

The Discourse of Transformative-Critical Pedagogy among Modernist Muslims

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Abstract-*The 1980s is the starting point for the discourse of the transformative-critical pedagogy among Indonesian Muslim scholars. It is Paulo Freire, a Brazilian pedagogue and critical social thinker, who introduces the early idea of transformative-critical and attempts to understand Islam empirically, at once. Initially, this idea exclusively discussed by NGO activists and Catholic clergies. Subsequently, the struggle between transformative-critical pedagogy and transformative Islamic thought generates a new concept known as Transformative Islamic Education (TIE). From a restricted theme among the NGOs, it expands as a discourse among lecturers of higher education. This sociological-based expansion allows modernist Muslims to participate in this litigious intellectual discussion. Ahmad Syafii Maarif, Moeslim Abdurrahman, AbduleMalik Fadjar, Noeng Muhadjir, Mochtar Buchori, Amin Abdullah, Musa Asyari, Abdul Munir Mulkhan, and Said Tuhuleley, to mention some modernist Muslim pedagogues who are renowned in the discussion and implementation of critical pedagogy. Essentially, the discourse of critical pedagogy among modernist Muslims has prompted the possibility of different nuances in defining transformative Islamic education.*

Keywords: *Critical Pedagogy, Modernist Muslims, Transformative Islamic Education.*

Abstrak-*Dekade 1980-an menjadi titik awal munculnya diskursus pedagogi kritis-transformatif di kalangan intelektual Muslim Indonesia. Benih-benih pedagogi kritis-transformatif ditaburkan Paulo Freire, seorang pedagog asal Brasilia, dan kalangan ilmuwan sosial kritis yang mencoba melihat Islam secara empirik. Mula-mula gagasan pedagogi kritis-transformatif menjadi perbincangan terbatas di kalangan aktivis Lembaga Swadaya Masyarakat (LSM) dan rohaniawan Katolik. Pergumulan wacana pedagogi kritis-transformatif dengan pemikiran*

Islam transformatif, melahirkan gagasan baru yang bisa disebut Pendidikan Islam Transformatif (PIT). Bukan hanya kalangan LSM, tapi juga merambah kalangan pengajar perguruan tinggi. Perluasan basis sosiologis inilah yang memungkinkan kalangan Muslim modernis turut ambil bagian dalam perbincangan intelektual yang menantang ini. Ahmad Syafii Maarif, Moeslim Abdurrahman, Abdul Malik Fadjar, Noeng Muhadjir, Mochtar Buchori, Amin Abdullah, Musa Asyari, Abdul Munir Mul Khan, Said Tuhuleley, untuk menyebut beberapa pedagog-cendekiawan Muslim modernis yang menonjol dalam perbincangan dan pembedaan pedagogi kritis. Oleh karena itu, telaah pedagogi kritis di kalangan Muslim modernis membuka kemungkinan terjadinya perbedaan nuansa dalam memaknai pendidikan Islam transformatif.

Kata Kunci: *Pedagogi Kritis, Muslim Modernis, Pendidikan Islam Transformatif.*

A. Introduction

The concept of transformative-critical pedagogy is frequently interchanged with other terms with adjacent meanings, such as transformative pedagogy, liberatory pedagogy, pedagogy for liberation, pedagogy of the oppressed, pedagogy of the marginal, pedagogy of the poor, and progressive pedagogy. Terminologically, those terms enclose diverse emphases and nuances, yet they have similar concern, focus, goal and principle. It is how to establish education as transformative agent to generate a student who personally grows into an independent and responsible person, and voluntarily contributes her/his personal capacity in the effort of transformation towards a just, egalitarian, and democratic social structure¹.

The seeds of transformative-critical pedagogy have been sown since the early 1980s and they incessantly germinate and become a subject of tangible dialogues among Indonesian thinkers. Despite of its unpopularity amid the rulers, due to its developed building of critical awareness is such a menace for their authorities, yet the discourses about critical pedagogy are persistently and latently perform as an intellectual tool to seek for more humane and alternative educational models (and developmental direction)—which are transformative and more tolerant to the diversity. In other words, critical pedagogy is not

¹Mohamad Ali. 2017. "Pendidikan Yang Memerdekan" in *Harian Solopos*, Senin, 21 August 2017.

solely addressed to criticize unjust social structures, but simultaneously, it is a force to construct critical consciousness and to transform social structure in order to evolve into a more humane and just social order.

It has been revealed that in the 1980s, Soeharto's New Order government was aggressively promoting the development with economic growth as the central issue.² When this regime reached its highest point of supremacy and self-esteem, at the same time books on alternative development and critical pedagogy written by social thinkers or critical theologians³ and international pedagogues to mention Paulo Freire, Everet Reimer, and Ivan Illich, were introduced to Indonesian publics through the translation of their works.⁴ The presence of the works indicates an escalating intensity of intellectual discourses amongst restless intellectuals seeking for a new direction of national

²Basically, there are three national development strategies, namely: nation building strategy, stability strategy, and justice strategy. National development strategies are based on the doctrine of nationalism and socialism, by emphasizing the powerful role of the State with rigorous bureaucracy and centralized planning, thus tending to repress the market. In contrast to the national development strategies that incline to socialism, a stability strategy or growth strategy is a strategy aimed to pursue the maximum national production, essentially preferring big push that is only possible supplied by large industry and investments. Finally, a justice strategy is an approach oriented to justice, emphasizing the equitable distribution of income and the expansion of the meaning of development to social and cultural areas, instead of merely on economic sector. Of those national development strategies, Indonesia has applied them all. In the Old Order era, President Soekarno chose the first approach, namely the nation building strategy. In the New Order era under President Soeharto's rule, the stability strategy was emphasized in the early period of government, while the justice strategy was highlighted in the late 1980s and afterward. Bintoro Tjokroamidjojo and Mustopadidjaja A.R. 1984. *Teori dan Strategi Pembangunan Nasional*. Jakarta: Gunung Agung, 59-64.

³Ankie M.M. Hoogvelt. 1985. *Sosiologi Masyarakat Sedang Berkembang*. (Alimandan, Trans.) Jakarta: Rajawali Pers; Beling and Toten (Ed.). 1985. *Modernisasi Masalah Model Pembangunan*. Jakarta: Rajawali Pers; Peter L. Berger. 1982. *Piramida Kurban Manusia: Etika Politik dan Perubahan Sosial*. (A. Rahman Tolleng, Trans.). Jakarta, LP3ES. Arif Budiman. 2001. *Teori Pembangunan Dunia Ketiga*. Jakarta: Gramedia, Edition III; Dawam Raharjo. 1985. *Esai-Esai Ekonomi Politik*. Jakarta: LP3ES; A. Rifai Hasan (Ed.). 1985. *Tinjauan Kritis Tentang Pembangunan*. Jakarta: Lembaga Studi Agama dan Filsafat; M. Sastrapredja et al. (Ed.). *Menguak Mitos-Mitos Pembangunan Telaah Etis dan Kritis*. Jakarta: Gramedia.

⁴Paulo Freire. 2011. *Pendidikan Kaum Tertindas*. (Utomo Danadjaya, et al. Trans.). Jakarta: LP3ES, Ed. VII, the first edition was published in 1984; Paulo Freire. 1984. *Pendidikan sebagai Praktek Pembebasan*. (Alois A. Nugroho, Trans.). Jakarta: Gramedia. Everett Reimer. 1987. *Sekitar Eksistensi Sekolah*. (M. Soedomo, Trans.). Yogyakarta: Hanindita, Edition I; Ivan Illich. 2000. *Bebaskan Masyarakat dari Sekolah*. (Sony Keraf, Trans.). Jakarta: YOI, Revised edition, edition I, 1982.

development as well as transformative and inclusive education.

It is unquestionable that Paulo Freire is at the forefront of exploring his ideas amid prolific critical pedagogues. While from the social sciences, Peter L. Berger is the icon. Therefore, it is suitable if almost all of their works have been translated into Indonesian and accepted by the public with enthusiasm.⁵ Nevertheless, the translation of Freire's and Berger's works does not situate both critical pedagogical and critical social sciences ideas necessarily acknowledged and applied extensively in the Indonesian educational sphere. In fact, critical pedagogy is still an insignificant concept in the overall educational policy, thought, and practices.

Preliminary study and the introduction of critical pedagogy and critical social sciences to the Indonesian public are carried out by the individuals or intellectual communities. They are activists and members of non-governmental organizations (LPM) and community self-reliance development organization (LPSM) that concentrate on community empowerment and human resource development, as well as Catholic clerics who have similar religious root with the critical pedagogic architect. Concurrently, the emergence of critical pedagogy is accompanied by the discourse of liberation theology devised by the Catholic Church in Latin America.⁶ Therefore, the critical pedagogy, critical social sciences, and liberation theology are regularly used as analysis tools by the NGO community to uncover the roots of social problems involving the people and nations of the Third World, as well as paradigm in the investigation for alternative development and educational models that are optimally capable of empowering the people⁷ and constructing a just, democratic and egalitarian community life and social structure.

⁵It should be explicated here that Paulo Freire's works are translated into Bahasa Indonesia, in addition to the two books mentioned in the previous footnote, namely: Paulo Freire. 2001. *Pedagogi Hati*. Yogyakarta: Kanisius; Paulo Freire. 2001. *Pedagogi Pengharapan*. Yogyakarta: Kanisius; Paulo Freire. 2007. *Politik Pendidikan: Kebudayaan, Kekuasaan, dan Pembebasan*. Yogyakarta: Pustaka Pelajar; Paulo Freire. 2008. *Pendidikan Masyarakat Kota*. Yogyakarta: LKiS. Meanwhile, the works of Peter L. Berger translated into Bahasa Indonesia include: Peter L. Berger. 1985. *Humanisme Sosiologi*. (Daniel Dhakidae, Trans.). Jakarta: Inti Sarana Aksara; Peter L. Berger. 1994. *Kabar Angin dari Langit*. (J.B. Sudarmanto, Trans.). Jakarta: LP3ES; Peter L. Berger. 1994. *Langit Suci Agama Sebagai Realitas Sosial*. (Hartono, Trans.). Jakarta: LP3ES.

⁶Fr. Wahono Nitiprawiro. 1987. *Teologi Pembebasan: Sejarah, Metode, Praksis, dan Isinya*. Jakarta: Sinar Harapan.

⁷Saiful Mujani. "Pembaruan versi LSM: Teologi sebagai Pergumulan", in *Jurnal Ilmu dan Kebudayaan Ulumul Qur'an*. No.1/Vol. IV/1993.

Actually, the history of the rise of critical pedagogy is closely associated with a number of pioneering figures leading a lucid path for the discourse. These figures are identified from their early contribution and attempt to establish critical pedagogical ideas to the wider Indonesian public. They include: Utomo Danandjaya, Mansour Fakih, Roem Topatimasang,⁸ Y.B. Mangunwijaya⁹, A. Sudiarja¹⁰, F. Danuwinata¹¹, Johannes Muller¹², Mudji Sutrisno¹³ and Abdurrahman Wahid¹⁴. From the list, it can be observed that they are generally NGOs' activists and Catholic clerics. Meanwhile, Abdurrahman Wahid or well-known as Gus Dur is an eminent an Islamic traditionalist and Mansour Fakih¹⁵ is linked to Islamic modernism even though he has never been active in the Muhammadiyah Central Executive.

In accordance to data on key figures who are involved in critical pedagogy discourse from the start, the contribution of modernist Muslims is negligible, not to claim none at all. However, it is interesting to examine why in later developments, it is from modernist Muslims who intensively initiate the discussion of critical pedagogy in relation with the problematic issues of Islamic education in particular and National education in general? This inquiry is crucial considering the sociological basis of modernist Muslims is mostly the urban middle-

⁸These three figures translated a legendary work of Paulo Freire entitled "Pendidikan Kaum Tertindas" and composed a book "Belajar dari Pengalaman: Panduan Latihan Pemandu Pendidikan Orang Dewasa untuk Pengembangan Masyarakat". Jakarta: P3M. See also: Roem Topatimasang. 2004. *Sekolah itu Candu*. Yogyakarta: Pustaka Pelajar; Mansour Fakih. 2011. *Jalan Lain: Manifesto Intelektual Organik*. Yogyakarta: Pustaka Pelajar.

⁹Y.B. Mangunwijaya. "Paradigma Baru bagi Pendidikan Rakyat" in *Prisma* No. 7/Jul 1980.

¹⁰A. Sudiarja. 1977. "Filsafat Pendidikan Paulo Freire", in F. Danuwinata et.al. (Ed.). *Dari Sudut-Sudut Filsafat*. Yogyakarta: Kanisius, 107-118.

¹¹F. Danuwinata. 2011. "Prawacana" in Paulo Freire. *Pendidikan Kaum...*, ix-xxviii

¹²Johannes Muller. 1979. "Pendidikan untuk Apa dan Siapa?: Pengintegrasian Pendidikan dan Pembangunan Masyarakat di Indonesia" in *Prisma* No.11/November, 79-80; Johannes Muller. 1980. "Pendidikan sebagai Jalan Pembebasan Manusia dari Cengkeraman Kemelaratan" in *Prisma* No. 7 Juli, 42-52.

¹³Mudji Sutrisno. 1995. *Pendidikan Pemerdekaan*. Jakarta: YOI.

¹⁴Abdurrahman Wahid. 1984. "Kata pengantar, Pembebasan Melalui Pendidikan: Punyakah Keabsahan? Tinjauan Sepintas atas Sebuah pendekatan", in Paulo Freire. *Pendidikan sebagai.....*, xv – xxiv.

¹⁵Mansour Fakih. 1990. "Muhammadiyah sebagai Gerakan Pembebasan: Mempertegas Pemihakan Kepada Kaum Dhu'afa" in Din Syamsuddin (Ed.). *Muhammadiyah Kini dan Esok*. Jakarta: Panjimas, 203-228.

class who relatively secluded from the situation of “oppression” and “backwardness” as the context behind the rise of critical education thought.

Slightly different from earlier activists who are generally from NGOs, modernist Muslims participate in the expansion of critical education discourse are mainly lecturers at Public Higher Education and Islamic Higher Education. The change in this sociological background is eventually significance on the selected approach. Modernists Muslims employ critical pedagogy an analysis tool and paradigmatic framework to resolve the problems of education in general and Islamic education in particular. Ultimately, the intersection between critical pedagogy and Islamic education produces a new concept of Islamic education known as Transformative Islamic education.¹⁶

Based on preliminary study prior to this study, there are modernist Muslims pedagogues and intellectuals actively take part in the discourse of critical pedagogy, including: Ahmad Syafii Maarif,¹⁷ M. Rusli Karim,¹⁸ Moeslim Abdurrahman,¹⁹ Zamroni,²⁰ Abdul Malik Fadjar,²¹ Noeng Muhadjir,²² Mochtar Buchori,²³ Abdul Munir Mulkhan,²⁴ and Said Tuhuleley.²⁵ In fact, recent dialogues do not only stimulate the individuals’ thinking, but also accentuate the Muhammadiyah’s official guideline for education. It is reflected in the 46th Muhammadiyah Congress Decision on the Revitalization of Muhammadiyah Education, which mentions “education that enlivens and liberates”.²⁶ This concept

¹⁶Mohamad Ali. 2017. “Arus Pendidikan Islam Transformatif di Indonesia: Sebuah Peninjauan Awal” in *Suhuf* vol. 29, No. 1, Mei.

¹⁷Ahmad Syafii Maarif. 1991. “Pendidikan Islam sebagai Paradigma Pembebasan” in Muslih Usa (Ed.). *Pendidikan Islam di Indonesia Antara Cita dan Fakta*. Yogyakarta: Tiara Wacana, 17 – 26.

¹⁸M. Rusli Karim. 1991. “Pendidikan Islam sebagai Upaya Pembebasan Manusia”, in Muslih Usa (Ed.). *Pendidikan Islam di Indonesia Antara Cita dan Fakta*. Yogyakarta: Tiara Wacana, 27 – 40.

¹⁹Moeslim Abdurrahman. 2005. “Pendidikan Agama Transformatif”, in Moeslim Abdurrahman. *Islam yang Memihak*. Yogyakarta: LKiS.

²⁰Zamroni. 2011. *Pendidikan Demokrasi pada Masyarakat Multikultural*. Yogyakarta: Gavin Kalam Utama.

²¹Abdul Malik Fadjar. 1998. *Visi Pembaharuan Pendidikan Islam*. Jakarta: LP3NI.

²²Noeng Muhadjir. 2000. *Ilmu Pendidikan dan Perubahan Sosial: Teori Pendidikan Pelaku Sosial Aktif*. Yogyakarta: Rake Sarasin.

²³Mochtar Buchori. 2001. *Pendidikan Antisipatoris*. Yogyakarta: Sindunata.

²⁴Abdul Munir Mulkhan. 2002. *Nalar Spiritual Pendidikan*. Yogyakarta: Tiara Wacana.

²⁵Said Tuhuleley. 2005. *Pendidikan Kemerdekaan Diri dan Hak Si Miskin untuk Bersekolah*. Yogyakarta: Pusat Studi Muhammadiyah.

²⁶Berita Resmi Muhammadiyah (BRM) No. 1/2010-2015, Syawwal 1431 H/

is closely linked to the essence and substance of critical pedagogy.

This paper meticulously attempts to identify how the idea of critical-transformative pedagogy is interpreted, understood and applied by modernist Muslims. At first, researchers had to perform library research by reviewing any modernist Muslims who explicitly or implicitly discuss critical pedagogy as reference frameworks for solving the problems of Islamic education in particular and National education in general. This stage was expected to reveal the propensity of modernist Muslims in interpreting critical pedagogy.

In the next chapter, there will be a more comprehensive discussion about two issues. *First*, the theoretical framework of critical pedagogy developed by John Dewey, which is known as progressive education or learning by doing, and the theoretical framework of critical education or liberatory education instigated by Paulo Freire. In addition, the relevance of those concepts in the context of education in Indonesia is also uncovered. *Second*, The description and analysis on how the idea of critical pedagogy is perceived and interpreted by modernists Muslims.

B. Theoretical Framework

At the same period, two books that discuss critical pedagogy were published in Indonesia. The first book written H.A.R. Tilaar and colleagues aimed to investigate the key thinkers who introduced critical pedagogy in Indonesia and attach the discussion of educational aspects based on the perspective of critical pedagogy.²⁷ The second book written by Rakhmat Hidayat intended to investigate the roots of critical pedagogy and the thinkers who have set up this discourse at the global level.²⁸ These works are quite influential since they have revitalized the discourse of critical pedagogy once collapsed due to the clamor of the reformation era.

Prior to the investigation of transformative-critical education in Indonesia, a study of the conceptual roots underlying the building of the concept was done. Hidayat set up a study on the roots of critical pedagogy from the progressive scholar, John Dewey, who is outstanding for his concept of learning by doing. After mentioning Dewey, it was continued to the theory of liberatory pedagogy or well-known as the pedagogy of

September 2010.

²⁷H.A.R. Tilaar dkk. *Pedagogi Kritis: Perkembangan, Substansi, dan perkembangannya di Indonesia*, (Jakarta: Rineka Cipta, 2011).

²⁸Rakhmat Hidayat, *Pedagogi Kritis: Sejarah, Perkembangan, dan Pemikiran*. (Jakarta: Rajawali Pers. 2013).

the oppressed by Paulo Freire. The study revealed a major finding, in which so far, the discussions about critical pedagogy always refer to Paulo Freire *an sich*, as if he was the only “father” of critical pedagogy. In fact, there is another key person, John Dewey, a pedagogue from the United States. Subsequently, progressive pedagogue, John Dewey, becomes one of the references of modernist Muslims in formulating their thought.

Basically, Dewey’s progressive education and Freire’s liberatory education are overlapped and have a number of similarities. Some similar points are implied in the notions that: theory and practice are an entity; education must be based on the social realities and students’ authentic experiences; emphasis on the dialogical approach and problem solution in the learning process; individual’s optimal growth is likely attained only through social interaction; and aspiration for a social transformation or fundamental transformation of life or transformative energy of education.²⁹ In summary, the intersection between progressive education and liberatory education lies in the notion that education is not merely to foster the full potential of an individual, instead it also to require social interaction and the learner’s dynamic involvement in social life.

In addition to the similarities that frame the two educational concepts, there are also several dissimilarities. One among them is the strategy or approach in promoting social transformation. In this context, Dewey emphasizes on the continued reconstruction of experience, while Freire concentrates on consciousness transformation, from mythic to critical consciousness. From this standpoint, the scope target must also be different. In fact, Dewey emphasizes the continued establishment of new experiences as a medium and provision for a person to face and solve new life problems. Freire emphasizes the transformation of consciousness, from mythic consciousness or naïf into critical consciousness. Freire suggested this critical consciousness which allows human to be an active subject instead of a passive one, in the process of social transformation. Essentially, a person with critical consciousness is a master for her/himself.

Furthermore, Dewey’s progressive educational goal is to perform a continued reconstruction of experience, in which the experience can be functionally used to resolve both personal and social conflicts. The capability to resolve social problems is a factor that stimulates social

²⁹Mohamad Ali, *Pendidikan Berkemajuan: Refleksi Praksis Pendidikan KH Ahmad Dahlan*, (Yogyakarta: Disertasi PPS UNY, 2016).

transformation. Likely, Freire advocates the purpose of liberatory education, namely to build critical consciousness among learners, and ultimately, they will be constantly encouraged to improve the social life in their circumstances in order to build a just, egalitarian, and democratic social structure. Hence, the educational objectives of those two concepts might be different at a glance, but they have the same inclination, that education cannot be excluded and must be aimed to transform people toward an advanced, more humane, and progressive life.

The most fundamental discrepancy between Dewey and Freire is at their attitudes toward the authority during the process of social transformation. The nuance of “politics” in the context of the relationship with the ruler is obviously implied in Freire’s concept. Meanwhile, Dewey is more placid, his concept is not diametrically opposed to the authority. Freire’s profound political nuance, according to Abdurrahman Wahid or Gus Dur, is less relevant to the social situation in Indonesia. Gus Dur declared that in general he accepts the idea of liberatory education, yet opposes the political approach in it. Instead, he proposed a cultural approach to replace it. Furthermore, Gus Dur explicates the difference between political approach and cultural approach in the foreword (translation version), as follows:

A considerable criticism of the concept, in the context of historical perspective, is its excessive political starting point. Freire still confront the people to the authority of government, by putting the term “alternative” in a confrontational context to authority. If it is forced (in Indonesia), there will be an irrelevant process of the concept itself, because it is not suitable with the reality of our country. It is not simple for our people to recognize the paradigm of “class struggle” since it deduces a confrontational scheme of upper-lower relationships....it will be more appropriate to use cultural approach in the form of an invitation to eliminate horizontal barriers rather than political approach that prioritizes class analysis and anti-power thesis.³⁰

The proposal to adjust Freire’s liberatory education in Indonesia by changing political approach into cultural approach as put forward by Gus Dur becomes an interesting discussion. Nevertheless, the change supposedly has broad implications on the process of its implementation

³⁰Abdurrahman Wahid, *Kata Pengantar...*, xxiii.

in Indonesia. The concept of liberatory education with less political approach, actually, will bring it closer to Dewey's progressive education. In other words, the substitution of political approach and analysis of class struggle in Freire's liberal education into a cultural approach will bring it closer to Dewey's progressive education that promotes the link between education and life experiences.

Alas, the translation of Dewey's works is not as profound and intense as Freire's, consequently his ideas are less recognized and understood by the public. Hence, it is reasonable if as a pioneer who opened the path of critical pedagogy, John Dewey is less popular. Nevertheless, without realizing the origin of the concepts,³¹ several major ideas of progressive education increasingly accentuate education in Indonesia, to mention the scientific approach in learning curriculum of 2013 (K-13), learning by doing, thematic learning, and so on. Unfortunately, ideas of educational reform in Indonesia are often limited and terminated at the program stage, or solely rhetoric on the surface and never truly reached by the bottom layer, aka the teachers as the perpetrator of the change itself. It should be explicated to evade the linear thinking as if the under-development of education in Indonesia is a result of adopting Dewey's progressivism.

Based on the sequence of explanation, it can be assumed that critical pedagogy is rooted from Dewey's progressive education and Freire's liberatory education at once. These two frameworks regularly become references and starting points for modernist Muslim pedagogues in discussing their expertise. It should also be notified that critical pedagogy grows and thrives with various influences, such as philosophy and critical social sciences. This propensity is embedded in the discourse of critical pedagogy in Indonesia. It is allegedly linked to the diverse scientific backgrounds of the participants thus they attempt to offer point of view based on their respective expertise. The diverse approaches in discussing critical pedagogy actually enrich the nuances of critical pedagogy.

As mentioned previously, the discourse of critical pedagogy is linked with alternative development discourse, namely development which able to involve and mobilize the low-class people, instead of a sort of elitist development solely oriented on growth in general.

³¹John Dewey, *Democracy and Education*, (Pennsylvania: The Pennsylvania State University; 2001). John Dewey. *Experience and Education*, (New York: Collier Book,; 1963); Jay Martin, *The Education of John Dewey: A Biography*, (New York: Columbia University Press, 2002).

Furthermore, critical pedagogy and alternative development was uncovered their intersection: in the *Pesantren*. At that time (in 1980s), *Pesantren* was a “world” that represented backwardness, remoteness, tradition, Islamic characteristics, and provision of alternative and non-formal education at the same time. Therefore, approaching the 1980s, *Pesantren* became the icon of critical pedagogy. Not only among the NGOs, the Government also had special attention on it. Thus, the documentation of the critical pedagogical ideas of the 1980s to the early 1990s that led to *Pesantren* and its world is relatively obtained easily.³²

Furthermore, it should be highlighted that *Pesantren* is identical with traditionalist Islam under the organization of Nahdlatul Ulama. However, not necessarily all *pesantren* are affiliated to NU. *Pesantren* Pabelan in Magelang, Pondok Modern Gontor, or Pondok *Pesantren* Darul Falah in Bogor, are *pesantren* that were targeted for development, and not affiliated to NU. Likewise, leading figures contribute in the project are also affiliated from other organization, including Muhammadiyah, as represented by M. Habib Chirzin, M. Dawam Rahardjo, Moeslim Abdurrahman, and others. In a nutshell, although *pesantren* and its world becomes a main subject in the early discourse of critical pedagogy in Indonesia, the contributors and the targets are exceptionally broad, not solely NU’s traditional *pesantren*.

Above explication verifies that the discourse of critical pedagogy in Indonesia is directly linked with Islamic education. Since *pesantren* is one of the earliest Islamic educational institutions in Indonesia and has survived amid other Islamic education institutions. Essentially, the critical pedagogy is at some point linked to Islamic education.

In the mid-1990s, there was a subject shifting, as well as a broader discourse of critical pedagogy. It was not merely targeted at *pesantren*, but featuring varied discourses. In this context, modernist Muslims began to engage more intensively. Thus, it makes sense the issue of development and empowerment of *pesantren* is relatively rare in the discourse of critical pedagogy among modernist Muslims. However, they modify it into a more dynamic discourse featured with numbers of significant and spacious themes.

³²M. Dawam Rahardjo (Ed.). *Pesantren dan Pembaharuan*, Cet V., (Jakarta: LP3ES, 1995); M. Dawam Rahardjo (Ed.), *Pergulatan Dunia Pesantren: Membangun Dari Bawah*, (Jakarta: LP3ES, 1985); Manfred Oepen & Wolfgang Karcher (Ed.), *Dinamika Pesantren: Dampak Pesantren dalam Pendidikan dan Pengembangan Masyarakat* (Jakarta: P3M, 1987).

C. Research Methods

From the background, the main problems of the concern of this study are formulated as: what are the outline or nuance of thought, and the themes of critical pedagogy put forward by modernist Muslims? In educational studies, the problems are included in the theoretical education study since it seeks to explore theoretical concepts in educational sphere. Pedagogy or critical education is a school of thought that was born in later development, or a relatively new concept in the educational discourse.

This study aimed to identify some critical modernist Muslim pedagogues, to describe their concepts, and to interpret their educational frameworks. In line with the types of data and the aims of this study, qualitative research methods were employed.

In general, this research was carried out in four stages of: data collection, identification based on criteria, description of each figure, and interpretation of the entire identified ideas into a unified whole. At the *first* stage, data were obtained by investigating the concepts of education enclosed in the writings relevant to the subject matter, both in books and journals. They are classified as the primary sources, namely the works written by critical modernist Muslim pedagogues. The *second* stage, identification of modernist Muslim pedagogues was performed based on certain criteria. The *third* stage, exploration on the basic ideas that are propounded by each pedagogue that had been determined at previous stage. Finally, the *fourth* stage, interpretation of the basic concept of each critical modernist Muslims pedagogue in the context of Transformative Islamic Education was carried out.

D. Discussion

First of all, it is significant to clarify who are perceived as critical modernist Muslim pedagogues? What indicators are used to assess, or determine the extent of one's critical level? If the determined definition is indecisive and the indicators are blurry, they might distract the focus of the discourse. Therefore, the discussion in this section commences with description and limitation on the concept of a modernist Muslim pedagogue as the adherent of critical school of thought. Who are they included in this group?

In this study, there were three criteria applied to determine a scholar is one of modernist Muslim pedagogues, in which all these criteria must be entirely met without any exception. The criteria

included: *firstly*, an activist in Muhammadiyah either the member of *Persyarikatan* or Charity and Service (*Amal Usaha*). In other words, the term “modernist” was limited on the activists of Muhammadiyah. *Secondly*, they produce writings about critical education or relevant themes in the form of book or journal. *Thirdly*, those writings or works should imply genuine inclination and contribution to the idea and movement of critical education.

Based on the criteria, at least 10 (ten) figures can be identified as critical modernist Muslim pedagogues.³³ In accordance to the place of domicile, most of them come from Yogyakarta, including: Abdul Malik Fajdar, Ahmad Syafii Maarif, Abdul Munir Mulkhan, Musa Asyari, Amin Abdullah, Zamroni, Noeng Muhadjir, and Said Tuhuleley. Meanwhile, Moeslim Abdurrahman and Mochtar Buchori come from Jakarta. It indicates Yogyakarta as “hometown” of Muhammadiyah is still prevailing. In addition, Yogyakarta is outstanding for its world-class universities where the intellectualism climate is nurtured intensively, i.e. Universitas Gajah Mada (UGM) and Universitas Negeri Yogyakarta. Besides, there are Universitas Muhammadiyah Yogyakarta and Universitas Ahmad Dahlan under the *Persyarikatan* Muhammadiyah. The combination of Muhammadiyah’s hometown and several reputed universities has significant contribution to the growth of critical pedagogy discourse in Yogyakarta.

If the combination of Muhammadiyah’s hometown and the presence of universities become the key of embryonic critical pedagogy discourse, in line with the expansion of Muhammadiyah movement and the establishment of numerous higher education institutions outside Yogyakarta and Jakarta, it is estimated that the discourse among modernist Muslims will be wide-ranging in the future. For instance, since 2017, Universitas Muhammadiyah Surakarta has opened Doctoral Program of Islamic Education, which is concentrated or focused on Democracy and Multiculturalism. This program is expected to enrich the discourse of critical pedagogy. In its early establishment, Musa

³³Sodiq A. Kuntoro, a Professor of Education Sciences of UNY, a critical pedagogy, and also a sympathizer of Muhammadiyah. However, there has been no record for his involvement in the structure of Muhammadiyah Central Executive. To understand his thought, see Mohamad Ali, “Pendidikan Transformatif untuk Perbaikan Kehidupan” in Mohamad Ali. *Menyemai SBI Refleksi Modal Sosial dan Modal Budaya*, (Yogyakarta: Suara Muhammadiyah, 2012), 159-172. Similarly, (late) M. Rusli Karim, a lecturer of UNY, writes about liberatory education, which is directed on revivalist idea and not explicitly support the idea of critical pedagogy. Therefore, they do not meet the required criteria.

Asyari and Munir Mulkhan are involved. The correspondence between Yogyakarta and Surakarta, in terms of geography and history of ancestor kingdom, brings Surakarta is prospective for the development of critical pedagogical discourse in the not-too-distant future.

Based on the identification of critical pedagogy as the main interest and concern, it can be perceived that the themes are diverse. The diversity reflects the involved scientific backgrounds. The critical philosophical approach is consistently used by those from UIN Yogyakarta, they are Musa Asyari, Amin Abdullah, and Abdul Munir Mulkhan. Meanwhile, pedagogues from UNY prefer Freire’s liberatory education and Dewey’s progressive education as their references.

The themes, or key ideas advocated by modernist Muslims, are very diverse as well. It is dissimilar from those carried out in the early phase that emphasized more on the development and character building of the *pesantren*. The most prominent theme is the insight of multiculturalism and democracy, the transformation of Islamic education based on critical consciousness, education and social transformation, Islamic education as a force that liberates people from underdevelopment and poverty, and the construction of critical consciousness and reasoning in the Islamic educational practices. The table below demonstrates the background and key ideas of the modernist Muslim pedagogues.

Table 1.
Critical Modernist Muslim Pedagogues and their Ideas

No	Name	Scientific basis	Key ideas	Activity
1	Ahmad Syafii Maarif	- Education - History - Islamic thought	- Islam as a liberating force - Islamic education as Liberatory paradigm	Lecture at UNY, Muhammadiyah, seminar.
2	Abdul Malik Fadjar	- Islamic education	- Development of consciousness-based Islamic education	Lecture at UIN Malang & Jakarta, Rector of UMM-UMS, activist of Muhammadiyah, bureaucracy, and seminar.
3	Abdul Munir Mulkhan	- Islamic education - Sociology	- Muslim intellectual paradigm - Spiritual reason of education	Lecture at UIN Yogyakarta-UMS, Seminar, Muhammadiyah

4	Mochtar Buchori	- Education	- Anticipative education - Islamic education spectrum	Rector of IKIP Muhammadiyah Jakarta, researcher, politician.
No	Name	Scientific basis	Key ideas	Activity
5	Moeslim	- Islamic education - Anthropology	- Transformative Islam - Transformative Islamic education	NGO, seminar, Muhammadiyah, researcher.
6	Musa Asyari	- Islamic philosophy	- Islam, education, democracy and multiculturalism.	Rector of UIN Yogyakarta, seminar Muhammadiyah, entrepreneurs.
7	Amin Abdullah	- Islamic philosophy	- Multicultural Islamic education	Rector of UIN Yogyakarta, AIPI Muhammadiyah, seminar.
8	Noeng Muhadjir	- Education	- Education and social transformation	Lecture at UNY, Rector of UAD, seminar, Muhammadiyah.
9	Said Tuhuleley	- Education	- Education, liberation and poverty.	Lecture at UMY, NGO, Muhammadiyah, seminar.
10	Zamroni	- Social education	- Education, democracy and multiculturalism	Lecture at UNY, Muhammadiyah bureaucracy, seminar.

Source: Processed data from various sources.

The table shows that *pesantren* becomes a minor issue compared with its significance in the early recognition of critical pedagogy in Indonesia. The terms of Islamic education institution is no longer confined to *pesantren*. In fact, there are numbers of such institutions to mention *madrasah*, Islamic schools, and even Islamic university. Thus, the context of Islamic education institution has been enlarging, and it is in accordance with the dynamics of Islamic education itself that constantly adapts to the demand and aspirations of Muslim community.

The most passionate figure to pursue the improvement of Islamic education, ranging from *pesantren*, *madrasah*, schools to Muhammadiyah University, is Abdul Malik Fadjar. Through his humanist and dialogical approach, he has been honored to elevate the quality of Universitas Muhammadiyah Malang and Universitas Muhammadiyah Surakarta into remarkable universities. He also attempts to lift up the quality of *madrasah* and Islamic schools, particularly to have similar standard

with non-Islamic educational institutions as well as public schools. His concern is obviously strategic since most of those institutions, especially *madrasah*, are located in remote areas insufficient quality, and the students generally come from underprivileged. Hence, augmenting the quality of *madrasah* is enhancing the Muslim's quality and standard of living, at the same time. The focus of the empowerment of Islamic education is also proposed by Zamroni.

The issue of education and poverty is the main concern of Said Tuhuleley. He actively promotes the discourse and formulates educational practices as a medium for poverty alleviation. Moreover, he realizes the discourse into the activities to empower the underprivileged, indigenous people of remote islands, and marginal communities. Recently, the Muhammadiyah Central Executive rewards his dedication and concern to the poor, fishermen on remote islands by honoring him with floating clinic that is named after him, *Klinik Apung Said Tuhuleley*. Likewise, Moeslim Abdurrahman has the concern for the underprivileged by devising "Kalibokong Theology" and Transformative Islamic education as a medium of critical consciousness in religion.

The theme of democracy and multiculturalism has been the icon of modernist Muslims' thought. Almost all scholars identified as critical modernist Muslims highlight and participate in the discussion of democracy and multiculturalism. It is in line with the social reality of the Indonesian people who is demographically composed of different ethnic groups, religions, races, and skin colors. The issue of democracy frequently appears since the on-going process of democracy has not been as expected, in fact it is far from the ideals of democracy. The on-going process is still a procedural democracy. The absence of determined democratic culture leads to the practice of pseudo-democracy. Such procedural democracy is susceptible and easily manipulated by irresponsible people behind the rule's campaign. At this point, education in general and Islamic education in particular is aspired to be a medium for fostering the values of democracy and multiculturalism. Furthermore, it is expected that in not-too-distant future, the democratic process is realized appropriately and efficiently towards a prosperous society.

The linkage between education and social transformation has also gained serious attention of most modernist Muslim pedagogues, especially Moeslim Abdurrahman and Noeng Muhadjir. Moeslim's notion of social transformation is the essence of his immense idea of transformative Islam where Islamic education is intended as a medium

and energy to drive social transformation toward a just, democratic and egalitarian social life. Similarly, Noeng Muhadjir instigates the idea of education and social transformation as the result of protracted struggle and perseverance in digging up various educational theories to be extracted into an authentic idea.

Critical education practices have been realized in non-formal Islamic educational institutions, for instance those performed by Emha Ainun Najib with Kyai Kanjeng and Maiyahan. Thus, the excavation of critical pedagogy is still very flexible, both in the theoretical level in the form of concept development and the practical level in the form of implementation of critical pedagogy in formal and non-formal Islamic educational institutions.

The discourse of critical pedagogy also reaches student organization and association, particularly in the post-reform. Muhammadiyah Student Association (IPM) becomes an organization which officially sets Paulo Freire's "critical education" as the guideline for training and coaching the members, called the "IPM Cadre System (*Sistem Perkaderan IPM/SPI*)". The guideline is known as "Green SPI" because the content covers critical, humanist, democratic, participatory and andragogical principles. The organization declares the ideology as "criticism". Therefore, the movements and programs of this organization are directed to the development of critical consciousness of learners to criticize inequality and to promote social transformation.³⁴

Basically, there are four notable themes in the discourse of critical pedagogy among modernist Muslims. They include: the development or empowerment of Islamic educational institutions for *pesantren*, *madrrasah*, Islamic schools, and universities, by raising the consciousness of institution's management and improving the system; Islamic education as a medium towards poverty alleviation; Islamic education as a medium for internalization and socialization of democracy and multiculturalism to construct a democratic culture from the early childhood, educational stage; and Islamic education as a transformative power to raise personal consciousness towards an independent and responsible individual, and at the same to participate completely in cultural or social structural transformation towards a just, democratic, and egalitarian society.

In the context of critical pedagogy, the modernists incline to pursue a one-way social transformation which has a point of parallelism with

³⁴Azaki, Khoirudin, "Genealogi Pemikiran Pendidikan dalam Sistem Perkaderan Ikatan Pelajar Muhammadiyah 1961-2015." (Tesis, UIN Sunan Kalijaga Yogyakarta. 2016), 150.

the idea of modernist Muslims about “Islamic socialist-democracy”³⁵ or “transformative” thought.³⁶ Islamic transformative thought and Islamic socialist-democracy determine humanity as the main mission of Islam. For that reason, Islam must be a transformative force that can mobilize and transform society with its various aspects into praxis and theoretical larger scale. Subsequently, education is a medium to realize a society towards Islamic social ideals. Nevertheless, since education is a bias realm, critical pedagogy is considered to be a proper alternative. This standpoint encourages many modernist Muslim pedagogues to devote their energy to critical pedagogy or critical education.

E. Conclusion

An overview can be drawn from the description of the discussion section. *First*, the concept of critical pedagogy in Indonesia is rooted from Dewey’s progressive education and Freire’s critical education. Both theories have many points of similarity, as well as dissimilarity. The first difference is in the approach, in which the first tends to be cultural, while the second tend to be political. In the Indonesian context, political approach that is preoccupied on the preparation of the power is inappropriate since it might confront the concept with the authority. In other words, it will be more appropriate to employ cultural approach in the concept and practices of critical pedagogy in Indonesia.

Furthermore, it is presumed there has been a wider sociological basis of the adherents of critical pedagogy. Not only among NGOs, lecturers of higher education institutions also actively join this discourse. Such expansion consequently magnetizes larger circles, including modernist Muslims who extend the discourse. Instead of exclusively confining it to the *pesantren world*, it covers a wide range of Islamic educational institutions, both *madrasah*, formal Islamic schools, and higher education institutions. There are three notable themes, namely: the development of Islamic education, Islamic education as a medium to inculcate democracy and multiculturalism, and Islamic education as a transformative power to promote social transformation.

Nevertheless, the findings left a number of agendas that challenge further comprehensive studies. The urgent issues, to mention some, are the educational concept of each of the prolific pedagogues as mentioned

³⁵Fachry Ali and Bahtiar Effendy, *Merambah Jalan Baru Islam*, (Bandung: Mizan, 1986), 196-238.

³⁶M. Syafii Anwar, *Pemikiran dan Aksi Islam Indonesia*, (Jakarta: Paramadina, 1995), 162-174.

previously, the contribution of those figures to the discourse of critical pedagogy, and the development of Islamic educational discourse in Indonesia. In line with the development and expansion of the discourse of critical pedagogy, there is also the dynamics at the level of Islamic education institution. Therefore, it is the perfect time to investigate the Islamic educational practices and learning, which are loaded and featured by critical pedagogy, in Islamic educational institutions, including in *pesantren*, *madrasah*, Islamic schools, and Islamic universities.

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