

Concepts of education and counseling based on Paulo Freire

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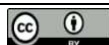
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Abstract

This study aims to describe the concept of education and counseling based on the views of Paulo Freire. Educational practices so far have emphasized left-brain developments that tend to think rigidly, structured, bound by formal rules, and very formalistic. As a result, all educational processes must be carried out according to a straight line determined by the holders and policymakers who are poor in creativity and innovation. Humans are actors or subjects. The vocation of a true human being is to be a conscious actor, who acts over the world and reality with a critical and creative attitude. In the cognitive realm, it has always been the foundation for measuring the level of success of the educational process. Even though the set of rules has demanded a balance of the three domains (cognitive, affective, and psychomotor) and even the spiritual realm, reality is far from expectations. The limitations of the competency skills of educators have always been endless reason. Various aspects of education: the characteristics of students, identifying cases, inhibiting and supporting factors in the implementation of education, guidance and counseling, this is what Paulo Freire offers to be an alternative development in the world of education.

Keywords: Concepts of education; paulo Freire; guidance and counseling



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Introduction

Education is the main key for the nation in building its future. With education, a nation can open up the world's horizons and be able to compete in various fields. Mastery in the field of technology is a form of competition that indicates the progress of a nation. Education is something that has no end because the quality of human life continues to improve from time to time. The problem of education does not only depend on the knowledge possessed but also depends on how people can interact with environmental situations and conditions (Susanto, 2019).

Educational practice so far has emphasized left-brain development, which tends to think rigidly, structured, bound by formal rules, and very formalistic. As a result, all educational processes must be carried out according to a straight line determined by the holders and policymakers who are poor in creativity and innovation. Education is generally interpreted as a process to find transformation or change both individually and communally. Thus, the educational process is essential to free oneself from all kinds of confinement, intimidation, and exploitation. This is where the affinity of education lies, which is to liberate humans comprehensively from the various external ties that bind their freedom (Sesfao, 2020).

Paulo Freire is an educational figure who was born in Brazil. He is a figure who developed a distinctive educational theory about education that has freedom. One of the educational ideas that he put forward was an educational model that was considered capable of preparing students to become creative individuals (Rasyid, 2019).

According to Paulo Freire, education focuses on human freedom from fear and pressure due to power. In essence, education is a cultural process that aims to increase human dignity (Fadli, 2020). The education that Paulo Freire wants is education that can eliminate verbal tendencies. Education that can trust individual human beings that humans not only get into problems but can also discuss the problems they face. Thus, education must be carried out with love. Education should not make people afraid, afraid of being laughed at, afraid of being insulted, and so on. Education that can foster creative discussion among its students (Muhammad et al., 2021).

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Paulo Freire's educational concept is contained in his book entitled "Pedagogy of the Oppressed" (Pedagogy of the Oppressed). oppressed), Freire explained that the current pattern of education is that the relationship between teachers and students uses the "narrative character" model: a subject who tells a story (the teacher) and obedient and listening objects (students) so that teacher-student relationship is subject-object. Meanwhile, the education system offered by Paulo Freire is a "Problem Posing of Education" education system, where students and teachers are subjects, not objects and their object is reality. So, both of them learn from each other and humanize each other. So that students act and think and express their results and thoughts. This thought is Freire's attempt to build the idea of humanism in education because for him the nature of being a true human being is to be a doer or a subject, not a sufferer or an object (Desstya et al., 2018).

The educational tradition by Paulo Freire should be made as a place of exchange of ideas, not a place of dictation of ideas. Education must provide opportunities for dynamic debate or discussions to develop. Education is not only about giving lessons or lectures theoretically but must be done by developing collaborative work between teachers and students in critical reality. Education does not force students to do something rigidly, nor does education force students to obey the wishes of teachers, lecturers, or other educators. On the other hand, education must provide students with a set to be able to think authentically. Education can pass on the habit of solidarity and political understanding that is appropriate or compatible with democratic values that develop in society.

Freire introduced the concept of dialogical education. Through dialogical education, Freire brought Brazilian society back to its nature, which is a free human being who is critical and creative. The education that has been going on so far is likened to Freire as bank-style education, which only makes students objects who continue to receive. Students are like deposits that can be filled at any time, with any charge. This kind of education will kill students' critical attitude. Human nature is as a doer, not an object. Humans must be critical by using the language of the mind. In the context of education, Freire mentions that the position of teachers and students are the same as subjects. Both parties can complement each other, not just be filled.

Discussion

Paul Freire's Intellectual Biography

Paulo Freire (19 September 1921 – 2 May 1997) was a Brazilian educational leader and world-renowned educational theorist. Freire was born into a middle-class family in Recife, Brazil. But he experienced firsthand poverty and hunger during the Great Depression of 1929, an experience that shaped his concern for the poor and helped build his distinctive educational worldview. Freire began studying at the University of Recife in 1943, as a law student, but he also studied philosophy and

the psychology of language. Although he graduated as a lawyer, he never really practiced in the field. Instead, he worked as a teacher in secondary schools, teaching Portuguese (Supriyanto, 2013)

In 1944 he married Elza Maia Costa de Oliveira, a fellow teacher. The two of them worked together all their lives while his wife also raised their five children. In 1946, Freire was appointed Director of the Department of Education and Culture of the Social Service in the State of Pernambuco (of which Recife is the capital). During that work, especially while working among the illiterate poor, Freire began to embrace an unorthodox form of teaching that was later considered liberation theology (In Freire's case, this was a mix of Marxism with Christianity). It should be noted that in Brazil at the time, literacy was a condition for voting in elections.

In 1961 he was appointed director of the Cultural Extension department of the University of Recife, and in 1962 he had the first opportunity to widely apply his theories when 300 sugarcane plantation workers were taught to read and write in just 45 days. In response to this experiment, the Brazilian government approved the creation of thousands of cultural circles across the country.

In 1964, a military coup ended that effort, and Freire was imprisoned for 70 days on charges of being a traitor. After exile for a short time in Bolivia, Freire worked in Chile for five years for the Christian Democratic Agrarian Reform Movement. In 1967, Freire published his first book, *Education as a Liberation Practice*.

The book was well received, and Freire was offered a visiting professorship at Harvard in 1969. The year before, he wrote his best-known book, *Pedagogy of the Oppressed*, which was published in Spanish and English in 1970. Only published in Brazil in 1974 (due to the political feud between a series of authoritarian military dictatorships and the socialist Christian Freire when General Ernesto Geisel took power in Brazil and began the process of liberalization).

After a year at Cambridge, Freire moved to Geneva, Switzerland to work as a special education adviser at the World Council of Churches. During this time Freire acted as an advisor for educational reform in the former Portuguese colonies in Africa, particularly Guinea Bissau and Mozambique. In 1979, he was able to return to Brazil and moved back there in 1980. Freire joined the Labor Party (Brazil (PT)) in the city of São Paulo and acted as supervisor for the adult literacy project from 1980 to 1986. When PT won in the 1986 municipal elections, Freire was appointed Secretary of Education for São Paulo.

In 1986, his wife Elza died, and Freire married Maria Araújo Freire, who continued with his radical educational work. In 1991, the Paulo Freire Institute was founded in São Paulo to expand and elaborate on his theories on popular education. The Institute maintains all of Freire's archives. Freire died of a heart attack on May 2, 1997.

Basic Concepts of Human Nature

Paulo Freire views that human nature tends to adhere to the philosophy of existentialism. Where this flow highly values personal experience, because, in personal experience, humans are equipped with direct and subjective awareness (Susanto, 2019).

According to Freire, human nature is to be the doer or the subject. The vocation of a true human being is to be a conscious actor, who acts over the world and reality with a critical and creative attitude. Humans are different from animals that only have instincts because humans also have consciousness (consciousness). In addition, humans have personalities and existence. Humans are not subjecting without limits, but human consciousness becomes a subject capable of overcoming its limitations. Humans are rulers over themselves and therefore humans have the nature to be independent and free (Sesfao, 2020).

The relationship between humans and the world can vary in nature. To the challenges faced, every human being reacts in various patterns, so that humans regulate themselves, choose and determine the responses that they think are good, then re-test, and they may make changes in their actions. Humans relate to the world critically. Humans must understand objective data from the reality they face by reflecting. But unfortunately, according to Paulo Freire, what happens to the world which has now been divided into 'worlds' is that humans in general have been oppressed, humiliated, and turned into spectators. Humans are guided by myths created by coercive social forces. These myths attack, destroy, and then eliminate the human individual. Humans are scared, so that makes someone afraid To do connections or authentic relationships with other people (Desstya et al., 2018).

As explained earlier, Paulo Freire's book, entitled "Education as a Liberation Practice", is the starting point that places him in a series of world education thinkers. He started his analysis with the nature and nature of human beings ontologically. Humans are essentially individuals who establish relationships with each other and with the world. Being human means establishing relationships with others and with the world. About the world, humans integrate, integrate, not adopt or adapt. The whole man is man as a subject, in which he is integrated. Integration with the environment is a characteristic of human activity. Integration arises from the ability to adjust to reality, accompanied by a critical ability to make choices and change reality. Meanwhile, in his view, humans are said to be incomplete if they act and are treated as objects, that adapt to the world. An individual cannot be said to be complete if that person loses the ability to choose, if his choice is someone else's choice, and if the decisions he makes are decisions determined by 'outsiders', not from his own decisions. If his decision is influenced by others, he only adapts. It just 'adjusts'. Such 'adjustment' is like the peculiarity of animal behavior, which, when done by humans, is a sign or symptom of dehumanization. (Ajat & Hambali, 2021).

Education starts from the fact that in this world some people suffer in such a way, but some enjoy the hard work of others in unfair ways. This is what Freire calls "a situation of oppression" that denies human dignity or dehumanization (Russ Dilts et al, P3M: 1990). For this reason, Freire's education must be able to humanize humans (humanization) as something that is done. Humanization is the only option in education because it is following the nature of humanity. For Freire, true human nature is to be the doer or the subject, not the sufferer or the object. The true human vocation is to be a conscious doer. Man is the ruler of himself, is free, and becomes free. Therefore, education is an effort to liberate and liberate human beings from all forms of oppression. This is the ultimate goal of Freire's humanization efforts (Desstya et al., 2018).

Freire underlined that in education there are three fundamental elements, namely teachers, students, and reality. The relationship between the first element and the second element is like a friend who complements each other in the learning process. The two do not function structurally formally and will later separate two (Susanto, 2019).

A form of education is always based on human awareness, which includes three aspects, namely: naive consciousness which sees the human aspect as the root cause of problems, magic consciousness in the form of public awareness that is unable to see the link between one factor and another. the other, critical consciousness (critical consciousness), namely awareness that sees the system more (Susanto, 2019). The first and second are conscious (cognitive) subjects, while the third is cognizable objects. The dialectical relationship of the three elements must occur simultaneously in an educational process. This dialectical relationship requires a pattern of parallel and equal relations, there should be no one party that is more dominant and superior than the others. All parties have the same right to appreciate themselves. So, education should give everyone the freedom to say their own words, not the words of others. The student should be allowed to say his own words, not the teacher. For this reason, education must provide space for sharing experiences for each member of the learner, including in this case students and teachers in reflecting and interpreting the reality of their world. (Terzi et al., 2020).

However, in reality, the education system that has developed so far does not provide space for the dialectical process of the three elements and tends to provide a very large space for dominance and the distance between the three elements is very wide and increasingly distant. For this reason, it is necessary to systematically connect these three elements and this can only be realized in an educational model design that can empower and awaken through training. This educational model is understood as the right education model for adults. Because adults are assumed to be people who act consciously, and responsibly (Susanto, 2019).

Freire's educational philosophy rests on the belief that humans by nature can change their destiny. Thus, the main task of education is actually to lead students to become subjects. To achieve this goal, the process adopted must presuppose two dual movements; increase the critical awareness of students while at the same time trying to transform the social structure that makes oppression take place. Because human consciousness is a dialectical process between the self and the environment. For this reason, the emancipation and transcendence muhammof the level of consciousness must involve the two dual movements at once (Sutanto, 2019).

Critical Awareness as Peak (Desstya et al., 2018)

The word "conscientization" is rooted in the word "consciousness". Meanwhile, according to Freire, consciousness is the totality of reason, feeling, emotion, and desire; the body, is aware of the world and self, grasping the world towards the direction of the self. Self-awareness in the transformation process is a form of human awareness to return to meet nature. In the Islamic perspective, the "consciousness" of the soul (nafs) comes from the word "Sudr" which means chest or "qalb" (heart), namely knowledge of al-Haq, about himself and his existence on this earth that can be touched by the holy nafs (Backes et al., 2021).

Human consciousness plays a role in recreating the reality of materiality. This awareness is conditioned by reality as experienced and transmitted through mind language. The consciousness of a closed and oppressed society is intransitive (denial of human existence). The oppressed state of consciousness raises the problem of historical epistemology (or one might say wrong way of knowing). Consciousness is not just an imitation or mirror of the real. The existing situation will not be eternal and will not be the subject of determining the owner of consciousness. Because after all, humans are superior to the world or history. And what is real is not only the changing construction of consciousness. Consciousness is only a path to dialectical unity, where solidarity between subjectivity and objectivity can be found so that there will be no self-awareness (Sesfao, 2020).

Implications of Counseling Guidance Services

To shape the character of students following expectations, it is necessary to have assistance from Guidance and Counseling teachers (hereinafter abbreviated as BK) to direct them to the right path. Concerning their duties, BK teachers certainly face many challenges, considering that on the one hand schools are required to be able to give birth to a generation of character, but on the other hand, teachers are no longer justified in punishing or acting harshly against students under any pretext, due to the legal umbrella that protects students. education, namely human rights law and child protection law. This is a challenge for schools to apply rules to students (Salamun, 2016).

This liberating education from Paulo Freire is an education that fosters critical awareness, which is characterized by depth in interpreting problems, confidence in discussing, and being able to accept and reject. At this level, people can reflect and see causal relationships. Paulo Freire's education is an education that has a humanist perspective, which aims to produce changes in students, both changes in the quality of thinking, personal quality, social quality, quality of independence, and quality of society (Desstya et al., 2018).

Implications of BK in Paulo Freire's Philosophy: 1) Pay attention to the character of students who have problems. The characteristics of students/counselees are defined as characteristics inherent in students that are unique and distinguish them from other students/counselees in the education unit,

including physical, cognitive, social, emotional, moral, and spiritual aspects; 2) Identify cases. Describing cases and conducting case conferences are the first steps to finding students suspected of needing guidance and counseling services. At this stage, identification is made of what will be the subject of the case study. In this step, various data collection techniques can be used, such as analysis of report cards, analysis of documentation, interviews with counselors, sociometry, or other available and needed instruments; 3) Supporting factors, in the implementation of the guidance and counseling service program, are the support of the principal, the competence of the counselor, certificates and accreditations, and credentials.; 4) Inhibiting Factors, the results of this study indicate that several factors hinder the implementation of the BK program, namely; (1) Preparation of the BK program not following the basic aspects of the preparation of the BK program. (2) The educational background is not following the profession of a BK teacher.

Paulo Freire in the concept of education, guidance and counseling emphasizes more on the formation of critical awareness, and in the perspective of education, it is not at all contradictory and even integrative, because Islam gives respect to humans fairly, prioritizes humanity, and upholds the values of democracy and justice. Thus, it is time for education to be developed with critical reasoning to build a new civilization that gives freedom more firmly, Freire emphasizes the importance of dialogue between teachers and students in learning. Because the educational dialogue that occurs will be following what is needed by students and teachers can also learn from students. Because in Freire's concept of humanist education, education of course there must be freedom and in it, people can teach each other. So, teachers not only teach but also learn from students. Therefore, dialogue is an important thing in the realization of humanist education. Because the learning process is not merely transferring the knowledge possessed by the teacher to the students.

Conclusion

Guidance and counseling are student-oriented services. Guidance and counseling seek to understand the existence and needs of students, as well as assist students in solving the problems they face. From this understanding of student needs, other aspects of education such as administration and school curriculum are built. The foothold once again is to serve students. Even if the policies made by the government in the field of education also refer to understanding the needs and problems faced by students, then Indonesian education will be an education that is not only top-down, but more bottom-up and oriented towards improving the quality of students as a whole and intact, both academic, psychological, personal, and social aspects. If the psychological, personal, and sociological aspects of students can be served well, it will have an impact on their academic achievement. But again, this also depends on the synergy of all education stakeholders, starting from policymakers, school administrators, teachers, and the implementation of guidance and counseling itself, which should not be "school police" but become "student shepherds".

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