



IMPLEMENTATION OF REMEDIAL TEACHING IN OVERCOMING STUDENTS' LEARNING DIFFICULTIES IN FIQIH SUBJECTS IN MADRASAH

Muhammad Ainul Yaqin¹, Muhammad Eko Arief Wijaksono²

^{1,2}Universitas Nurul Jadid

Email: muhammadainulyaqin@gmail.com¹, ekoarief42@gmail.com²

Abstract:

Education often ignores the values of freedom of thought towards students in the learning process. They are considered as machines that must obey the system. Without giving the opportunity to express expression in learning according to each other's talents, both in terms of action, as well as in expressing ideas. Paulo Freire, educational scientist provides fresh air to students in taking learning that has an interpretation of freedom. This study uses the documentary method. The author collects several book sources, then classifies them based on groups (biography, Paulo Freire's theory and liberation pedagogy in learning). teachers can be understood according to their respective talents. Studying and reading books requires concentration, because according to Paulo Freire's theory, real learning is to re-create, re-create and rewrite. Students must understand what the learning objectives are in each theme, because pedagogy is not some kind of banking system, students are considered empty space. Students are whole human beings who have talents and abilities, so it is the educator's job to discover and develop students' abilities. Not necessarily - students have to remember, memorize and only understand the learning given by the teacher. When this theory is applied to liberate students in a lesson, solving some of the student's problems must be done carefully with an educator's understanding of the concept of education.

Keywords: *paulo freire, education, liberation*

INTRODUCTION

The various theories used in the learning system in the classroom are the result of freedom of thought. Students are given the freedom to think about the knowledge taught by the teacher. Learning gives freedom of understanding to students. Therefore, learning should pay attention to the condition of a student both from his interest and ability to absorb lessons, not then requiring all students to understand a lesson according to and exactly the same as what the teacher said. For example, in certain learning students interpret it according to their respective abilities, then continue with dialectics with their peers and the teacher pays attention to the direction of student talk so that it remains on the ongoing learning. Gradually students will have an understanding according to their respective abilities. Students have an awareness of their independence in interpreting a lesson so that there will be a sense of responsibility and courage to understand a lesson without feeling confined by stagnant discussion and has been regulated in such a way by the education system. Next, the author will discuss Paulo Freire's theories in the form of learning that liberates students and provides solutions to learning that makes students depressed and unable to understand the lesson with Paulo Freire's educational concept.

RESEARCH METHODS

Liberation Education (Examination of Paulo Freire's Thought) by Muh. Idris. In this paper Muh. Idris is more intense towards the ultimate core goal of education which is liberating according to Paulo Freire. The purpose of education is nature which is in line with natural law. Everyone seeks to become what must be achieved through education. Educational institutions as a place for the development of knowledge in a broad sense. Science can develop rapidly in the world of education together with a variety of differences, both interdisciplinary, multidisciplinary and transdisciplinary within the educational framework. This scientific diversity results from the freedom and liberation of thought. Freedom of thought is a value in itself that is the hope of every human being who wants to think critically. Freire's sketches of thought try to integrate free human values in education. Free human values are those that provide space for creative thinking in building constructive, innovative and positive communication, in order to give birth to good deeds. With such free thinking, one will be able to create a very spectacular work in articulating meaningful life values so that these thoughts will live and have meaning throughout the ages.

Next, an article with the title Education as a Paradigm of Liberation (A Study of Paulo Freire's Philosophy of Education). Siswanto wrote that Paulo Freire offered a new educational model, namely the model of liberation education. Liberation itself has the meaning of transforming a reality system that is interrelated and complex, as well as reforming several individuals to reduce various negative consequences of a behavior. The main decisive step in the liberation education effort is awareness that is inherent and is a core process in the entire educational process itself. To realize this, it is hoped that the habit of descriptive education will be shifted towards dialogic-transformative education, so that education is not perceived as shackled education when learning takes place. Education is expected to produce changes, both changes in the quality of behavior, thinking, social quality, personal quality, and societal quality.

The method that the writer uses in writing this journal is documentation, in which the writer collects documents and data related to the problem formulation that the author raises. The author obtained this document from Paulo Freire's book which has been translated, including Educational Politics: Culture, Power and Liberation in 2007 trans. Agung Prihantoro, Education as Liberation Practice 1984 trans. Alois A. Nugroho, and Fuad Arif Fudiyartanto and the Education of the Oppressed, trans. Team LP3ES Editor, Cet. 7.

Then data was also obtained from secondary books, namely several books containing Paulo Freire's thoughts and matters related to him, including a book entitled Left Epistemology by Listiyono Santoso, Sunarto et al., a book by Sutrisno entitled Fazlur Rahman: Studies of Method, Epistemology, and Education System in 2006, a book entitled Paulo Freire: His Life, Work, and Thoughts, trans. Henry Heyneardhi and Anastasia P., Cet. 3 by Denis Collins, a book by Siti Murtiningsih entitled Education for Resistance Tools in 2004, a book entitled Education for Damage by Dharmaningtyas. Apart from the book, the author also refers to the Tadris Journal. Volume 2. Number 2 of 2007 by Siswanto entitled Education as a Paradigm of Liberation (A Study of Paulo Freire's Educational Philosophy). According to Paulo Freire and the meaning of learning independence for students. The data that has been collected is then selected and entered into each section.

RESULTS AND DISCUSSION

Definition of Learning

Learning has many definitions according to their respective perspectives based on the discussion situation. Learning can be obtained from several sources of books, journals, and other writings. Some of the opinions contained in a book can adapt to the situation, conditions and the learning process can work properly if several components are met.

Learning is defined as a relatively permanent change in students' abilities, attitudes, or behavior as a result of experience or training.

Teachers and students are a unit in the ongoing learning process. In addition, several learning tools also support the success of the learning process, such as learning modules. Students receive learning from the things conveyed by the teacher in accordance with the learning conditions in the classroom (Dimiyati, 2022).

In essence, learning is a combination and association that is formed and arranged in another sense, the elements contained therein are teachers and students, materials which include books, teaching materials, materials, as well as adequate facilities such as classrooms, online media, and the existence of processes that mutually influence each other in the achievement of a learning.

Definition of Independence

In this case, independence is synonymous with the liberation of a nation from colonialism. A country whose government is governed by its own people without any interference from outsiders. And in terminology they come from the word "independence" free from slavery, colonialism and so on. Then given the prefix "ke" and the ending "an" has the meaning of being independent, liberating (self), releasing from colonialism and so on.

Likewise in the educational aspect that in a lesson there needs to be a good liberation from the learning system, the way students understand learning and concludes the sub-themes of an ongoing lesson. Therefore independence in education is interpreted as students can freely have their own understanding of the learning taught by a teacher through constructive dialogue to achieve harmony of understanding.

Definition of Learners

Learners or pupils can not be separated from the presence of an educator. Students and educators are a unit that cannot be separated from one another. In other words educators and students are one important aspect of the running of an education.

Etymologically, students are students who get a teaching from educators about science and knowledge. In terminology, students are individuals or students in periods of development, changes that still require direction and guidance to form character and enter into the educational process (Ahmadi & Uhbiyah, 2006).

A brief history of Paulo Freire

Freire's mindset is not in line with the life he feels. The world is so cruel to him with all its limitations and liberties. While for some people enjoy the results of the toil of others. Paulo Freire was born on September 19, 1921 in Recife, to a father named Joaquim Temistockles Freire, who was a military policeman, while his mother was Edeltrus Neves Freire who came from Purnambuco. Recife is one of the centers of poverty and underdevelopment in the Northeastern Brazillia region (Sunarto et al., 2003). Freire was under the upbringing given by his parents in a democratic, open and dialogical attitude. This attitude is reflected in the actions of his parents who always pressure him to respect other people's opinions. The Freire family comes from the middle class, but since childhood he has lived in a poor situation, because his family was hit by a financial setback caused by the economic crisis that hit the United States around 1929 and also spread to Brazil. from the earth" (Paulo, 1984).

This situation has a very strong influence in life and his struggles, so that Freire is acutely aware of what hunger means for elementary school children. Then the Freire family moved from the city of Recife to the city of Jabotao in 1931 and in the same year his father was summoned by the almighty (Murtiningsih, 2006). From moving to the city of Jabotabo, the Freire family tries to reorganize their life. Three years after the Freire family's economy began to improve, Freire returned to school. Until finally Freire can continue high school. Freire attended the university of Recife and majored in law at law school. He also works part time as a portuguese language instructor at a junior high school.

After several years later, Freire was not only focused on the field according to his major. He is also interested in studying several fields of science, especially in education. It can be seen from Freire's reading material on books on education, philosophy, and sociology. And this interest is maximized after he marries a girl who lives in the same city as him. The girl is a teacher at an elementary school named Elza Maria. They have three sons and two daughters (Murtiningsih, 2006).

Freire's life events are a bit complicated. The lectures he was taking became

stagnant because of his love for new knowledge which he thought was more interesting and in accordance with the circumstances he had experienced before. Therefore Freire then completed his studies in the field of law, but he left it and worked in the field of social welfare. However, Freire remained persistent in continuing his academic degree. Until 1959 Freire completed his doctorate at the University of Recife with the dissertation title *Adult Education (Adult Education)* (Murtiningsih, 2006).

Of all Freire's many experiences in the world of education, he received sweet fruit for his struggle. Freire held several important positions in the world of education. And of course it cannot be separated from his idealism which wants to fight for the marginalized. He served as director of the University of Recife's first Cultural Extension Service, during which time he implemented literacy programs for thousands of poor farmers in the northeast. The method used later became known as the "Paulo Freire Method, although he himself never called his method that way." And the director of the Department of Education and Culture and Social Service in the state of Pernambuco (Murtiningsih, 2006).
The Nature of Learning According to Paulo Freire

In each of his quotes, Paulo Freire always emphasizes that learning and reading are not only about memorizing without understanding the essence of the reading. There are important things that the reader must understand, namely knowing what the meaning of the text is reading. And in reading it requires maximum focus, so that in this situation it does not become a concern for Freire, namely the mechanical learning process, the reader only sees the text while what he is thinking about. It is different with students who are taught to have critical thinking power, students will feel that what they are reading needs to understand its meaning and not just read. As if this is a challenge for him to understand every text he reads.

It's different with a critical educational vision: a reader feels challenged by the text presented to it and the purpose of reading is to understand (appropriate) deeper meaning (Murtiningsih, 2006).

And no less important, the development of students' critical power needs to be developed significantly. The following are several ways for Paulo Freire to develop this, including:

The reader must know his own role. Studying a text seriously requires an analysis of a text the field of study written by the person who studied it. This also requires understanding of the socio-historical science. Besides that, it's necessary examine the contents of the text and learn other knowledge. Learning is a form of reinventing, creating re (recreating), rewriting (rewriting) (Paulo, 1984).

At the end of the learning activity, new things will emerge in the form of creativity, interpreting what they have read. Quoting the term ATM which is another meaning of Observe, Write and Modify. The meaning of learning according to this term has in common with the thoughts of Paulo Freire. When reading a text, we as subjects must reflect (contemplate) every topic of conversation, even if it is not a theme main text (book). By contemplating the meaning make connections between the writings we read and the knowledge we have have before, then as good readers we should analyze the text, look for relationships between the main ideas of the text with the purpose of (interest) reading. However, there is a condition that we must analyze the contents of the text by remembering what that we already know before reading the text or after, so that we are not considered to betray the author's intact thought. The critical attitude in learning is the same as the attitude needed to face (Paulo, 1984). world (i.e. the world and real life in general), to inquire deeply heart, which starts with constantly observing the truth that is hidden behind facts presented in the texts (Paulo, 1984). In the final analysis, studying a text seriously, for example studying an article, requires not only critical observation to the main content but also observation of sensitivity, serenity steady intellect, and a desire to research (Paulo, 1984).

In everyday life, you also need to apply critical power, therefore Freire continues to explain that in learning you must apply a critical attitude. The knowledge he learned was then indicated by the circumstances he faced. And from reading this knowledge will be obtained. This has become a success of what Paulo Freire has wanted to achieve about

how important critical power is in reading a book in order to get a maximum understanding and of course with concentration.

Basically the practice of learning is to behave towards the world. Actually a text is a reflection and expresses the writer's struggle with the world. And even when a writer doesn't pay much attention to actual reality, he will still express how he is at war with the world. Thus, learning is thinking about experience, and thinking about experience is the best way to think correctly. People who are studying must not stop their curiosity about other people and real life. They are always asking questions and trying to find answers, and seriously looking for them (Paulo, 1984).

A writer tries to express an event that he experienced through text, to create a new writing according to his thoughts. The right way of thinking can be obtained by learning and from learning one gets experience, for example, not necessarily doing something without thinking about it first. High curiosity, and keep looking for a statement about something he doesn't know yet is one of the true meanings of a student. From there a student will find new experiences because of the synchronization of knowledge and real life that he experienced, he began to think critically in search of a truth in science and knowledge about the world.

Whenever studying something we are required to become more familiar with the bibliography that we have read, as well as the field of study in general or the field of study that we experience. Learning behavior assumes a dialectical relationship between readers and writers whose reflection can be found in the theme of the text. Learning behavior demands a sense of modesty (Paulo, 1984).

"With a humble and critical attitude we then know that the text may be beyond our ability to understand it, so that the text becomes a challenge in itself" (Paulo, 1984). Feeling stupid about yourself can be minimized if you apply a critical and humble attitude in every problem about understanding the essence of a text. Although every text that we understand is not always easy to digest, its intent and purpose.

The quality of student behavior (the act of study) cannot be measured by the number of pages read in one evening or the number of books read in one semester. Learning is not consuming ideas, but creating, and continuing to create ideas (Paulo, 1984). As a reader, you must be familiar with all the series that are related to reading books. That way the reader has indirectly interacted with the author, chatted through his writing, and discussed the writing if there were things the reader thought were different in understanding it. From there a scientific dialectic will arise between the reader and the writer.

Understanding a text is not easy, but with a humble and critical nature, the reader does not need to feel stupid because these two things will create a new mindset that every difficulty in understanding reading material is a separate obstacle that must be faced. And in essence learning is a way to produce new ideas continuously. In accordance with Paulo Freire's statement that learning is not about how much reading material he has finished, but to keep learning and creating new thoughts.

"As a social praxis, education seeks to provide assistance to liberate human beings in an objective life from the oppression that suffocates them" (Paulo, 1984). Education that really wants to educate the nation's children should not only focus on teaching techniques to students and methods but through approaching the situation of their students. If not, then the end of this education will experience limitations in achieving the true educational goals. And basically education is also not only focused on using tools that make it difficult for students to understand ongoing learning.

Teachers who only revolve around paying attention to social reality, methods and modern tools used today are the same as confining pure students to fully follow what is being taught without having the freedom to express and understand learning according to their thoughts. While the meaning of education that Freire glorifies is an education that bridges students to release the bondage of their lack of freedom.

The Concept of Education According to Paulo Freire

The concept of education according to Paulo Freire is reflected in the way he interprets a situation regarding his criticism of education and a new idea that gives fresh air to the future of education, especially for students. From the struggles of his life story, Freire gave two contributions of thought through constructive criticism and offers, and

from there it also became a foundation that gave rise to his educational philosophy which was directed entirely towards man himself (Manggeng, 2003).

The birth of Paulo Freire's thoughts on education began with his environmental situation which was not "educated" (Schipani, 1988) and poor. There there is a group called the feudal (hierarchical) where these people become a society that has influence in Latin America (Manggeng, 2003). Starting from the existence of a people, then there is a stigma in society about the "upper:" strata of society or the "lower" strata. The emergence of this dichotomy became a serious problem that occurred at that time where the upper class society, which incidentally had power through the accumulation of wealth and political struggles, became the oppressor of the lower class people who had no power over the situation.

Under these circumstances, a new culture emerged which Freire called "a silent culture". In a cultural situation like this, critical thinking simply cannot grow. As a result, the past is only seen as a stifling today's barrier. Humans are immersed in the "today" which is long, monotonous and boring while the existence of the past and the future has not been realized (Manggeng, 2003). This silent culture makes the oppressed unable to do anything. There is only fear for the oppressed of their awareness of their oppression. That is dehumanization because language as a precondition for mastering the reality of life has become mute (Maryoto, 1994). Being silent or mute in the context that Freire meant was not due to resistance to unfair treatment. It was also not a strategy to restrain the actions of outside rulers.

In fact, what happened was not because the lower class were silent, but because they were mute. Those in a silent culture know nothing. They don't have the thought that they are mute and mute. Therefore, according to Freire, in order to master the reality of life, including being aware of that silence, one must master language. Mastering the language means raising critical awareness in expressing the truth. For this reason, education that can empower and liberate is education through which educators can hear the true reality. Education aimed at these culturally mute people is teaching them to be able to hear their own voice, not even from the voice of the teacher let alone intervention from outside.

In such a case, then Freire did not remain silent when he saw that there was a system of oppression that made education like a matter of accommodating something in a container or as it is commonly expressed as a banking style education. A teacher is the saver and the student is the container for all the learning delivered by the teacher. Up to this point, the writer has made an analogy of banking-style education using teacher and student objects.

Basically education is an interpretation of the real world that teachers should teach things that are related to the lives of students. Implement education that is very important for the life of a student. Don't even put a distance between learning and social reality. So from that later it will make students learn about their existence in society, study more seriously, so that they know exactly what actions they need to take as an important part of society, and become a new breakthrough in society for a society that develops, thinks critically, and is not easy. being fooled – fooled by outsiders who want to master the mindset of society that those below must submit to the upper classes.

Freire also criticized the education system which determines the teacher as the owner of the absolute power to fill an empty tube (student) to force him with materials. This has deviated from the true nature of the teacher-student relationship. That teachers are subjects and students are not used as objects. The teacher should invite his students to think critically about the material he teaches according to the understanding of each student. From there, dialogic learning will arise which does not burden all students' understanding to be exactly the same as what the teacher conveys. And with dialogue, a teacher can become a connector for students' thoughts on what they understand from the material presented. Dialogue here has an important role in the ongoing learning.

Dialogue is a fundamental element. Dialogue, according to Freire, is a meeting between humans, mediated by the world. Dialogue presupposes a reciprocal relationship between action and reflection which aims to build a humane world by human thoughts and hands. Therefore dialogue is an extension of human

presence "with" and "with" the world. Dialogue means domination of the world for the sake of creating human freedom which should not be diverted into a tool to control other people (Murtiningsih, 2006).

If a dialogue is used in a teaching and learning atmosphere it will no longer create gaps between teachers and students who interact with each other. This of course has a significant difference to the education system which accommodates material in student heads. The banking style education has the following characteristics, reflecting a state of oppressed society as a whole: *first*, The teacher teaches, the student. *Second*, The teacher knows everything, the students know nothing. *Third*, Teachers think, students think. *Fourth*, The teacher tells the story, the students listen obediently. *Fifth*, The teacher determines the rules, the students are regulated. *Sixth*, The teacher chooses and imposes his choice, the student agrees. *Seventh*, The teacher does, the student imagines himself doing through the actions of his teacher. *Eighth*, The teacher chooses the material and content of the lesson, students (without being asked for their opinion) adjust to the lesson. *Ninth*, The teacher mixes up the authority of knowledge and the authority of his office, which he does to hinder the freedom of students. *Tenth*, Teachers are subjects in the learning process, students are mere objects (Jaya, 1995).

Regarding Freire's explanation above, it is very clear that students are positioned as servants who must follow all the compensation from the teacher who makes himself a central figure among his students. If this bank style system is implemented, it is certain that students will die of critical reasoning, which will create students with spoiled criteria and lazy thinking.

If with this education positions students as something empty, which is only tasked with receiving what is taught. If it is analogous to someone filling liters of water into an empty container without knowing what the container is for. Though students are also human beings who have a variety of different skills. Has extraordinary talent. Can convey all forms with his point of view by thinking critically and The teacher's task is to find hidden things, train and explore so that they can produce students who are competent in each of their respective fields.

Then basically education is an interpretation of the real world that teachers should teach things that are close to the lives of students. Implement education that is very important for the life of a student. Don't even put a distance between learning and social reality. So from that later it will make students learn about their existence in society, study more seriously, so that they know exactly what actions they need to take as an important part of society, and become a new breakthrough in society for a society that develops, thinks critically, and is not easy. being fooled – fooled by outsiders who want to master the mindset of society that those below must submit to the upper classes.

Learning that gives freedom to students in Paulo Freire's educational concept

Freeing education contains experiential practices (acts of cognition), not transfers of information. It is a learning situation in which an intelligible object (by no means the endpoint of the understanding practice) connects the understanding practices – the teacher on the one hand and the pupil on the other. Therefore implementation faces the problem of contradiction between teacher and student. The dialogic relationship that must exist for the actors of understanding to both observe the same object cannot be realized in any other way (Jaya, 1995).

Freire, in this case, makes an appeal against the enactment of bank-style education with educational solutions to problems. In contrast to the 10 bank-style educational concepts that Freire summarized earlier, problem-facing education is a real action against education that is considered to kill students' critical reasoning. The thinking of students who are required to fully understand the teacher's explanation without processing the mindset of their own understanding. With this problem-facing education which aims to be able to develop the ability to understand critically how they exist in the world with which and in which they find themselves, they will see the world not as a static reality, but as a reality that is in process, in the movement of change.

In the minds of students, an awareness will grow about the existence of what has been learned with the reality of the world or social environment. Freire then divided the

4 levels of human consciousness, namely (Murtiningsih, 2006): *First*, Intransitive awareness where one is bound only by bodily needs, oblivious to history and immersed in the oppressive present. *Second*, Semi-intransitive consciousness or magical awareness. This awareness occurs in a cultured society of silence, where society is closed. The feature of this consciousness is fatalistic. Life means living under the power of others or living in dependence. *Third*, Naive Consciousness. At this level there is already the ability to question and recognize reality, but it is still characterized by primitive and naive attitudes, such as: identifying oneself with the elite, returning to the past, willing to accept ready-made explanations, strong emotional attitudes, lots of polemics and debates but not dialogue. *Forth*, Transitive critical awareness. Transitive critical awareness is characterized by depth of interpretation of problems, confidence in discussions, being able to accept and reject. Dialogue is dialogue. At this level, people are able to reflect and see causal relationships.

If students have reached a transitive critical awareness then what has become Freire's ideals in education has been achieved. However, this cannot be done easily, it requires a long process. Indirectly can reach that awareness. In terms of learning, everything goes through a process and at least raises awareness of better development.

Then in a lesson that provides space for students to take back their momentum to find their freedom from the dichotomous trap by implementing dialogic learning. The teacher provides direction through the lessons he conveys and inserts dialogue with his students. Mastery of the material is not necessarily the absolute right of the teacher. From this, students will understand that learning is an obligation to participate in understanding situations explained by the teacher. Then there will be awareness and critical reasoning from students to understand their existence in the middle of the learning process. The hallmark of this dialogical relationship is that the subjects equally give meaning, name, and work on the world in their relationship (Murtiningsih, 2006).

Students are invited to participate actively in learning with dialogues that build students' awareness of their critical thinking in order to create an active and conducive learning atmosphere. Share every experience in reading, problems, and daily events. This becomes one of the cultivation of students to correlate the learning they get with social reality. And related to Freire's thought that education must contribute to the nature of learning from what students are experiencing.

CONCLUSION

In a teaching and learning situation, there is a need for early cultivation regarding student awareness about the correlation of learning and real life so that students know why they have to study diligently on each sub-theme presented by the educator. Through delivery that is light, easy to understand, language that is qualified and still pays attention to the condition of students so that learning that is absorbed by students can be accepted with critical thinking and oriented towards their own thinking in understanding it. That way students can receive learning with pleasure and high enthusiasm without feeling burdened by a shackled system, monotonous learning, and the alienation of their existence from everyday life.

As educators, students must awaken their awareness of their existence in social reality. By way of dialogue about reading materials, experiences, and problems that occur. Not just telling stories let alone a kind of bank style, students are only filled in continuously without giving students the opportunity to convey the results of their understanding. If that doesn't happen, then indirectly re-education becomes a means of suppressing the power of thought that creates a culture of silence.

The learning process that gives space for students' freedom requires active creative values and that can be obtained from reading. As well as reading that requires concentration. Students will again feel challenged over reading material that will generate critical power to understand it and be able to position themselves as readers that learning and reading is to rediscover, re-create and rewrite about learning that has been read critically and according to their own understanding.

With the learning process facing students' problems it will be easier to stimulate their critical power because it is very close to their daily life. Students become fully alive on their own in learning situations which are certainly challenging with two-way

conversations conducted by educators. Dialogue is the key to the implementation of learning which re-builds students' critical thinking to create creativity according to their respective talents.

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