Critical Perspective on Language Teaching to Establish Indonesian Society that Have Critical Language Awareness

Anang Santoso[*]

Faculty of Letter, State University of Malang, Indonesia
*Corresponding author: anangsum@gmail.com

Abstract This paper aims to provide an alternative paradigm of language teaching which is expected to form the students to have a critical language awareness. Indonesian society is still dealing with the dominance of various public discourse that does not enlighten the public. After "consuming" the dominant discourse generated by Soeharto's New Order regime within 32 years, the people of Indonesia are still faced with many viewpoints tend not to enlighten are produced by the mass media editors, genders activists, political elites, advertising producers, and religious leaders. People are increasingly confused and even frustrated at not being able to understand well the various public discourse. There are no rights and obligations in generating and interpreting public discourse. Consumers are especially disadvantaged in the various public communications. This condition should be the concern of education, particularly language teaching. Students should be taught critical perspective from an early age so that they are sensitive to the use of language that seem "innocent", but actually oppressive. Unfortunately, the conditions that have not been addressed properly by the designer of Indonesian language teaching (ILT). ILT in the curriculum 1984, 1994, and 2006 using a communicative approach that aims to achieve the student's ability to communicate through four language skills: listening, speaking, reading, and writing. The ILT is still not able to produce students or people who have a critical language awareness, as a condition to form a civil society. Students are no longer sensitive to the details in respect of the use of language in communication: effectiveness, politeness, ideology, and power. Therefore, there must be a paradigm shift in language teaching, the prioritization of critical perspectives in developing the language curriculum to achieve emancipation. It is suitable for a nation-state that had experienced a very long colonization by other nations, in this case, Indonesia. The spirit of this emancipation can be tracked on the Frankfurt school of sociology, systemic functional linguistics, and critical linguistics or critical discourse studies. Since the beginning of the student should be introduced and naturalized to the role and function of language as a semiotic instrument in shaping human culture.

Keywords: critical perspectives, indonesian language teaching, critical language awareness

1. Introduction

A critical perspective in the study of science is rooted in the Frankfurt school movement since its birth deliver "critical theory". Birth of critical theory aims to provide awareness for the sake of freeing humanity from an irrational society. Critical theory of emancipation which is always suspicious and critical of the "injustice" in the industrial society. With a critical spirit, this theory has always sided with the various phenomena of life that has been "marginalized". Critical paradigm is supposed to grow and flourish in a society or a nation that was once colonized, whether political, economic, and cultural. The theory that has the spirit of "critical" in the framework of the emancipation of the oppressed and marginalized groups is very suitable to be applied in Indonesia. Experience controlled or co-opted by other countries provide lessons about the importance of independent living and get rid of injustice in the various fields of life.

One of the injustices that have appeared in society is "colonization" or "coercion" against "way of seeing things": ranging from rude manner or overt to the subtle. Rude manner is easily recognized by the public as implemented explicitly, otherwise smooth manner is often not perceived by the public as a form of "colonialism". Subtly occupation will be done through the use or utilization of language symbols. Subtle ways that are often not recognized by the common people. People who produce texts will leverage the features of language to bring the "perspective" or ideology that is being fought. Whatever the form of "colonization", ordinary people are forced to use the "way of seeing things" produced by the person or group of holders of power.

Community or nation oppressed in the "way of seeing things" shown by one of them is low in "critical language awareness" (CLA). Ordinary people are often not sensitive

to the misuse of language by the holders of power (political elite, media editors, religious leaders, community leaders, and so on) in public spaces. Conversely, holders of power—which is actually a producer perspective through the use of language—are often not sensitive in producing language that will be consumed by many people. They are often not responsible for the "bad consequences" of language that has been produced. In fact, the high of CLA is a prerequisite for the formation of civil society who always dreamed of or aspired to by every society or nation anywhere. In other words, CLA is believed to be a prerequisite for the formation of a democratic citizen and therefore CLA is seen as a right for citizens of developing countries as citizens through education. CLA also requires the existence of a critical concepts through education and schooling.

This paper departs from a sense of concern about the low CLA in Indonesian society and the sense of responsibility to improve the CLA for the benefit of Indonesia through education. Abuse of language and a violation of the rules of the language by proxy is evidence of the lack of CLA. Likewise, inaccuracies ordinary people to understand the language of power holders also be an indicator of the low CLA Indonesian society. That means, the power holders and the general public do not yet have a sensitivity in producing and interpreting public language. As a semiotic beings, humans will utilize the symbols in the form of language for "interchangeable" with another man in the various encounters. Therefore, a conscious and deliberate effort is needed in order to increase CLA in Indonesian society through ILT. Teaching language is seen as important in understanding the various semiotic phenomena. Students will be introduced from the beginning of the various modes of use and abuse of language symbols in public communication.

From the academic side, this article is a follow up of what has been proposed by Fairclough [12]. One important note proposed by Fairclough that "language education" is on climate change. The position of the language is seen more and more important in the social changes that are taking place. Language is seen more and more important as an instrument of communication, especially in the control of others. Language also be instrumental in the formation of an ideology that would naturalized to others. This view of education interrogates the dominating discourse on language and literacy and foregrounds the examination and interconnectedness of identities, ideologies, histories/herstories and the hierarchical nature of power relations between groups ([1]: 214). This perspective also refers to the critical pedagogy of Freire [18], namely 'education for critical consciousness'. ILT should be designed to naturalize the students about how various uses and abuses of language related to ideology, hegemony, domination, power, subordination, and resistance. Referring to the views of Alim [1], the central question for the entire project are (1) 'how can a language be used to maintain, strengthen, and perpetuate existing power relations?", And vice versa (2)' how can a language be used to fight, redefine and possibly reverse this relationship? "The hope is that the students/youth already know the critical dimension in the use of language from the beginning and then to foster a critical awareness of

language as a prerequisite to become a candidate member of civil society.

Of course, this Fairclough and Freire notes should be auto-critique materials for teaching Indonesian (bahasa Indonesia). Structuring the teaching of Indonesian in the framework of the formation of civil society and democratic citizens should be considered as well as possible. Thus, language teaching should take a critical standpoint: from a philosophical foundation to the applications in teaching and learning activities daily (see [37]).

2. An Overview of the Critical Language Awareness in Indonesia

The present era by many social and philosophical experts called the era of post-modernism or contemporary era. Giddens [21] calls it the late modern era. The era begins least in the last decade before the 2000s. This era has a number of characteristics that are different from the modern era. Many refer to the end of the modern era is characterized by the irregularity of life and increasingly unclear various things that have believed in the modern era. In the postmodern age, language increasingly reveal the role and function as a means or instrument of communication. Language is very instrumental in shaping the power and is used to control the other person in the socio-political, socio-economic, and socio-cultural [38]

Here's a glance the condition of Indonesian people associated with CLA. Since independence through the declaration of independence was read by Soekarno on August 17, 1945, the Republic of Indonesia was ruled by three regime: order of Soekarno (1945-1967), order Soeharto/New Order (1968-1998), and the post new order (1998-present). In the era of Soekarno regime, characterized by the dominance of the President in forming a community perspective in the ways of seeing things. What is said and done by Soekarno became a source of reference for the majority of the Indonesian people. It can be understood because Indonesia has just separated from foreign colonialism which has been running more than 350 years. Many jargon appears as a manifestation of homage to the first president of Indonesia who gets the title "the Great Leader of the Revolution". For example, "dead or alive come with Soekarno", "'black' or 'white' Indonesian soldiers joined with Soekarno", "go to hell with your aids", spoken by many people on various occasions. Other referral sources to "see something" coming from political parties. What was said and done by the members of the community often refer to the utterances of the chairman of the party as well as the vision and mission of political parties that obtain the climate of freedom of the Soekarno regime. This era is called the era of freedom for political parties in Indonesia's history. In general it can be formulated that the CLA of Indonesian society has not formed properly.

Soeharto era is also called "the era of the New Order", a term used by Soeharto to distinguish with the previous regime, namely Soekarno Order/old order. In this era referral source comes from various speech and behavior as well as values that are believed by Soeharto officially channeled through Radio of Republic of Indonesia (RRI), Television of Republic of Indonesia (TVRI) and *Suara*

Karya (official newspaper of Golkar Party, the ruling party of The New Order). All the news for the people of Indonesia must come from the Ministry of Information of the Republic of Indonesia and for those who violate the ban will gain and even arrested without charge. Difference or opposition views are not tolerated by the government. For purposes of stability, all organizations (socio-political, socio-economic, and socio-cultural) must have the same vision as the New Order regime. Very famous jargon, "the *mono*-loyalty to the government" always naturalized to anyone who wants to become a civil servant. Freedom of speech does not obtain proper place in social life. Therefore, in general can be formulated that CLA of Indonesian society is still not well established.

The fall of President Suharto after ruling for more than 30 years by the power of the people called "reform movement" has spawned regime by political observers called the "post-New Order". In this era, all restrictions on the era of the New Order is revoked. Freedom of the press and speech gained momentum and are guaranteed by law, there is no banning newspapers and private television are different views with the ruling government. Freedom of assembly and association is opened wide as possible so comes a lot of parties and social organizations. President's speech and behavior is no longer the main reference source for the general public. "Worldview" of society against various things more often refers to newspapers, private television, and the party chairman or the chairman of the social organization than the "official voice" of the government.

In fact, the power of the press and non-governmental force seems more freely and is no longer controlled in shaping the "perspective" of a person or society. Indonesian society is still blocked or "colonized" in obtaining objective information. The political elite and the elite of society still often produce political language that does not enlighten the whole society, and vice versa ordinary people are forced to consume "language unhygienic". Civil society envisioned in which every member of society has the right and equal access in producing and interpreting the "point of view", "perspective", or "ideology" has not materialized to this day. Therefore, briefly can be formulated that the CLA of Indonesian society has not been formed as desired.

3. Conditions of Indonesian Language Teaching

ILT in Indonesia is running an older age than the Republic of Indonesia. At the end of the Dutch colonial period (1930-1941) and colonization by Japan (1942-1945), according to historical records, there have been teaching Indonesian. Two approaches have been applied in the ILT since Indonesia's independence: (1) structural and (2) communicative. The first approach aims at mastering the grammar of Indonesian and carried through the Indonesian curriculum before 1984. The second approach aims at mastering communication functions Indonesian language and literature through the four language skills: listening, speaking, reading, and writing. The second approach is explicitly formulated in Indonesian curriculum in 1984, 1994, 2004/2006, and 2013 with the name "communicative approach". However,

throughout the course of the curriculum, in my opinion, have not been able to raise critical language awareness (CLA) on students and the general public in general. They are not sensitive to oppression through language that appeared in daily communication, especially those involving a lot of people who are often called the "public discourse", both producing and consuming discourse.

Whatever the curriculum, language teaching has a target in forming communicative competence, which includes (1) grammatical competence, (2) sociolinguistic competence, (3) pragmatic competence, and (4) strategic competence. Included in these competencies are its sensibilities by students against misuse of language and rules of language to dominate others incorrectly. In the late modern era, awareness of the role of language as an instrument of communication must be improved. Following the views of Bolinger [5] that the language is loaded-weapon that forces people to always be careful in using the language.

There have been many efforts to improve and enhance education in Indonesia, one of them through curriculum improvement. The curriculum has been changed periodically, generally approximately every 10 years. There is a belief that the turn of the curriculum will bring better benefits to the various stakeholders, particularly students, teachers, and the wider community.

In the field of teaching materials, the Government of the Republic of Indonesia has been providing text books that can be used by teachers in Indonesia. For literate-technology teachers, they can download electronic books published and provided by the Department/Ministry of National Education. The weakness of this book is its centralized and less accommodating local conditions in Indonesia which is vast and diverse. Of course, teachers are challenged to develop their own creative in accordance with the environment. With teaching materials "contextual", students will more easily and quickly understand on the basis of the principle of proximity.

In the field of instructional media, teachers are expected to develop their own media is in accordance with the basic competencies that are taught. As commonly understood, instructional media has a very important role in achieving the success of teaching and learning process. Through the medium of learning, knowledge which is abstract can be understood more easily. However, not all teachers have the same sensitivity and sense of responsibility in the development of this learning media. Observations from various primary and secondary schools in Indonesia (Aceh, Jambi, North Sumatra, Bengkulu, Riau Islands, West Kalimantan, East Kalimantan, North Borneo, North Sulawesi, East Java, West Nusa Tenggara, East Nusa Tenggara, North Maluku, West Papua, and Papua) show that the teachers still need to be trained to make learning interesting media. This is the challenge for decision makers in education—including language education—in Indonesia.

In the field of teaching methods, the average Indonesian teacher has obtained various training of the Ministry of Education. Education experts from various universities are actively involved in designing the training. They already understand the concept of "active student learning", and vice versa over the teacher serves as a facilitator. Most teachers have obtained various training on how to teach the basic competencies effectively and attractively. The

teacher also has obtained various knowledge and skills on how to design students to be active, creative, and happy in following the teaching and learning process in the classroom. Along with the birth of curriculum-2006, teachers acquire socialization and training on cooperative learning in various learning model. With socialization and training it, then the teacher can choose a suitable learning model to teach a certain basic competence. However, most of the teachers lacking apply the knowledge and skills that have been acquired in everyday teaching. Moreover, there are many teachers who use the student worksheet produced by publishers who often do not match the teaching plans made by the teacher. As a result, students can not absorb the maximum in various information conveyed by the teacher. Many language skills are not represented in the student worksheet.

4. Overview of Critical Education

Critical education is a school of thought of education who believed their political content in all educational activities. Some of the names associated with the critical theory of education is "radical education" [22] and "revolutionary education" [2]. To complicate the debate, other terms are often used interchangeably, e.g., liberatory education, social justice education, education for equity, transformative practice, empowerment, and praxis. This school of thought does not represent one and only ideas and homogeneous. However, proponents of this school are united in a common goal, ie freeing the oppressed and transform the social injustice that occurs in the community through educational media [32].

Referring to the opinion of Carmen Luke (1992), three names are a source of critical education is the school of Frankfurt, Antonio Gramsci and Paulo Freire (see [34]: 30). Frankfurt School—through critical theory—taught us about the "negative critique", in particular critique of capitalism and positivism in industrial and post-modern society. Antonio Gramsci—a thinker of Sardinia, Italy— teaches us why the ordinary people often take for granted without a critical attitude towards values naturalized by the ruling group. Paulo Freire—a fighter of Brazilian education—teach us about the need for siding with the people who are oppressed by the authoritarian regime, oppressed by unjust social structures and discriminatory, oppressed because of skin color, gender, race, and so on.

Critical approach in the study of social sciences centered on the names of Theodor W. Adorno, Max Horkheimer, Herbert Marcuse, Friedrich Pollock, Leo Lowenthal, and Walter Benjamin of the group Frankfurt School, a group of German thinkers in the Institute for Social Research, which subsequently forwarded by the famous thinker Jurgen Habermas, a student of Adorno and Horkheimer. Doctrine practiced by the Frankfurt school known as the "critical theory of society" or "critical theory". According Bertens ([3]: 182) the word "critical" has two meanings: (1) critical of the various teachings in the social field that thrives during that time, including orthodox Marxism, and (2) critical of the state of society at that time oppressed by industry which in turn requires a radical change.

The main ideas of Antonio Gramsci raised in this paper related to "hegemony and education". Hegemony in the sense of Gramsci is "a social condition in the which all aspects of social reality are dominated by or supportive of a single class ([30]: 235). The concept of hegemony can be used as an analytical tool to understand why the subordinate group voluntarily want to assimilate into in the worldview of the dominant group, which in turn makes it easy for these dominant groups continue to perpetuate their dominance and power ([34]: 33). The dominant group will apply what is called the hegemony, ie "rule by consent and by virtue of moral and intellectual authority". Thus, to maintain its position, dominant groups are always working to secure approval spontaneous marginal groups in a way to negotiate the creation of consensus in politics and ideology.

Talking about critical education we will certainly mention the name of Paulo Freire, anyone who plan and carry out critical education must mention the great figures of the Brazilian. Here are three important points raised in his views: (1) the philosophical view of man, (2) the archeology of human consciousness, and (3) education as a political process (see [35]: 39).

Freire [17] rejects the view that man is like "an empty vessel", each individual has the knowledge and opinions are valued. Humans, as imperfect beings, naturally always challenged to become a more perfect human being. Unfortunately, there is always a "dehumanization" that distorts the human will to be more perfect. Man must realize that they live in a particular time and space formed by the various dimensions of life, such as gender, race, religion, politics, ethnicity, and culture. Educational process geared to help people understand their existential reality to then change it.

About human consciousness, Freire [17] argues that "consciousness is formed in the dialectic between objectification and action of man against the world". There is a dialectical relationship between material reality and human consciousness. The important question that can be put forward: "What is man able to distinguish between the natural and the cultural or socially constructed?" Ability and inability of humans in distinguishing the two domains will determine consciousness. In view of Freire, the world is not understood as something "given", but otherwise the world understood dynamically in the process of becoming. Human is an important agent in the transformation process. Form of consciousness to be achieved through education is critical awareness, as distinguished from the magical consciousness and naive (see [35]: 45). Critical awareness can overcome what is called the "false consciousness", ie the assumption that the reality of life around humans as something ideal, normal, and can not be changed. Instead, with a critical awareness of the human being can alter reality. The reality of life is defined as something that is socially constructed and politically intervened, and therefore, people should participate in producing history. If humans were able to produce history, it means that any human being can change history.

One important subject matter of Freire is "education as a political act". We need to all be aware of the nature of politics in education [19]. Every dimension of the school and every form of educational practice "politically" is a contested space. Education can not be separated from the struggle between interests. In view of Freire, education should take a role in producing and creating public life,

not just adapting to social reality. As political education also means that the learning process in the classroom is not merely the acquisition and transmission of knowledge, but it is a process of development of critical subjects in which knowledge and power that is constantly questioned. Allman [2] confirms that the learning process is not understood as the process of having and accumulating knowledge, but rather as a process to understand, criticize, manufacture, and use knowledge as a tool for change realitas. Only in this critical perspective learning process will produce political implications.

5. Critical Perspective on Language Education in Indonesia

Globalization is a necessity that can not be denied its existence. Globalization has brought—even force—every culture to greet each other and dialogue. The era of globalization makes language teaching becomes challenging ([6]: 1). All aspects of teaching should pay attention to something fundamental, namely the existence of "social relations that are mondial", which blurs—even deadly—national boundaries. Indonesian as a "member" of the languages of the world, for example, will undoubtedly constructed by the mondial perspective. Proficiency is an absolute requirement for Indonesian learners. Learning language skills should be taken seriously. Cameron ([8]: 71) asserts that the learning of language skills should be in the form of teaching communication skills.

Language teaching with critical paradigm inherited the spirit of "critical" in the field of sociology and critical philosophy taught by the Frankfurt school of philosophy and sociology. In view of the critical, science duty not merely "describing the something", but more than that science should be able to "change something". Science is only in charge of "describing the something" or "shooting something" will only perpetuate or maintain the status quo of society. Thus, science has the characteristics of emancipation for the people that need improvement in the quality of his life: from slow to fast, from low quality into high quality, from uncritical into critical, from the unconscious becomes conscious, and from powerless becomes powerful.

On the basis of the above explanation, Santoso [36] asserts that the selection of critical perspectives in Indonesian language teaching is a necessity. Adaptation of view of Freire [18], the teaching and learning of Indonesian in essence is an act of political and cultural power with substantive material and social consequences and possibilities for learners and their communities.

In the following sections presented draft Indonesia language learning, which includes (1) prerequisite: critical language teacher, (2) the selected linguistic foundation, (3) the formulation of learning objectives, (4) the teaching material, (5) the method/model of learning, (6) the arrangement of language classes, (7) the implementation of learning, and (8) the evaluation of learning.

5.1. Prerequisite: Critical Language Teacher

Critical ILT should be facilitated by the Indonesian teachers who have the vision and mission of "critical".

They were introduced to the movement since the beginning of the Frankfurt school in sociology so that they understand the concept of praxis of science. Scientist task is essentially the emancipation of the environment which is still full of flaws or weaknesses due to structural factors. Scientists are just dwell on the discipline of science and not involved with environmental issues have no place in the critical education.

The importance of the role of language teachers in understanding the critical paradigm, Hawkins & Norton [28] stated as follows.

The concept of "critical" is especially salient for language teachers. Because language, culture, and identity are integrally related, language teachers are in a key position to address educational inequality, both because of the particular learners they serve, many of whom are marginalized members of the wider community, and because of the subject matter they teach—language—which can itself serve to both empower and marginalize.

Teachers of critical ILT also familiarized with various differences in students (ethnicity, religion, race, and intergroup) and since the beginning of trained how to manage the various differences for the sake of critical goals, namely forming students who possess CLA. Although the class is colored by differences in ethnicity, religion, race, and intergroup, teachers must understand that there is no "majority dictatorship" and "tyranny of the minority" in various decision. Teachers must have the ideology that justice is for everyone without exception. There should be no decisions that only benefit one group, and otherwise harm other groups. According to Hawkins & Norton [28] critical language teachers make transparent the complex relationships between majority and minority speakers and cultural groups, and between diverse speakers of the majority language, thus having the potential to disrupt potentially harmful and oppressive relations of power.

In critical education, teachers are not considered as the center of everything. Teachers are not the only source of truth and knowledge. Teachers and students alike as learners, two groups of subjects are equally being studied. Thus, the relationship between teachers and students is not superior-subordinate relationship or vertical, otherwise their relationship is horizontal and egalitarian. Teachers and students are more seen as a relationship between friends which was to proceed to finalize the knowledge and personality.

One of the competencies required of a language teacher is the ability to persuade students. In critical ILT should be avoided for various forms of coercion to students by teachers. Students and teachers have equal footing—not superior and subordinate relationships—in determining various important agenda in the classroom. With the ability to persuade it, the teacher can influence the thoughts and feelings of the students on various things by using the principle of "dialogical" in a reciprocal relationship "non-hierarchical". This is emphasized in the teaching of critical languages by some experts as Bizzell [4] and Goomansingh [24].

5.2 The Selected Linguistic Foundation

Language is one of man's most remarkable attributes ([29]: 1). It is an absolute precondition for nearly all our

social life, and it is the medium in which most organized thought and communication proceed. So, the study of language ought to be an acknowledged part of any humane education designed to lead to an understanding of one's self and one's world. Linguistics is selected as the orientation of the development of teaching language is a systemic-functional linguistics (SFL) & critical linguistics (CL), or critical discourse analysis (CDA).

SFL is a linguistic perspective developed by M.A.K. Halliday and his friends at the University of Sydney (Australia). SFL since its birth originally designed to provide basic linguistic suitable for language teaching. This same breath with Halliday that since student activist who inflame the struggle for oppressed groups. In view of Halliday, linguistics must perform partiality to groups disadvantaged in society. By understanding the language as a social semiotic, since the beginning of the kids are accustomed to understand the nature of "signs" or "symbols" in social life. Humans as a "creature signifying" should be able to understand better the phenomenon of semiotic around him. For example, the walk is a natural phenomenon, but how people walk is a semiotic phenomenon. People eat is a biological phenomenon, but how people eat is a semiotic phenomenon. Including in terms of the language, how people speak is a semiotic phenomenon.

In the various views, Halliday always say that the language is a product of social processes (see [37]: 84). A child who is learning the language at the same time he learned something else through language, that is to build a picture of reality around and within them. There is no social vacuum language phenomenon, but it has always been closely linked to the social aspects. In a concrete level, it does not contain any language sentences, but the language it contains "text" or "discourse", namely "exchange of meaning" in the interpersonal context [25]. Reviewing the language in essence is reviewing the text or discourse that always involves context.

In order to serve human life as a "social man", Halliday ([26]: 296) confirms the strength of the power in language. The power of the language specified in the act of meaning and through the act of meaning that the power of language can be revealed. The act of meaning include the following five points (1) language is a means of access to the environment of social acts ([26]: 378), (2) the language contains a specific viewpoint or ideology naturalized to others ([26]: 379) , (3) language is often a portrait of the social inequalities and used to certify or not certify certain community members ([26]: 382), (4) language serves as a meta-discourse in the construction of reality ([26]: 383), and (5) the language to be a model for understanding other systems, such as literature, dance, theater, music, visual arts, painting, and architecture ([26]: 385).

One important subject matter in view of Halliday and Matthiessen [27] is the concept of "stratification" in the level of language, which contains two key words: "level" and "realized in". Language has two levels, namely the extra linguistic and linguistic. The first level hereinafter "realized in" the second level and beyond. In SFL, extralinguistic level is "realized in" linguistic level. Extralinguistic level contains two contexts, namely the cultural context and the context of the situation. Linguistic level contains content level and expression level. Content level constructed of two systems, namely the system of

meaning or semantics, which "realized in" systems of wording, systems of signing or lexicogrammar. Furthermore, lexicogrammar "realized in" phonological (systems of sounds), gestures, and the graphology (systems of writing). So, briefly can be formulated that "the cultural context and the context of the situation "realized in" the content level and then "realized in" the expression level. To simplify the presentation, note the chart "levels of language", as shown in Figure 1.
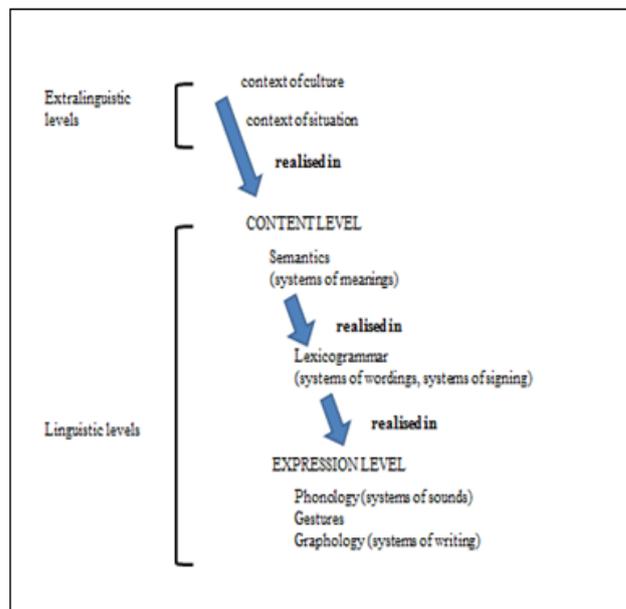

Figure 1. Levels of Language (Source: [7])

CL is a perspective study of language developed by Roger Fowler and colleagues at the University of East Anglia in England. CL utilizes many linguistic tools of SFL and want to translate and apply the concept of "linguistic instrumental" of Halliday [25], which is linguistics a useful tool to understand the reality around humans. CL is a linguistic study that aims to uncover the hidden power relations and ideological processes that appear in texts orally or in writing ([10]: 90). The descriptive perspective in linguistic analysis is believed to not be able to reveal critical significance.

Something very important in view of Fowler [15] is that there is a relation between the textual construction with social conditions, institutional, and ideological in the processes of production and the reception. Certain linguistic structures used to systematize and transform reality. Therefore, the dimensions of history, social structure, and ideology is the main source of knowledge and hypotheses within the framework of linguistic criticism. The study of language is no longer focus solely on language, but entered the phenomenon of the use of language that is full of dynamics and bustle with social issues and culture. The study of language has entered the study processes communicative and cultural processes ([37]: 102).

According to Fowler ([15]: 6) critical analysis that looked at a "text as a mode of discourse" and treat "text as discourse" that would be able to uncover the power relations and ideology. CL applied to dismantle misrepresentation and discrimination in various modes of public discourse ([37]: 108). Suitable topics studied by CL includes (i) sexism, (ii) racism, (iii) the gap, inequality,

and injustice in the mass media, education, employment, justice, and identity formation, (iv) war, (v) weapons and nuclear power, (v) political strategies, and (vi) advertisement. To uncover the ideology of speakers or producing text, we can analyze various linguistic features, which include (i) the processes of lexical, (ii) transitivity, (iii) syntactic device, (iv) modalities, (v) speech acts, (vi) implicature, (vii) turn-taking, (xiii) greeting, name, and personal referrals, and (ix) phonology.

Meanwhile, CDA is the perspective in the study of language use (discourse) developed among others by van Dijk, Fairclough, Kress, and Wodak. CDA can be seen as a refinement and expansion of what has been developed by Roger Fowler and colleagues. CL and CDA claims to be the successor to the views of Halliday in the SFL. In view of the critical, discourse is the use of language as a form of social practice [13,14]. Discourse in view Fairclough should be seen simultaneously as (1) the text in the form of language, both written and spoken, (2) discourse practice, namely the production and interpretation of text, and (3) sociocultural practices, namely changes in society, institutions, and culture determines the shape and meaning of a discourse. Meanwhile, CDA is a study of the relations between discourse, power, domination, social inequality, and the discourse analyst position in the social relationships ([40]: 300). Thus, understanding the critical discourse is essentially a three dimensional analyzes of discourse: *description* of text, *interpretation* of discourse practice and *explanation* of sociocultural practices.

In CDA, the discourse is not understood merely as the study of language, but rather understood as the study of power and ideology. CDA is analyzing the language of the text, but this is only a first step to understand the nature of the production process and the interpretation of the text, as well as socio-cultural processes that surround and determine the form and meaning of a discourse. There is a belief in the CDA that language is used for the purpose and specific practices, including the exercise of power.

With reference to the view of van Dijk [40], Fairclough [11,12,13,14] and Wodak [41], discourse analysts must understand the number of CDA following characteristics. *First*, the discourse is an action. Discourse is a form of interaction, discourse is not placed in an enclosed space and internal. So, there is no discourse of social vacuum. *Second*, the importance of the role of context in the production and interpretation of discourse. In the critical paradigm, the discourse is produced, understood and interpreted in a certain context. Discourse is the text in context. CDA is a point of concern illustrates the text and context together in the communication process. *Third*, the discourse is the historical product. Discourse is always in space and time and will always be associated with other time. *Fourth*, the discourse is seen as a power struggle. Any discourse that emerged was not seen as something that is natural, reasonable, and neutral, but it is a form of power struggle. *Fifth*, the discourse is implementation of the ideology practices. Ideology owned "producing text" will characterize a particular form of discourse.

5.3. The Formulation of Learning Objectives

Critical language teaching should begin a critical formulation educational purposes. Some keywords should go into the formulation of critical educational purposes, such as "critical", "aware(ness)", "semiotic", "communication", "domination/ hegemony", "sensitive", "empower", "point of view", "perspective", "discourse", "social significance", "context of situation ", "cultural context ", and "cross-cultural". At a later stage, the designers of textbooks and teachers describe the formulation of the critical goals into objectives more operational. The key words can be "signs" that directs or even force for anyone who is involved in language teaching to always "voicing" the critical spirit.

5.4. The Teaching Material

Teaching materials drawn from the use of language that is familiar to students' lives, such as speech, text newspapers and magazines, radio and television news text. Such texts is the place or site to carry out the various objectives and interests of a person or group that wants to dominate other people or groups through language. In other words, teaching materials for critical ILT are texts or public discourse.

Teaching materials drawn from the use of language that is familiar to students' lives, such as speech—political elite, women's activists, community leaders, and religious leaders—text of newspaper editorial/magazines, newspapers/magazines news text, radio and television news text. Such texts is the place or site to carry out the various objectives and interests of a person or group that wants to dominate other people or groups through language. In these texts, the ideological fight is carried out through selection of linguistic forms. In other words, teaching materials for critical ILT are texts or public discourse is full of hidden agenda championed by the producer of the text.

5.5. The Method/Model of Learning

Education can be the catalyst for empowering students to become critical, active citizens [23]. Whatever the method/learning model chosen should be able to grow breath "critical" in students. Students are introduced to various injustices since the beginning close to the student life. In addition, students are naturalized injustices that arise in various public discourses. Students are invited to reflect on the various imbalances that: what really happened, why it happened, who benefits, and vice versa, who loses, what institution suspected in the inequality.

Learning models have been considering various aspects for students to explore critical thought in the learning process. Activities chosen must be able to activate the full potential of the students. Classroom activities that involve multiple senses of students deemed better than just involve one sense only. Selected activities must also be able to make the students be creative. Students should be trained and stimulated to discover new things in the activities of emancipation. Teaching and learning process should take place in a pleasant situation. All students should feel happy to be in a class ILT. There should be no feeling of fear and distress during the learning process. Fear will only hinder students to explore all the potential in the framework of the emancipation.

In practice, the learning activities are designed in the following forms: discussions, role play, case analysis, and field practices. Through these activities the students

familiarized with various differences in viewpoints, perspectives, and ideology. Various differences and the possibility is a reality of life that can't be denied. The hope is that the students are ready to enter the community environment filled with inequality both visible and not after they finish studying at school. In the long term, the students prepared to become good citizens and formation of civil society.

5.6. The Arrangement of Language Classes

Class notch deemed so important in "designing" the students become candidates for members of the public and qualified citizens. Once the importance of class, Giroux & McLaren [23] states that transformation begins in the classroom, or public sphere, and then moves outward as students live beyond the classroom". Class is no longer understood as a space of a certain size and contains a number of specific facilities where the teacher as a "ruler" to transfer knowledge to students who are learning. Class should be understood as the site where the students proceed through various activities by utilizing various learning resources conducted by the teachers and students who have equal power.

Some principles for managing critical ILT classes are as follows. *First*, the class arrangement enables students can be flexible in the move. Chairs and tables/ benches designed in the shape and volume to be easily styled in various models of the discussion. Communication between teacher-student and student-student is not hindered by the shape and setting class. *Second*, the class is filled with facilities and infrastructure that have the spirit of "emancipation" and "equal rights of man", on the contrary means that supports the formation of "authority" and the spirit of "subordination" should be eliminated. *Third*, there is no concept of "front" and "rear" in a classroom setting. Chalkboard (blackboard and whiteboard) are in various places, to eliminate the concept of "front" and "rear" of the class. Protrusion "front" and "rear" of the class often perpetuate the authority and power of teachers to students. This is in line with expectations Shor [39] that the class should be designed in a "collaborative environment" to minimize the "gatekeeping".

5.7. The Implementation of Learning

In the most concrete level, critical ILT embodied in the teaching and learning process that has the spirit of "emancipation" to the oppressed group. Here's proposed examples implementation of learning grammar, vocabulary, speaking skills, reading skills, and writing skills with a critical perspective.

In *learning grammar*, students are introduced to and trained various linguistic features that are often used and abused in public discourse. Active and passive sentence construction, for example, is not understood as a phenomenon of transformation as in the tradition of linguistics Chomsky, otherwise active and passive construction is understood as the choice of linguistic forms that lead to different viewpoints (see [29]). Each of these options has always had certain goals and interests. For basic education (elementary school and junior high school), the analysis of a sentence or clause Indonesian is more focused on the analysis of syntactic roles, such as

"agent", "actors", "experiencer", "state", "process", "target", "responders", and so on. In contrast, analysis of the sentence on the basis of the analysis of the syntactic functions—such as analysis of the subject, predicate, and object—be avoided because it is too abstract and not in accordance with the level of cognitive development of students.

In *learning vocabulary*, students are introduced to the role of the vocabulary since the beginning in human life. The same two words, namely *pengajar* (teacher) and *guru* (teacher+), must be understood differently. Thus, since the beginning of the child learn "social significance" as distinguished from "natural meaning". The word *pengajar* is the natural meaning of 'one who taught', otherwise the word *guru* is a specific social meaning of 'people who have a teaching qualification may be a reference and example for others'. By utilizing the views of Fowler [15], students should be made aware that vocabulary work to classify the reality that exists around humans. Fowler wanted to show that the structure of the language selected in particular communications creates a "network of meaning" that pushes on a perspective of what is presented in the communication. A network of meaning it essentially is the ideology of the speaker or text's producers which to subsequently be used to look reality in the vicinity. Awareness of certain language structure that will creates "a certain perspective" should be owned by students since the beginning of learning the language in school.

In *learning speaking skills*, students can practice provide a defense against the weak and marginalized groups. Teachers can design learning to "play a role". One or several students acted as members of oppressed groups, while one student acting as "defenders" of the oppressed group. Students who plays oppressed group in charge of delivering the various structural oppression is felt and experienced. Students who plays a defender tasked with providing various alternatives to provide a defense to the members of the oppressed. Other students become observers and charged with providing comments and ratings of playing a role that is displayed by a group of other students. Through this lesson students learn to recognize various forms of structural oppression and the ways that can be used to reduce and solve the structural oppression.

In *learning reading skills*, since the beginning of the students familiarized with reading materials on the topic "critical", ie the text that contains the spirit of emancipation and advocacy to community groups oppressed. Teachers always explain that reading is not merely to understand the written text, but a process that involved at any time in order to try to understand the world and interpret the signs that surround us (see [9]: 89). In understanding written texts, the question of reading that can be submitted and discussed by students, among others, the following: (1) what is the actual humanitarian topics to be disclosed in the article, (2) who benefited in the text, and vice versa who harmed, (3) to whom the author of the text is in favor, (4) which part of the text in the form of facts, and which parts are in the form of the opinion of the author, and (5) which institutions which have an interest to implement power over the text.

In *learning writing skills*, students are given the freedom to explore and develop ideas into writing that has

a character of its author. Of course, the topics raised was about oppression or deterioration in human or a particular group of people because of structural factors. At a later stage, with the spirit of "emancipation" students are asked to explore on the basis of background, knowledge, and experience. This activity can be initiated by the collaborative work between students and teachers in the process of sharing to provide sharpening on selected topics the student. In this case, the experience Shor [39] in designing a writing class can be used as a reference. The hope is that students can recognize the structural marginalization taking place around them, and then students can give "opinions" regarding the provision of assistance to a person or group marginalized it.

5.8. The Evaluation of Learning

In the evaluation of teaching, according to the learning objectives that have been formulated, teachers develop a critical perspective evaluation tool. Evaluation can be developed classroom-based teachers to measure student achievement of competence. To evaluate student mastery of the grammar, students assigned to analyze linguistic features—namely syntactic roles—in various sentences or clauses of Indonesian. To evaluate student mastery of the vocabulary, students are asked to choose words and idioms in Indonesian containing "social significance", charged certain ideology and power.

The competence that is receptive (listening and reading skills), the target of evaluation is understand the hidden agendas that appear in the text. Students tested their understanding of the use and abuse of language by producing texts in public discourse. The competence that is productive (speaking and writing skills), the target of evaluation is to measure the performance of students in formulating forms of emancipation of the oppressed communities or colonized.

6. Conclusions

A very long colonized by another nation should provide critical awareness of the government and people of Indonesia in designing and implementing education to educate people. There should be introspection of the government and people of Indonesia why we once colonized and ruled by other nations in more than three centuries. One of which must be corrected and improved "substantially" is the planning and implementation of Indonesian language education.

Indonesian language education should be designed using a critical perspective—by exploiting the views of philosophy and sociology "Frankfurt school", systemic functional linguistics of Halliday et al, linguistic critical of Fowler and his colleagues, as well as critical discourse analysis of Fairclough et al in Continental European schools—to produce students (prospective Indonesian citizens) who have CLA. Since the beginning students are introduced to the language as a system of signs, which distinguishes it from other creatures. At a later stage, the students familiarized recognize the signs of language "social nature", as distinguished from the sign "is natural". By recognizing the "social significance", the students will be familiar with the use of language and abuse of language for the sake of power.

References

[1] Alim, H.S., "Critical Language Awareness", In Homberger, N.H. & McKay, S.L. (Eds), *Sociolinguistics and Language Education*, Multilingual Matters, Bristol UK, 2010, 205-231.

[2] Allmann, P., *Revolutionary Social Transformaion: Democratic Hope, Political Possibilities and Critical Education*, Bergin & Garvey, London, 1998.

[3] Bertens, K., *Filsafat Barat Abad XX Jilid II: Prancis*, Gramedia Publisher, Jakarta, 1985.

[4] Bizzell, P., "Power, Authority, and Critical Pedagogy", *Journal of Basic Writing*, 10 (2), 54-70, 1991.

[5] Bolinger, D., *Language-The Loaded Weapon: The Use and Abuse of Language Today*, Longman Group Limited, London, 1980.

[6] Block, D. & Cameron, D., "Introduction", In Block, D. & Cameron, D. (Eds.), *Globalization and Language Teaching,* Routledge, London, 2002, 1-10.

[7] Butt, D., Fahey, R., Spinks, S., & Yallop, C., *Using Functional Grammar: An Explorer's Guide*, Macquary University, Sydney, 1995.

[8] Cameron, D., "Globalization and the Teaching of Communication Skills", In Block, D. & Cameron, D. (Eds.), *Globalization and Language Teaching*, Routledge, London, 2002, 67-82.

[9] Cavallaro, D., *Teori Kritis dan Teori Budaya*, Translated by Laily Rahmawati, SUFIBOOKS, Yogyakarta, 2004.

[10] Crystal, D., *A Dictionary of Linguistics and Phonetics,* Third Edition, Basil Blackwell Ltd, Oxford, 1991.

[11] Fairclough, N*., Language and Power*, Longman Group UK Limited, New York, 1989.

[12] Fairclough, N., *Discourse and Social Change*, Polity Press, Cambridge, 1992.

[13] Fairclough, N., "Pendahuluan", In Fairclough, N. (Ed.), *Kesadaran Bahasa Kritis*, Translated by Hartoyo, IKIP Semarang Press, Semarang, 1995a, 1-33.

[14] Fairclough, N., *Critical Discourse Analysis: The Critical Study of Language*, Longman Group Limited, Harlow-Essex, 1995b.

[15] Fowler, R., *Linguistic Criticism*, Oxford University Press, Oxford, 1986.

[16] Fowler, R., "On Critical Linguistics", In Caldas-Coulthard, C.R. & Coulthard, M. (Eds.), *Texts and Practices: Reading in Critical Discourse Analysis*, Routledge, London, 1996, 3-14.

[17] Freire, P., *Pedagogy of the Oppresed*, Herder and Herder, New York, 1971.

[18] Freire, P., *Education for Critical Consciousness*, Continuum, London & New York, 1974.

[19] Freire, P., *Politics and Education*, University of California, UCLA Latin American Center Publications, LA, 1988.

[20] Freire, P., "Tidak Ada Mengajar Tanpa Belajar", Taken from Pedagogy of Freedom, Translated by Eka Kurniawan. *Wacana: Jurnal Ilmu Sosial Transformatif,* 4 (15), 11-26, 2003.

[21] Giddens, A., *The Consequences of Modernity,* Polite Press, Cambridge, 1990.

[22] Giroux, H.A., *Border Crossing: A Cultural Workers and Politics of Education*, Routledge, New York, 1993.

[23] Giroux, H. A. & Mclaren, P., "Teacher Education and the Politics of Engagement: The Case for Democratic Schooling", In P. Leistyna, A. Woodrum, & S.A. Sherblom (Eds.), *Breaking Free: The Transformative Power of Critical Pedagogy*, Harvard Educational Review, Cambridge, MA, 1996, 301-331.

[24] Goomansingh, R.V., *Using Critical Pedagogy to Educate for Democracy in the Graduate Classroom*, Unpublished Thesis, Department of Theory and Policy Studies in Education, Ontario Institute for Studies in Education, University of Toronto, Toronto, 2009.

[25] Halliday, M.A.K., *Language as Social Semiotic: The Social Interpretation of Language and Meaning*, Edward Arnold, London, 1978.

[26] Halliday, M.A.K., "The Act of Meaning", In Webster, J. (Ed.), *On Language and Linguistics Volume III: Collected Works of M.A.K. Halliday*, Continuum, London, 2003, 375-389.

[27] Halliday, M.A.K. & Mathhiessen, C.M.I.M., *An Introduction to Functional Grammar*, Third Edition. Hodder Arnold, London, 2004.

[28] Hawkins, M., & Norton, B., "Critical Language Teacher Education", In A. Burns & J. Richards (Eds.), *Cambridge Guide to*

Second Language Teacher Education, Cambridge University Press, Cambridge, 2009, 30-39.

[29] Hodge, R. & Kress, G., *Language as Ideology*, Second Edition, ROUTLEDGE, London & New York, 1993.

[30] Livingstone, D.W., "On Hegemony in Corporate Capitalist States: Materialist Structures, Ideological Forms, Class Consciousness and Hegemonic Acts", *Sociological Inquiry*, 3 (4), 235-250, 1976.

[31] Luke, A. & Dooley, K., "Critical Literary and Second Language Learning", In Hinkel, E. (Ed.), *Handbook of Research on Second Language Teaching and Learning*, Vol. 2, Routledge, New York, 2009.

[32] McLaren, P., *Life in School: An Introduction to Critical Pedagogy in the Foundation of Education*, Longman, New York, 1998.

[33] McLaren, P., "Critical Pedagogy: A Look at the Major Concepts", In *The Critical Pedagogy Reader*, ROUTLEDGE Taylor & Francis Group, New York, 2009, 61-83.

[34] Nuryatno, M.A., "Teori Kritis dan Pengaruhnya terhadap Aliran Pendidikan Kritis", *Wacana*, 4 (15), 27-60, 2003.

[35] Nuryatno, M.A., *Madzab Pendidikan Kritis: Menyingkap Relasi Pengetahuan Politik dan Kekuasaan*, Resist Book, Yogyakarta, 2008.

[36] Santoso, A., "Studi Wacana Kritis, Pengajaran Bahasa, dan Perspektif Emansipasi", in *International Conference on Applied Linguistics V (CONAPLIN V): Language Teacher Development in a Globalized World*, Language Center and English Education Department, Indonesia University of Education, Bandung, 2012a, 28-35.

[37] Santoso, A., *Studi Bahasa Kritis: Menguak Bahasa, Membongkar Kuasa*, Mandar Maju Publisher, Bandung, 2012b.

[38] Santoso, A., *Membongkar Keangkuhan Wacana Publik*, Intrans Press, Malang, 2015.

[39] Shor, I., *When Students Have Power: Negotiating Authority in a Critical Pedagogy*, University of Chicago, Chicago, 1996.

[40] van Dijk, T., "Principles of Critical Discourse Analysis", In Wetherell, M., Taylor, S., & Yates, S.J. (Eds.), *Discourse Theory and Practice: A Reader,* SAGE Publications Ltd, London, 2001, 300-317.

[41] Wodak, R., *Disorders of Discourse,* Addison Wesley Longman Limited, Harlow-Essex, 1996.