

## Integration of Agrarian Literacy in Citizenship Education

Dwi Wulan Titik Andari\*, & Dian Aries Mujiburohman

Department of Land, Sekolah Tinggi Pertanahan Nasional, Indonesia

\*Corresponding email: [dwiwulan.ta@stpn.ac.id](mailto:dwiwulan.ta@stpn.ac.id)

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**Abstract: Integration of Agrarian Literacy in Citizenship Education. Objective:** This study aims to formulate an integration model of land literacy within social education to enhance students' critical awareness and serve as a preventive strategy against agrarian conflict in Indonesia. **Method:** This qualitative literature analysis draws on Paulo Freire's critical pedagogy to combine recent empirical findings with agrarian policy advances. **Finding:** Apart from unequal land ownership, the study shows those agrarian conflicts result from young people's ignorance of land rights, legal procedures, and history. Civic education in schools also emphasizes excessive memorization and fails to connect with students' local realities. The current curriculum does not address local agrarian issues, and teaching methods are mostly one-sided, failing to encourage critical thinking or active participation from students. To address this, the study suggests a model for agrarian literacy that includes three key components: (1) a curriculum that covers local agrarian topics like customary rights, land disputes, and agrarian law; (2) engaging learning methods like project-based learning and real-life case studies of land conflicts; and (3) partnerships with organizations like the National Land Agency, traditional institutions, and non-governmental organizations in the agrarian field. **Conclusion:** Agrarian literacy is an important citizenship competency that helps form citizens who are legally aware, sensitive to social justice, and capable of actively resolving land conflicts. Therefore, agrarian literacy needs to be systematically integrated into the national education framework.

**Keywords:** land literacy, civic education, agrarian conflict, critical pedagogy, civic engagement.

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## ■ INTRODUCTION

Agrarian conflict is one of the ongoing structural problems in Indonesia. Various data show that land disputes and struggles over land rights are the main contributors to horizontal and vertical conflicts in society. The Agrarian Reform Consortium (KPA) recorded more than 2,000 agrarian conflicts in the past five years, most of which involved local communities with corporations that obtained concession rights from the state (Adiansah et al., 2021; Nascimento, 2023). The uneven division of land contributes to this issue, but so does people's ignorance of land rights and legal rules and their lack of

agrarian knowledge (Nuhidayah et al., 2020; Timmer, 2016).

Unfortunately, the national education system has not optimally captured strategic issues such as land in the Pancasila and Citizenship Education curriculum. In fact, land material is very relevant because it is associated with the principles of social justice, land rights, and the responsibility of citizens to maintain public property rights (Koninck et al., 2020; Rejekiingsih et al., 2017). Civic education has immense potential for developing the character, legal understanding, and social responsibility of the next generation. By including land concerns in the curriculum, students

can learn to analyze these values critically, understand their rights and obligations as citizens, and participate in the settlement of societal challenges related to land and natural resource management.

Research to date has largely focused on identifying the normative limitations of citizenship education and the prevalence of land conflicts. A study by Borrás & Franco (2024) emphasized the failure of the education system to link social issues such as agrarian inequality to the curriculum. Meanwhile, Farrell et al. (2022) and Robinson-Pant (2023) (2023) argued that literacy should not only encompass basic reading and writing but also critical social, economic, and environmental awareness. Although critical insights into agrarian literacy have emerged, the education sector's response has been inadequate. Currently, there is no model that systematically integrates agrarian literacy into citizenship education using a critical pedagogical approach. This includes Freirean pedagogy, which empowers students to reflect on and act against social injustice.

Agrarian in the field of science, a flexible curriculum provides space for teachers to develop agrarian-themed learning creatively and contextually (Fadlillah et al., 2024). A project-based method can be used to integrate agrarian literacy by connecting agrarian challenges with science, technology, and engineering sectors, making the subject more relevant and engaging to students (Vallera & Bodzin, 2020). Literacy in civic education is not only limited to functional skills but also includes critical understanding, strengthening social empathy, and the ability to distinguish valid information, including in the agrarian context (Robinson-Pant, 2023).

Additionally, incorporating citizen science into the curriculum can improve students' scientific literacy and inspire them to actively participate in the pursuit of sustainable development goals (Queiruga-Dios et al., 2020). Students' understanding of managing natural resources is

enhanced by agrarian education, which also helps them develop their civic engagement and citizenship abilities. (Gawryla & Curry, 2022). In a broader context, agrarian reform is recognized as an important instrument for realizing citizenship rights, especially for marginalized farming communities (Lobato Neto, 2020).

Education in Indonesia has so far emphasized normative and memorization aspects more than critical and contextual learning. Students are encouraged to memorize the 1945 Constitution and Pancasila as dogma, not as a tool for analyzing unequal social realities. Paulo Freire, in his concept of critical pedagogy, calls this kind of system "bank-style education," where students are positioned as empty vessels that only receive content from teachers without being given space to reflect on the social reality around them (Bartlett & Schugurensky, 2021; Freire, 2021b). In the agrarian context, a critical education approach is very important to help students recognize the inequality of access to resources, understand the roots of agrarian conflicts, and formulate solutions based on the values of social justice.

Low agrarian literacy and high land conflicts are also a concern in various contemporary studies. Peluso (2023). highlighted that one form of invisible power in agrarian conflicts is the limited access people have to information about their own rights. In Indonesia, reports from various NGOs and academics show that the majority of people do not understand the land legalization process, do not have land certificates, and have difficulty accessing legal institutions when disputes occur (Amaliyah et al., 2021; Zacharias, 2024). This is where the role of education as an agent of enlightenment is important: agrarian literacy must start from schools so that the younger generation is not just a spectator in agrarian conflicts, but becomes an active and legally aware citizen.

Education can also serve as a bridge between the state and society in building

constructive dialogue on land management (Lucas & Warren, 2003). By including land issues in the curriculum, schools can become a democratic space for discussions on agrarian justice, customary rights, women's rights to land, and the role of the state in resource distribution. Moreover, schools can collaborate with the National Land Agency (BPN), NGOs, and customary leaders to provide contextual education.

This study confirms its contribution by extending the results of previous studies. Previous studies have critically identified the limitations of the normative approach in citizenship education and emphasized the importance of connecting education to social issues such as agrarian inequality. However, most of these studies stop at the stage of problem diagnosis and advocacy of critical literacy, without developing a concrete educational integration model, especially one based on the principles of Freire's critical pedagogy.

This paper fills in this gap by not only confirming previous results on the shortcomings of the normative approach but also by developing a new model that integrates agrarian literacy with citizenship education. Based on local contexts, which have been largely ignored in academic literature, this model aims to integrate critical literacy, civic science knowledge, and social involvement.

This paper aims to answer the main question: "How can the model of agrarian literacy integration in civic education be designed to enhance students' critical awareness and prevent agrarian conflicts in Indonesia?" This question comes from the gap analysis and the understanding of prior research. By addressing these issues, this study aims to not only close the gap between educational theory and practice but also to significantly contribute to the development of a civic education framework more critical, contextual, and responsive to the agrarian dynamics of Indonesia.

## ■ METHOD

### Research Design

This study looks at how land literacy relates to agrarian conflict in Indonesia by using library research; it examines how including land literacy in Pancasila and citizenship education can help prevent these conflicts. Researchers chose this method to compile and synthesize various theories, empirical findings, and conceptual models from relevant academic sources.

### Search Strategy

The literature search strategy was conducted by accessing secondary sources through various academic databases, such as Scopus and Google Scholar. The literature reviewed was limited to publications in the past 10 years but still accommodated classic works relevant to the issue. The keywords used included "agrarian literacy," "agrarian conflict," "citizenship education," and "Paulo Freire." The selected articles contained topics that could be accessed through academic libraries.

### Instrument

The research instruments in this study are literature reviews and thematic analysis guidelines, which were developed to ensure the suitability of the literature. The focus of the study is the relationship between agrarian literacy, agrarian conflict, and civic education. Literature selection was carried out based on several criteria, namely the year of publication of a maximum of the last ten years, with the exception of classic works that remain relevant, as well as the suitability of topics that include issues of agrarian literacy, agrarian conflict, civic education, or critical education theory, such as Paulo Freire's thoughts. The literature used was obtained from trusted academic sources. Every piece of literature looked at was examined using a format that records details like the title, author, year of publication, and source, focuses on the main ideas of the study, summarizes findings as arguments,

research results, or recommendations, and shows how it adds to the understanding of the research topic. This entire process is directed at ensuring consistency, validity, and depth of analysis in developing contextual educational policy recommendations for agrarian inequality.

### **Data Analysis**

The data analysis technique in this study used the thematic analysis approach based on the Braun & Clarke (2008) procedure. The analysis began with a process of familiarizing the data, namely reading and understanding the entire literature in depth to capture the general picture and potential themes. After that, initial coding was carried out by marking important parts of the text related to the focus of the study. These codes were then grouped into main themes, such as the urgency of agrarian literacy, agrarian conflict, citizenship education, and “Paulo Freire. The themes formed were reviewed to ensure consistency and relevance to the research questions, then given names and definitions that accurately described the substance of the findings. The results of this analysis were organized into a clear story to highlight important ideas and create a model for how agrarian literacy can be included in citizenship education based on Pancasila values.

## **■ RESULT AND DISCUSSION**

### **Land Literacy and the Roots of Agrarian Conflict in Indonesia**

In Indonesia, agrarian conflict is not a novel phenomenon; rather, it is a manifestation of structural issues that have existed since the colonial era and continue to persist in the present day. Conflict is particularly likely to arise in rural and customary regions due to the dominance of state and corporate power over land access, overlapping laws, and inequality in land control. The state often legitimizes powerful actors, such as corporations or local elites, to control land that has historically been managed by the community

for generations, as explained by (Peluso & Nancy Lee 1992). Consequently, land conflicts frequently arise from the struggle for control over natural resources. The state has marginalized customary rights or customary rights by the dominance of capitalist-based property rights and use rights through various legal-formal regulations. This situation results in horizontal tensions between local communities and migrants, or vertical tensions between communities and the state. (Dhiaulhaq & McCarthy, 2020). The lack of land literacy plays a major role in strengthening this dominance.

Land literacy is not just the administrative ability to read certificates or access BPN services but includes a comprehensive understanding of agrarian rights, land ownership history, spatial planning, and the legal implications of land management. Springer (2013) emphasized that people who have controlled land for generations but do not have formal documents will be vulnerable to eviction, criminalization, and loss of economic rights and social identity (Yasa et al., 2021). With this low literacy, people are not only blind to legal procedures but also do not have a critical awareness of the power relations that regulate their agrarian life. This is where the power gap perpetuates inequality through systemic collective ignorance. Formal education in Indonesia has not included land issues comprehensively in the curriculum, so students lack understanding and advocacy skills related to agrarian rights. Civic education in schools tends to be normative and does not equip students with contextual and critical knowledge of agrarian law.

For this reason, a transformation of civic education is needed that not only teaches legal compliance but also develops critical consciousness, as emphasized by Freire (1996). Education must be a dialogical space where students do not simply receive information but are actively involved in analyzing the power relations and structures of injustice they face. In

the agrarian context, this means providing space for students to understand the historical and legal context of land ownership around them and encouraging them to take a stand against the injustice that occurs. Transformative education like this can be facilitated through project-based learning methods, collaboration with agrarian NGOs, and integration of contextual local curricula. In line with the findings of Mufidah (2020), strengthening land literacy in schools will not only enrich students' understanding of agrarian rights but can also build a generation that is more legally aware and resilient in fighting for social justice. Therefore, the state and education stakeholders need to review the national curriculum, strengthen teacher training in agrarian issues, and create learning spaces that allow students to become subjects of social change, not just objects of teaching.

The role of state institutions such as the National Land Agency (BPN) is also very important in improving land literacy through school-based extension programs. BPN can explain the certification process, the importance of legal documents, and how to avoid disputes in the future. Collaboration between BPN and the world of education is expected to strengthen the land literacy ecosystem, which has so far received less attention. BPN also acts as a mediator in resolving land disputes to provide legal certainty and fair solutions for the community (Mujiburohman, 2021).

However, these educational approaches are still sporadic and not yet structured nationally. This presents a challenge to the strengthening of the social education system in Indonesia. The national curriculum has not explicitly included land issues as part of the basic competency standards in PPKn. In fact, this material is very relevant when associated with the principles of democracy, human rights, and social justice. Curriculum revisions should add content and change the learning approach to be more participatory, dialogical, and based on local issues.

The integration of land issues in social education is also in line with the place-based education approach that is, education based on the geographical and social context where students are located. In this approach, students do not only learn from textbooks but also from the reality of their community. For example, students who live in land conflict areas can map the forms of conflict that occur, find out the applicable legal regulations, and even discuss with speakers from the BPN, NGOs, or academics. Education like this will train students to think critically and empathize with social conditions while strengthening community resilience to potential agrarian conflicts.

### **Education and Agrarian: Between Regulation and Implementation**

Education, as one of the fundamental pillars in national development, has a strategic function to form citizens who are aware of their rights and responsibilities. However, in the practice of civic education, there is often a reduction in meaning, where learning emphasizes more normative memorization of constitutional articles and ideological values without being accompanied by a contextual understanding of the social realities that surround the lives of citizens (Muharji, 2014). In this context, the idea emerged of the need to integrate civic education with agrarian literacy as an effort to build critical awareness and active participation among citizens in complex and profound agrarian issues. This idea is not only pertinent within the context of bolstering substantive democracy, but it also serves as a strategic necessity for addressing the growing number of agrarian conflicts.

Pancasila and Citizenship Education are required courses taught from elementary to secondary levels in the Indonesian education system. The aim is to teach national values, love for the country, and knowledge of the rights and duties of citizens. Its implementation, however, uses a more monologic and indoctrinating

educational strategy: teachers consider students passive learning tools and the only authority in presenting the content.

Paulo Freire, a Brazilian educational figure, criticized this approach, calling it a “bank” style of education, where knowledge is treated like bank deposits deposited by teachers in students’ minds without dialogue. Freire then offered a dialogical approach that builds critical awareness (*conscientização*) and encourages students to understand their social reality more deeply. This approach should be the basis for citizenship learning, especially when issues such as agrarian conflicts and inequality in land ownership become part of everyday life (Alexandre et al., 2024; Magee & Pherali, 2019).

Historically, Indonesia has a background as an agricultural country with a high dependence on the agricultural sector and land resources. The land ownership structure in Indonesia is very unequal. Data shows that around 1 percent of Indonesia’s population controls more than 50 percent of productive land (Mujiburohman, 2019). This inequality gives rise to various agrarian conflicts that often involve indigenous peoples, small farmers, large companies, and even state officials. These conflicts not only damage the social and environmental order but are also a manifestation of the state’s failure to provide agrarian justice. However, what is more worrying is the low awareness of the community, including the younger generation, regarding the roots of the problem and the dynamics of agrarian law. In this case, education plays a minimal role in preparing citizens who understand and care about land rights and the social function of land ownership.

Meanwhile, in terms of regulation, Indonesia actually has several policies that regulate both education and agrarian matters. Law Number 20 of 2003 concerning the National Education System emphasizes the importance of developing the potential of students to become people who are faithful, pious, and responsible toward society and their environment. Regulation of the Minister

of Education and Culture Number 37 of 2018 concerning Core Competencies and Basic Competencies in Civic Education states that students must understand their rights and obligations as citizens. However, these provisions have not been specifically translated in the agrarian context. Themes such as the social function of land, agrarian reform, customary land law, or customary rights are almost never found in PPKn materials. As a result, students grow into citizens who are not sensitive enough to issues that are actually very close to their lives, especially in rural and suburban areas.

On the other hand, from the aspect of agrarian policy, Indonesia has the Basic Agrarian Law (UUPA) Number 5 of 1960, which mandates that land has a social function, and its use must take into account the public interest. This principle is then realized in various policies, such as Agrarian Reform and the Complete Systematic Land Registration. However, the implementation of this policy tends to focus on administrative and legal aspects, such as land certification and regional mapping, without touching on the educational dimension or increasing public awareness of their agrarian rights. This demonstrates an imbalance between the implementation of technocratic policies and the need to foster a collective understanding of the significance of agrarian justice. Land policies are still minimal in terms of public education and are not rooted in a participatory approach that involves the community as the main subject of the policy.

This lack of synergy between education and agrarian policies emphasizes the importance of integration between the two. In this case, agrarian literacy needs to be seen as an integral part of 21st-century citizenship competencies, alongside digital literacy, numeracy, and entrepreneurship. Agrarian literacy includes an understanding of land ownership rights, the social function of land, land law, and awareness of the diversity of customary land rights. For this reason, developing a locally

based curriculum is a strategic solution. Schools in areas that often experience land conflicts, such as Kalimantan, Sulawesi, or Sumatra, can develop local content curricula that include agrarian themes. Collaboration between schools, land offices, customary institutions, and civil society organizations is important so that the material taught is contextual, participatory, and relevant.

The Ministry of Agrarian Affairs and Spatial Planning/BPN can initiate a “School of Agrarian Care” program. This program can involve students in practical activities such as introductions to land maps, land measurement simulations, land document reviews, and field visits to villages undergoing agrarian reform processes. With this approach, students not only understand the theory of citizenship from textbooks but also experience it directly in real life. In fact, religious education in madrasas and Islamic boarding schools can also integrate aspects of agrarian literacy through the study of *fiqh al-milkiyah*, namely the law of ownership in Islam that discusses the concept of *waqf*, joint ownership, and land distribution from a sharia perspective.

Of course, this change will not happen instantly. Teachers need intensive training to develop dialogical and reflective learning methods in line with Paulo Freire’s spirit. Universities, NGOs, and agrarian study centers can play a role in compiling learning modules, organizing training, and providing teaching materials that are appropriate to the local context. In addition, related ministries need to draft regulations that allow for the legal integration of this curriculum. The “agrarian literacy” theme, for instance, can be incorporated by the Ministry of Education into the secondary and postsecondary Graduate Competency Standards (SKL). Meanwhile, the Ministry of ATR/BPN can establish a policy that requires an education program in every implementation of an agrarian reform or land redistribution project.

When agrarian literacy becomes part of citizenship learning, it will create a young generation that not only understands their rights and obligations as citizens but also has sensitivity to issues of social inequality and is partial to structural justice. Education like this can change the relationship between the state and citizens from a subordinate relationship to a participatory relationship, where citizens play an active role in the formulation, supervision, and evaluation of public policies, especially those concerning land rights and natural resources.

In a broader context, the integration of education and agrarian policies is also one of the long-term strategies to overcome the potential for social conflict in the future. Only a legal approach and security forces can resolve recurring and widespread land conflicts. The true solution must be rooted in the transformation of public consciousness, which can only be achieved through education that liberates and builds dialogue. Therefore, agrarian literacy is not merely a technical issue but a national issue that concerns the basic rights of citizens in accessing and managing their living space.

Ultimately, the biggest challenge in realizing this integration lies not in the lack of regulation but in the political courage to review the national education paradigm that is still oriented solely to cognitive outcomes. Curriculum reform, teacher training, the preparation of thematic modules, and the formation of synergy between state institutions are strategic steps that need to be taken immediately. Ultimately, education is not only tasked with producing graduates who are academically intelligent but also citizens who are aware, caring, and able to fight for justice for all Indonesian people.

### **The Agrarian Literacy Integration Model in Social Education**

The integration of land literacy into social education, particularly within the contexts of Civic Education and Social Sciences, represents a

significant shift in how we define citizenship competencies for the 21st century. Traditionally, social education in Indonesia has emphasized normative, text-based learning such as memorizing the articles of the Constitution or repeating ideological slogans at the expense of cultivating critical awareness of structural social issues, especially those related to land and natural resource justice.

To bridge this gap, a new model can be developed that combines Paulo Freire's pedagogical approach with effective civic education practices to form a contextual and community-oriented understanding of land issues. The core of this model is the belief that civic education must evolve from a space of indoctrination to a laboratory of democratic practice and social transformation (Boche et al., 2021; Shifflet & Hunt, 2019). This task is especially urgent in a country with high agrarian conflicts due to customary rights, overlapping claims, and unequal land distribution. In this situation, the plan for including agrarian literacy in social education has three key parts: a relevant curriculum, teaching methods that encourage participation and reflection, and partnerships with organizations outside of schools.

First, In the contextual aspect, the main obstacle lies in the fragmentation between national policies and local needs. The national curriculum tends to be uniform and provides less flexible space to integrate specific regional agrarian issues. In addition, the lack of learning resources based on local contexts makes it difficult for teachers to relate the material to the agrarian reality in the surrounding community. A cognitive approach still dominates academic assessment, emphasizing memorization over critical or contextual understanding of land and natural resource issues.

Teachers who are used to traditional educational methods and believe they lack the capacity or authority to tackle contentious issues such as customary land conflicts may be resistant. Agrarian narratives that challenge the state's

perspective may provoke confusion or even resistance among students since they contradict past normative learning. Strategies for overcoming this difficulty include encouraging teachers, scholars, and local communities to collaborate on the development of learning modules so that the material actually reflects the region's social dynamics. A topic like "Customary Land Disputes in East Southeast (NTT)" can be constructed as a learning theme that combines an introduction to agrarian law and local history of customary land (Vel & Makambombu, 2019).

Second, In the participatory-reflective teaching approach, challenges come from teachers not being well-trained in methods like Problem-Based Learning (PBL), Project-Based Learning (PJBL), and Inquiry-Based Learning (IBL), which are essential for this model (Lameras et al., 2021). In addition, infrastructure and time constraints hinder the implementation of investigative field activities. Many teachers view participatory approaches as time-consuming and inefficient in meeting the national curriculum goals. School institutions can also reject learning that is considered "too political," especially when it comes to sensitive issues such as inequality in land ownership structures. In fact, this approach offers greater depth and relevance in the process of civic education.

As a concrete example, the topic of "Customary Land Disputes" can be developed into a series of participatory learning where students conduct interviews with traditional leaders, present representatives of the National Land Agency (BPN) to explain the land certification process, and collaborate with NGOs such as WALHI or AMAN in discussion sessions on indigenous peoples' rights. Students can also simulate mediation sessions between indigenous peoples and companies in dispute so that the learning process multidimensional and empathetic.

The third component of this approach, institutional partnerships, encounters difficulties in inter-institutional coordination. Secondary



education has not methodically engaged agrarian institutions. The disparity in understanding the function of schools vs. external institutions is a challenge, exacerbated by external stakeholders' apprehensions about data transparency and the risk of politicizing educational content. Educational institutions may see a departure from the "neutrality" of their educational role when collaborating with NGOs that critique

governmental policies. To address this, an institutional approach is necessary, such as executing a Memorandum of Understanding (MoU) between educational institutions and their partners. Mini-internships and institutional visits should be incorporated into the student assessment framework to ensure that the engagement of external institutions is meaningful rather than merely ceremonial.

**Table 1.** Visualization of integration model

Component	Description	Key Actors	Expected Results
Contextual Curriculum	PPKn & IPS materials are adjusted to local agrarian issues	IPS/PPKn teachers, Education Office, Academics, Indigenous Communities Local	Understanding of land law and history; validation of local knowledge
Participatory Pedagogy	The use of PBL, PJBL, and IBL methods in studying real agrarian cases collaboratively.	Students, Teachers, Local Resource Persons, NGOs, Mediators	Critical thinking skills, empathy, problem solving, democratic engagement
Institutional Partnership	Collaboration with BPN, BWI, AMAN, WALHI for direct learning	Schools, Agrarian Institutions, NGOs, Local Governments	agrarian literacy based on field reality
Participatory Evaluation	Portfolio-based assessment, student reflection, and community feedback	Teachers, Students, Parents, Traditional Leaders, Education Observers	Authentic evaluation of transformation of citizenship awareness and skills

The integration of agrarian literacy in social education, if designed based on Paulo Freire's approach, must start with the recognition that land is not only an economic object but also a symbolic and political field of resistance. In *Pedagogy of the Oppressed*, Freire stated that education must dismantle oppressive structures of domination and raise critical awareness of social reality (Freire, 2020). In the agrarian context, this means dismantling the hegemonic narrative of land ownership, customary rights, and the role of the state in controlling natural resources. Freirean-based agrarian literacy is not enough to simply understand land law; it must encourage students to be aware of structural inequalities rooted in the history of colonialism and agrarian capitalism.

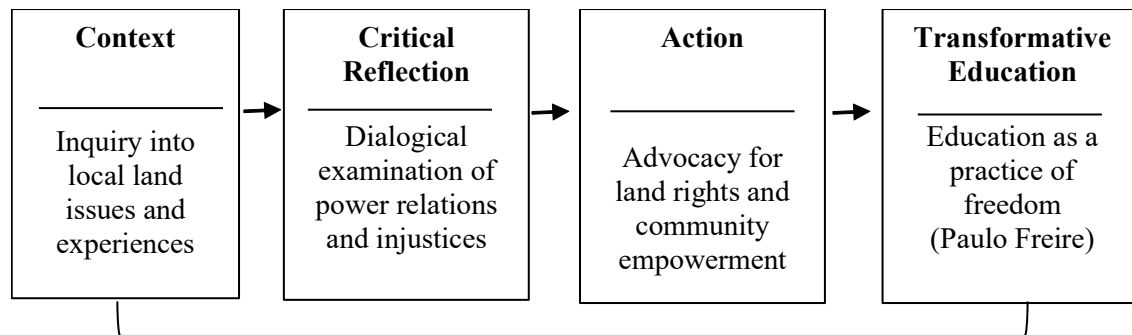
Freire underlined as a starting point in the process of freeing education the need of "generative words" (Freire, 2021a). Critical discussion in social education is started by generating phrases like "eviction," "certificate," or "customary rights". Teachers and students must together examine the daily experiences of the community on land issues, then, through dialogue, form an awareness of the structures of oppression that underlie the phenomenon. This process creates an understanding that agrarian problems are not individual events but rather part of a social system that must be transformed collectively.

In the Freirean approach, the role of the teacher is not as a "narrator" who conveys information but as a facilitator of dialogue that is

on an equal footing with students. Education is not a process of transferring knowledge but of generating critical awareness through horizontal dialogue (Freire, 2018). In this case, students who learn about agrarian conflicts in their communities do not simply memorize laws but are actively involved in interpreting these realities, formulating questions, and creating social meaning from the experiences they experience or observe. Learning becomes a dialogical, reflective, and transformative process.

Freire also emphasized the importance of praxis the combination of reflection and action as the core of liberating education (Freire, 2020).

This model also calls for the elimination of the dichotomy between school and society. For Freire, true education occurs when educational institutions engage directly with social realities and fight for the liberation of marginalized communities (Freire, 1993). Thus, partnerships between schools and communities with traditional leaders, farmers, agrarian organizations, and institutions such as the BPN are not complementary, but rather a structural necessity in this model. Community experience becomes the primary source of learning, and students act as social researchers in unraveling and overcoming agrarian injustice.



**Figure 1.** the agrarian literacy integration model in social education

Agrarian literacy is at the center of community-based social education that focuses on social change, as shown by this model of a critical learning cycle. The model ties together local experiences with social understanding and real action through four steps: context, critical reflection, action, and transformative education. Based on the ideas of Paulo Freire, this way of thought rejects neutral education. Instead, it says that education should be free by raising awareness and standing with groups that aren't getting enough attention.

Learning starts with students' real experiences connected to agrarian concerns in their communities (context), then critically analyzed through reflective conversation exposing structural inequities (critical reflection). Real action such as advocacy, community initiatives,

or mediation simulations follows this awareness (action). In the end, this approach produces transforming education that not only broadens knowledge but also shapes students into engaged citizens prepared to participate in fair and democratic society change.

The implementation of this integration model produces multidimensional impacts. Academically, students gain interdisciplinary knowledge that combines insights from law, history, sociology, and geography to understand land as a physical asset as well as a socio-political construct (Yunus et al., 2024). Socially, students grow into citizens who are aware of the importance of agrarian justice, understand their rights and responsibilities, and have the capacity to engage in community-based conflict resolution (Sholichah et al., 2024). Politically, this model fosters participatory

democracy by empowering students to be able to criticize and influence state policies related to land and natural resources (Albertus & Klaus, 2024). All of this is in line with Freire's vision of education as a liberating force that transforms passive learners into active agents of social change (Deshpande et al., 2024).

From a practical standpoint, several policy recommendations arise from this model. First, there must be a revision of the national PPKn and IPS curriculum. The Ministry of Education and Culture (Kemendikbud) should explicitly integrate land issues such as land tenure, indigenous rights, and environmental stewardship into the core competencies for these subjects. This process should be participatory, involving not just education experts but also agrarian activists, local government officials, teachers, and community representatives to ensure relevance and inclusivity.

Second, the development of regionally tailored land literacy modules is crucial. Local education offices can collaborate with customary institutions and regional land offices to produce learning materials that reflect local land histories, customary law systems, and ongoing land disputes. These modules could include visual tools like land conflict maps, family case studies, or multimedia narratives collected from the community. Such an approach not only localizes the curriculum but also validates indigenous knowledge systems and lived experiences as legitimate sources of educational content.

Third, comprehensive teacher and school leadership training is imperative. Without equipping educators with both the knowledge and pedagogical skills to teach land issues effectively, any curriculum reform will fail at the implementation level. Teachers of PPKn, IPS, and geography should undergo sustained professional development on topics like agrarian law, mediation techniques, waqf governance, and participatory teaching strategies. Principals, too, must be involved, as they play a crucial role in

shaping school culture and facilitating institutional partnerships.

Fourth, there is a need for cross-sectoral collaboration between ministries and agencies. Beyond Kemendikbud, the Ministry of Agrarian Affairs and Spatial Planning/National Land Agency (ATR/BPN), the Ministry of Religious Affairs (Kemenag), and relevant provincial and local government bodies must coordinate efforts. NGOs, academic institutions, and community organizations can serve as facilitators and knowledge brokers in this process. Synergy between stakeholders is needed to build a policy ecosystem that supports the institutionalization of agrarian literacy sustainably in schools.

Fifth, and perhaps most importantly, the program requires participatory monitoring and evaluation mechanisms. Success should not be measured solely through standardized tests but through reflective practices such as student portfolios, community feedback, and qualitative assessments of community engagement. Students can document their experiences through journals, create digital projects about land conflicts in their communities, or engage in public forums to share their findings. Such evaluative approaches ensure that the focus of education remains on real impact in the community, not just mechanical academic achievement.

In sum, the integration of agrarian literacy into social education is not merely an educational innovation but a democratic imperative. As land remains a critical axis of power, identity, and justice in Indonesia, civic education must respond by equipping students with the knowledge, skills, and values necessary to navigate and transform the land question. In doing so, we prepare not only better students but also better citizens individuals who are capable of shaping a more just, equitable, and participatory society.

## ■ CONCLUSION

This study confirms that low agrarian literacy is a significant factor that exacerbates

agrarian conflicts in Indonesia, along with inequality in land ownership and the community's weak understanding of land rights and the legal mechanisms that regulate them. Through a literature approach and thematic analysis, this study indicates that the integration of agrarian literacy in social education especially in PPKn and IPS subjects can be a transformative solution to increase students' critical awareness of agrarian issues. The proposed integration model includes contextual curriculum development, participatory-reflective learning methods, and institutional partnerships between schools, state institutions, and civil society. Agrarian literacy not only broadens students' horizons in the legal and social fields but also strengthens their capacity as active citizens who are able to analyze, respond to, and help resolve agrarian injustice problems in their environment. Thus, agrarian literacy deserves to be recognized as an essential citizenship competency in the 21st century, on par with digital and financial literacy. To realize this, national curriculum reform, teacher training, and cross-ministerial collaboration are time-sensitive and strategic steps. Systematic integration of education and agrarian policy will form a new generation that is legally aware, critical of inequality, and capable of building an inclusive and socially just democracy.

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