

# Profile of Students Prospective Teacher's Foundational Critical Attitude of Educational Utopia

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**Abstract**—The purpose of this paper is to uncover the construction and profile of the student's fundamental educational utopian critical attitude (SKIFUP) at a university. The fundamentalist critical attitude of the educational utopia is an attitude that will build optimism and hope for a complete and ideal educational system in the future. Some aspects of SKIFUP are 1) positive views on God, 2) social connectivity, 3) self-efficacy, 4) critical-reflective thinking, 5) Influencers (hardiness), 6) Endurance (foremost) and 7) creative in problem solving. This research method is a descriptive method with a quantitative approach involving a survey as a strategy of data collection carried out through a questionnaire constructed comprehensively, tested for validity and reliability. The research sample was chosen randomly involving 152 respondents of LPTK (Teacher Training Education Institution) students who came from social-humanities and vocational-science groups. The results showed that 50% of respondents had SKIFUP in the medium category, the remaining 25 were in the low category and 25% were in the highest category. Based on the building aspects of SKIFUP, the creative problem solver aspect is the lowest, and the highest is the positive view of God. There are differences in the SKIFUP profile among students from the social-humanities, scientific community and students from engineering sciences, where students from social-humanities sciences have higher average scores in most aspects of SKIFUP. The conclusion of this study is that teacher and education students need to have SKIFUP so that in the future they can become educators and educational personnel who have high enthusiasm and utopia in building a better education system. It is recommended that a number of aspects and indicators that construct SKIFUP obtain appropriate educational treatment, one of which is proposed a model of critical awareness education.

**Keywords**—*foundational critical attitude; educational utopia; prospective teacher; profile*

## I. INTRODUCTION

The teacher is a very noble profession. Through his efforts, every human being is guided to become a complete human being. Desiring to be a teacher is an intention that needs to be appreciated. But being a teacher can not only be intellectually smart but requires a significant element of attitude and

personality. One aspect of the character that needs to be built from a prospective teacher is its critical attitude in understanding education issues. An active critical position is made from a complete awareness of the noble purpose of his profession. In the view of some experts, many changes in the paradigm of teacher education today are due to the pressure of neo-liberalism [1-4]. In Ball's perspective the pressure of neo-liberalism in the world of education has eroded the identity of teacher professionalism, the orientation of educational policy is more focused on market orientation, business management, and performance [3]. This policy has profoundly changed the nature of teacher work [2]. This system has changed the identity of the teacher as an educator and mentor [3]. In line with Opinion Ball, in the context of Indonesia, Nafika and Al-Asyari asserted "Education has only been oriented to one center, namely to fill new jobs due to modernization and industrialization" [5]. Millions of young people in this country are purely printed in one container to fill technical positions in factories or companies. Even teachers in Indonesia are trapped in curriculum materialism, where the quality of education is only measured by numbers [6]. Teachers in Indonesia are like "artisan" teachers and curriculum operators [7]. In these circumstances, the teacher is actually being oppressed by the bureaucratization of educational policy [8].

Responding to a number of crises and challenges, in reality the teacher is a noble profession. Through its efforts every human being is guided into a whole human being with all forms of empowered potential. Desiring to be a teacher is an intention that needs to be appreciated. But being a teacher cannot excel intellectually, but requires a noble element of attitude, character, and personality. One element of personality that needs to be built from a prospective teacher is its critical attitude in understanding education issues. An active critical attitude is built from a complete awareness of the noble purpose of his profession. In this case, the prospective teacher needs to build his awareness towards critical awareness.

Related to critical awareness in Freire who categorizes critical attitudes involves recognition of three categories with terms of magical knowledge, naive awareness, and critical awareness [9]. A common phenomenon is displayed in the

lives of prospective teacher students from Kesuma's research, et al. showing that students in one of the LPTKs tend to be in the category of magical and straightforward awareness, only a small number of them are in the type of critical knowledge [10]. Occult knowledge is characterized by the inability to analyze problems, depends negatively on lecturers or friends in carrying out lecture activities, and is fatalistic in the phenomenon of education. Whereas the naive awareness is characterized by the simplification of the problem of education, the inability to find causes systematically and systematically, to avoid dialogue, to be inferior, and to have the potential to lead a massive culture. These two levels of awareness are indeed not by the ideal student awareness profile. In this study students whose consciousness is developing towards critical realization is still a minority, essential knowledge is characterized by high-level thinking skills in analyzing an educational problem, finding its causes systemically and systematically, being able to argue well, and being able to carry out actions that transform or emancipate praxis education [11].

Critical awareness involves the sensitivity of prospective teachers to improve both the process and the content of the expected educational outcomes ideally. For Freire, a form of education is always based on human consciousness, which includes three aspects, namely [9]: naive awareness that sees the human element as the root cause of the problem, magic awareness in the form of public knowledge that is not able to see a factor connected with other factors, critical awareness is the awareness that understands the system more as a source of problems. Critical consciousness is built as an essential education for prospective teachers is none other than that later students when they have become teachers do not forget the ultimate goal of education is to humanize humans. With that enthusiasm, undergoing his profession will always carry out quality improvement both to improve the way to educate and develop educational content taking the ideal goal of education.

The purpose of education as an ideal point, a place, conditions and perfect situation an end of the process of traveling to treat teachers to their students. In that context, the purpose of education can be said as an ideal dream that needs to be achieved, aspired to be made by students through educating actions carried out by the teacher. The purpose of education is to talk about hope, a fiction abstraction that evokes imagination in the realm of thought and is futuristic. Something that must be attempted to happen. As an ideal fiction, the goal of education that must be achieved also requires a perfect system in facilitating the educational process. The typical educational process in the form of an ideal system requires an ideal teacher also. The dream teacher must be able to master and teach the perfect content and learning process. This imaginative area is closely related to the term utopia.

Since introduced in 1516 by Thomas More, utopia or utopianism has become a basic foundation that has a strong influence in the context of education [12]. Haplin emphasizes utopianism whose focus is on the attitude an educator must have in carrying out educational reforms and changes in education in general. Although a utopia is carried out in the context of culture, it is not intended to predict the future of schooling. Instead, it discusses various attitudes that must be considered by educators in carrying out education reform in

general. These attitudes are expected to be achieved so that the term ultimate hope is education which is a situation that is likely to emerge in educational cases in answering life's problems. The constructive attitudes that adopted militant optimism were mobilized to realize hopes revealed in the educational perspective with the term utopia imagination [12]. The utopian logic taken from More by Haplin is that school as a system is not to be predicted by answering what school questions in the future, but rather focusing on what the teacher is like with utopian being able to imagine an ideal concept about the teaching process in classrooms based on the potentiality of their students towards an institutional ideal always held in their hearts and manifested into practice.

The underlying assumption of this research is that if a person has a critical attitude based on a complete awareness of his profession, then every move will always be directed at the effort to realize his utopia. For a utopian educator, it is an educational utopia, whether it is meant by process or utopia as a result (spatial) [12]. Thus, a critical attitude becomes very foundational for an educator and is built on a prospective teacher. This critical attitude will encourage the realization of the educational utopia. Fundamental utopian critical education attitude (SKIP) referred to in this study is the necessary analytical attitude direction / mindset / mindset of prospective teachers about the form of educational conditions (both spatial and process) that should be (ideal) created, starting from the philosophical level, policy, up to the level of implementation, which involves educators, students, policymakers, and the general public, especially in Indonesia and generally in the world. Inspired by the book David Haplin entitled "Hope and Education: The Role of the Utopian Imagination" elements or aspects of SKIFUP consist of seven, including the positive view on God, social connectedness, self-efficacy, critical-reflective thinking, influencer, endurance, and creative problem solver. The seven aspects of SKIFUP will encourage an increase in the power of critical awareness expected by Freire [9] and realize the educational utopia inspired by More and translated by Haplin [12]. Schematically the paradigm is as follows in this figure 1:

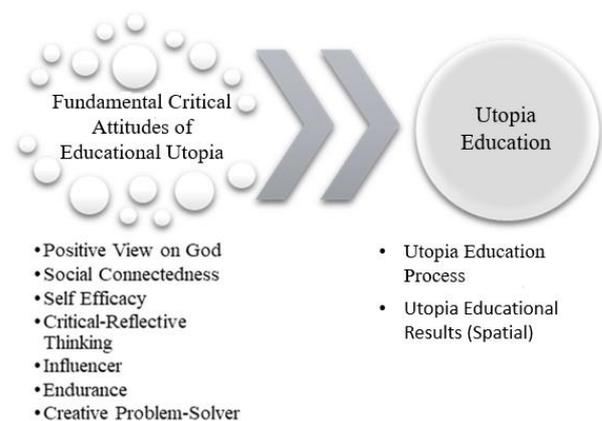


Fig. 1. Seven aspects of SKIFUP.

## II. METHOD

This research method is descriptive with a quantitative approach using a survey as a data collection strategy. The study population is students in one of the second semester of the 2017/2018 Academic Teacher Training Institution (LPTK) who contracted the Education Foundation course. The study sample was randomly selected for 25% of the total sample. The total number of respondents is 152 people.

The data collection tool uses indirect communication techniques that are represented by questionnaires that are tested for their validity and reliability. The measuring instrument was developed based on the theoretical construct of the results of an in-depth study of SKIFUP. The theoretical concept of SKIFUP in this study is dominantly referring to the book compiled by David Haplin entitled "Hope and Education: The Role of the Utopian Imagination." [12]. Operationally, SKIFUP is interpreted as a fundamental critical attitude in the form of a mindset / mindset of UPI students (content) about the manifestation of the conditions of education (both spatial and process) that should be (ideal) created, starting from the philosophical level, policy, to the level of implementation, which involving educators, students, policymakers, and the general public, especially in Indonesia and generally in the world. The first critical attitude in the form of a mindset that is constructed includes aspects of the positive view of God, social connectedness, self-efficacy, critical-reflective thinking, influencer, endurance, and creative problem-solving. The underlying assumption is that when the seven elements of SKIFUP are in a person, then they naturally have ideal ideals about education as mentioned earlier.

The measuring instruments (instruments) of SKIFUP were made in the form of questionnaires with four alternative answer choices, namely: appropriate, entirely appropriate, inappropriate, and inappropriate. Each item is divided into two types of statements. There are unfavorable items, and there are also favorite items. Scoring guidelines with weights 1, 2, 3, and four are given to answer choices depending on the form of the statement. The validity and reliability test of the research instrument was developed in built-in along with the collection of research data. Test the validity of the item using the item-total correlation technique with the Product Moment formula to find out the item support for the total SKIFUP score as a whole. The result, of the 151 items developed before the trial, after being processed which were declared valid only 62 pieces, the rest were discarded. The things stated as valid have a significant correlation score at  $p < 0.05$ . Then the instrument reliability score internally from the results of calculations with the Cronbach Alpha formula is obtained at 0.84 including very high. The entire data processing process is carried out with the help of SPSS version 18. The following is the distribution of selected items support in the overall aspects of SKIFUP building.

## III. RESULTS AND DISCUSSION

Nearly half (48.68%) of prospective teacher students have a critical utopian educational fundamental attitude (SKIFUP) in the medium category, the rest are followed by a low category of 26.32% and only a quarter (25%) are in the high category.

Viewed from the builder aspect of SKIFUP, the most dominant sequentially starts from positive view on God, social connectedness, self-efficacy, critical reflective thinking, endurance, influencers, and finally creative problem solver. Visually can be seen in the following figure 2.

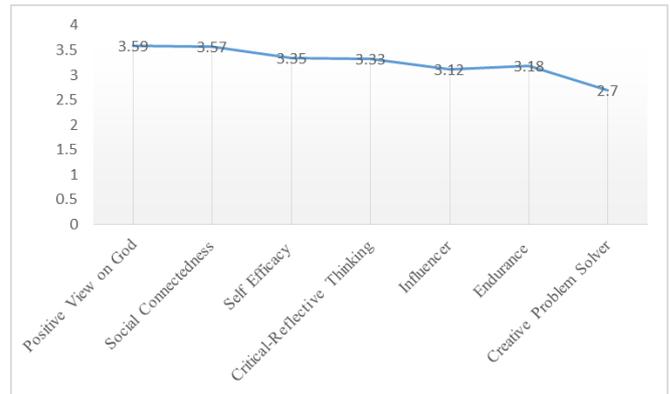


Fig. 2. SKIFUP Profile viewed from builder aspect.

Profile of SKIFUP respondents even though the majority are in the moderate category, then a quarter is divided into high and low classes, seen directly from the achievement of the average score of respondents' answers on the positive view aspect on God seen in the most elevated position (3.59) compared to aspects other. This means that students who are respondents to this study have a favorable view of God as part of their lives higher than other elements. The next most striking issue was that students who became respondents had the lowest average scores on the creative problem solver aspect. This means that the respondents in this study find it difficult to translate elements of social connectedness, self-confidence, critical thinking results that are built reflectively with sufficient adequate resilience that exists within themselves, at the level of implementation in solving problems. Precisely the main problem lies in the practical level, how they implement creatively in action in responding to real challenges and issues in the field related to educational issues. This is reasonable, perhaps because of the age level of the respondents who were at the transition stage of late adolescence to early adulthood, and they were also at the time of this study conducted only in the second semester of the lecture.

Viewed from the table above, the respondents were in the moderate category (38.82%) followed by those in the low group (34.87%), and those in the high category were only a quarter (26.31%). Although the positive view aspect on God is dominant at the moderate and low levels, other aspects of development see the categorization, the positive view on God is more the highest.

The explanation of the profile distribution of the positive view aspect on God is dominated by the belief that every thought, feeling, and affirmative action will be reciprocated by the goodness of God (3.79). Then followed by the knowledge that prayer will help the realization of ideal ideals (3.57); prayer is the weapon of the believer is a picture of this result. Furthermore, following the latest is the belief about understanding that every activity in life must be aimed at achieving God's blessing (3.43).

In general, the majority of the social connectedness aspects are in the high category (40.13%), followed by the moderate group (33.55%) and a quarter in the low group (26.32%). Based on the profile of indicators on the social connectedness aspect, it appears that it is dominated by respondents' inability to the social-educational environment in disadvantaged communities (3.68), followed by feeling emotionally involved with what is happening in the social environment (3,6), feeling sure that he is part of another self (3,47), and furious with the injustices experienced by the social environment (3,46).

Based on the results of category distribution data processing, the self-efficacy aspect of the respondents was dominant in the high category as well (36.19%), in the low group (34.21%), and in the moderate grade, the most minority was 29.61%. Judging from the builder indicators of self-efficacy aspects, the sign realizes self-weakness (3.79) to be the first, followed by the second which is confident of self-quality (3.51), and a strong urge to act (3.17).

Based on the results of data processing, the critical-reflective thinking dominant aspect is in the moderate category (37.50%), followed by those in the low group (32.24%), and in the high group (30.26%). Judging from the indicators, this critical reflective thinking aspect that achieves the highest score (3.39) is recognizing the focus of the problem at hand, followed by the desire to explore problems (3.27), then developing cool ideas (3.18).

Influencer aspects are generally in the moderate category (38.16%). The remaining 33.55% in the medium group, and 28.29% in the low group. Viewed from the influencer aspect indicator, the average score shown shows that the main thing about being an influencer is being prepared to accept criticism (3.58), because of the urge to be at the forefront (3.57), the desire to always contribute to problem solving (3, 48), courage to appear different (2.93), ability to influence the environment (2.85), and reluctance to become followers (2.69).

Based on the results of data processing, the distribution of endurance aspect categories is almost evenly distributed, which is an average of 30% each. But the most dominant difference is in the moderate category 37.50%. The rest, in the high category (32.23%) and low as much as 30.26%. Judging from the endurance aspect builder indicators, the highest average is not comfortable to give up on problems (3.69), followed by patients in facing obstacles (3.51), exerting energy to resolve planned problems / actions (3.32) Then finally the focus lingers in thinking of a solution to a problem (2.69).

The results of data processing illustrate the dominance of respondents in the medium category (42.11%), followed by those in the low group (32.24%). While those in the high group were only 25.66%. If seen from the indicator, it can be seen that generally, the respondents have the dominant average score at 2.5. Only two have an average rating of 3, which is easy to find many alternative solutions (3.15) and the ability to express ideal feasible alternative solutions (3.12). The rest is about flexibility in achieving goals (2.69), original ideas (2.55), positive perspectives on a problem (2.44), and the lowest are parsing the question in detail (2.36).

#### IV. CONCLUSION

The results of the study reveal that the aspects of critical-reflective thinking are also not related to creative problem-solving. The following are indicators of the elements of critical-reflective thought, namely having the desire to explore problems, recognize the focus of the issue at hand, and be able to develop fresh ideas. Then the creative problem solver includes fluency, flexibility, being able to express original ideas, can solve problems in detail, positive perspectives on issues, and the ability to communicate ideal solutions. One should have a reflective critical attitude with clear thinking facilitating him to solve problems creatively. The more vital and thoughtful someone is, the more creative someone can solve the problem. But the results of the study show no relationship. This means, on the contrary, that someone who has or does not have a reflective critical attitude does not necessarily make him or herself ready to solve a problem creatively. Likewise, with creativity in solving problems, based on the results of this study stated not driven by a critical reflective attitude of a person. In this case, the most prominent thing that can explain the phenomenon of research results is the level of depth of reflective critical thinking that a person has independently still required a strong support system to be able to solve problems creatively. In other words, the respondents of this study could be used to think critically reflectively, but when asked for a creative solution to problem-solving, they stutter to express it. Creativity is synonymous with speed, while reflective thinking is synonymous with calm. As if it were indeed conflicting. Thus the results of the study. Always interesting to explore is discussed and explained the phenomenon as in this case. In conclusion, finding solutions to problem-solving requires experience, not just the ability to reflect critically.

In conclusion, the two characters in SKIFUP, namely influencers and social connectedness, the results are naturally unrelated, because both are present hierarchically. What appeared on the surface at the outset was social connectedness, then for people who had high SKIFUP, an action was born driven by the presence of influencer attitudes. That is, if a person has a high social connectedness, but not followed by an influencer attitude, they believe the results of that social connection. Then if someone suddenly has a top influencer attitude without being initiated by deep social connectedness, it will undoubtedly backfire for whatever proactive action is taken. Thus, the position of SKIFUP on the influencer aspect and sensible social connectedness is not related because its presence is hierarchical.

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