

## The Discourse Of Resistance To Education Progress In Indonesia In The Poem Kenangan Anak-Anak Seragam By Wiji Thukul

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### Abstract

The discourse of resistance in education affects the condition of society. The world of education provides life teaching and forms a character or characteristic of a country. A person is taught about the various sciences, insights, and knowledge that are on this earth. The world of education is for all people who have the right to receive knowledge. Education does not look at religion, ethnicity, race, and class, all of them are the same to get a proper education. The world of education does not provide limitations for someone to study according to what they want, education is not a place for forcing someone to study in accordance with applicable regulations. Science does not stop to develop, this development cannot be prevented by the existing power system in a country. The discourse of resistance to the advancement of the world of education is described by Wiji Thukul as a complex problem, in which there are various aspects of life that influence it. Foucault's theory of discourse provides an overview of how the conditions of education have been affected by power. The purpose of this research is expected to provide an overview and ultimately improve the education system in Indonesia in particular and other countries in general.

**Keywords:** *Discourse, Resistance, Progress, Indonesian Education*

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### 1. Introduction

Indonesia is a country in Southeast Asia, which is the largest archipelago in the world consisting of 17,508 islands and also as an archipelago. A country that has many cultures, ethnicities, races, and customs certainly needs a policy to bequeath all of these to future generations. Inherit something in the form of knowledge, skills, attitudes and values. To make it happen, education is often used as a means or tool.

The community as education providers, of course, must cooperate with the government, when there is no government intervention, it is simply seen as a social event. Education is seen as a demand, the increasing complexity of life, education organized by the community without intervention from the authorities or the government is generally inadequate. Especially in today's society where the development of life is so complex, education which is only provided by the community, seen from its management, is no longer adequate and even impossible. The management of educational problems really requires intervention from the government or the

authorities. In developed countries, whose people already have a high awareness of education, in reality, they still need government intervention, although not as big as developing countries. The United States is one country that can be taken as an example.

Education is used as a political event in countries that are already independent, especially those that have recently become independent, of course it is considered important. Apart from the reasons for the inadequate education provided by the community without intervention from the government, there are also more fundamental reasons. Because, in reality, cultural inheritance from previous generations to the next generation is often colored by conflicts or conflicts. These conflicts and conflicts always occur because of different assumptions about what should be inherited and how to inherit it. Such conflicts often occur in societies with a single and homogeneous culture, especially in societies with heterogeneous or plural cultures.

Policies in Indonesia or a country are discourses that we need to know about their influence and impact on people's lives. In this paper the writer uses Michel Foucault's theory of discourse (Discourse) which is expected to be able to uncover the purpose of discourse and the influence of this discourse on the Indonesian nation. Knowledge and power are interesting Foucault concepts, because Foucault defines power somewhat differently from other scholars. Power by Foucault does not mean "ownership". Power, according to Foucault, is not owned but is practiced in a certain scope where there are many positions that are strategically related to one another (Eriyanto, 2001: 65). Foucault is not like other scholars who focus on power in the State, in the socio-political structure, the capitalist-proletarian structure, the master-slave relationship, the center-periphery relationship, but rather focus on individuals or smaller subjects. In addition, Foucault also talks more about how power is practiced, accepted, and seen as truth and functions in certain fields.

The idea of Foucault's power was influenced by Nietzsche, whom he called a philosopher of power. However, Foucault has a peculiarity in that he always associates power and knowledge. For Foucault, power is always accumulated through knowledge, and knowledge always has the effect of power. This Foucault concept has a consequence to know that to determine power requires research on the production of knowledge that underlies power (Eriyanto, 2001: 66). Because every power is structured and established by certain knowledge and discourse. Therefore, determining the truth for Foucault is not understood as something that just comes (an abstract concept). Truth according to Foucault is produced by every power. "Power produces knowledge. Power and knowledge directly influence each other... there is no power relationship without a correlative constitution from the field of knowledge..." (Michel Foucault, 1979: 27).

## **2. Research methods**

The qualitative method was chosen to analyze the problems that arise in the community so that the authors can discuss them in the article. The author chose this method because the object of study in the study is a literary text that must be described in order to achieve the meaning behind the text. Bolgan and Tylor assume that qualitative methods make us understand the background of the object of study as a whole (holistic), we cannot rule out individuals or groups in the hypothesis (Ansori, 2009:69).

The method used in this study provides an overview and uncovers the meaning behind the discourse that occurs in Wiji Thukul's poetry related to phenomena in society. This phenomenon is sometimes underestimated by some Indonesian people. However, this small phenomenon can have a big influence on people's lives in a country.

### 3. Results and Discussion

Until now, the world of education in Indonesia has progressed very rapidly. However, behind the advancement of education in Indonesia there are deficiencies that occur in society. many people who have not received education. Many Indonesian young people are constrained by the cost of education that applies in Indonesia. As happened in rural areas, underdeveloped areas, children of laborers, children of farmers and children of poor communities. They cannot get an education because the cost of education in our country is very burdensome for life. in the poem " Kenangan Anak-anak Seragam" by Wiji Thukul gives an overview of how the condition of education in Indonesia is.

*pada masa kanak-kanakku  
setiap jam tujuh pagi  
aku harus seragam  
bawa buku harus mbayar  
ke sekolah*

.....  
*Kenangan Anak-Anak Seragam Karya Wiji Thukul*

Indonesian youth who are at the poverty line provide a picture for the government to fight for their education. Youths who have bright thoughts are forced to bury their dreams because of the costs they cannot afford. Indonesian people who are unable to continue their education need special attention from the government. Giving money to earn a school bench is a way to realize their dreams and talents. Events that disturb society arise because of a lack of knowledge among young people. They cannot learn morals, morality, and character, so they do things that are disturbing to the people. Recently, the government has been promoting character-based education, even though when viewed from the problems in the community and school environment, which in fact is a character building environment, there are no facilities or support for fostering children's character. Lessons in schools are more concerned with the scientific field regardless of the needs of the nation and state at this time. Many of the nation's youth want to experience school, but they can only surrender to the lack of economic conditions. They can only see and imagine what it would be like to be behind the table and listen to the teacher speak.

The deprived state of the people did not discourage the Ministry of Education from changing the curriculum. The plan of the Ministry of Education and Culture (Kemendikbud) to implement the overall 2013 curriculum in the 2014/2015 academic year as a replacement for the previous curriculum, namely the Education Unit Level Curriculum (KTSP) or better known as the 2006 curriculum has become a popular issue discussed by educational academics until today. this. From light discussions to large

forums such as seminars, many practitioners from the education community expressed the pros and cons of the 2013 curriculum implementation policy. This counter-attitude was caused by the hasty implementation of the curriculum and seemed forced for the sake of the image of the ruling regime, while on the one hand there was much that had to be prepared to support the implementation of this 2013 curriculum. The condition of the shortage that occurs in society regarding the acquisition of education is still a homework for the government which must be resolved carefully.

The dialogue regarding the current curriculum change from the KTSP Curriculum to the 2013 Curriculum raises various questions about teacher professionalism. Curriculum changes since Indonesia's 11th independence have followed the same pattern, namely flowing from top to bottom. The concept flows downward and must be implemented in schools by teachers. These changes turned out to contradict the nature of education, which is a practical theoretical science. This means that education is a process that is implemented in the field or in the classroom and from this process it will provide input to changing concepts. Therefore, the failure of a curriculum concept lies in the implementation of teachers in the field. It is not surprising that various failures in curriculum improvement are blamed or lie on the responsibility of teachers. The success of the 2013 Curriculum will lie with the teachers and not with anyone else.

The history of curriculum development in Indonesia occurs every time the government regime changes from the 1947 curriculum to the 2013 curriculum (See the 2013 curriculum public test document). According to the author, there is no problem when a curriculum changes to improve teaching and the quality of education in Indonesia, but this works as an excuse considering that the public examination budget that comes from the APBN of a curriculum reaches trillions, it is clear that there is a political content in it. Law number 20 of 2003 concerning the national education system (Sisdiknas) states that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for implementing learning activities to achieve certain goals.

The author argues that we must support a change, be it curriculum or whatever. As part of education, we should realize that the curriculum always requires development in accordance with the development and needs of the Indonesian people. In fact, a curriculum will be irrelevant if society develops so fast while the curriculum is still dwelling on the past. In line with that, the purpose of this article is part of the spirit of responding to changes and providing constructive criticism to the Ministry of Education and Culture for the curriculum change plan so that its implementation runs as expected, including revealing some facts and deficiencies in the implementation of this 2013 curriculum. Another definition of policy was put forward by M. Irfan Islamy. It provides the definition of policy as a series of actions that are determined and carried out or not carried out by the government which has a goal or is oriented towards certain goals for the benefit of the whole society. The policy put forward by M. Irfan Islamy includes actions set by the government. This policy is not sufficient to just stipulate but be implemented in a real form. The policies established by the government must also be based on specific goals and objectives. Finally, the understanding of M. Irfan Islamy requires that there are interests for the whole of society that must be fulfilled by a policy from the government (Islamy 1988: 20).

Empiric facts found in the 2013 curriculum implementation public test are still said to be not ready to be implemented in the 2014/2015 academic year and are still stumbling

over various kinds of fundamental problems in the field, namely teachers having difficulty making and developing learning assessment instruments containing 4 (four) core competency contents. (Spiritual Aspects, Social Attitude Aspects, Knowledge / Cognitive Aspects and Skills / Psychomotor Aspects) This is caused by the curriculum maker, namely the Ministry of Education and Culture only issues a raw assessment instrument for all learning in general, meanwhile the teacher independently develops 4 (four) These core competencies are in accordance with the conditions of learning in each school. This is still widely found until 2020, teachers who are required for various kinds of administration, provide assessments randomly. Sometimes many teachers just copy and paste the assessment due to the limited time for the assessment. The 2013 curriculum focuses on descriptive assessments, so that teachers must be able to describe the conditions of student learning in each semester.

This fact is a scourge for schools and will result in outside the context of the teacher's interpretation of the 4 core competencies, resulting in an inaccurate and inaccurate assessment of student achievement according to learning objectives. For students, psychologically it is a burden to prepare study material with such extra energy to balance the learning method because of the many competencies that must be absorbed in the near future. To overcome this problem, the Ministry of Education and Culture must focus on improving the competence of teachers because students have different levels of intelligence so that the 2013 curriculum will run successfully. The learning conditions and curriculum that the community never knew about their uses and benefits resulted in a gap in this society represented by Wiji Thukul in his poetry verse

.....  
*aku dibentak dinilai buruk  
kalau tidak bisa mengisi dua kali dua  
aku harus menghafal  
mataku mau tak mau harus dijejali huruf-huruf  
aku harus tahu siapa presidenku  
aku harus tahu ibukota negaraku  
tanpa aku tahu  
apa maknanya bagiku*

.....  
*Kenangan Anak-anak Seragam Karya Wiji Thukul*

In designing and creating a new curriculum, in this case the 2013 Kemendikbud curriculum must refer to and be guided by the applicable regulations or educational legal foundations. Because Article 36 of the National Education System Law number 20 of 2003 clearly states that curriculum development must refer to the National Education Standards (SPN) to realize the goals of national education, however, the Ministry of Education and Culture has not done this even though it is the juridical foundation of education that is still in effect today. Meanwhile, on the other hand, regulation number 17 of 2005 concerning National Education Standards (SNP), which is called the curriculum is the Education Unit Level Curriculum (KTSP) or the 2006 curriculum, not the 2013 curriculum. Based on these facts, based on the legal basis of education, the 2013 curriculum is unconstitutional and legally flawed.

The education system and learning methods that must be considered by the government are systems that can develop students' creativity. With the raw assessment system by the government for each subject, the students are required to be able to master all scientific fields, the goal is actually good, but we must be able to see that the abilities of students differ from one another. Sometimes students are capable in the arts, or in technology. Assessment that seems to be leveled will affect the psychological power of students, students who are unable to study other subjects will feel inferior and in the end have an impact on the students themselves.

The current application of the learning system must also be adapted to the conditions of society in a country. In Indonesia, we need a lot of experts who can be expected to make innovations for the progress of the nation. So far, learning in schools and colleges has emphasized book theories without inserting practice into them. The result is that students or even students who have finished school or college are unable to apply the knowledge they receive from school or college. So that when he is expected by society, they will feel awkward, or feel alien from a civilization. Many of the graduates of well-known schools, well-known universities cannot contribute to society, if for society they cannot afford it, especially for the nation and state. This statement should also be homework (PR) for us, as well as the government which is the determinant of policy.

In the midst of the development and advancement of world information and technology, 21st century learning also leads to information literacy which requires ICT / ICT based. Learning based on information and communication technology as a subject in SD, SMP and SMA requires students to be literate with the latest technology, including how to operate office words, open the internet, distance learning and so on. But this has been eliminated in the 2013 curriculum and will not be in the subject structure in schools in the future.

ICT subjects have been integrated into all subjects, giving rise to pros and cons to the fate of ICT teachers. If the Ministry of Education and Culture argues that it eliminates ICT as a subject that even Kindergarten / SD children can surf the internet, then the question is how to use and use ICT ethics properly ?. Obviously this question will be answered when ICT is used as a subject in schools. In my opinion, ICT as a teaching tool for teachers to teach and ICT as a subject are very different things, for that ICT is very important to be used as a subject in schools.

In contrast to the ICT in culture and arts subjects in increasing the number of hours of study in schools, this is not in accordance with the reason for the Ministry of Education and Culture to develop a curriculum on future competency aspects, namely the ability to live in a globalized society. Art and culture lessons will shape the character of the child. According to Battitich (2008) character refers to a series of attitudes, behaviors, motivations, and skills.

Character includes attitudes such as the desire to do the best thing, intellectual capacity, such as critical thinking and moral reasoning, behavior such as being honest and responsible, maintaining moral principles in situations of injustice, interpersonal and emotional skills that allow a person to interact in an affective way. various circumstances, and a commitment to contribute to the community and society. Characteristics are the realization of positive development as an individual (intellectual, social, emotional, and ethical). An individual with good character is someone who tries to do his best. With character, we can form the national personality in accordance with

the ideals of the founders of the nation, namely a nation that has a noble and cultured personality (Seto Mulyadi et al, 2008: 27).

Character-based education is definitely good for the advancement of the younger generation, because character education provides knowledge as well as trains attitudes and behavior in life. As Sumantri said that in character education, there are six core ethical values as stated in the Aspen declaration, which include (1) trustworthiness such as honesty and integrity, (2) ) treating others with respect (treats people with respect), (3) responsible, (4) fair, (5) caring and good citizens.

Dorothy Rich revealed several values and habits in character education that can be learned and taught by parents and schools, which are hereinafter called "mega skills", which include: confidence, motivation, effort, responsibility. , initiative, strong will (perseverance), compassion (caring), cooperation (teamwork), logical thinking (common sense), problem solving (problem solving), concentration on goals (focus). (Z. Elmubarok, 2009: 82). The ethical values and habits in character education if taught to the younger generation will have a major influence on their lives both in society and the life of the nation and state.

Indonesia has potential in terms of learning. There are so many cultures and traditions in Indonesia if we want to explore by including them in the curriculum. Political, economic, human resources and limited capital hinder this synergy. The application of culture that is owned by the Indonesian people requires qualified human resources and sufficient capital. The obstacles that exist in society do not stop with the curriculum, limited human resources and the administrative system in Indonesia are one of the obstacles. Many people cannot afford to receive education because of economic limitations, high costs of education,

#### **4. Conclusion**

The world of education in Indonesia needs support from all parties. This support is not only in the form of material but also moral to form a character expected by the founders of the nation. People below the poverty line and in disadvantaged areas need a helping hand from those of us who live in urban areas, of course also a helping hand from the government. The government's attention is expected to be able to prosper them, with the government promoting the smart Indonesian card, hopefully all citizens from Sabang to Merauke can feel the benefits.

The curriculum changes imposed by the Ministry of Education are not wrong. However, we have to see how prepared we are to run the system. The curriculum is a new system, so we must be able to adapt to the conditions of society. Of course, the curriculum changes will still consider readiness both materially and non-materially. Especially human resources who can really apply these changes. Changes made to shape discourse in society will have bad consequences, especially regarding the world of education. The world of education is the center of national civilization, so that if education is confusing, it will affect the life of the nation and state, especially for the younger generation.

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