from Giroux's writings which were found in several books and scientific writings that he wrote, such as: *Teachers as Intellectual - Toward a Critical Pedagogy of Learning*, New York: Bergin & Garvey, 1988; *Schooling for Democracy: Critical Pedagogy in the Modern Age*, London: Routledge, 1989.

This research tried to describe the philosophical concept of education according to Giroux's ideas by employing these steps: 1) Collecting data based on the research's scope, i.e. Giroux's works which are related to education and schools; 2) Making data categorization; 3) Analyzing the data based on the selected methods; 4) Making the draft for the research results; 5) Writing research report after undergoing revision.

The data analysis of this research employed hermeneutic method which consists of several elements and steps, i.e. interpretation, holistics, description, reflection. Interpretation in philosophy research means getting the meaning, values, and sense of human behind the data, facts, or symptoms of human's expressions which are learned so that correct understanding can be resulted (Bakker & Zubair, 1994: 42). This method was used to reveal the philosophical assumptions which become the foundations of epistemology and axiology of Giroux's ideas, essence and goals of education, essence of curriculum, as well as teachers' roles as intellectual in the education practices. After the data were interpreted, a holistic framework was made and described as a whole of ideas. The last one was reflection, i.e. a step of critically tracking back the found result in order to find a more comprehensive understanding and to find the relevance with the time and space, both in current time and in the future.

Result and Discussion

Essence and Goals of Education

According to Giroux, education is one of the very-important fields for the creation of citizens' critical skills in dealing with material and symbolic structural challenges which legalize corruption, greed, and injustice (Giroux, 2010: 3). Education must be seen as moral and political realization which always questions anything which shapes the knowledge, values, citizenship, ways of understanding, as well as views about the future. Teaching should be characterized to guide the efforts of shaping the education subjects as special agents of modernity and to offer them specific understanding about the current time and the future. Giroux (1988: 5) says that education should be accepted as critical pedagogy. An important thing for critical pedagogy is the obligation to see schools as a democratic public sphere. The schools are dedicated to shape the self- and social-empowerment. In this sense, the schools are public spheres which give the education subjects opportunities to learn knowledge and skills they need to live in a real democracy. The schools are not only the extension of working places or the front-line institutions in both the battle in international markets and the foreign competitions.

In Giroux's opinion, the schools are politically seen as an institution which gives material and ideological requirements which are important to teach a citizen in the dynamics of critical literacy and citizen's bravery. The schools' functions, in this case, will become the

foundation of making active citizens in a democratic society (Giroux, 1988: 2). Such opinion was inspired by Dewey's ideas about democracy (1916: 45), but in some cases, it exceeds the ideas. Discourses about democracy, either as reference for criticism or as ideal thing, base themselves on the dialectical definition of the relation between the schools and the society. As a reference for criticism, practices and theories of democracy, Giroux gives a model of analysis about how the schools should prevent the ideological and material dimensions of democracy. Instead, school phenomena should become dominant representative of democracy. The dominance can be seen in many forms: knowledge, school organizations, teachers' ideology, and teacher-student relation. The schools produce a broader society while providing a space to maintain its dominance logics.

As an ideal, the schools not only teach the students by giving them knowledge and skills needed to be critical agents functioning in a broader society, but also educate them to conduct transformative actions. This means that the schools teach the students to take risks, to struggle for institutional changes, and to fight, either against oppression and for democracy outside the school in a public sphere that they face or in a broader social arena. As the implication, democracy refers to two struggles: pedagogical empowerment and transformations that either the teachers or students must be educated to struggle against any forms of oppressions in a broad society and that the schools are important places to represent the struggle.

Critical pedagogy is an important intervention in the effort of restructuring the material and ideological conditions of the broad society in order to create the real democratic society. In Giroux's opinion, politicizing the definition of schools helps in making the roles of school clearer.

Teachers' Role as Intellectual

Teachers and researchers of education act as intellectuals who do various duties under certain requirements and formulate certain social and political functions. Material requirements which exist are the teachers work by formulating certain foundation for empowerment and extension of their practices as intellectuals. Schools as a democratic public sphere are established to accept critical questions from the education subjects who appreciate meaningful dialogues and who are as humanity agents. In addition, Giroux (2010: 4) says that

"Academic labor at its best flourishes when it is open to dialogue, respects the time and conditions teachers need to prepare lessons, research, cooperate with each other and engage valuable community resources. Put differently, teachers are the major resource for what it means to establish the conditions for education to be linked to critical learning rather than training, embrace a vision of democratic possibility rather than a narrow instrumental notion of education and embrace the specificity and diversity of children's lives rather than treat them as if such differences did not matter. Hence, teachers deserve the respect, autonomy, power and dignity that such a task demands."

Giroux says that academic activities can run very well when dialogues are open and when there are certain conditions which are provided for the teachers to prepare for the lessons, to research, and to cooperate with the others as well as to be able to engage themselves in qualified communities.

Giroux, so far, sees the existing school curriculums as a mere tool to reproduce the values and attitudes needed to maintain the existence of the dominant society (capitalists) since the beginning of the twentieth century. Curriculum theories and designs traditionally refer to

technocrats' rationality. Such rationality has dominated the field of curriculum studies since the very beginning, with some variations from the works of Tyler, Taba, Saylor, Alexander, Beauchamp, and etc. Giroux quotes William Pinar's statement that 85-95% of curriculum experts give study perspectives which show the logic dominance of technocrats' rationality. These experts are influenced by the development of management study since the 20's and the pioneers of curriculum experts such as Bobbit and Charters who are much influenced by the principles of scientific management. The metaphor that schools are seen as factories have long history in the study of curriculum. As a result, logical reasoning *moda*, inquiry, and research characteristics in curriculum field are established by using a model which is based on science assumptions which are bound to prediction and control (Giroux, 1988: 12)

Curriculum sociologists criticize such model as a conceptual muddle. Firstly, the concepts which become the foundation of the traditional curriculum paradigm act as action guides. Secondly, those concepts are also related to the decisions regarding both the values about morale standards and questions regarding the essence of freedom and control. More specifically, such assumptions not only represent a chain of ideas which can be used by the educators to set up curriculums, but also represent a chain of practical sources which is done in regular ideas as scientific facts. The assumptions become history as a result of objectification, common-sense assumptions which are strengthened by historical contexts.

Giroux says that schools are actually able to do better than that and there is, indeed, a possibility for that regardless of the harms. The worst, the teachers are only seen as gate guards whose characteristic is only to control the education subject. The best, being a teacher is an occupation which is highly respected because they have educated the future generation with various discourses, values, and its relation with democratic empowerment. The teachers are not only seen as disliked technicians, but they have to be intellectuals who are willing to make good class situation which can give knowledge, skills, and habits of asking questions which are needed by the education subjects to participate in critical dialogues with the past, authority, and continuous struggle in relation to power. The teachers prepare the education subjects to become active citizens in its inter-relation to the society in local, national, and global level. As what Giroux (2010: 4) states, the teachers' understanding as intellectuals and schools as a critical public sphere are still relevant to be applied until current time although Giroux has written down his ideas in *Teachers as Intellectuals* since 1988.

On the other hand, the teachers are the primary sources to establish several situations needed by the education in relation to critical learning, instead of only training. The teachers bring democratic visions and they are not only understood in a narrow sense as an educational instrument. They must believe that the lives of education subjects are special and diversified. They should understand that being different is not a problem. This way, the teachers are demanded to have respects, autonomy, power, and dignity in such a way that it becomes a must.

With the schools as critical public sphere and teachers as intellectuals, the students can study discourses about general organizations as well as social responsibility. Such discourses recapture the idea about critical democracy as a social movement which supports individual freedom and social justice. Furthermore, seeing schools as a democratic public sphere gives a logical reason to maintain it because it is in line with pedagogical progressive forms and the teachers play an important role inside it. The teachers' practice becomes an important public service provider.

The teachers must be able to construct several ways which involve time, place, activity, and knowledge to be organized into the schools' daily activities. The teachers must make structural and ideological requirements needed by themselves to be able to write, research, and cooperate with other people in making good curriculum and shared strength. The teachers also need to develop a discourse and decide assumptions that they are allowed to do their functions more specifically, which are as transformative intellectuals. As intellectuals, they combine reflection and action for the sake of the students' empowerment with proficiency and knowledge needed to diminish injustice and to become critical people who are persistent in developing a world which is free from oppression and exploitation. Such intellectuals, at the same time, also pay attention to the students' individual achievements or encourage the students to reach their careers, as well as care about the effort of empowering the students so that they are able to see the world critically, even change it as needed. The schools as a public sphere in which inside it, either the teachers or the students, cooperate with each other to go through a new emancipating vision from certain community and society. Giroux offers a recipe which, according to him, needs to be criticized and selected so that it can be used in a special context which contain values about the struggle of the learning in their own classes, social struggle, as well as democratic recondition.

Regarding this case, Giroux (1988:108) quotes his friend, Paulo Freire and is in line with his ideas about *learning action*. For Freire, learning is a difficult duty which needs critical systematic attitude and intellectual discipline which can only be gained from practice. Furthermore, Freire suggests that there are two important educational assumptions which become the foundation of the characteristics of the practice. Firstly, readers must assume about subject roles in learning action. Secondly, learning action is not only a relation with text mediation, but in general definition, it is an attitude towards the world.

After that, Giroux restates Freire's view that learning a text needs an analysis about the study of a person who is trying to illustrate that study. Learning needs understanding about conditioning historical knowledge. Learning is a form of re-finding, re-creating and re-writing; they are all the duty of a subject, not object. Furthermore, with this approach, the readers cannot separate themselves from texts because they will acknowledge critical attitude towards texts. Learning action cannot be reduced to be the relationship between readers and books or readers and texts because learning action is an attitude towards the world. In fact, a text can reflect confrontation between the writer and the world. Texts reveal such confrontation. A person who is learning will never stop wanting to know about other people and the reality. They are the persons who always question, who always try to find answers and who always keep searching.

Giroux (1988: 109-110) says that to deal with such challenge, critical educators must develop a discourse which can be used to observe schools, on the one hand, as a physical material and ideological realization of a network of complex relations between cultures and power, and, on the other hand, as a competition arena which is socially established and actively involved in the production of lived experiences. What becomes the foundation of such approach is the effort to define how education practice becomes special practice of experiences which is a cultural field in which inside it, there is a combination of knowledge, discourse, and power to create historical practice, especially about moral and social regulation. Giroux emphasizes the importance of school as historical and structural realizations of several forms and cultures which are ideological in the sense that, at schools, there are some parties which give important meaning of reality by using some ways which are usually actively debated and differently experienced by various individuals and groups.

In Giroux's opinion (1988: 110), rulers try to prolong the structures that they want by using control management at schools. The administrators (headmaster and other bureaucrats) not only use the time to solve administrative and control problems, they also tend to evaluate other elements, such as the works of the teachers, based on their capability to maintain the structure. They tend to organize other school elements which are seen whether they give contribution or fail to give contribution to the maintenance of the existing structure. In this discourse, the students' experiences are reduced to become their work mediation and only exist as something to be measured, to be implemented, to be listed and to be controlled. Its characteristics, decisions, and quality have been understood; all are mixed into the ideology of control and management. A crucial problem related to this point of view is that the teachers who have the same understanding as the knowledge system with such structure do not guarantee that the students will have interest in the resulted education practices, especially because the knowledge seems to be unrelated with the daily experiences of the students themselves. Furthermore, the teachers who manage the classroom experiences outside this discourse usually deal with a lot of problems at public schools, especially the schools at the downtown. The main result seems to be boredom and/or distraction. Until certain point, the teachers who cling upon classroom practices who show respect for neither the students nor the critical learning are actually the victims of certain work condition. One thing for sure is that they will not be able to get any position as critical educators. Therefore, the teachers themselves are victims of the structure which is resulted from dominant discourse.

Several ideas which emerge later about this logic include various accountability model, management which is appropriate with the purposes, curriculum content which has been tested by the teachers, and certification requirements which are mandated by the government. What becomes the foundation of all approaches for both administration and teachers' works is a number of principles which are opposite to the understanding that all the teachers' must get involved in creating curricular content which is in line with the cultural and social context in which they teach. Problems which are related to cultural specialty, teacher scoring, and how students' experiences and history are related to the learning process are neglected. There is a possibility, even, to move further and to say that these problems are an autonomy mode and teacher control. School administrators believe that great quality is the quality that must be presented, especially for the scores of reading and mathematics. This becomes clearer by paying attention to the primary assumptions that become the foundation of discourse about management and control: that the teachers' attitude must be controlled, must be made consistent, and can be predicted to be present in the whole population of the schools and the students.

Giroux clarifies that the result of the school system which adopts dominant ideology is not only the development of the form of school control authoritarian and education forms which are more standardized and more easily organized, but these types of school policies are also made for more-general public relations. This means that school administrators as if can provide technical solutions for social, political, and economic problems which are complex and faced by their schools. Meanwhile at the same time, accountability principles as success indicators are brought up.

Conclusions

From the results of this research and the discussion about Henry Giroux's ideas, some conclusions can be drawn.

1. According to Henry Giroux, education is essentially a means for sharpening the critical and political attitude to create a real democracy, instead of quasi-democracy in a capitalist-elitist society.

2. Schools are politically seen as an institution which gives important material and ideological requirements to teach citizens in a dynamics of critical literacy and the citizens' bravery.
3. The roles of the teachers as transformative intellectual in the effort of developing critical awareness are very important. The teachers can act as intellectuals when the school system gives them opportunities to be different and to create innovation based on multicultural knowledge.

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