

## PAULO FREIRE'S VIEW ON FREEDOM TO LEARN POLICY

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### Abstract

The concept of freedom to learn is in line with the philosophy of humanism, which prioritizes human values and believes that humans have the right and freedom to think and act in whatever way they choose. Paulo Freire is a figure who initiated humanist education, which is famous for its liberating education concept. The educational philosophy of humanism and freedom to learn made by the Minister of Education and Culture has comfort. The purpose of this study is to present Paulo Freire's views on the concept of freedom to learn and the relevance of Paulo Freire's views on humanist philosophy to the concept of freedom to learn from the Ministry of Education and Culture. The article uses qualitative and descriptive research. A literature review is used to collect data, which comes from the scientific literature that is relevant to the research subject. The study produced the idea of freedom to learn as well as a humanist philosophy that emphasizes the freedom, independence, and adaptability of an educational institution in determining student needs. As learning subjects and controls, students play an important role in education. As a fundamental model for arousing student interest and cultivating a positive learning environment, this idea provides freedom, hands-on experience, creativity, and positive attitudes and perceptions.

### Keywords

Paulo Freire, Education, Freedom to Learn



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## INTRODUCTION

Education changes so fast along with the times. Every country always upholds education, in this case increasing human resources is very important. Indonesia's human resources are still far below some developed countries. This can be seen from the human capital index or Human Capital Index issued World Bank Group shows Indonesia is ranked 87th out of 174 countries, with an achievement of 0.54 points, and is ranked 6th for the ASEAN region (Bank, 2018). One of the things that can be done is to increase human resources by distributing education so that all people can experience the implementation of education (Rahmadayanti & Hartoyo, 2022). Education reform needs to be carried out in a planned, directed, and sustainable manner because the national education system must be able to ensure equal distribution of educational opportunities, improve quality, as well as the relevance and efficiency of education management to face challenges according to the changing demands of local, national and global life (Vhalery et al., 2022).

The "Freedom to Learn" program is a new policy implemented by the Minister of Education and Culture of the Republic of Indonesia to improve the quality of Indonesian human resources and education. This is evidenced in the Decree of the Minister of Education and Culture No. 56 of 2022 concerning Guidelines for Implementing Curriculum in the framework of Recovery of Learning, which was later perfected by the Ministry of Education and Culture Decree No. 262 of 2022 concerning Amendments to the Decree of the Minister of Education, Culture, Research, and Technology Number 56/M/2022 concerning Guidelines for Implementing Curriculum in the Framework of Learning Recovery (Mendikbudristek, 2022). The basis for creating policies to improve the quality of education in Indonesia is still relatively low. According to the survey results regarding the secondary education system issued by PISA (Programme For International Student Assessment), Indonesia is in the 6th lowest position and is ranked 74th out of 79 countries (data Indonesia, 2022). Indonesia will undoubtedly continue to lag behind other nations if the quality of education is not improved. This policy gives freedom to the community, especially students, teachers, and educational institutions to choose something that suits their needs and creates a fun and happy environment (Rahayu et al., 2022).

The freedom to learn policy is unquestionably related to educational philosophy, which is an integral part of Indonesian education. According to Freire, educational problems cannot be separated from socio-political problems, because after all, political policies determine the direction of fostering and developing education (Freire, 2013). Philosophy is one aspect of the curriculum that

contributes to the development of the Freedom to Learn curriculum (Susilawati, 2021). This development aims to ensure that the criteria for goals, procedures and curriculum objectives will be fulfilled. In addition, good knowledge is included in philosophy, which is essential for achieving freedom, happiness, and success in life.

The dynamic nature of educational problems is always interesting. Especially about the school's idea that feels about the moral and social truth of humanity (Muckromin & Nur Shofia Rohmah, 2022). Paulo Freire, whose educational concept is famous for social and humanitarian issues, is an educational thinker. The struggle that Paulo Freire waged for his ideas about providing education to oppressed people was widely liked throughout the world. He started an extraordinary education that made people feel free. The situation of educational inequality in the region became the background for the humanism-oriented education he initiated (Freire, 2013). This sparked his enthusiasm to carry out awareness efforts in the community so that he could identify the roots of this inequality (Rizky Very Fadli, 2020).

A study of educational philosophy literature will gain diverse perspectives by studying freedom to learn from various philosophical perspectives on humanism. The Minister of Education and Culture became the driving force behind the development of the idea of freedom to learn (Haryati & Anar, 2022). He has aspirations that students in Indonesia can choose education according to their interests and Indonesia will produce quality human resources, have strong character, and be independent. Naturally, everything starts from the elementary school level (Nurasiah et al., 2022).

Research that examines the concept of freedom to learn is still relatively small. For example, research from Mustagfiroh in 2020 with the title *The concept of "Freedom to Learn" Progressivism Perspective John Dewey* explained that the two concepts offer independence and freedom to educational institutions to explore the maximum potential of their students by adjusting the interests, talents, and tendencies of each student (Mustaghfiroh, 2020). The differences in this study are seen from the point of view of the flow of progressivism regarding the concept of freedom to learn.

Further research was carried out by Lora devian in 2022 with the title *"Freedom to Learn in the View of Ki Hadjar Dewantara and Its Relevance to the Development of Character Education"* states that the goal of freedom to learn is relevant to Ki Hadjar Dewantara's philosophical views, namely to provide freedom for students and their teachers to express their creative ideas and to be

able to develop the values of national character (Lora devian, 2022). The difference from this study is that it places more emphasis on character values from the perspective of Ki Hajar Dewantara's philosophy.

Research from Undari in 2022 with the title "Reconstructionist Views of Learning Styles in the Implementation of the Independent Curriculum" explains that the concept of freedom to learn education provides a new perspective on the positioning of Indonesian education and provides a natural learning space for children (Undari, 2022). Differences with research can be seen from the subject matter related to the freedom to learn the style of learning from the perspective of reconstructionism.

This research is being carried out to fulfill theoretical and pragmatic objectives. The theoretical aim of this research is to increase knowledge related to education science and enrich the insights of research results regarding the implementation of related theories. Meanwhile, from a pragmatic point of view, it aims to increase knowledge for researchers in applying the knowledge learned and to become a reference for readers who study education and multiculturalism.

Based on these studies, there are still many who have not researched the freedom to learn curriculum concepts. So in this writing, the focus is how the view of the humanism school initiated by Paulo Freire on the concept of freedom to learn the curriculum.

## METHOD

This study uses the method of literature review (*Library Research*). This literature review is a study of books, articles, and references that link Indonesia's educational ideals and can be used as a reference when conducting similar research to draw valid and accurate conclusions. According to Kartiningrum (2015), methods for conducting literature reviews include reading, storing, managing research, and collecting data from the library. According to Sugiyono (2012), the literature study method is a series that discusses managing research papers, reading and recording research papers, and collecting data from the library.

In collecting data, researchers used documentation techniques by studying and reviewing information from data sources, both primary and secondary data sources that have been collected, then understood as a whole to answer the problems of this research. The author uses Freire's books as primary sources, such as *pedagogy of the Oppressed; Education as a Process, Correspondence with Guinea-Bissau Educators; Pedagogy of Hope, Relive the Oppressed Pedagogy; The Politics of Education: A*

*Culture of Power and Liberation*, and research works on Freire as a secondary source.

In this literature research, *first*, the researcher recorded all findings related to the concept of freedom to learn and Paulo Freire's thoughts; *second*, combines all findings; *third*, analyze all findings from various readings and sources; *fourth* provides ideas from every discourse related to Paulo Freire's thoughts on the concept of freedom to learn.

## FINDINGS AND DISCUSSION

### Findings

#### Freedom to Learn Concept

Freedom to Learn is a new program launched by the Minister of Education and Culture, Nadiem Makarim (Rahmadayanti & Hartoyo, 2022). By remaining guided by existing values, this program is designed by prioritizing freedom in learning activities (Fitriyah & Wardani, 2022). The goal is that teachers and students can experience fun and happy learning.

**Table 1.** Breakthrough of Freedom to Learn

No	Freedom to Learn Concept	Freedom to Learn Motto
1	The 2020 USBN is returned to the school	"Freedom to Learn Teacher Movement"
2	The UN was abolished and changed to a new system, namely the Minimum Competency Assessment	-
5	Making students competent and intelligent in improving the nation's human resources and having high morale	-

Minister of Education and Culture, Nadiem Makarim said that this program was created to work on the nature of the training so that it is better than expected and not only produces good results in remembering but it is hoped that students will become able to investigate, strong thinking and vision skills to cultivate the real ability student (Gandasari & Sophia, 2022).

Freedom to learn can be interpreted as a form of independence in thinking, imagining, and expressing (Daga, 2021). Where students are allowed to choose the subjects they are interested in based on their personality and needs. However, the teacher must be the main source of this freedom of thought first. The teacher then has to condition the student learning process to ensure that students don't feel pressured to learn (Komang Wahyu Wiguna & Adi Nugraha Tristaningrat, 2022).

In designing independent curriculum learning, it prioritizes the assessment process on formative assessment according to the stage of student achievement (Keputusan Kepala Badan

Standar, 2022). This formative assessment process is carried out on continuous learning so that the evaluation process will continue. In contrast to the summative assessment which is often carried out at the end of learning and focuses on students' grades so that their development process becomes neglected (Kementerian Pendidikan & kebudayaan, 2022). In this case, the independent curriculum is more focused on student learning outcomes.

The independent curriculum contains intra-curricular learning programs and projects to strengthen the profile of Pancasila students which are allocated around 20% of the total lesson hours per year, in this case being the reference curriculum implemented at the elementary level. The learning process in the independent curriculum emphasizes fulfilling the needs and characteristics of students so that they continue to develop according to their interests, talents, and potential (Santoso, 2022).

The freedom to learn program aims to improve human resource standards (Barlian & Solekah, 2022). Parents' complaints about the national education system prompted the development of this program. Students have access to Merdeka opportunities for independent, creative, and innovative learning. Approaches to learning to think for students (*student center*) are used to create innovative learning and provide great opportunities for students to become more creative and independent (Ihsan, 2022). There are four policies of the Minister of National Education, Nadiem Makarim towards the concept of freedom to learn, namely as follows:

1. The Abolition of the National Exam (UN)

The National Assessment (AN) replaces the National Examination (UN) in the Freedom to Learn program. Personality surveys, learning environment surveys, and minimum competency assessments are part of the National Assessment (AN). This test is intended as a tool to evaluate students' knowledge and other skills (such as literacy, numeracy, and character). This assessment uses international standard tests and is held at the intermediate level. The National Examination was abolished because it was too burdensome for students, teachers, and schools because the subjects tested only focused on mastery of material which prioritized memorization rather than reasoning. In addition, the assessment in the National Examination focuses more on the cognitive aspects of knowledge (Nurjanah, 2021).

2. National Standard School Exams

USBN is taken over independently by the school by the Freedom to Learn policy. The purpose of using USBN is to see how well students' abilities are developed and to give more

flexibility to schools and teachers in evaluating learning outcomes. This USBN can be in the form of a written, oral, or another type of test (Prasetyo & Pratomo, 2021)

### 3. Lesson Plan

The previous policy stated that the RPP consisted of 13 rigid and holistic components. RPP, on the other hand, is broken down into three parts in the Freedom of Learning policy: learning objectives, learning activities, and learning assessment, all of which are on one sheet (Sari & Noor, 2022).

### 4. Zoning System

According to Minister Nadiem Makarim, the zoning system must be applied when admitting new students. The percentage of new student admissions which includes the zoning, affirmation, and achievement pathways has changed. The Freedom of Learning Policy has a zoning pathway of 50%, an affirmation pathway of 15%, an achievement pathway of 0-30% (adjusts to regional conditions), and a transfer pathway of 5%. The implementation of this policy aims to equalize student education to increase both the quantity and quality of education (Anjelina, 2021).

Therefore, freedom to learn places more emphasis on the fact that learning is not limited by four walls or what is known as a class; instead, education now targets the freedom of these students to further explore the world and their environment with the help of the teacher. Teachers are concerned not only with administration without clarity and actual administrative principles in this freedom-to-learn concept, as explained, but also with administrative simplicity and, most importantly, how the nature, essence, aims, and objectives of education can be achieved properly maximum.

## **Humanism Education Paulo Freire**

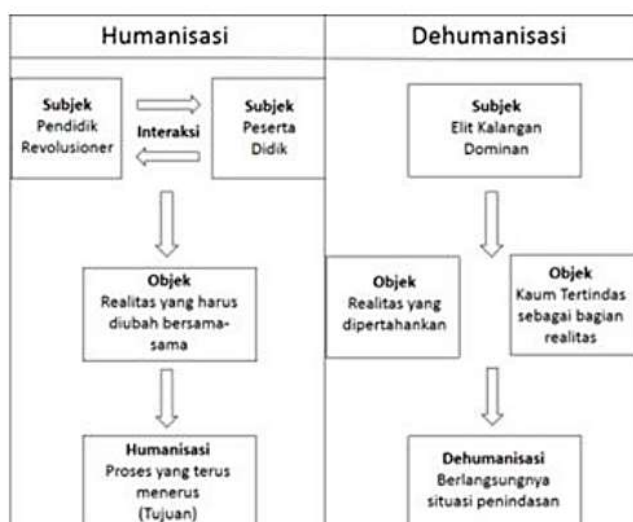
### 1. Humanization and Dehumanization

The world of education, which should be a place for children to develop their potential and nature, has become a fertile ground for dehumanization practices, so Freire focused most of his attention on education. The real manifestation of the process of alienation and domination is dehumanization (Paulo Freire, 2015). Meanwhile, humanist education is a positive utopian idea for the oppressed and colonized. According to Paulo Freire, the main difference between humanism and dehumanization is that humanization is a process of empowering people through knowledge, whereas dehumanization is a process of transferring knowledge (Paulo Freire, 2013).

One of the important things in liberation education is humanization. Humanization is often distorted, denied, and exploited resulting in violence against the oppressed. The will of the oppressed will yearn for freedom and reclaim lost and deprived humanity. Dehumanization or deprived humanity is a bending to become a whole human being. This kind of distortion occurs in history, but it is not historical nature. Dehumanization is related to an unjust order that gives rise to violence by oppressors (Paulo Freire, 2015).

According to Freire, humanizing humans is the ultimate goal of the humanization process. This process can be realized when humans can interact with the world. Humans encounter difficulties in their interactions with the world, especially when they examine history and find that the conditions necessary for freedom have not been met. People only stop at an evolutionary phase that alienates most people. The problem of liberation from alienation is the main obstacle to becoming fully human (Paulo Freire, 2015). The awareness that emerges and praxis as a result of a higher consciousness must be part of the process of speech and humanization. For the process of transformation to incorporate new people into the process of adventure, liberation is not a static final state, but a continuous and permanent transformation of reality that supports human liberation. Humanization is a social goal, and when society can be something for itself, it fulfills the human need to be something for itself (Paulo Freire, 2015).

**Figure 1.** Differences between Humanization and Dehumanization



Paulo Freire coined the term "banking style" education to describe the dehumanization that is taking place in the education sector. Freire defines the style of banking education as a pattern of agricultural education with the following characteristics: paternalism, domestication, anti-dialogue,



one-way, inhumane, and oppressive at an intellectual and cultural level (Freire, 2013). This bank-style education is also explained that there is a division between teachers and students.

## 2. Problem-Based Education

The concept of problem-facing Education is a counterpoint to bank-style Education. Problem-facing education teaches humans how to develop their ability to understand deeply about a human being in the world. Humans view the world as a dynamic reality rather than a static one. The most basic thing about education as a praxis of liberation is that humans as victims of oppression must fight for their liberation. The following table shows the difference between oppression and liberation (Freire, 2013).

**Table 2.** The Difference between Oppression and Liberation

No	Oppression	Liberation
1	Trying to mythologize reality and hide the facts that explain humans as a whole	Choose yourself to remove the myth
2	Reject dialog	Dialogue is a prerequisite for the practice of understanding to reveal the reality
3	Treat students as objects that must be helped	Treat students as critical thinkers
4	Hinders creativity and tames the intentionality of consciousness by isolating it from the world to become fully human.	It bases itself on creativity and encourages correct reflection and action on reality.
5	The theory and practice of education is a force that shackles and suppresses to make it incapable of presenting humans as historical beings	The theory and practice of education become human history as a starting point and emphasizes humans as beings who are in the process of becoming something that is never finished.

Through a method known as the concept of problem-posing *education*, Freire offers an alternative conflict resolution from banking-style education. The idea of one-way education between teachers and students is addressed by education-facing problems. Teachers are no longer the only people who teach or are teacher-centered; he also taught himself through dialogue with students. Humans will learn from each other through this approach, in contrast to bank-style education, where the teacher is the sole owner (Freire, 2013).

Students are given the freedom to seek and investigate knowledge in the concept of problem-facing education. They are also encouraged to improve their critical thinking skills. Students are encouraged to observe the world around them and then examine their own lives and the world

around them with the gift of reason (Paulo Freire, 2015). Respecting human nature as a real being requires students to be involved in finding solutions creatively and are encouraged to reflect on reality through creative problem-solving education. They are allowed to think, trying endlessly to find the circumstances and the final results related to the truth of the matter that exists in the truth of their lives. because knowledge is the result of a continuous search(*continuity*). Humans become more humane because they are given the freedom to seek. Students begin to develop their critical thinking skills during the search process by learning to identify problems and their causes.

### 3. Conscientization

Paulo Freire often uses the word "*conscientization*" to describe deep awareness, which does not end in the contemplation stage but continues until concrete action is taken as a continuous return (Paulo Freire, 2013). One of Freire's most important ideas about education was that it should make people more aware of social realities. The fundamental component of human reflective action which signifies the process of knowing how oppressed groups and individuals become subjects is awareness. Concentration is a dialogue process that brings people together to solve existing problems, not a way to transfer information or even train skills (Freire, 2013).

Freire begins his educational program by conceptualizing the process of awareness that leads to the concept of "a more complete humanity". Consciousness is the result of this process. where everyone can critically examine the social system. The foundation of education is awareness. For students to become human beings who are aware of their potential as well as their needs, challenges, and problems related to the social realities around them and even the realities of the world, education must contain content that is realistic and related to the actual phenomena of society. the social reality of society(Paulo Freire, 2015).

In other words, the first step is very important for Paulo Freire's humanist education efforts. The effort is a process that never ends, a "*commencement*" which never ends and never ends again. As a result, the process of awareness will always be there and is an inherent process (*inherent*) in the comprehensive educational process. The human world cannot stop, *get stuck*, or stay the same, then it must always go through a process, develop, and advance from one stage to the next. This is the essence of education.

### 4. Dialogue and Anti-Dialogue

According to Freire, anti-dialogue is a strategy of conquest. Because it gives the impression of human nature, whether you realize it or not, that the purpose of dealing with other people is to

subdue them. Only the oppressor has the right to the phrase "conquer". An oppressor is any individual who indoctrinates others to adapt to a reality that absolutely cannot be touched (Freire, 2013). This is done because these anti-dialogue oppressors are worried that if the community or students can think critically and creatively, it will eventually endanger their social position. The elements of the dialogue and anti-dialogue aspects can be seen in table 2 (Freire, 2013).

**Table 3.** Elements of Dialogue and Anti-dialogue

No	Dialogue	Anti-Dialogue
1	<b>Cooperation;</b> At every stage of the revolutionary educators and students must be able to work together by relying on trust and identifying with students	<b>Conquest;</b> Human relations are based on conquest. Humans will try to eliminate other human qualities as a means of world consideration so that the oppressed will be alienated from their world.
2	<b>Unity;</b> liberating subjects from education that shackles reality and raises awareness	<b>Break and conquer;</b> to continue to be in power, the oppressors must divide the unity of the oppressed
3	<b>Organization;</b> testimony to the fact that the struggle for liberation is a common task	<b>Manipulation;</b> students are made to adapt to the goals of anti-dialogical educators
4	<b>Cultural Synthesis;</b> educators do not come as people who attack and tame, but as people who will learn with students about their world and real reality so that educators and students can identify themselves and then see the outlines of their work.	<b>Cultural Attack;</b> Education will impose its worldview on students so that it inhibits creativity by controlling students' psychological expressions.

Freire argues that the importance of dialogue in the teaching and learning process is emphasized in his explanation of the relationship between teacher and student (Kohan, 2018). In dialogue, they respect each other, learn from each other, and avoid pressure from authority. They engage in conversation and discuss their thoughts, resulting in an understanding of each other and objects. Critical dialogue is needed to ensure that everyone is respected as a human being. Both parties benefit from dialogue, as do educators and participants. They not only maintain their identities during the conversation, but they also grow together. Human rights are also respected in dialogue and are not violated in the interests of one side's victory.

## **Discussion**

### **Paulo Freire's View of the Freedom to Learn**

Paulo Freire stated that education is a "liberating practice". Humans use education as a tool to face reality critically and creatively and as a means to actively influence the world (Freire, 2013). Changes to the independent curriculum which replaced the previous curriculum for reasons of simplifying the content of learning content, were still not much different from the previous curriculum, namely learning materials that were still condensed (Doni Koesoma, 2022). As a result, the teacher's task will only be entangled once again in the learning process which requires students to fill in the information. The characteristics of education like this cannot be said to be liberating education. Education that is liberating should be humane and able to make people aware of the situation and conditions of the world. The learning process is in the form of a real investigation, which involves identifying problems that exist in society. In this case, education is more dialogic, not one-way.

Paulo Freire was critical of the education system of his time, which he saw as simply the transfer of stored and then collected knowledge, also known as "bank-style education". Freire claims that the education system treats teachers as subjects and students as mere objects (Freire, 2013). Such a framework has also been active in Indonesia for a long time, especially with the existence of the National Examination (UN) and the National Standardized School Examination (USBN). The implementation of the exam resembles a bank-style education, which in the end only returns the knowledge stored and transferred by students. With the abolition of the UN and USBN systems, the Minister of Education and Culture seems to reject this exam system outright (Undari, 2022).

The Minister of Education and Culture and Paulo Freire are both of the opinion that everyone has the right to a proper education. A good education is one in which everyone participates equally in the learning process without being stifled or oppressed. It is also one in which the student receives an education that will benefit not only himself but also others and the environment. The fourth freedom to learn policy exemplifies this vision, particularly in its admissions of new students, which makes use of zoning to ensure that everyone has access to education.

The concept of humanistic education and freedom to learn does not recognize an authoritarian system. Education should not be given through unilateral coercion by the teacher (Durakoglu et al., 2013). So that students and teachers can act as subjects and objects that interact with each other and think critically (Beckett, 2013). It is not like teachers as acting mentors for them

as well as subjects who provide information to students regularly. Students can also become subjects by becoming critical thinkers and debating the information that the teacher provides to them interactively (Wilcock, 2020). As in freedom to learn, especially in the next approach, there is no National Standardized School Examination (USBN) to be precise. Students are more flexible because they can only complete portfolios, essays, and other assignments to pass exams (Prasetyo & Pratomo, 2021).

Freedom to Learn and Humanistic Education by Paulo Freire essentially have the same vision, namely to give students complete freedom to grow and develop according to their respective potentials, talents, and interests and foster a more democratic, dialogical, and egalitarian learning process (Joshi, 2021). In learning, students do not always become objects. However, students can be active, capable of acting, and responsible for themselves and others.

Based on the description of the concepts put forward by Freire and the teachings on the freedom to learn, it was found that there were similarities and differences which became his emphasis on education.

**Table 3.** Similarities and Differences

No	Similarities	Differences
1	Students are potential and independent creatures.	In terms of educational <i>construction</i> , Freire is more inclined to bring people out of the shackles of oppression. Meanwhile, freedom to learn according to the Minister of Education and Culture is more focused on improving the quality of human resources.
2	Freedom of thought and opinion.	In terms of <i>method</i> , Freire emphasized the method of problem <i>posing</i> (facing problems) in Education with the aim of human awareness of social reality ( <i>conscientization</i> ), whereas in freedom to learn the emphasis is on the differentiation method of learning with the goal of freedom in thinking and expression.
3	Dialogical learning system for both teachers and students.	-
4	Paying attention to the dehumanization of Education.	-
5	There is no authoritarian system	-

Paulo Freire argues that children exhibit positive behavior and creativity. Every child has different interests, abilities, and skills (Freire, 2013). Pre-school children have broad learning interests and abilities, often ask questions, dare to try, and are highly motivated to learn (Ryadi, 2020). However, once these children entered the world of formal education, the level of activity decreased. Even though the school has a large study room, the child does not feel as much freedom as he does in the study room. As a result, children's freedom to grow and develop begins to decrease.

### **The Relevance of Paulo Freire's Philosophy of Humanism to the Concept of Freedom to Learn**

#### **1. Humanistic Education**

In essence, this independent curriculum gives freedom for students to be involved in learning activities where the learning process is autonomous and adaptive to form an innovative learning culture. (Rahmadayanti & Hartoyo, 2022). Instead of following set guidelines, the curriculum is flexible enough to meet students' needs. This is following Paulo's statement that liberation education provides opportunities for students to experience freedom of thought and especially the freedom to voice their opinions (Bingham, 2016). Students are given freedom of thought and expression in the learning activities they participate in (Sesfao, 2020).

Teachers have the authority to set curriculum levels, adapt the learning process to conditions or circumstances, and choose the methods and strategies to be used. The goal is that the learning process runs smoothly. The name of teacher training activities was also changed from seminars or training to a form of training by Minister Nadiem Makarim, which is certainly very useful for teachers to use alone to achieve their learning goals (Sili, 2021).

In this case, humanistic education is a way to liberate and develop one's potential both in capacity for critical thinking and freedom in action. Both of these concepts promote education as a way to achieve independence and development.

#### **2. Problem-Based Education (problem posing)**

Freire argues in his book *Education as the Practice of Freedom in Education for Critical Consciousness* that education must be seen as a means of changing reality and adapting to freedom (Paulo Freire, 2013). The freedom to learn-free campus policy can also be used to reflect on how to change this reality. This policy aims to create a learning environment that is flexible and responsive to student needs. This is done to help students become more familiar with business and the world of work, as well as encourage them to master various scientific fields that are useful in the world of work. Students can choose study load (SKS) outside the study program, either at one tertiary

institution (PT), outside PT, or non-PT(Sabatini & Novianri, 2022)

Thus, students will be equipped with facilities that are fully aimed at being able to master some information that will be very valuable when students enter the world of work. According to Freire, a student who was previously familiar with the world of work, the relationship between reflection and changing reality will produce competent academics who can become pillars for initiating changes in reality that occur in society.

The concept of dealing with learning problems must be based on experience and active participation, not just teaching information and being able to understand social reality. Freedom to learn emphasizes solving problems in contexts that are relevant to their lives. So students must be allowed to think, ask questions, and seek answers to the problems they face.

### 3. Conscientization

The next breakthrough is the transformation of the National Examination into AKM (Minimum Competency Assessment) and a character survey as a graduation requirement. Through this AKM, each school will have a school report card. Therefore, the AKM does not represent individual student report card scores but the school report card scores themselves. The idea of education liberates that education must be able to create awareness for every individual to be involved in finding solutions to their life's problems, not just memorizing and transferring knowledge. If we examine the UN change policy breakthrough in more depth, this is in line with Freire's thinking. Nadiem Makarim believes that if the education system only relies on memorizing skills, the quality of education will not be realized. As a result, the UN was abolished and replaced by AKM (Fauziati, 2022)

Paulo Freire's awareness concept focuses more on education as a process of social transformation, where individuals can understand their social and political realities and pursue skills to change their situation. In this case, education is a way to liberate and empower individuals through understanding and action related to their social reality.

### 4. Dialogic

According to Nadiem Makarim, the Minister of Education who proposed this freedom-to-learn curriculum, learning that was previously only done in the classroom will transform. Since the learning activities will take place outside the classroom, students will not only be able to participate in them using a teacher-centered approach, but they will also be able to have more discussions with the teacher about learning topics and other ideas or concepts and can help them develop their critical

thinking skills (pmpk kemdikbud, 2022). This activity can also help students develop independent, civilized characters, have good manners, be able to compete, and not only rely on the ranking system in class and create dialogic interactions in a climate of mutual acceptance (Souza et al., 2019). This freedom-to-learn education program, when juxtaposed with the idea of liberation education put forward by Freire, can be an option to realize Freire's concept of liberation education. Freire came up with the idea of liberation education at the time as a way to end the "Culture of Silence", which kept students from speaking up and allowed them to express their opinions freely (Freire, 2013). Of course, this is in line with the learning process of the freedom to learn curriculum which allows students to express their thoughts, ideas, and opinions.

Dialogical concept Paulo Freire believes that learning is a process of social interaction and dialogue between teachers and students. Meanwhile, the concept of freedom to learn places more emphasis on the freedom of students to choose and determine what they want to learn and helps them build the capacity to learn independently. Both of these concepts have the same goal, namely facilitating an active, participatory learning process, and building students' ability to solve problems and think critically.

## CONCLUSION

Ideal learning includes human awareness, the contextuality of learning materials, and the elimination of hierarchies between teacher and student. Learning as a cultural action and liberation is a necessary foundation for running an education system. The Freedom to Learn Program is a program that is in line with Paulo Freire's thoughts, the essence of which is to change the paradigm that must be truly applied so that education liberates everyone.

In the context of the Freedom to Learn policy, this concept has the potential to strengthen active participation and enrich student learning, but also remember that not all learners have the same access and support needed to succeed in freedom to learn environment. Therefore it is important to ensure equal access and pay attention to the individual needs of students. The hope is that all layers of society that carry out the educational process will be formed with independent souls and not just an independent curriculum.



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