

LIBERATING AND HUMANE EDUCATION PRINCIPLES IN THE PERSPECTIVE OF ISLAMIC EDUCATION: Analysis of Paulo Freire's Thought

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Abstract

The education system proposed by Paulo Freire is an educational model that can liberate the verbal and mechanistic human culture. Such a culture, according to Freire, is impossible to lead people to a more authentic and more human life. To achieve this, descriptive educational habits are expected to be shifted towards transformative-dialogue education, so that education is not perceived as a shackling education. Education is expected to produce changes to students, both changes in the quality of thinking, personal quality, social quality, quality of independence and quality of society. That is the paradigm shift of Islamic education, that is changing the paradigm of authoritarian to democratic paradigm, closed to openness, doctrinaire to participatory. Society needs to civilize the tradition of criticism, dialogue, openness, the spirit of pluralism and practical practices that touch the problems of the weak and oppressed by anything politically, economically, socially and culturally.

Keywords: Liberation, Humanist, Islamic Education, Paulo Freire

ملخص

إن نظام التربية التي اقترحها باولو فرييري هو نوع التربية التي تقدر على تحرير ثقافة البشر التي ترى شفهيّة وميكانيكية. هذه الثقافة لا يمكن أن تحمل الإنسان إلى الحياة الحقيقية والإنسانية في نظر فرييري. ولتحقيق ذلك، ينبغي أن تحول عادات التربية الوصفية إلى التربية الحوارية التحويلية، حتى لا تكون التربية مقيدة. ويرجى أن تحقق التربية التغيير في الطالب، سواء كان في جودة التفكير

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والشخصية والاجتماعية والاكتفاء في الذات والتعايش مع المجتمع. والتغيير من النموذج الاستبدادي إلى النموذج الديمقراطي، من الإغلاقي إلى الانفتاحي، من التلقيني إلى الاشتراكي. يحتاج المجتمع إلى تعويد ثقافة النقد، والحوار، والانفتاح، ووعي التعدد والتطبيقات العملية التي تهتم بمشكلات الضعفاء والمضطهدين في كل شيء، سواء كان سياسيا، واقتصاديا، واجتماعيا وثقافيا. مفتاح الكلمات: التحريرية، الإنسانية، التربية الإسلامية، باولو فرييري

Abstrak

Sistem pendidikan yang ditawarkan oleh Paulo Freire adalah model pendidikan yang dapat membebaskan budaya manusia yang serba verbal dan mekanistik. Budaya semacam ini, di mata Freire, tidak mungkin mengantarkan manusia kepada kehidupan yang lebih otentik dan lebih manusiawi. Untuk mewujudkan hal tersebut, kebiasaan pendidikan deskriptif diharapkan digeser ke arah pendidikan dialogik-transformatif, agar pendidikan tidak dirasakan sebagai pendidikan yang membelenggu. Pendidikan diharapkan dapat menghasilkan perubahan terhadap siswa, baik perubahan dalam kualitas berfikir, kualitas pribadi, kualitas sosial, kualitas kemandiriannya dan kualitas kemasyarakatannya. Perubahan paradigma pendidikan Islam, yaitu merubah paradigma dari paradigma otoriter keparadigma demokratis, tertutup ke keterbukaan, doktriner kepartisipatoris. Masyarakat perlu membudayakan tradisi kritik, dialog, keterbukaan, semangat pluralisme dan praktik-praktik praktis yang menyentuh permasalahan kaum lemah dan tertindas oleh apapun. Baik secara politik, ekonomi, sosial maupun budaya.

Kata Kunci: Pembebasan, Humanis, Pendidikan Islam, Paulo Freire

Introduction

Education should indeed lead to the formation of the whole person. It is not true education will make educated human beings even shackle or oppress other people with the power they have. Nor is it true that education produces only educated human beings who cannot

respect the rights of other human freedoms.¹ Inspired by the statement in a *Journal of Education and Practice*, the importance of adult education according to Freire is as the following.

Freire indicates that if the poor people cannot be emancipated from silence culture, there will not any path to emancipate them from social and political slavery. In this regard, he focused on adults education seriously and introduced many comprehensive literacy plans for informing this class which has a considerable effect on development of adults public consciousness in developing countries such as Brazil. Based on Freire adults education, literacy is not valuable unless it results in critical perception in social areas. In addition, such an education is a favorable form of education for authorities. It is very important in the adults education that learners understand and make their understanding more deeper in critical analysis.²

The current social situation and society has implications for the shifting of values in every area and aspect of human life especially in field education, culture and economic that tend to lead to individualistic and capitalistic systems, and shifts in other human values. Meanwhile, education is often seen as the most strategic institution to restore the distortion of human values. Paulo Freire, an educational expert from Brazil as once stated in the journal *Tadris*, written by Siswanto, he states that;

Eksistensi dan peran besarnya dalam dunia pendidikan sebagai salah satu kontributor teori-teori pendidikan menempatkan dirinya dalam deretan orang-orang yang revolusioner-radikal. Sifat optimismenya sebagai pendidik, meski dalam pemenjaraan dan pembuangan, kontroversialnya kepribadian dan revolusionernya

¹ Akhmad Muhaimin Azzet, *Pendidikan Yang Membebaskan* (Yogyakarta: Ar-Ruz Media, 2011), 9.

² Ayoub Mahmoudi, Ali Khoshnood, Abdolrazagh Babaei, Paulo Freire Critical Pedagogy and its Implications in Curriculum Planning, *Journal of Education and Practice*. Faculty of Foreign Languages and Linguistics, Payame Noor University. Vol.5, No.14, 2014. 89.

*metode pendidikannya, telah menjadikannya sebagai seorang pemimpin perjuangan kaum tertindas di dunia ketiga.*³

In addition to the above statement, Freire as a multicultural figure, succeeded in seeing the dehumanizing educational phenomenon and scathingly criticized the educational system of today in his famous work, *Pendidikan Kaum Tertindas*. According to him:

*Pendidikan yang dimulai dengan kepentingan egoistik kaum penindas (egoisme dengan baju kedermawanan baru dari paternalisme) dan menjadikan kaum tertindas sebagai obyek humanitarianisme mereka, justru mempertahankan dan menjelmakan penindasan itu sendiri. Pendidikan merupakan perangkat dehumanisasi.*⁴

In *Education as the Practice of Freedom in Education for Critical Consciousness*, Freire says that education at this level should be a process of liberation (humanization), not social domestication / domestication as is often the case in the third world (like Brazil), i.e. education is often used as a tool to legitimize the will of the rulers against the non-powerful people.⁵ For that education should be an action and a thorough reflection to change the oppressive reality to liberation.⁶

³ Siswanto, *Pendidikan Sebagai Paradigma Pembebasan (Telaah Filsafat Pendidikan Paulo Freire)*, Jurnal Tadris. Tadris. Volume 2. Nomor 2. 2007, 252.

⁴ Paulo Freire dan Ivan Illich, et. al., *Menggugat Pendidikan*, terj. Omi Intan Naomi, cet ke-7 (Yogyakarta: Pustaka Pelajar, 2009), 26.

⁵ Paulo Freire, *Education as the Practice of Freedom in Education for Critical Consciousness* (New York: Continium, 1973), all Page.

⁶ In some of his other writings, Freire provides an overview of the liberation effort from various problems. The problem is not just about education, but also economic, political, legal, or everyday culture. For that the integration of social reality into education is one effort in freeing themselves from social problems. Freire's (contextual) pattern of problems (contextual) can occur anytime and anywhere while humans are alive. That is why Freire's education concept emphasizes self-awareness as a subject. Because, in his thinking, only the subject can play the role of liberative action. This consciousness communally ends up shaping social consciousness. With a social awareness built on intersubjective relations, the people are expected to be able to think

The face of education that has been running so far hinted that there has been oppression on the students, where the exploitation and coercion of the will of teachers in the process of learning to teach still dominate. So, learners want or do not want, like or not like to receive and undergo the education provided by the educator or educational institution; whereas in Islam it is known as the principle of affection, democratization, motivation and so forth. According to Asghar Ali Engineer "Islam teaches to place the human equivalent (egalitarian) and reject all forms of oppression, accumulate wealth, poverty and ignorance".⁷

Islam today is the most debated religion in the western world. Some people think Islam is a religion that has created fanaticism and violence.⁸ The issue is that Islamic education does not know the term of liberation. To rectify the negative assumptions as mentioned above, it is necessary to elevate Paulo Freire's ideas as the liberating father of education liberating from the shackles of poverty, ignorance and oppression.⁹

about solving the problems they face. See Mintara, Augustine, *Sekolah Atau Penjara dalam Basis*, Number 01-01, Year 50th, January-February 2001.

⁷ Rizky Firdawati, Islam dan Teologi Pembebasan. *Journal Al-Manar*, (Online), Jilid 1, No. 3, 2004.

⁸ Asghar Ali Engineer, *Liberalisasi Teologi Islam*, terj. Rizqon Khamami (Yogyakarta: Alenia, 2004), 2.

⁹ In addition, Islam is also considered as a form of استسلم (surrender entirely to the provisions of Allah), سلم (salvation), and سلم (welfare). Thus, terminologically the understanding of Islam can not be separated from the meaning of the word origin of the above mentioned. When Islam is associated with education, the formulation of the formula should at least be able to describe the meaning of the words. If denied this fact, it would make Islam education less complete. Because by studying in the view of Islam is a vehicle to make changes. Islam encourages people to change their behavior (through education) if they want God to change their destiny. See, Jalaluddin, *Educational Teologi Pendidikan*. Jakarta: PT Raja Grafindo Persada, 2003), 70.

Therefore, education must return to its origin, the process of humanistic transformation of values that can humanize humans.¹⁰ In the history of mankind, almost no human groups have not used education as a means of culture and quality improvement. Education is needed to prepare the human child to support his role in the future. Islamic education is an activity that deliberately directs one's development accordingly or in line with Islamic values. Thus the research attempts to discuss the "Liberation and Humanist Principles of Education in the Perspective of Islamic Education: The Study of the thoughts Paulo Freire".

Paulo Freire on Liberal and Humanist Education

Paulo Freire's Education Concept

Paulo Freire is a critical education leader from Brazil who has a more emphasizing view of the students as a free subject. Freire's critical ideas have greatly influenced the minds of educational experts who have been dissatisfied with the ongoing educational process. In many ways, educational criticisms raised by some experts especially on government education policy must be recognized as inspired by the concept of Freire education. This is because the concept of Freire education is considered to have a strong breaking force against to break the argument of positivistic education which is considered more likely to top down and position the students as the second party that can be indoctrinated.

Paulo Freire's concept of education concerns more on social problems. As a social reality, science is not only a few possessed by people, but the ability or skill to see and understand reality through the right language. At this stage, indirectly, Freire's theory unravels the

¹⁰ Baharuddin Makin, *Pendidikan Humanistik* (Yogyakarta: Ar-Ruz Media, 2009), 15.

positiveism of Western science which assumes that knowledge is a positive, fixed and definite one. Freire also recognizes that education is also a moment of critical human awareness of the various social problems that exist in society.¹¹

Paulo Freire has placed human beings in various roles as active subjects. For him, education is a pilot project and an agent to make changes to form a new society. Making education an experimental project means we are talking about a comprehensive system of cultural politics that transcends the theoretical boundaries of certain political doctrines, and talks about the real link between theory, social reality and the real meaning of emancipation.¹²

A theme that cannot be forgotten when talking about Paulo Freire's educational concept is his idea of liberating education. In other words, he often calls this the historical anesthesia, which means the state of society who does not want to know what is happening in his society, does not take into account his activities and participation in the arena of social change. On many occasions, Freire said that education is the most vital value for the process of human liberation. For him education becomes a permanent path of liberation, and is in two stages. First, education makes people aware of the oppression that befell them and through the practical movement to change that situation. Second, education is a permanent process of liberation cultural action. For Freire, education also includes the school concept. Meaningful school is just one of the most important parts where education takes place. That is where men and women create, as well as become results, social

¹¹ Akhmad Muhaimin, *Pendidikan*, 14.

¹² Culture itself can be interpreted as mentioned by M. SYAIFUL RAHMAN, that; every civilization and culture that exists in equal and equal position. There is no higher culture or is considered superior than other cultures. This kind of phrase must be addressed wisely and wisely. M. Syaiful Rahman, Islam and Pluralism, *Jurnal Fikrah*, Vol. 2, No. 1, June 2014, 406.

relationships and pedagogical.¹³ This previous statement is also clarified by Siswanto's opinion that:

Pendidikan juga menjadi ajang untuk menuangkan komitmen yang tinggi dari para pendidik guna menciptakan sistem politik yang lebih emansipatif, bukan sekedar memenuhi tuntutan pedagogis semata. Para pendidik melakukannya dengan cara membuat refleksi dan bersikap kritis. Ini merupakan bagian dari proyek sosial yang mendasar, bukan hanya untuk melawan berbagai bentuk penindasan tetapi juga memperkuat keyakinan masyarakat supaya tetap bertahan dalam rangka mengangkat harkat kemanusiannya.¹⁴

That is, education cannot be separated from the wider social context. In fact, consciously or not, education is actually a battleground between the various ideologies that make up the social. Every form of political education practice is a contested space. If so, education cannot be separated from the struggle among interests. Education must take a role in producing and creating a public life, not merely adapting to social reality. A very complex social reality has been found various social problems ranging from poverty, unemployment, backwardness, and so forth.¹⁵

¹³ See, Paulo Freire, *Politik Pendidikan (Kebudayaan, Kekuasaan* (Culture, Power, 6. Meaning that the concept of education confronted with social reality does not mean to mold students into robots or industrial machines ready to work in the interests of 'global capitalism'. the education will precisely erode the values of humanity that should be liberated. However, education faced with social reality is education that builds critical awareness of learners in facing social reality. These critical awareness is important so that learners can judge clearly as well as able to behave to be able to solve the problem he was facing.

¹⁴ Siswanto, *Pendidikan Sebagai Paradigma Pembebasan* (Telaah Filsafat Pendidikan Paulo Freire), *Jurnal Tadris*. Volume 2. Nomor 2. 2007; 257.

¹⁵ Mu'arif, *Liberalisasi Pendidikan; Menggadaikan Kecerdasan Kehidupan Bangsa*, cet. ke-1, (Yogyakarta: Pinus, 2008), 82.

Reading Freire Thoughts on Liberation and Humanist Education

Liberation education by Pulo Freire is a process for a human child to discover the most important thing in his life that is to be free from everything that curbs his humanity into a life of freedom.¹⁶ When it refers to Freire's thinking, liberating education is an education that fosters critical awareness that encourages the ability of learners to have the depth of interpreting real issues in their lives. When it is so, liberating education also builds confidence in students to address the circumstances that occur. Therefore, the educational process is considered more important than the results.¹⁷

It is the most fundamental of liberating education that humanizes human beings. Freire argues that liberating education should indeed serve as humanist and libertarian education (independence).¹⁸ For that reason, education must be the way to liberate humanity, because the highest goal of humanity is humanization. Humnisation in the notion of Freire is not the pursuit of individual freedom alone, but rather (because of the purpose of humanization) social.

Education that humanizes the human education is centered on the interests of learners and in accordance with the development and

¹⁶ Akhmad Muhaimin, *Pendidikan*, 9.

¹⁷ Liberating education is an effort to acquire knowledge and be a process of transformation that is tested in life between learners must occur in mutual relationships. The contribution of thought became one of Freire's educational models of liberation developed in a society that tends to be backward and poor. A freedom has certain limitations, unlimited freedom will hit the rights of others and ultimately generate anarchy and distort the meaning of liberation, associated with the educational process that always put forward the "freedom" as spirit in doing the meaning of human existence as human really human. Freedom is not an aspiration outside of man; not a piece of ideas that later became a myth. Freedom is more an indispensable condition for people to begin the struggle to become whole human beings. Paulo Freire, Ivan Illich, et. all, *Menggugat Pendidikan*, Omi Intan Naomi, 7th edition (Yogyakarta: Pustaka Pelajar, 2009), 438.

¹⁸ *Ibid.*, 446.

potential possessed by learners to grow and develop into an independent human being. It is because only humankind can feel the happiness of life. This is the basic thing in liberating education.¹⁹ Humanistic education will reduce dehumanization, thus in practice it will be able to appreciate the dialectical relationship between the consciousness of man and the world, or between man and his world.²⁰

In relation to the consciousness of man and the world, education which is seen as a form of dominance considers human consciousness merely an empty container to be filled with science, if the container is full, then education is successful. Education as a process of liberation and humanization sees that consciousness as a passion for the world. If so, learners will always be the object, while the educator becomes the subject. Learners are never asked what is needed and liked, but education continues to provide what it deems important required by learners. Learners, willing or unwilling, like or dislike, must accept and undergo the educational process provided by the educator or educational institution.

Thus it may be mentioned that education in Freire's view is no more than a way to liberate man from the dominance of the oppressor. Education makes every effort to reach consciousness so that people are aware of the necessity of reaching the level of social freedom for the benefit of humanity through revolutionary activity.

In other terms, the essence of liberating education is the total humanity, and it has great relevance to liberation education efforts and

¹⁹ Akhmad Muhaimin, *Pendidikan*, 22.

²⁰ Basically one of the main differences between education as a humane obligation and liberation, on the one hand with domination and dehumanization, on the other hand is that dehumanization is a process of transfer of science, while humanization is a process of empowering society through science. Indeed the two are opposites, which automatically also creates a different procedure, which revolves around the relationship between human consciousness and the world.

places humanity as the highest value (humanization). Free education is the acts of cognition, not the transfer of knowledge or information.²¹ In it there is no contradictory relationship between educators on one side and learners on the other. Rather it reflects a dialogical, egalitarian and democratic relationship, in addition to education and liberation always seeking to unveil reality continuously by involving critical awareness. It is because education is obliged to bring human life to always be in line with the nature of humanity.²² Rohinah, in the *Journal of Islamic Education*, stated that;

The education system emphasizes awareness to encourage the process of dialogue between teachers and students. Dialogical process can bring an attitude of humility and affection that is open to criticism from the learners. Learners are required critical and questioned again about the unknown by the teacher. This kind of learning led to a harmonious communication between all parties.²³

Freire also states that dialogue and learning based on education cooperation will be replaced by traditional methods. He stated that:

The purpose of critical pedagogy is to enrich students' overall life. In such an approach, students are given the chance to challenge others' accepted hypotheses and also to explore the relationship between their society and the content of their educational environment. Through these opportunities students can comprehend their position in the society and they can take positive steps to amend their society and ultimately eliminate problems, inequities and oppressions in their future life. Critical pedagogy helps students be empowered with and capable of achieving self-awareness and self-actualization to transform their inappropriate conditions into a better one. For this purpose, traditional methods of education are challenged and critical thinking-based education and dialogue and learning-based

²¹ Paulo Freire, *Pendidikan Kaum.*, 61.

²² Paulo Freire, Ivan Illich, et. al., *Menggugat Pendidikan.*, 457.

²³ Rohinah, *Sekolah Alam: Paradigma Baru Pendidikan Islam Humanis*, Nadwa | *Jurnal Pendidikan Islam*. Vol. 8, No. 2, October 2014; 281.

cooperation education will be replaced with the traditional methods.²⁴

In the sense of freedom, education like this is a creativity in building a humanistic Islamic education paradigm. This education system emphasizes awareness to encourage a dialogue process between teachers and students. The dialogical process can bring about a humble and affectionate attitude that is open to the criticism of learners. Learners are demanded critical and questioned again about things that have not been known by the teacher. This kind of learning raises students' awareness and harmonious communication between all parties.

Thus, the liberating educational component that a revolutionary progressive teacher / educator needs, according to Freire, opens opportunities and fosters hope for learners. Besides, it can also find the right way for learners to learn, and the most appropriate assistance and can be offered to learners, so they can portray themselves as subjects of learning during education to eradicate illiteracy. At least, education contains four things: teachers, students, content (curriculum) and how to deliver content (method). In this sense, it is quite clear that Freire limits education in the sense of teaching. Of the four main points it can be seen whether a system of education is democratic or authoritarian, empowering or binding the learners.²⁵

²⁴ Ayoub Mahmoudi, Ali Khoshnood, Abdolrazagh Babaei, Paulo Freire Critical Pedagogy and its Implications in Curriculum Planning, *Journal of Education and Practice*. Vol.5, No.14, 2014; 86.

²⁵ As a process, education is the process of seeking experience. As also applies to other symbols above, gain experience the main thing. Learners are not marginalized creatures, they should have the greatest opportunity to actualize themselves and experience. Here the task of the educator is not to use such tools and methods to find the object of knowledge and then offer paternalistic to the learners, because this means denying the learners effort to gain knowledge. Paulo Freire, *Pendidikan*., 11.

With regard to education viewed as a way, education must be an action or cultural act for liberation and Cultural Revolution.²⁶ The value and the first way that educators should endeavor is the praxis of raising awareness that education is a process. So it is not wrong if Freire views education as the most important tool for achieving social changes.²⁷

The role of educator as mentioned above has also been experienced by Freire when discussing directly with the peasants and urban workers in Latin America. Freire's position at that time as a teacher more emphasis on guidance or direction and duty to help them to question their social reality with some questions offered and the principle of the question did not include patronizing. Such an effort will greatly assist educators and learners to complete a unified reality and to gain an understanding of the whole of science.²⁸

Next is learners, in which case liberating education is an educational model that learners can play an active role in the ongoing learning process. A teacher / educator who is more active role in teaching and learning process is considered not to make learners less able to develop properly in undergoing the education process. When that happens, then the process of learning in the classroom only goes one way, i.e. from the teacher to learners. This model of education is commonly referred to as a monolingual education. This model of education was once criticized by Freire as an inhumane educational model. That is, this kind of education is not increasing human to learners. This is because students play a passive role in education so that they cannot develop the potential that exists in itself to the fullest.

In Freire's criticism at that time, education in Brazil (and probably still continues today in many countries, including Indonesia)

²⁶ Roger Simon, *Gagasan-gagasan Politik Gramsci*, cet. ke-3 (Yogyakarta: Pustaka pelajar, 2011), xvi.

²⁷ Ibid., 128.

²⁸ Paulo Freire, *Politik Pendidikan*, 61.

has become a tool of oppression from power to allow the people in their backwardness and unconsciousness that he has suffered and is oppressed. So Freire states in his book *Pedagogy of the Oppressed* that:

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the “banking” concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits.²⁹

The concept of “bank style” education is a one-way (monologue) learning model in education. The assumption is that science is a gift given by teachers who consider themselves knowledgeable to learners who are considered to have no knowledge. It demonstrates a characteristic of oppression ideology, which means denying education and knowledge as a pursuit of a complete human identity.

The liberating education lies in the quest for reconciliation. Such education should begin with the problem solving of the teacher and the learners. By referring the valves in the contradiction, both of them together are teachers and learners. Freire built his ideas by considering two contradictory things. This dialectical thought begins with an idea or practice (thesis) that must be denied, then proposed antithetical, that is an idea or practice that is reversed or against a rejected thesis. A well-known term in Freire's thinking is the concept of “bank style” education. However, when the process of learning by positioning teachers and learners as patnership, what happens then is the process of humanizing humanity (humanist).³⁰

²⁹ Paulo Freire, *Paedagogy Of The Oppressed*, trans. Myra Bergman Ramos (New York: Continuum, 2006), 72.

³⁰ Mu'arif, *Liberalisasi Pendidikan*, 76.

Islamic Education and Paulo Freire

The most appropriate effort to define education is to review the Arabic words, because the teachings of Islam itself is derived from Arabic. The terms related to education are from تربية with رب as verbs that have several meanings, among others nurturing, educating and nurturing. While the word education in arabic تعلم with the verb علم means teaching that is more giving or delivery of understanding, knowledge and skills. Another word that implies education is تأديبا with the verb ادب can be interpreted that narrowly educates the character and broadly improves civilization.³¹

Simply, Islamic education can be interpreted as a process of developing all potentials of learners gradually according to Islamic normative values. Meanwhile, Hasan Langgulung formulates Islamic education as a "preparation process of the young generation to fill the role, transferring knowledge and Islamic values are harmonized with the human function to charity in the world and reap the rewards in the afterlife".³² Education means not just transfer of knowledge but also transfer of value also oriented world akhirat as its purpose. Ahmad D. Marimba defines Islamic education with "physical and spiritual guidance leading to the formation of the ultimate personality according to Islamic measures".³³

The understanding of Islamic education mentioned above is more global. So Islamic education is not just teaching, but more emphasis on "guidance" or maintain and develop the nature and human resources to the formation of humanity as a whole (human beings) that

³¹ Baharuddin Makin, *Pendidikan.*, 140.

³² Azyumardi Azra, *Pendidikan Islam Tradisidan Modernisasi Menuju Millennium Baru* (Ciputat: Logos Wacana Ilmu, 2000), 5

³³ Abidin Ibnu Rusn, *Pemikiran Al-Ghazali Tentang Pendidikan*, cet. ke-2 (Yogyakarta: Pustaka Pelajar, 2009), 54.

is qualified human in accordance with Islamic views.³⁴ Thus, the teacher or educator is not everything, so it tends to habitually assume learners as empty vessels that need to be filled. With this basic framework of understanding, educators must respect learners as potential individuals.

The basis of Islamic education is identical to the teachings of Islam itself, Islam as a view of life based on the divine values, both contained in the Qur'an and Sunnah Rasul believed to contain absolute truths that are transendental, universal and eternal (eternal) The beliefs believed by the adherents will always be in accordance with human nature, meaning to meet human needs whenever and wherever.³⁵

The basis of Islamic education is principally placed on the basis of Islamic teachings and all of its cultural tools. The fundamentals of the teaching and development of first and foremost Islamic education are the Qur'an and al-Hadith. Explicitly it can be described as follows: First, the Qur'an is God Almighty which has a vast treasury for the development of human culture. Prophet Muhammad as the first educator, in the early days of Islamic growth has made the Qur'an the basis of Islamic education besides his own Sunnah. The position of the Qur'an as a fundamental source of Islamic education can be understood in the Qur'an of an-Nahl, verse: 64 which means:

And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for people who believe.

In essence the Qur'an is a great treasure for human culture, especially in the spiritual field. It is generally a social, moral and spiritual education.³⁶

³⁴ Achmadi, *Ideologi Pendidikan Islam (Paradigma Humanisasi Teosentris)*, cet. ke-2 (ed. Revisi) (Yogyakarta: Pustaka Pelajar, 2010), 32.

³⁵ Umiarso, Haris Fathoi Makmur, *Pendidikan Islam dan Krisis Moralisme Masyarakat Modern*, cet, ke-1 (Yogyakarta: IRCiSoD, 2010), 50.

³⁶ Ramayulis, *Ilmu Pendidikan Islam*, cet. Ke-4 (Jakarta: Kalam Mulia, 2004), 55.

When looking at the vast and persuasive of the Qur'an in the guidance of mankind, whose discovery is an educational process for mankind, Qur'an becomes a major basis for science. Therefore, the implementation of Islamic education should always refer to the source by holding onto the values of the Qur'an especially in Islamic education so that it will be capable of directing and delivering human beings dynamic, creative, and capable of achieving *ubudiyah* values on the contrary. With this attitude, the process of Islamic education will always be directed and able to create and simultaneously deliver outputs as a qualified human and responsible for all activities performed.

Hadith (*as-Sunnah*), is the way or way the Prophet Muhammad once exemplified in the course of his life to carry out Islamic *da'wah*. He is the only major source that can be used as a model for Muslims. The existence of the Prophet's Hadith is the source of inspiration of science which contains the decision and explanation of the Prophet from the Divine messages which are not contained in the Qur'an, as well as in the Qur'an but require further and detailed explanation.³⁷

To strengthen the position of Hadith as a source or basis of inspiration education and science, we can see the words of Allah SWT in *an-Nisa*, verse 80 which means:

Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.

From the above verse, it can be seen clearly that the position of the Prophetic Hadith is the main basis that can be used as a reference for the implementation of Islamic education that can be imitated and used as a theoretical and practical reference. In the plains of Islamic education the reference can be seen from two forms, first, as a reference *shari'ah* which includes the basic content of Islamic teachings in writing.

³⁷ Umiarso, Haris Fathoi Makmur, *Pendidikan Islam.*, 53.

Second, the application's operational reference includes the way the Prophet played his role as an educator and as a fair professional evaluator and still upholds the values of Islamic teachings.³⁸

In addition, the basic Islamic education also contains social values that are not contradictory to the teachings of the Qur'an and Sunnah on the principles that bring benefit and distress for humankind. On this basis Islamic education can be placed within a sociological framework, in addition to being a means of transmitting a positive inheritance of socio-cultural property to human life. This Islamic education can be used as a tool that is strong and adaptable in delivering their students build a nuanced Islamic tape.

Meanwhile, the purpose of education is a very decisive factor in the course of education, so it needs to be formulated as well as possible before all educational activities are implemented. The Objective Oriented view teaches that the real task of educators is not to teach a particular science or skills to learners, but also to realizing or achieving educational goals. Seeing the central position of human beings in the educational process that involves the potential of nature, the sense of divinity and the nature and manifestation of human beings according to the view of Islam, the goal of Islamic education is the actualization of these potentials. Because the potential that is the ideal values that in the form of implementation will form a human person as a whole and independent.³⁹

³⁸ Ibid., 54.

³⁹ The goal itself according to Zakiah Drajat, is "sesuatu yang diharapkan tercapai setelah suatu usaha atau kegiatan selesai". Meanwhile, according to Arifin, "tujuan itu bisa menunjukkan kepada futuritas (masa depan) yang terletak suatu jarak tertentu yang tidak dapat dicapai kecuali dengan usaha melalui proses tertentu". Although there are many opinions about the meaning of purpose, but generally it focuses on the effort or deed performed for a particular purpose. See, Ramayulis, *Ilmu Pendidikan.*, 65.

Attempts to formulate a form of purpose are inseparable from the views of the community and the values of the perpetrators of the activity. So it is not surprising that there are differences in the objectives to be achieved by each human being both in a society, nation and country, because of the different interests to be achieved.

One formulation of "self-reality" as the goal of education is the formula suggested in the First International Conference on Islamic Education in Mecca April 8, 1977, as follows:

"Pendidikan harus diarahkan mencapai pertumbuhan keseimbangan kepribadian manusia menyeluruh, melalui latihan jiwa, intelek, rasio, perasaan dan penghayatan. Karena itu, pendidikan harus menyiapkan pertumbuhan manusia dalam segala seginya; sepiritual, intelektual, imajinatif, jasmani, ilmiah, linguistik, baik individu maupun kolektif, dan semua itu didasari motivasi ibadah karena tujuan akhir pendidikan muslim itu terletak pada aktivitas merealisasikan pengabdian dan kemanusiaan".⁴⁰

In other words, to achieve the goal of education is "self-realization" that is; becoming, during the life of the process of achievement is still going on.

Criticism of Liberating Educational Thoughts According to Paulo Freire in the Perspective of Islamic Education

Liberation is the desired situation without the shadow of coercion and the dictatorization of any party, whereas, liberation itself is an effort or process aimed at creating a free situation (moving, talking, doing and so on) through various approaches. Freedom includes human rights, which must be truly owned by every human. Liberation can be conceived by human empowerment. The attempt to liberate the alienation of the weak and oppressed in many ways politically,

⁴⁰ Achmadi, *Ideologi Pendidikan*, 94.

economically, culturally and educationally, is very important to strive for.

Not so much different from Paulo Freire's thought, in the perspective of Islamic Education, liberation can be understood as liberation from ignorance, poverty and social and economic backwardness and economic culture. Freedom is not something simple and easy, but freedom contains a big 'risk'. God has risked the freedom of His servants to 'choose' truth and unrighteousness, choosing good and evil. Therefore, only humans would 'bet' to assume this responsibility, for it is only men who are given the ability of reason to be able to distinguish between truth and lies and between good and evil. The freedom given by Allah SWT to man must be utilized wisely and responsibly and constructively.

Islam does not position humans in humiliation, humility, or worthlessness such as animals, inanimate objects or other creatures, as His Word in al-Isra, verse; 70, which means:

And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.

In that verse, God has granted man with the ability of humanity to master the universe that God has for man. That is, God has given many gifts to man as proof of God's glorification of His creatures, so man as trustee must always keep the trust by doing virtue by not lowering the degree, dignity and other human dignity.

As evidence of human liberation from the shackles of oppression, Islam also teaches about *Amar Ma'ruf Nahi Munkar*, and overcoming the position of humanity from humiliation and despair as He said in Ali Imran: 110 which means:

You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

As for the liberation of man from ignorance, the Qur'an has also affirmed in al-Jumu'ah: 2, which means:

He it is Who raised among the inhabitants of Mecca an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error.

It is thus understandable that the meaning of liberation in Islam is liberation bound by religious norms, the norms that respect the humanity and uphold the values of Islamic unity by relying on the faith practiced by mankind, therefore it can be understood that indeed in education who freed as Paulo Freire stated, had no similarity in Islamic liberation education, in which Freire's liberation began when he felt the absence of religious institutions such as Churches monopolized for the sake of oppressors as well as from Brazil's leaders in charge of Freire's development "Silent culture and monologue". While in Islam liberation began when Islam came down with a mission for morality improvement.

Analysis of Paulo Freire's Thought on Liberating and Humanist Education According to Islamic Education Perspective

In Islam, education has a meaning not only as an effort to liberate mankind from the fetters of oppression as expressed by Paulo Freire, but more widely than that. Islamic education has viewed humans as the main actors in undergoing activities in the world, thus human beings are expected to be able to create themselves in the reality of life in the world according to the demands of social order. Effectively,

Islamic education has been involved in promoting and developing human intellectuals, helping to establish the highest ethical behavior and practice in religion and morality, strengthening the principles of humanity and the fundamentals of democracy. Islamic education also cares deeply and considers the importance of brotherhood and egalitarianism among Muslims in different Islamic countries and is not enough by simply creating the brotherhood and equality of fellow Muslims in one land only.

Islamic education as a system at the same time means to develop, and direct the basic physical (spiritual-bodily) potentials based on the transformative values of Islamic teachings. Since Islam itself views humanity as an integral between physical and spiritual, Islamic education in essence wants to develop and direct both dimensions in a balanced and harmonious direction toward maturity purposes according to Islamic teachings. Ibn Khaldun said the principle of balance is the characteristic of Islamic education i.e. the aspiration of religion and morality. He wants "learners to achieve worldly happiness and at the end of the world".⁴¹

Islamic education is also an attempt to achieve personality growth in accordance with the teachings of intelligence, psychiatry, beliefs, willingness, and feelings and senses in all aspects of human life. It is conscious and deliberate and continuous guidance with the basic potential (fitrah) and the ability to teach (external influences) both individually and in groups so that humans live and practice the teachings of Islam completely and perfectly.

The complete teachings of Islam include the faith (iman), shari'ah (ibadah mu'amalah), and akhlak (moral character). True faith will lead man to noble character. Noble character will lead to the effort

⁴¹ Ibnu Khaldun, *Mukaddimah Ibnu Khaldun*, terj. Masturi Irham, LC, et. al., cet. ke-3, (Jakarta: Pustaka Al-Kautsar, 2011), xi.

of understanding the nature and applying the knowledge correctly. Right knowledge will bring man to charity. Islam not only places the fundamentals of education within the scope of awareness, freedom, humanizing, justice, fraternal independence, prosperity and progress alone. But it covers all aspects of human life universally. Because Islam is a monastic religion and a unity religion that belongs to intrinsic values, fundamental and has the highest positions. The shortest but firm formulation of tauhid is "Kalimah Tayyibah": Lailaha ilallah ", meaning" there is no god but Allah. "Kalimah Tayyibah" is a sentence of assertion and liberation for humanity from all the cultures and worship, oppression and slavery of fellow beings or humans and to make people aware that he has the same degree as other human beings. Tauhid can be the basis for the realization of democracy in education.⁴²

It must be admitted honestly, if viewed from the perspective of education and teaching, Islam today has a weakness that is difficult to understand as a result of the education system that has been imported from the West. The root of the problem has resulted in an inactive and creative young generation in managing growth and the economy and society, so that educational institutions are only seen as factories that produce mere knowledge. In addition there are also problems in the world of teaching, so it implies on the level of alienation in his own world of despair (frustration) and depression. Thus it spread among the Muslims that leads to anarchism and atheism under the pretext of freedom, and invites destruction and falsehood under the pretext of social justice.

Some of the concepts of Paulo Freire in the field of education that start from the term of liberation are so universal and widely adopted by some circles, some of which are Muslims. This does not mean that Qur'an does not find the idea that begins from the

⁴² Achmadi, *Ideologi Pendidikan*, 88.

revolutionary spirit to change the reality that binds and illuminates the fulfillment of human existence. This teaching is so many, but it has not been able to be formulated in a sophisticated and systematic way.

Qur'an expressly affirms the humanity of freedom in determining the choice of way of life that from each of these choices has a logical consequence in his liability in Yaumul Hisab. As an implication of Islam's appreciation of science, Muslims must be totally free from ignorance and free from situations that impede the fulfillment of science, among which is a verbalistic educational system.

The aim of liberating education by paulo Freire is more towards socialization. The main principle of Islamic education not only concerns the socialization of mere socialization but also leads to the development of independent thinking and independently democratically by paying attention to the tendency of individual learners who concern the intellect and talent aspects emphasized on the development of morals. Islamic education without regard to the principles of kindness (morality) will feel empty.⁴³ In addition, education as a phenomenon of social, cultural and religious life cannot be separated from the system of values.

Freedom and social justice in Islam are not as imagined as people, freedom in Islam is a claim in order to form a responsible human being, which expresses brotherhood, which recognizes equality of rights, affection that bases on human dignity, being free, forgiving (non-anarchist) to fellow human beings, to encourage the *ummah* of the people (especially Muslims) to do good and commendable, always keep the promise and sincerity of good deeds and uphold the values of moral values.

⁴³ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam* (Jakarta: PT. Raja Grafindo Persada, 2005), 66.

Conclusion

In Islamic conception, liberating education is an act of human basic potential. Ideally through its normative and historical teachings, Islam greatly emphasizes liberation education. But realistically it still needs the struggle, determination and willpower in realizing the liberating Islamic education. This can be through paradigmatic, as well as technical reforms such as the transformation of all educational curricula conducive to the growth of liberation, democracy and humanism.

Paulo Freire's first decisive step in his liberation education efforts is an inherent awareness process and a core process or essence within the whole process of education itself. To achieve this, descriptive educational habits are expected to be shifted towards transformative-dialogue education, so that education is not perceived as a shackling education. Education is expected to produce changes consisting of students both changes in the quality of thinking, personal quality, social quality, quality of independence and quality of society. At least the anxiety about the educational model is foolish and only oriented "knowledge ansich" and less to consider the value (value) can be resolved.

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