

Conflicts about Social Justice and Education Certainty: An Education Philosophy Perspective

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ABSTRACT

Education is widely regarded as a pathway to social justice and equality. However, in practice, structural inequalities persist, especially in developing countries like Indonesia. Despite national commitments to equitable education, significant disparities remain due to rigid standardization, centralized control, and limited responsiveness to local contexts. This study examines the philosophical tensions between social justice and educational certainty, drawing on the frameworks of John Rawls and Paulo Freire. This research employed a qualitative literature review method grounded in philosophical analysis. Key texts by Rawls and Freire were examined alongside Indonesian educational policy documents, constitutional principles, and contemporary studies. A thematic synthesis approach was used to analyze the convergence and divergence of liberal justice theory, critical pedagogy, and Indonesia's juridical-ideological foundations. Findings reveal that educational certainty—often pursued through standardization and bureaucratic regulation—can contradict the principles of justice as fairness and emancipation. Rawls's institutional model emphasizes distributive justice and equal opportunity, while Freire's liberatory pedagogy focuses on critical consciousness and dialogical empowerment. In the Indonesian context, both perspectives highlight tensions between policy frameworks and lived educational experiences. This study proposes a reconciliatory framework that integrates Rawlsian and Freirean insights within Indonesia's constitutional philosophy. It argues for an education system that ensures structural equity while empowering learners as agents of transformation. The implications are relevant for educational policymakers, philosophers, and practitioners seeking socially just and context-sensitive reforms.

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1. INTRODUCTION

In recent decades, the global discourse on education has increasingly emphasized the importance of equity, justice, and inclusive access. Yet, despite these commitments, structural inequalities persist within

educational systems, particularly in developing countries such as Indonesia. Education, ideally positioned as a vehicle for social mobility and emancipation, often reflects and reproduces existing power dynamics and social hierarchies (Apple, 2013). The contradiction between the normative ideals of education and its empirical realities has prompted scholars to reexamine the philosophical foundations of educational justice and to question how education can serve not only as a tool for transmitting knowledge but also as an instrument of social transformation.

In this context, the concept of social justice in education becomes increasingly vital. Social justice in education refers not merely to equal access to schooling but to a more profound commitment to redistributing opportunities, recognizing cultural identities, and restructuring power relations in educational environments (Fraser, 2008; Gewirtz, 2006). In Indonesia, despite policy initiatives such as "Merdeka Belajar" (Freedom to Learn), which aim to decentralize and democratize education, challenges remain. Regional disparities, limited access to digital infrastructure, and hierarchical bureaucracies continue to undermine the realization of equitable education (Suryaman et al., 2020).

Against this backdrop, the tension between social justice and educational certainty warrants philosophical scrutiny. Educational certainty, in this paper, refers to the system's structural guarantees for standardized, measurable outcomes—often rooted in efficiency, accountability, and technocratic governance. While such frameworks aim to ensure predictability and order within the educational system, they risk marginalizing diverse learner needs, especially those from underprivileged backgrounds. Philosophers of education have long warned of the dangers of over-standardization, arguing that rigid systems of knowledge delivery can stifle critical thinking, ignore local wisdom, and perpetuate epistemic injustice (Biesta, 2010).

This philosophical inquiry draws primarily on the thoughts of John Rawls and Paulo Freire, two influential theorists who offer contrasting yet complementary perspectives on justice and education. Rawls (1971), through his theory of "justice as fairness," emphasizes institutional arrangements that guarantee the equal distribution of primary goods and the prioritization of the least advantaged. His two principles of justice—the equal liberty principle and the difference principle—provide a normative framework for evaluating how educational institutions allocate resources and opportunities. Applied to education, Rawlsian justice would advocate for systems that actively prioritize the learning needs of marginalized students, not merely offer formal equality.

However, Rawls's approach has been critiqued for its relatively abstract and procedural orientation, which may overlook the lived experiences of oppression and the relational dynamics of power within classrooms. In response to such critiques, Paulo Freire's (1970) emancipatory pedagogy offers a dialogical and praxis-oriented model of educational justice. Freire situates education within a political and cultural struggle, emphasizing the need for students—especially those from oppressed communities—to become subjects of their own learning. His notion of "conscientization" calls for an educational process that awakens critical awareness and empowers learners to transform their social realities.

Freire's work resonates strongly with the conditions of educational inequality in Indonesia, where historical, cultural, and socio-economic factors intersect to produce systemic exclusion. For instance, in remote regions, indigenous and poor students are often alienated from the curriculum, which is dominated by urban, middle-class values and standardized assessments. Freire's insistence on culturally relevant pedagogy and participatory learning suggests pathways toward greater inclusion that go beyond policy prescriptions and technocratic solutions.

This paper argues that integrating Rawlsian and Freirean frameworks can provide a more holistic philosophical foundation for addressing the conflicts between social justice and educational certainty. While Rawls helps us think institutionally—about policies, fairness, and redistribution—Freire reminds us to think relationally—about voice, identity, and human dignity. Their perspectives are particularly relevant in contemporary Indonesia, where efforts to modernize education often clash with local cultures, diverse learner needs, and socio-economic inequities (Kristiawan et al., 2021).

Moreover, this inquiry is urgent given the increasing push for digital transformation and standardized learning platforms, especially in the post-pandemic era. The COVID-19 crisis exposed and

deepened the digital divide in Indonesian education. Students from urban areas adapted more easily to online learning, while those in rural areas struggled due to a lack of devices, internet access, and digital literacy (Nugroho et al., 2021). In such contexts, the pursuit of educational certainty—through digital efficiency and centralized control—risks widening the very gaps it aims to close. A justice-oriented philosophy of education must therefore address these contradictions and offer a normative critique of the assumptions underlying current reforms.

Accordingly, this paper seeks to explore the following philosophical questions: How can education policy and practice be reimagined to uphold both fairness and freedom? In what ways can the ideals of social justice challenge the pursuit of rigid educational certainty? What philosophical insights can Rawls and Freire offer to policymakers, educators, and institutions navigating the complex terrain of 21st-century education?

By situating these questions within the socio-political context of Indonesian education, this study aims to provide a nuanced philosophical reflection that bridges normative theory and practical challenges. It proposes that justice in education must go beyond equal treatment and embrace equity, inclusion, and emancipation—principles that are essential for a truly democratic and humanizing education. Rather than treating social justice and educational certainty as oppositional forces, this paper argues for a reconciliation of both, grounded in philosophical clarity and ethical commitment.

2. METHODS

Based on the researcher's analysis, this study uses a qualitative research method with a focus on the library research approach. This research falls under the category of descriptive analytical research that aims to find and interpret information from various literature. In collecting data for this study, researchers collected various data sources from several scientific journals that have international and national accreditation to support the validity of this study published in 2019-2025. The researcher also used books written by John Rawls and Paulo Freire that have relevance to the title of the research, as support for this research in order to provide a critical analysis of the theory used. In this context, there are four main characteristics that researchers should consider: 1) direct interaction of the researcher with the text, 2) Research materials or instruments that will or are ready to be used, 3.) data sources, both primary and secondary, 4.) Analysis of data obtained from sources (Zed, 2008).

The instruments used by the researcher to collect data in this study used electronic tools and media in the form of laptops which were used to find primary and secondary literature data sources. In searching for relevant journal articles, the researcher used Mendeley, Google Scholar, JSTOR, Taylor and Francis, and Elsevier as the search bases for the latest journal articles. The reason why researchers dig into these journals is that the media has been recognised internationally and nationally. The techniques and data analysis in this study use a content analysis approach. This technique is part of qualitative research used to analyse, describe and draw conclusions from various data sources that have been collected (Zed, 2008). Then, after that, the data from the information sources that have been obtained are reduced and rearranged into a new descriptive narrative, which is then used as the basis for the research. Then in the last part, it is to provide conclusions on the research made by the researcher to ensure the validity of the data that has been collected and compiled according to the research.

What needs to be acknowledged is that this study has a number of significant limitations. First, the main limitation lies in its full dependence on secondary literature, so it does not involve empirical verification or proof through field data. Second, there is a potential selection bias in the selection of literature, where authors are more likely to choose sources that support a particular theoretical framework, which may limit the diversity of perspectives. Third, the absence of direct empirical data from educational practice or constitutional law discourse in the field makes the results of this study normative and reflective, not confirmative. Nevertheless, this awareness of limitations is part of a reflective and ethical effort in conducting philosophical and social-humanities research. This research is more oriented towards conceptual construction and theoretical synthesis, which is expected to be the basis for further research that is more empirical, participatory, or policy-based.

3. FINDINGS AND DISCUSSION

3.1 *The Relationship of Philosophy and Education*

Entering the 21st century, the realm of education and its important components are still a basic need for the Indonesian people. Looking at official data released by the Central Statistics Agency, the number of School Participation Rates (APS) in 2024 has increased in each age group, namely the age of 7-12 almost touching 99.39 percent of the APS in both formal and non-formal schools, the age of 13-15 years is 98.29 percent, the age of 16-18 years is 83.00 percent, and the age of 19-23 years is 44.33 percent. However, if you look at the data, there is still a significant decline in the quality of school participation rates, along with the increasing age of students. It is also explained that the factor of economic limitations is still the main problem faced in the field of education, especially in the equitable distribution of education. In fact, economic factors have an important role in shaping the quality of education, so it is expected to be able to produce a superior generation and have international competitiveness.

As the theory of human capital echoed by Becker and Denison, it is explained that aspects of education, skills, competencies and knowledge have continuity in shaping human capital as a form of human resource constructivity (Becker, 1975). However, this is still an obstacle in the education governance system in Indonesia, where many people still do not have access to certain education, so that justice still cannot be felt by some people in Indonesia. This is also shown by the Central Statistics Agency on the number of Gross Participation Figures (APK), namely the achievement of the 2024 Higher Education APK in quintile 1 households is only 18.23 percent, while at the secondary school level it reaches 74.45 percent. This data shows that the ability of the population to access higher education is still low, as well as the disparity in education is quite high among the community.

This is also demonstrated by the uneven distribution of access to and quality of education, especially in remote areas and among lower-middle-income communities. These inequalities can be further examined through John Rawls' theory of social justice, particularly through the principle of "justice as fairness." Rawls states that justice is not merely formal equality, but includes fair treatment of every individual based on their initial conditions (Rawls, 2001a). In the context of education, Rawls' principle of justice emphasizes that the education system must be designed in such a way as to provide maximum benefits to the most disadvantaged groups in society. One of the main pillars of Rawls' theory is the difference principle, which states that inequality can only be justified to the extent that it benefits those who are most disadvantaged (Rawls, 1996). In the context of education in Indonesia, data showing a significant decline in school participation among those aged 16 and above reflects that the education system has not yet fully favored marginalized groups, both economically and geographically. From a Rawlsian perspective, this disparity in participation reflects a failure to achieve distributive justice, where access to quality education should not depend on one's socioeconomic status.

By applying Rawls' principles in education policy, the development of the education system in Indonesia must focus on improving access to and quality of education for the poor, marginalized groups, and those living in disadvantaged areas. Affirmative action programs, education subsidies, and inclusive governance reforms can be implemented as strategies to achieve social justice in education, as idealized by John Rawls. Thus, education can function as an ethical and practical instrument in shaping a just, equitable, and civilized society. Thus, education can function as an ethical and practical instrument in shaping a just, equitable, and civilized society, and become the key to reducing social and educational disparities that have long hindered the creation of equal opportunities across various layers of society.

Educational disparity is an unequal condition in the educational aspect of a certain region (Thomas, Wang, & Fan, 2001). This is due to several factors such as the difficulty of access to schools. It was explained in the research of Shinta, Daniey and Ernita that this condition was caused by the non-distribution of subsidies from the government to build regional infrastructure (Doriza, Purwanto, & Maulida, 2013; Koç, O'Donnell, & Van Ourti, 2018). In addition, the distance that must be traveled is also sometimes very long, even in some areas in Indonesia there is road access that is difficult to pass. In some cases in Indonesia itself, disparities are not only in the social aspects of education, but also in the economic,

legal and political realms. That is why it is difficult for Indonesia to progress, because it is still thick with the culture of feudalism and colonialism. If this is not immediately corrected by the government or those in authority, then the hope of achieving a Golden Indonesia will turn into anxiety and anxiety that will be felt by the Indonesian people.

The above issues show that systemic inequality in access to education is a clear manifestation of the failure of the state and society to fulfill the principle of distributive justice (Seyfried & Pohlenz, 2018). Access to education, which should be a basic right of every citizen, is still trapped in economic, geographical, and social barriers. Many individuals from marginalized groups do not have the same opportunities to access adequate education, while elite groups enjoy far better facilities and quality of education (Guo, Huang, & Zhang, 2019). This inequality is not merely a technical issue, but a structural one, with its roots lying in an unfair social system that tends to perpetuate inequality (Javed & Alenezi, 2023). Philosophers such as John Rawls and Paulo Freire emphasize that the education system must favor those who are most disadvantaged by social structures. Education that is only enjoyed by a select few actually deepens social inequality and reinforces the dominance of certain classes. Therefore, philosophical criticism of the education system demands reforms that are not merely administrative but also address its ethical and ideological dimensions, namely by establishing an education system that truly ensures justice, equality of opportunity, and empowerment for all, not just a select few.

Based on the above explanation, the researcher views that there is a need for a critical approach based on philosophical concepts in resolving the educational disparity. The discussion of philosophical aspects in the context of education at least includes the study of values, morals, ethics, and educational goals (Al-Attas, 1989). Then in its theoretical concept, it often questions 'what should be 'taught', 'evaluated' and 'implemented' in terms of its substance (Mueller, 2020). The subjects and objects in the study of the philosophy of education integrate the relational-empirical understanding of humans, society, and science (Marimba, 2010; Suriasumantri, 2021). All of these components must have coherence with each other, so that they can provide a framework in shaping the national education formula that aims to achieve welfare, social justice, and educational certainty that can be obtained by the entire community (Abiogu, 2014).

A deep understanding of the philosophical framework in the context of education today still has continuity in the development of contemporary education which is constantly developing to this day (Lamichhane, 2018). The role of philosophy, which is based on a critical theoretical analysis of the meaning, essence and orientation of education, has at least provided space in understanding and evaluating educational practices, so as to provide an overview of the future of education (Biesta, 2014). Even Natascha Klenstra explained that the position of philosophy in education has a continuity in forming a morality in the human individual, she also explained that moral education does not aim to realize a subjective view of students, because moral actions always depend on the individual situation and the social context that exists in society (Klenstra, 2021). From these various perspectives, it can be said that the study of philosophy and education has a continuity with each other in forming a basic pattern for building a progressive education.

However, if you look at the reality of education in Indonesia from a few years ago until now, the education that is developing in Indonesia today does seem to have progressed. Even so, there are still dynamics and problems in the policies taken, especially in the substance of the proxy. Even policymakers seem confused about how to solve these various problems. In fact, this is not only in the aspect of regulation and system, but also in the practice of learning and administration still seems to have problems. So that problems such as unequal education, unclear status of teachers, feudalism in educational units, violence between students and lack of teacher competence still continue to emerge on the surface. That is why it is necessary to take an approach in the form of a philosophical aspect in formulating a solution, in order to solve a problem in a systematic, comprehensive manner and based on existing theories (Mason, 2008; Vlasova, 2021). Using the approach of Freire and Azyumardi Azra, both agree that education is an effort to provide a freedom to individual human beings to create and contribute to a nation. Although more implicitly, Azra focuses on the context of Islamic education (Azra, 2020).

3.2 *Philosophical Basis in Shaping Educational Certainty and Social Justice*

The conflict regarding the justice and certainty of education is an issue that has actually been discussed for a long time, this issue is also a complex issue that has not yet provided a sense of 'satisfaction' for the community. This is so felt by the public because they feel that they have not received a form of social justice and certainty of proper education from the government, as evidenced in research written by Handoyo and Zulkarnaen, that there are still many unequal education in Indonesia and the government seems to ignore such a situation (Ginting, Ginting, Hasibuan, & Perangin-angin, 2022; Handoyo & Zulkarnaen, 2019). If we look at the perspective offered by Plato, he views that education must be formed through dialectics and discussions with people who are competent and have integrity in building a State. Furthermore, Plato mentioned that education is controlled by incompetent people, so the country will be closer to decline (Mahfud & Patsun, 2019; Plato, 2008). Thus, this study shows that the relationship between philosophy and education, which emphasizes the theoretical aspect and critical analysis of a problem, can provide a positive reflection and implications to restore the purpose of education in accordance with the constitutional foundation.

The values contained in the National Education System Law (Sisdiknas) number 20 of 2003, are actually not only in the form of constitutional aspects, but also have a philosophical basis that is integrated with a system of values, morals, ethics and goals. If you look philosophically at the Law, there is a sentence in article 1 that states that "Education is held democratically and fairly and non-discriminatory by upholding human rights, religious values, cultural values, and the plurality of the nation". It has been clearly stated that there are words 'democratic' and 'just' in the article giving an essential meaning. Therefore, the researcher views that the word can be interpreted implicitly that the purpose of education is to provide educational certainty and social justice for all Indonesian people. This view was then supported by Eni Irawati and Weppy Susetyo who explained that the local government under the auspices of the central government is obliged to provide quality education services and parents/guardians are obliged to give opportunities to their students to get a proper education (Irawati & Susetyo, 2017).

The context of the study of philosophy of education is an inseparable subsystem from the discussion of the concept of social justice, thus producing philosophical ideas that have a meaning in their axiology. The above views have at least explained that philosophically, the study of philosophy and education have an interconnected relationship in forming a comprehensive foundation for the system of educational certainty and social justice that is in the scope of education. The issue of education certainty and social justice needs serious attention from the government, because it concerns the constitution and the rights of citizens that should be obtained. Thus, the role of educational philosophy still has urgency to be discussed in formulating various policies related to educational certainty for the Indonesian people.

The basis of philosophy in education is a subsystem that has been integrated with an educational formulation, idea, purpose and orientation. All of these components also have a paradigm in forming a concept of educational praxis. This has also been woven into the educational construct that has been explained, both philosophically and juridically in the Law. The philosophical paradigm that has been formulated by predecessors such as Ki Hajar Dewantara, Hamka and Muhammad Natsir, has made every educational practice not only the origin of the run, but more based on a conceptual framework that is praxis and makes it a worldview, in order to provide an orientation that is in line with the Law. This means that the practice that should be carried out by policy makers in formulating an education system is based on the Law as its philosophical footing. That is why if in its implementation the policy makers are based on their philosophical footing - namely the Law - then there will be no citizens who do not get the certainty of education and society can get social justice.

Education is built on a paradigm and idea to provide opportunities for all Indonesian citizens, so that the community can contribute to building an education in accordance with the ideals of the nation's predecessors. The clash of ideas, intellectual dialectics and debates became a real witness that has been recorded in a state archive as a form of appreciation to those who have contributed greatly in formulating an educational concept, such as Ki Hajar Dewantara, HOS Tjokroaminoto, Hatta, Hamka and Natsir. For Hatta, for example, views education as a primary forum in forming a character and providing additional

knowledge to students (Fuady & Samsudin, 2023). Meanwhile, Tjokroaminto views more specifically Islamic education which is also a place to train courage and stand, love for the homeland, thicken the feeling of nationality, not the other way around that glorifies foreign cultures (Fatimatu Zahro, Lestari, Amirah, Wahyuningssi, & Hermawan, 2023; Ridwan, 2020).

The philosophy of education is based on the foundation of the constitution, ideas or ideas, and this theory provides a philosophical paradigm in the axiological framework. Every educational practice carried out by all elements should be based on the values explored in the Law and Pancasila in order to create an educational certainty for every citizen. This is actually what is meant by a philosophical basis in education, which is a policy based on the philosophical idea of education implemented by policy makers in the form of social justice and an educational certainty. Of course, in the practice of its policies, all experts must be based on the philosophical footing of the Law to fulfill the rights of citizens in the aspect of education. This is actually what makes the basis of philosophical study – in any aspect – always use ideas and theories to be used as dialectics, so that it can provide an original thought and understanding in the exploration of thought.

The exploration and exploitation of individual human thought in the study of education has actually been unraveled within the framework of the philosophical thinking of experts or experts who have been working in a government. This means that those who sit and work in the government – the Ministry of Education and Education, National Education, and others – have the competence, quality and integrity to provide new ideas in understanding the reality in society (Tesar et al., 2022). This includes when anticipating various types of social problems and conflicts in the field of education. On the contrary, if they – experts – do not have a clear framework or foothold, it will actually cause ambiguity that leads to educational disparities (Braun & Potgieter, 2019). Thus, the researcher views that there needs to be a philosophical foothold based on rationality and empiricism in every praxis.

The importance of having a philosophical foothold in every proxy, whether consciously or not, will determine the direction and orientation of the axiology in pedagogical science, so that it can form a system that is constructed and has implications for society (Daniels & Enslin, 2023). According to Harvey Siegel in his book 'Introduction: Philosophy of Education and Philosophy', explains that the role of an educational philosophy aims to answer questions about the essence, purpose, and problematics of education. On the other hand, the role of philosophy also has a function in providing a solution regarding the rights of students and parents and fostering morality in students (Siegel, 2010). The real purpose of this role of philosophy is to form an education system that is comprehensive, eligible, and has a concept base in its methodology (Avetisyan, 2020). Therefore, if we look at it from a philosophical point of view, researchers view that basically the goal rather than the basis of philosophy is to establish a justice in educational certainty. So the real essence is that there will be no justice in education if there is no legal certainty in it.

The various problems mentioned above must be immediately corrected by restoring the purpose of education in accordance with the constitutional foundation that has been passed. Like Mortimer Adler who called for the abolition of a multitrack education system in America and initiated a democratic people's education system (Adler, 1982). The reason is to improve a quality and quality system in education, so he proposed for a one-way education, so that children can focus on learning and can develop their potential well (Heller, 1985). The above opinion seems to be more relevant in describing the current state of Indonesian education, where in reality educational institutions in Indonesia seem confused about where to direct this educational path. If you look at it from the perspective above, it can be briefly explained that if the government cannot provide certainty in education, then the government cannot be called a legitimate government.

Therefore, there needs to be a philosophical paradigm to improve these problems. Thus, those who should sit in government must have the belief that in a social justice there is a certainty of education for the community, and in the certainty of education there will be a tone of justice. Thus, these two things are not something that should clash with each other. If policymakers have the sensitivity to look back on this, then it is not impossible for people to get a proper education and obtain social justice. In the muqaddimah

written by Ibn Khaldun it is also explained that the good and bad of a civilization is with education, if education is lost, the resulting civilization will be bad (Khaldun, 2019). Based on some of the perspectives offered above, it can be concluded that the role of philosophy in education not only plays a role as an accessory display, but can also be used as a tool to form constructivism in individual human beings.

3.2.1 Rawls' Justice as Fairness

John Rawls's ideas on social justice provide a strong philosophical framework for assessing social inequality, including in the education sector. In his book 'A Theory of Justice', Rawls offers a Justice as fairness approach, which emphasizes that principles of justice must be designed through rational consensus free from personal interests (Geraci, Barbosa, Augello, Perucchini, & Surian, 2023; Rawls, 1971). He rejects the utilitarian approach, which tends to sacrifice the interests of minorities for the benefit of the majority. In the context of education, Rawls' approach opens the way to examine how the education system can function as an instrument of social justice, rather than reinforcing existing inequalities (Rawls, 1971).

In its implementation, Rawls tested the neutrality and objectivity of the principle of justice by introducing the concept of the veil of ignorance. Under this veil, everyone is asked to imagine themselves designing a social structure without knowing their social status, economic status, or personal background (Rawls, 2001a). If this principle is applied to the education system in Indonesia, then ideally, education policy should be formulated as if policymakers did not know whether they would later become the child of a poor family in the countryside or a wealthy family in the city. This idea leads to the demand for an education system that is truly inclusive, equitable, and fair for everyone, without structural discrimination.

Based on this approach, Rawls formulated two principles of justice: equal basic liberties and the difference principle. The principle of liberty guarantees the right to education for all citizens, while the difference principle states that inequality can only be justified if it benefits the most vulnerable groups (Rawls, 2001a). In the context of Indonesian education, there is still a significant gap between schools in urban areas and those in 3T (underdeveloped, frontier, and outermost) regions. This indicates that Rawlsian principles of justice have not been fully implemented, as education still benefits groups that already have social and economic capital. This inequality is even more evident in terms of access to and quality of education, which should be a tool for social equality. In many areas, educational facilities are inadequate, educators are poorly trained, and curricula are not contextual (Droubi, Galamba, Fernandes, Mendonça, & Heffron, 2023). On the other hand, elite schools in large cities have broader access to technology, superior human resources, and social networks. This contradicts Rawls' principle of fair equality of opportunity, which requires that everyone have equal opportunities to access means of self-development, including through quality education (Rawls, 2001b).

Furthermore, fairness in education also requires sensitivity to the social and cultural diversity of students. However, the reality on the ground shows that there are still many marginalized groups, such as children with disabilities and economically disadvantaged groups, who have not received sufficient affirmative action in the national education system. Rawls emphatically emphasizes that a fair system must provide greater protection to those who are most disadvantaged, including through special policies that enable them to compete fairly in society. Therefore, John Rawls' thinking can be used as a normative basis for designing a more equitable education system in Indonesia. He demands that every education policy be biased towards social justice by ensuring basic freedoms, equal opportunities, and structural bias towards the weakest groups. Fair education is not merely about providing access, but about how the state ensures that all students, without exception, have equal opportunities to grow and develop. If these principles are consistently implemented, education will no longer be a tool for perpetuating inequality, but rather a space for transformation towards a society that is truly socially just. Thus, education can become a tool for social transformation rather than merely reproducing entrenched inequality.

John Rawls' concept of social justice provides a strong moral foundation for supporting the creation of an educational system that promotes liberation. Within the framework of Justice as Fairness, Rawls

emphasizes the importance of equal opportunity and protection for the most disadvantaged, which is essentially in line with Freire's idea of education as a practice of liberation. Freire criticizes the banking model of education, in which students are merely passive recipients of information. Instead, he proposes a dialogical and transformative education that enables students to think critically, understand their social reality, and act to change it. When we combine Rawls' principles of justice with Freire's emancipatory spirit, we arrive at an idea of education that is not only structurally just but also existentially liberating. Such education does not merely provide access but also creates space for learners to grow into autonomous, socially conscious subjects with the power to resist structural injustice around them.

Rawls views this as a form of injustice because such an educational structure does not provide equal opportunities for all to develop. Meanwhile, Freire would call it a form of cultural oppression through oppressive education. Therefore, justice in education is not sufficient through the provision of scholarships or the construction of school buildings alone, but also through the design of a system that enables students to understand their social position, critique reality, and take an active role in social change. This is where the intersection lies between Rawls' concept of justice and Freire's liberatory education. Both seek social transformation that begins with moral and structural awareness through education.

3.2.2 Freire's Liberation Pedagogy

John Rawls' idea of social justice is closely related to the concept of liberation education developed by Paulo Freire. Although these two figures come from different backgrounds and approaches, Rawls from the tradition of analytical political philosophy, and Freire from critical pedagogical practice both seek to create social structures that uphold human dignity through fair and transformative mechanisms (Alves & Oliveira, 2021). Rawls emphasises the importance of designing principles of justice from a neutral position through the veil of ignorance, while Freire emphasises the importance of fostering critical consciousness (*conscientização*) so that people can free themselves from oppression (Freire & Freire, 2004). In the context of education, their ideas converge toward a common goal: creating an educational system that is not only distributively just but also substantively liberating.

Rawls, in his principles of justice, places the protection of the weakest groups as a crucial point in shaping social justice. Rawls refers to the next principle as the 'difference principle', stating that inequality can only be justified if it provides the greatest benefit to those who are most disadvantaged. In educational practice, this means that educational policies and structures must be designed in such a way as to avoid creating systemic inequalities, but rather to serve as instruments for uplifting groups that have been marginalized by social and economic systems (Rawls, 2001a). This aligns with the spirit of Freire's educational philosophy, which unequivocally advocates for the oppressed and rejects educational systems that reproduce power imbalances (Freire, 1998).

Freire strongly criticizes the traditional education model, which he calls banking education, a model in which teachers act as owners of knowledge who "deposit" information into the minds of passive students. In this model, students are not considered subjects, but objects of the educational process. For Freire, such a model is a form of intellectual oppression that hinders critical awareness (Beckett, 2013; Freire & Freire, 2004). In the context of Rawls' thinking, this banking model clearly contradicts the principle of justice because it does not allow students from different backgrounds to participate actively and equally in the educational process. Fair education, in Rawls' sense, must be inclusive, dialogical, and open to participation by all individuals, especially those who have been structurally disadvantaged.

Through the concept of liberating education, Freire offers a dialogical pedagogy approach, which is dialogue-based education that respects the life experiences of students as a valid source of knowledge. This approach requires active engagement between educators and students in creating shared meaning through reflection and action (*praxis*) (Freire, 1985). When combined with Rawls' principle of justice, this dialogical education becomes a means of ensuring fair equality of opportunity for all learners. They are not only given the same rights to learn, but also given the opportunity to

construct meaning and play a role in critically determining the direction of their own lives. In other words, justice is no longer procedural, but becomes a living reality in social interactions in the classroom and educational institutions (Delima & Marsidin, 2022; Freire, 1998).

When considering the context of education in Indonesia, both approaches are highly relevant given the continued strength of a hierarchical educational culture with minimal social reflection. A standardized education system focused on national exams, accreditation, and quantitative measurements often overlooks the social and cultural conditions of students. Children from indigenous communities, disadvantaged areas, or poor families are often trapped in a curriculum that does not recognize the realities of their lives. In Rawls' logic, this condition reflects structural injustice due to the absence of fair equality of opportunity. In Freire's view, this condition is even a form of cultural oppression because education fails to empower subjects to understand and change the structure of injustice itself.

Therefore, combining Rawlsian justice and Freirean liberation is not a contradictory endeavor, but rather an effort to achieve a progressive and critical transformation of the education system. Rawls provides a strong normative framework to promote institutionally and structurally fair systems, while Freire offers practical guidance emphasizing awareness, participation, and empowerment. When Rawlsian principles are used to shape fair educational policies and Freirean principles are used to shape transformative educational practices, education truly becomes a tool for social change. It is no longer merely about producing labor, but about shaping conscious, fair, and active citizens who strive for societal improvement.

Thus, liberating education within the framework of social justice is not only a philosophical ideal, but also an ethical and political necessity in building a democratic society. Such education is not enough to merely liberate physically or provide formal access, but must also foster critical awareness and ensure fair structures for all (Dale & Hyslop-Margison, 2010). Rawls and Freire, despite coming from different traditions, demonstrate that justice and liberation are not opposing poles but complementary elements in creating a more humane world. Amid the challenges of educational inequality in Indonesia, integrating these two perspectives is a crucial step toward making education a space that is truly just and liberating (Mahur, Riyanto, & Roesminingsih, 2019).

3.2.3 Indonesia's Philosophical–Juridical Foundations

Through the framework of Indonesia's national education philosophy, the principles of social justice and the right to education have been clearly articulated as part of the ideals of independence and the constitutional rights of all citizens (Dodd et al., 2022). This is explicitly stated in the fourth paragraph of the Preamble to the 1945 Constitution, which states that the purpose of the state is “to educate the nation and achieve social justice for all Indonesian people.” Article 31, paragraphs (1) and (2) of the 1945 Constitution further stipulate that every citizen has the right to education, and the government is obligated to fund basic education without regard to social status, economic condition, or geographical location. In this context, social justice and the right to education are integral components of Indonesia's state philosophy, rooted in the Pancasila, particularly the second principle (Humanity Based on Justice and Civilization) and the fifth principle (Social Justice for All Indonesian People).

However, looking at one of the realities in Indonesia, it appears that social justice in education has not yet been realized. One of the real problems faced today is the imbalance in infrastructure and quality of educational services between urban and rural areas. In many underdeveloped regions such as Papua, NTT, and parts of Kalimantan, there are still many schools that do not have proper buildings, lack teachers, and have limited access to technology and learning resources. On the other hand, schools in major cities like Jakarta, Surabaya, or Bandung have adequate facilities, certified teachers, and even access to international education programs. Within the framework of Justice as Fairness, this disparity clearly contradicts Rawls' principle of fair equality of opportunity, as children from certain geographical backgrounds do not have equal opportunities to develop their potential. Constitutionally,

this also contradicts Article 31 (2) of the 1945 Constitution, which states that “the government is obligated to fund basic education without regard to social status or place of origin.”

In addition, a curriculum system that is too dense and singularly nationalistic also ignores the cultural diversity and localities of students in various regions. In many cases, students do not find relevance between the lessons they receive and the social reality around them. The curriculum tends to be geared toward meeting national and international standards, rather than facilitating contextual and reflective learning (Istanti, 2019). According to Freire, this condition constitutes a form of intellectual alienation, where students are distanced from reality and prohibited from critically thinking about the system that governs them. From Rawls' perspective, such a system can also be deemed unfair because it does not provide fair means for all students to develop optimally within their respective contexts. In this regard, both the principles of social justice and liberating education have failed to be fully implemented in the structure and implementation of education in Indonesia (Cho, 2017).

When examined philosophically, John Rawls' view of Justice as Fairness provides moral legitimacy to the constitutional mandate, emphasizing that social policies, including education, must be designed from a perspective of justice that guarantees basic freedoms and equal opportunities for all. Rawls' second principle, the difference principle, is also consistent with the affirmative action principles embedded in Indonesia's education policies, such as the School Operational Assistance (BOS) program, higher education affirmative action programs, or inclusive education for people with disabilities and indigenous communities. Rawls indirectly supports Indonesia's legal framework that prioritizes support for marginalized groups, a form of distributive justice in the education system. However, in practice, the implementation of the constitutional mandate still leaves a significant gap between the normative ideal and empirical reality on the ground.

In a more practical and transformative framework, Paulo Freire's thinking on liberating education offers a critical analysis of Indonesia's educational structure, which is still heavily influenced by technocratic logic and a rigid evaluation system (Husaeni, 2023). Although the law guarantees access to education for all, the way education is implemented is often top-down and marginalizes the socio-cultural context of students (Aquarone, 2021). Education is more focused on achieving numbers in national exams, accreditation, and rankings, rather than building critical awareness among citizens. This contradicts the meaning of education in Law No. 20 of 2003 concerning the National Education System (Sisdiknas) Article 3, which states that the purpose of national education is “to develop the potential of students to become people who are faithful, pious, noble, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.” Freire would describe this condition as a form of education that perpetuates structural injustice because it does not encourage students to critically understand social realities.

If Rawls' justice provides a framework for structural justice, then Freire provides a framework for pedagogical and cultural justice that is highly relevant to the Indonesian context. Liberating education requires a democratic and dialogical process, which is also emphasized by the Indonesian constitution, which recognizes the sovereignty of the people and democracy as the basis of government (Freire, 1985). Education must be a space for dialogue between the government and the people, between educators and students, and between structures and subjects (Freire, 1998). In this realm, Pancasila is not only a normative foundation, but must also be translated into educational practices that strengthen equality, tolerance, participation, and liberation from social and cultural backwardness.

However, there is tension between the normative ideals of the constitution and the implementation of policies that do not fully support Rawlsian principles of justice or Freirean liberation education. Regional disparities, uneven teacher quality, and minimal community involvement in educational decision-making are indicators that social justice has not been fully realized. If education only emphasizes efficiency and output without touching on the dimensions of critical awareness and substantive justice, then the system has deviated from the constitutional mandate and national educational philosophy (John Morgan, 2021). Therefore, a critical approach to educational policy is necessary in order to integrate the spirit of the constitution, Rawlsian justice, and Freirean liberation

into a comprehensive and contextual policy framework. Education must not become a tool of oppressive bureaucracy but must serve as a space for social emancipation, enabling every Indonesian child to think, act, and find meaning in their lived reality (Samsudin, 2018). True justice and liberation in education must reject the domination of one group over another and instead design curricula, methods, and policies that foster equal human relationships among all components of the nation.

Based on the above description, the researcher believes that there is a correlation between Rawls' philosophy of justice, Freire's liberation education, and the Indonesian constitution, which together form a complete moral, philosophical, and juridical foundation for the national education system. If implemented consistently and progressively, Indonesian education will not only fulfill the rights of citizens as stipulated in the 1945 Constitution and the National Education System Law, but will also become the primary driver in achieving true social justice: justice that is not merely theoretical but is tangibly present in the lives of the Indonesian people from Sabang to Merauke.

Education is a key pillar in achieving social justice in a society. Within the framework of John Rawls and Paulo Freire's thinking, education is not only seen as a tool for improving individual abilities, but also as a means of shaping a more just and humane social structure. Rawls' thinking in *A Theory of Justice* lays the foundation for the importance of justice as fairness, that is, justice that is fair for all. Rawls asserts that the principles of social justice must be formulated from a neutral position through the veil of ignorance, an imaginary position in which a person does not know their social status in society, thereby enabling the design of a social system free from bias. In the context of education, this means that policies must be designed to ensure fair access and opportunities for every individual, without discrimination based on class, economics, or geography. Rawls formulates two principles of justice: basic liberty and the difference principle, both of which have direct relevance to justice in education. The principle of liberty demands that every individual has the same right to education as part of their basic rights. Meanwhile, the difference principle asserts that inequality can only be justified if it provides the greatest benefit to the least advantaged group. This reflects the importance of affirmative action in the education system, such as scholarships for poor students, strengthening

Rawls formulated two principles of justice, basic liberty and the difference principle, both of which are directly relevant to justice in education. The principle of liberty demands that every individual has the same right to education as part of their basic rights. Meanwhile, the difference principle asserts that inequality can only be justified if it provides the greatest benefit to the most disadvantaged groups. This reflects the importance of affirmative action in the education system, such as scholarships for poor students, strengthening education in disadvantaged areas, and an inclusive curriculum. This principle is very much in line with the ideals of Indonesian national education as mandated in the preamble to the 1945 Constitution, which states "to educate the nation and achieve social justice for all Indonesian people," and is legally enshrined in Article 31, paragraphs (1) and (2) of the Constitution, which guarantees the right to education for all citizens and obligates the state to fulfill it.

On the other hand, Paulo Freire offers a practical dimension of educational justice through the concept of liberating education. In *Pedagogy of the Oppressed*, Freire rejects the banking model of education, a system in which teachers "deposit" knowledge into passive students, and replaces it with dialogical pedagogy, in which students are positioned as active subjects who have a voice and valid life experiences. Liberating education is not merely about transferring knowledge but about fostering critical consciousness (*conscientização*) so that individuals can understand and transform the structures of injustice around them (Freire & Freire, 2004). While Rawls emphasizes structural justice, Freire highlights pedagogical and cultural justice. Both converge in the vision that education must strengthen human dignity and empower oppressed groups to break free from the shackles of inequality.

In the context of the Indonesian education system, both approaches face challenges in practice. Although Indonesia has a strong legal framework through Law No. 20 of 2003 on the National Education System, which in Article 3 states that the goal of national education is "to develop the potential of students to become people who are faithful, pious, have noble character... and become democratic and responsible citizens," there are still serious imbalances in its implementation (Hidayat,

Nurjanah, Utomo, & Purwanto, 2023). Education in underdeveloped regions often faces infrastructure crises, teacher shortages, and limited access to technology. This contradicts Rawls' principle of fair equality of opportunity and also hinders liberating education within Freire's framework, as students are not given equal opportunities to develop and think critically.

Therefore, it must be reiterated that the Indonesian constitution, particularly Pancasila and the 1945 Constitution, provides a very strong moral and legal basis for establishing an education system that is socially just and liberating. The second principle (humanity that is just and civilized) and the fifth principle (social justice for all Indonesian people) contain the principle that every human being must be treated with dignity and have equal access to social resources, including education. When education is implemented with Rawlsian principles that ensure a fair structure and Freirean principles that guarantee a dialogical process, the state truly plays a role in creating a civilized and democratic society. This means that the state's responsibility is not only to provide access but also to ensure quality, relevance, and participation in every educational process.

Thus, the combination of Rawls' normative framework, Freire's emancipatory framework, and the legal framework of the Indonesian constitution forms a comprehensive philosophical and practical foundation for a national education system that is fair, equitable, and liberating. These three frameworks do not operate independently but can complement one another in shaping the structure, curriculum, policies, and practices of education that uphold humanistic values. Education in Indonesia in the future must not only focus on academic intelligence but must also serve as a social force to eliminate inequality, raise awareness, and uphold social justice for all Indonesian people, as mandated by the constitution and the founding principles of the state, Pancasila.

However, applying a philosophical paradigm to the Indonesian education system is no simple matter, as it comes face to face with complex social, political, and bureaucratic realities. Ideally, educational philosophy should serve as a reflective foundation for formulating the goals, content, methods, and direction of education in a holistic manner (Rafliyanto, 2025). However, in practice, education is often reduced to a technocratic project that pursues quantitative targets: participation rates, exam results, achievement indices, and international rankings. Tensions arise between philosophical values such as freedom of thought, social justice, or critical awareness, which demand space for dialogue and contemplation, and an education system that tends to be mechanistic, bureaucratic, and one-sided (Gezer, 2018). In such an environment, philosophical values are marginalized from decision-making and policy implementation.

One of the main challenges is the dominance of formalistic structural approaches in national education that are not in harmony with the principles of philosophical and pedagogical justice. The education system in Indonesia is very much bound by administrative rules and uniform national standards. The curriculum is developed from the center with little room for local wisdom or community participation. Another challenge is that there is a dilemma between philosophical idealism and the demands of economic-political pragmatism that surround the education system. On the one hand, education is expected to form a whole human being who is ethical, critical, and just. But on the other hand, the pressures of globalization, the labor market, and economic competition often encourage education to focus only on job skills (vocationalism). This creates a tension between humanistic values and the demands of industry. The curriculum is more directed towards technical competence than character formation and philosophical thinking. As a result, education loses its soul as a tool of liberation and more often becomes a job training tool that adapts humans to the system, rather than changing the system to make it more human.

Tensions also arise in terms of the gap in policy implementation between the central and regional governments, which reflects the lack of realization of the principle of fair equality of opportunity as emphasized by Rawls. Although national policies state the equitable distribution of education as a priority, the facts on the ground show that there are inequalities in the distribution of teachers, infrastructure, and technology. The implementation of educational philosophies such as social justice and equal participation does not run smoothly due to the lack of preparedness of human resources,

weak coordination, and lack of teacher training in reflective and critical approaches. As a result, philosophical principles only stop as formal documents with no transformative power at the implementation level.

Another philosophical challenge is the weak tradition of critical and reflective thinking in Indonesian educational culture in general. The philosophy of education requires an ecosystem that supports freedom of thought, openness to dialogue, and the courage to question the status quo (Daniels & Enslin, 2023). However, our education system still emphasizes obedience to authority, both in the form of teachers, curriculum, and the state. In such situations, philosophical ideas are often considered too abstract, impractical, or even disruptive to class order. This indicates the need to change not only the educational structure, but also the academic and epistemological culture of the nation.

Finally, the application of the philosophical paradigm in Indonesian education requires profound reforms: starting from the overhaul of the vision of education, policy design, to the perspective of teachers and society on the meaning of learning. The philosophy of Rawls and Freire, if applied correctly, can enrich the Indonesian education system to be more equitable and liberating. However, for that, it takes strong political will, courage to get out of the comfort zone of bureaucracy, and a commitment to make education a space for dialogue between people, not just an administrative project. Education must go beyond its technical function and become a path to real social transformation, which is a long struggle that requires philosophical sensitivity, ethical consistency, and love for humanity.

In the end, the application of the philosophical paradigm in education is not only a matter of improving the curriculum structure or formulating ideal policies, but also about building a collective awareness that education is a space of civilization where human values are planted and inherited. Philosophy in education serves as a guiding light, it does not provide instant technical answers, but encourages humans to question, reflect, and rearrange the relationship between knowledge, power, and humanity. When education is carried out without philosophical reflection, it tends to become a mechanism of unequal system repetition. However, when philosophy is used as the spirit of education, a generation is born that is not only academically intelligent, but also morally wise and socially critical. Because in the history of any civilization, the great society is those who make education a space for the formation of intellect and make philosophy a long breath of the human project itself.

3.3 The Relationship between Education, Civilization and Society

It is undeniable that education has an important role in shaping a social construct and civilization of the Manimanian Ummah. Every educational practice requires a change that is embraced as its philosophical foundation and is expected to be able to provide a complex education system, thus forming a civilization framework (Khozin, 2019). The philosophical framework that exists in the education system is actually an element that aims to provide direction as well as make educational practice not just a formality, but contextual and praxis because it is based on a framework that has been formulated. In line with this perspective, Cleve Morris states that education is a study based on philosophical aspects. He views that education is not only a forum for the learning process, but also a place to form a humanist society and provide services to the community (Morris, 1966).

Syed Muhammad Naquib Al Attas also explained that education is closely linked to the basics of philosophy, which generally discusses theological thought, humanities, social society and manners (S. M. N. Al Attas, 2003; Nata, 2013). Therefore, education run by the government is actually also a subsystem that has guidance or worldview as the basis of its philosophy. This means that every educational practice that is carried out is based on a philosophical basis, namely ontology and epistemology, so as to produce axiology that has a positive impact on society. Thus, all educational practices must have continuity with each other, between the philosophical and the practical aspects, between the theological and humanist bases (Yacek & Ijaz, 2020). More specifically, if you look at it in the context of Islamic education, Ibn Khaldun has explained that education is one of the basic elements in shaping a civilization.

If viewed through a historiographic approach, education also has a great influence in shaping the civilization of the human race, but the literal term to describe education as a manifestation of the

civilization of the human race still causes controversy, although it does not cause serious disputes. If you look at it from the perspective of two different traditions, namely the Greek tradition (classical antiquity) and the Islamic intellectual tradition, there are differences in terms and meanings, thus giving different interpretations. In the terms of the Greek tradition itself, education is known as 'paideia' which means and paideuein which means "to educate, develop children". Then there is also the term paedagogie which comes from two words, namely pais which means child and agagos which means to guide. Then if interpreted terminologically, paedagogie has the meaning of guidance or coaching given to children (Wiranata, 2020).

Then if you look at it from the point of view of the Islamic intellectual tradition, there are terms such as tarbiyah, ta'lim, tadrīs, tazkiyah, ta'dīb in the cycle of building the civilization of the Muslim ummah through education (Husaini, 2020). In the general Indonesian dictionary compiled by Porwadarmainta, the word "adab" is defined as the synergy of politeness, subtlety and goodness of character, and morals (Poerwadarminta, 2003). While "civilized" is interpreted as the identity of politeness, good manners, and has advanced the level of his birth and inner life. The identity of the term 'adab' is certainly not something taboo for Indonesian people. This is because it is used in the midst of community hegemony. In fact, the term 'adab' is also found in Pancasila, the 2nd precept which reads 'just and civilized humanity' (Husaini, 2013). On the other hand, the synthesis of 'adab' is also enshrined in the 1945 Constitution of the Republic of Indonesia, in which it is explained that the government seeks to organize a National Education system that aims to increase faith and piety to God Almighty, as well as foster a noble moral attitude to educate the life of the nation and state.

If you look at these two philosophies, the researcher views that there is a strong indication of the influence of the Islamic Worldview that is included in the body of Pancasila and the preamble to the 1945 Constitution. This shows that the values of Islamic religious teachings or Islamic views of life have an important role in forming a purpose and formulation in the body of the Indonesian constitution that must be carried out by the Indonesian government. Therefore, it can be concluded that every element involved in the education system has a duty and obligation to build an educational system that is civilized, characterful, and fearful of God Almighty which is based on religious rules and norms, so that it can form civilized social and cultural values. This must of course be realized by the relevant policy makers who take care of education, if they focus on the development of stable education, then the goal of a golden Indonesia 2045 is not impossible. Whether you realize it or not, advanced education has a strong relevance to the development of a civilization.

This has been conveyed by Al-Attas in his work 'Treatise for the Muslims', he explains that the rise and fall of Muslims depends on the extent to which they can understand and apply this concept of adab in their lives (M. Al Attas, 2001). Those who can understand and implement this concept of adab in their daily lives (amal yaumi) -according to Al-Attas- will form civilized human beings, so that the so-called tamaddun emerges. Al-Attas also cites in his other work 'Islam and Secularism', he explains that "The purpose for seeking knowledge in Islam is to inculcate goodness or justice in man as man and individual self. The aim of education in Islam is therefore to produce a goodman... the fundamental element inherent in the Islamic concept of education is the inculcation of adab..." (S. M. N. Al Attas, 2003; Fitriani, Basri, & Suhartini, 2023). From Al-Attas's perspective, it is clear that implicitly explaining a basic framework in forming a civilization is education that integrates science and manners (S. M. N. Al Attas, 2003). So that from this framework can form a civilized human or society that fears God Almighty.

In the development of human civilization, the essence of a true civilization is born from the interaction between society, culture, traditions and social norms which ultimately form a social construct, which is later named as civilization. If you look at it philosophically, in fact all these elements are present in the scope of education, which is also born from a reflection of the dynamics that are constantly changing, dynamic, moving forward towards the future of social society. In the social system, education has an important role in the development of society, both have strong reciprocal relationships with each other so as to form a modern society and have good individual qualities. This is in line with what Emile Durkheim conveyed in his work 'Sociology and Education', he explained that the transformation that

occurs in social society can affect changes in the education system (Durkheim, 1956). Therefore, if examined, society also has an important role in the growth of education, because it is in society that education can grow and can build a comprehensive and holistic human civilization.

4. CONCLUSION

Based on the descriptive analysis explained above, there are aspects that can be expressed reflectively, if the government is obliged to provide social welfare, justice, and educational certainty to the Indonesian people, so as to create social equality and prevent gaps between community groups. The basis of philosophy in this case certainly has a proportionate and fundamental working procedure in forming a paradigmatic framework. This is certainly expected to be able to construct a thought based on aspects of ontological and epistemological thinking, so that it can form a praxis that is not only practical, but constructive. One of the advantages of the philosophical framework based on the philosophy of education, is the view that social justice and educational certainty are formed from a philosophical-juridical basis listed in the Indonesian constitution -or in Soekarno's language referred to as the philosophy of the state-, and other social conditions. Based on the presentation of this analysis, it can be justified if the aspects of social justice and educational certainty have a philosophical foundation, so that they can be formed systematically and can avoid conflicts of social disparity.

As for this study, it provides recommendations to two parties, namely the government which is positioned as a policy maker to be able to evaluate and reflect on the policies that have been made so far. The policies that do not function properly can be replaced with something positive for education actors, such as teacher competency training based on philosophical foundations, curriculum planning that is integrated with technology, and making a legal basis to provide certainty of proper education to the community. The second party is researchers to examine this issue to the applicable realm, namely by conducting case studies on problems that are still experienced by marginalized groups, such as the lack of a sense of injustice, the difficulty of getting educational rights from the government, and so on that have relevance to this research. The researcher also acknowledged that this research is still theoretical and relies on narrative data. The researchers also collected some data from the latest scientific journal articles to support the research update. Therefore, the researcher recommends that in the next study to be able to do it at the practical stage, such as conducting participant observations, in-depth interviews, and documentation to support this research.

However, this research has a theoretical novelty, namely by conducting an interdisciplinary study by combining two different theories. John Rawls's theory of bridging the philosophy of law with the theory of education that liberated Paulo Freire. As for these two theories, the researcher is relevant to the philosophy of the Indonesian constitution as a juridical aspect in the context of social justice and educational certainty. By combining normative analysis of legal philosophy, Rawls's commitment to distributive justice, Freire's dialogical-transformative approach, and the spirit of democracy and local wisdom in the Indonesian constitution, this methodology not only opens up richer study space, but also offers an applicative conceptual framework to answer the complexity of justice, education, and constitutional rights issues in the context of nationality. A key contribution of this interdisciplinary approach is its ability to avoid sectoral reductionism and open up inter-disciplinary dialogue to build more equitable and humanistic policies. It integrates ethical, political, legal, and pedagogical principles holistically. In the Indonesian context, this approach is important because it is able to respond to educational and legal challenges that are not only legal-formal, but also structural and cultural. Thus, this interdisciplinary methodology can be a conceptual as well as a practical foundation in forming an education and legal system that is just, democratic, and rooted in the nation's constitutional values.

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