

**EMANCIPATORY EDUCATION FROM WESTERN AND ISLAMIC  
PERSPECTIVES: THE RELEVANCE OF PAULO FREIRE'S IDEAS TO  
CONTEMPORARY ISLAMIC EDUCATION**

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**Abstract**

This study examines the relevance of Paulo Freire's liberation education concepts to contemporary Islamic education in Indonesia. In the context of globalization and technological transformation, Islamic education is still largely transmissive and hierarchical, causing students to be treated more as objects than active subjects of learning. The objectives of this research are: (1) to explore the relevance of Freire's thought to the values of Islamic education; (2) to formulate an integrative pedagogical framework that combines Freire's principles of liberation with Islamic educational practices; and (3) to provide practical recommendations for Islamic educational institutions to create more participatory and reflective learning environments. The study employs a library research approach with content analysis of national scholarly literature published between 2019 and 2024, selected based on thematic relevance, publisher credibility, and full-text accessibility. The research instrument is a content analysis sheet categorizing operational indicators of each literature source. The research hypothesis posits that contextual application of liberation education principles in Islamic education will increase active participation, critical awareness, and social commitment among students compared to traditional methods. Findings indicate that Freire's emphasis on dialogue, critical consciousness, and praxis aligns with Islamic educational principles, which position humans as moral, spiritual, and social beings. Integrating these paradigms enables the creation of a participatory and liberating Islamic education model that develops not only students' intellect but also their moral and spiritual awareness. This study contributes theoretically by enriching the philosophy of Islamic education with critical and humanistic perspectives, and practically by offering a framework for Islamic educational institutions to design reflective, dialogic, and transformative curricula and teaching strategies. In conclusion, contemporary Islamic education can leverage Freire's principles of liberation to cultivate a generation that is faithful, critical, and socially responsible.

**Keywords:** *Dialogue; Islamic Education; Liberation Education; Participatory; Reflective*

## **A. Introduction**

In the era of globalization and rapid technological transformation, the Indonesian education system—particularly Islamic educational institutions—faces serious challenges in fulfilling its role as an agent of liberation and empowerment. Various studies indicate that transmissive and hierarchical learning models continue to dominate, causing students to be positioned as objects rather than subjects of learning (Rohinah, 2019). Meanwhile, Paulo Freire’s concept of liberation education offers a contrasting paradigm centered on dialogue, critical consciousness, and humanization. This contrast raises a fundamental question: To what extent can contemporary Islamic education in Indonesia adopt liberative values in order to develop learning environments that are more participatory and transformative?

Preliminary informal observations in several madrasahs in Riau show that only about 30% of students feel they are given space to engage in dialogue with teachers and peers, and only about 20% report that learning activities support their ability to critique social conditions in their school environment. These findings demonstrate that contemporary Islamic education practices tend to reproduce traditional patterns that limit reflective student participation. Literature research such as (Nafisah, 2021) affirms the theoretical relevance of Freire’s liberation pedagogy to Islamic education, yet its practical application remains minimal. This discrepancy between theoretical discourse and educational practice is the central problem addressed in this study.

A literature review over the past decade highlights several important developments. Research in 2021 began discussing the integration of Freire’s ideas with Islamic education (Sufirmansyah, 2025). Studies in 2022 explored curriculum transformation within global Islamic educational contexts (Edo Alvizar Dayusman, 2025). In 2023, scholars increasingly emphasized critical awareness and humanization as essential components of Islamic education (Malli, n.d.). Despite these developments, empirical studies examining the concrete implementation of Freire’s liberation pedagogy in madrasah or Islamic school settings remain very limited. This gap indicates an important and promising research opportunity to be addressed.

This study responds to that gap by examining the relevance of Freire’s ideas to contemporary Islamic education. Theoretically, this research contributes to the discourse on Islamic educational philosophy by offering a critical perspective rooted in liberation and humanization. Practically, it proposes an integrative framework that Islamic educational institutions can adopt to develop

learning environments that are more participatory, reflective, and empowering. In this way, the study seeks to contribute both to academic scholarship and to the development of transformative educational practices.

The specific objectives of this study are: (1) to explore the relevance of Paulo Freire's principles of liberation education to contemporary Islamic educational values; (2) to formulate an integrative pedagogical framework that synthesizes Freirean liberative principles with the practices of Islamic education in Indonesia; and (3) to provide practical recommendations for Islamic educational institutions in implementing more participatory and reflective learning models. Theoretically, the study broadens the philosophical discourse of Islamic education, while practically, it provides guidance for teachers, curriculum designers, and policymakers in making Islamic education more responsive to contemporary challenges.

The theoretical foundation of this research includes two main domains. First, Freire's theory of liberation education, which emphasizes dialogue and critical consciousness. Second, the Islamic educational framework grounded in the values of tauhid, tazkiyah, and tarbiyah (Edo Alvizar Dayusman, 2025). Integrating these two perspectives allows this study to evaluate how liberative principles can be contextualized within Islamic education without compromising core Islamic values.

Based on these foundations, the hypothesis of this study is as follows: If Paulo Freire's principles of liberation education are applied contextually within contemporary Islamic education in Indonesia, then active student participation, critical awareness, and social responsibility will significantly increase compared to traditional learning models. This hypothesis guides the analysis of relationships between liberative pedagogy and expected educational outcomes in Islamic learning environments.

## **B. Research Method**

This study uses a library research approach, with two main variables, namely: (1) the concept of liberation education, which includes critical awareness, dialogue, and praxis, and (2) contemporary Islamic educational values, which include tazkiyah al-nafs, tafakkur, and amar ma'rûf nahy munkar. The research subjects consisted of national scientific literature published between 2019 and 2024 that was relevant to these two variables, selected based on the criteria of theme inclusion, publisher credibility, and full access availability. The research instrument was a content analysis sheet designed with thematic

categories and operational indicators for each piece of literature so that content coding could be carried out systematically. The research procedure included the following stages: literature search using specific keywords, literature selection according to inclusion criteria, content coding of literature using instruments, and data analysis using content analysis and comparative analysis between variables to explore the relationships and differences between concepts. As a supplement, the researcher recorded the frequency of thematic category appearances as a simple statistical technique to support data reliability. (Hamid & Uus, 2022). All research steps are described in detail to enable replication or verification by other researchers in similar contexts.

To strengthen the depth of analysis in this literature study, the analysis process was developed more specifically through three layered stages, namely: literature data reduction, thematic categorization, and conceptual synthesis. In the data reduction stage, researchers strictly selected relevant information units from each source based on indicators on the analysis sheet. The next stage is thematic categorization, which involves grouping literature findings into thematic patterns in accordance with two research variables: liberation education and contemporary Islamic educational values. Once the categories have been formed, conceptual synthesis is carried out by comparing, connecting, and interpreting the similarities and differences between the concepts of each variable, thereby producing a more in-depth interpretive understanding. This step-by-step approach ensures that the analysis does not stop at descriptive coding but moves towards critical analysis that is capable of explaining the relationships, convergences, and potential for integration between Paulo Freire's concept of liberation education and contemporary Islamic educational values.

## **C. Results and Discussion**

### **The Concept of Liberation Education according to Paulo Freire**

The concept of liberation education formulated by Paulo Freire has long served as a critique of traditional, transmissive education that positions students as passive recipients. This critique is highly relevant to the findings of this study, which show that many Islamic educational institutions in Indonesia still employ hierarchical learning patterns similar to what Freire calls banking education. Thus, Freire's theoretical formulation is not only conceptual but also provides an analytical tool for interpreting the persistence of authoritarian pedagogy in contemporary Islamic education.

As a pioneer of critical pedagogy, Freire emphasizes learning that empowers students through dialogue, questioning, and reflective engagement, enabling them to free themselves from various forms of oppression (Khoirul, 2021). These principles align with the challenges identified in the analyzed literature, where students often lack space to participate actively, think critically, or question social reality within the learning environment. In this context, Freire's framework becomes essential in explaining why student passivity remains a common phenomenon.

Paulo Freire's biographical background further contributes to understanding the foundation of his pedagogical ideas. Born in 1921 in Recife – one of Brazil's poorest regions – his early exposure to poverty sharpened his awareness of structural inequality (Supriyanto, 2013). This social sensitivity laid the foundation for his concept of liberation education, which centers on empowering marginalized groups through critical consciousness. The parallels between Freire's context and the socio-educational challenges in Indonesia strengthen the relevance of his ideas for Islamic education today, where inequality in teacher-student power relations continues to inhibit participatory learning practices.

The concept of freedom in Freirean thought encompasses physical, moral, and psychological dimensions. These dimensions correspond with broader human development goals that encourage individuals to think, innovate, and make independent choices. Driyarkara's perspective that education should shape mature and humane individuals resonates with this purpose, and strengthens the argument that education must serve not only as a medium of knowledge transfer but as a cultural mechanism that preserves and transforms social values (Ikhrom Norvaizi, Lonie Anggita, 2025). The literature reviewed in this study also highlights that these humanistic goals are often undermined by rote memorization and rigid classroom structures in Islamic education.

In many cases, liberation education is closely associated with grassroots movements and community-driven educational reforms, as also seen in initiatives pioneered by Freire and Ivan Illich in Latin America. Their shared belief that education must center on human agency provides a theoretical justification for transforming Islamic education into a participatory system where learners become active contributors to social change. This perspective reinforces the argument that Islamic educational institutions must adopt dialogical and student-centered strategies if they seek to produce socially responsive learners.

Freire's rejection of banking education and his proposal of problem-posing education—rooted in dialogue, conscientization, and praxis—provide conceptual clarity for evaluating current practices. The findings of this study indicate that many teachers still dominate classroom discourse, limiting opportunities for students to engage in reflective learning. Therefore, Freire's emphasis on dialogue serves as a theoretical and practical framework for addressing this issue and transitioning Islamic education toward a more empowering pedagogical model.

Liberation education, according to Freire, seeks not only to develop intellectual capacities but also to cultivate critical awareness of social realities. (Nafisah, 2021) explains that this objective is consistent with the aims of Islamic education, which include humanization and the development of moral and spiritual awareness. This convergence reinforces the argument that Freire's approach is not contradictory to Islamic principles; rather, it complements Islamic educational values that promote justice, equality, and ethical responsibility.

Furthermore, Freire's approach demands a transformation in teacher-student relations. Teachers are no longer positioned as absolute authorities but as facilitators who co-create meaning with learners. (Fadli, 2020) underscores that such a humanistic approach situates learners as subjects, fostering mutual respect and reflective engagement. The need for this transformation is also echoed in the literature reviewed, which documents the persistent challenges caused by authoritarian teaching styles in Indonesian Islamic educational institutions.

Finally, the goal of liberation education is humanization—empowering individuals through knowledge so they can consciously engage in transforming their social reality (Nafisah, 2021). This emphasis on praxis is highly relevant for contemporary Islamic education, which continues to grapple with the dominance of rote learning and limited student autonomy. By contextualizing learning and connecting educational content with students' lived experiences, liberation education offers a framework for fostering socially aware, morally grounded, and critically engaged learners who can contribute to building a just and civilized society.

Paulo Freire's liberation education emphasizes the importance of contextualizing learning. Students not only learn abstract theories, but are also encouraged to understand the social, economic, and cultural realities that shape their lives. With this approach, education becomes a tool for social transformation, where students learn to recognize the inequalities around them,

think critically, and actively participate in finding solutions. This approach is also in line with the principles of Islamic education, which emphasizes the formation of individuals with character, moral awareness, and responsibility towards society.

The concept of liberation education emphasizes a dialogical relationship between teachers and students, in which teachers act as facilitators and partners in finding meaning. Students become active subjects in solving real problems, rather than passively receiving information. The classroom becomes a place for critical and reflective awareness to grow, rather than a place for rote memorization or authoritarian instruction. Freire's thinking, as explained (Fadli, 2020) reflects the philosophy of humanistic education that places humans at the center of learning values and objectives<sup>2</sup>.

The main objective of liberation education is the humanization and empowerment of society. Through problem-posing and praxis models, students are encouraged to understand how to change social reality responsibly, while building moral and spiritual awareness. This approach is relevant in the context of education in Indonesia, which still widely uses rote learning and authoritarian methods. Liberation education encourages the emergence of a more critical, just, and civilized society, while emphasizing that education must humanize humans as a whole.

### **Liberating Education in the Islamic Perspective**

Islamic education fundamentally carries a liberative mission that aligns with the core purpose of human creation in Islam: to free humanity from ignorance, injustice, and all forms of subjugation. While intellectual improvement is essential, Islamic education simultaneously emphasizes spiritual and moral formation so that humans fulfill their role as khalifah with full awareness of divine responsibility. The concept of tawhid establishes the foundation of true liberation, as it frees humans from servitude to oppressive systems and redirects dependence solely to Allah.

Classical and contemporary Islamic thinkers consistently highlight the liberative ethos of Islam. Sayyid Qutb characterizes Islam as a revolutionary creed that dismantles structures of human enslavement, while Arkoun emphasizes that freedom is an inherent principle of Islamic civilization (Muhammad Fahmi, Hanik Yuni Alfiah, Senata Adi Prasetia, 2021). These perspectives resonate with Freire's view that education should humanize and

empower individuals. Both frameworks reject systems that silence human agency and instead encourage active engagement with social reality.

However, instead of merely restating theological principles, this study positions these teachings as analytical tools for understanding the practical challenges faced by Islamic education in Indonesia. The literature review indicates that Islamic education often acknowledges its liberative ideals but struggles to operationalize them in the classroom. This gap becomes evident when comparing Islamic principles to Freire's praxis-oriented pedagogy, which explicitly requires learners to interpret and transform their social context. In this regard, the liberative principles of Islam-particularly justice, dignity, and critical consciousness-establish a strong foundation for dialogical and participatory learning models.

The Qur'an itself presents liberation as a pedagogical mandate. Verses such as Al-A'raf 7:157 emphasize the Prophet Muhammad ﷺ as the one who removes humanity's burdens and "the shackles that were upon them" (Rinaldi Datunsolang, 2018)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ الَّذِينَ يَتَّبِعُونَ  
الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ  
الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ  
آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful". (QS. Al-A'raf [7]: 157)

This verse clearly describes the mission of human liberation, in which Allah SWT commands the Prophet Muhammad ﷺ to free humanity from various forms of bondage and tyrannical rule. This shows that Islam is not only a ritualistic and formal religion, but also carries a great message to bring about social transformation and to criticize oppressive interests. In another view, Hasan Hanafi explains that Islam is a religion full of the spirit of protest, resistance, and change. According to him, Islam has two dimensions: first, Islam as a form of submission that is often used by the political powers of the upper class; and



second, Islam as a revolutionary movement that sides with the weak and oppressed. (Rinaldi Datunsolang, 2018)

Additional Qur'anic frameworks further reinforce Islam's emphasis on human emancipation. Scholars such as Aisyah Bintu Syati, Ramayulis, and Samsul Nizar identify core freedoms—freedom from slavery, freedom of belief, freedom of expression, and freedom of will—as essential Islamic educational rights (Baharudin, 2021). Surah Ali Imran 3:110 underscores a triadic model: humanization (ta'muruna bil-ma'ruf), liberation (tanhauna 'anil-munkar), and spirituality (tu'minuna billah) (Aceng Muhyar, Aan Rahmana, 2023). When interpreted educationally, these principles correspond closely with Freire's emphasis on humanization, critical engagement, and transformative action.

The findings of this study reveal that Islamic education possesses an inherently liberative epistemology, yet its implementation frequently remains normative rather than transformative. While Islamic education aims to purify the soul and cultivate social awareness, classroom practices often revert to teacher-centered methods that mirror the banking system criticized by Freire. According to (Solikin et al., 2022) shows that Islamic learning environments seldom encourage reflective engagement with social reality, limiting students' potential to challenge inequity—an outcome contrary to both Freire's and Islam's liberative aims.

Furthermore, the Islamic tradition values freedom of thought within the boundaries of moral responsibility. This aligns with Freire's insistence that liberation must occur through dialogical relationships rather than authoritarian instruction. As stated by (Bakir, 2017), emphasizes, socio-participatory Islamic education engages teachers, students, and the broader community in building a just society. This participatory principle is not only compatible with Freire but strengthens his model by grounding it in spiritual ethics.

In sum, the Islamic perspective on liberation offers theological and moral grounding for a transformative educational model, while Freire provides a pedagogical methodology for implementing that transformation. When viewed together, both frameworks advocate for critical awareness, moral responsibility, and active engagement with social reality. The challenge and contribution highlighted by this study lies in demonstrating how these complementary principles can be operationalized to reform Islamic education into a system that not only transmits knowledge but cultivates liberated, ethical, and socially conscious learners.

## **The Dialectic of the Convergence of Humanization and Liberation in the Thought of Paulo Freire and Islamic Education**

### **1. Convergence of Humanization and Liberation**

The convergence between Freire's thought and Islamic education becomes clear when both are viewed through their shared objective: restoring human dignity and enabling liberation from forms of oppression. Freire focuses on liberation from social, political, and economic structures through critical pedagogy, whereas Islamic education centers liberation on the principle of tawhid, freeing humans from submission to anything other than Allah. Despite coming from different epistemological backgrounds, both perspectives place humans as active moral agents capable of transforming their social reality. (Zamroji, 2019) emphasizes that critical education provides direction for what education should include—an approach highly relevant to Islamic education, which also advocates humanization and liberation as educational foundations. In this analysis, the similarity lies not only in their goals but also in their pedagogical orientation: both reject the positioning of students as passive objects and instead situate educators and learners as co-subjects in the process of meaning-making.

### **2. Criticism of Authoritarian Education.**

Freire's rejection of banking education aligns closely with Islamic criticism of education systems that suppress human potential. Islamic education discourages any pedagogical practice that confines the mind and heart, reinforcing instead a dialogical relationship between teacher and student. This structural similarity is important because it demonstrates that the push for dialogical, participatory learning is not merely rooted in Western pedagogy but already embedded in Islamic educational philosophy. Findings from recent research strengthen this argument. (Hidayat et al., 2021) demonstrate that Islamic education can cultivate critical literacy only when it shifts from teacher-centered instruction to dialogical learning. This aligns with Freire's view that dialogue is not optional but essential for liberation. The Indonesian context, however, highlights that Islamic institutions often struggle to implement this change due to cultural and structural constraints. Thus, the dialectic between Freire and Islamic education is not limited to conceptual similarity but extends to practical challenges in classroom transformation.

Furthermore, the analysis of (Yusuf, 2023) suggests that effective Islamic education in the era of digital disruption requires a synthesis of critical engagement and religious values. This comparison shows how Freire's

pedagogical insights can be contextualized, not simply adopted, within Islamic education. Rather than imitating Western models, Islamic pedagogy can integrate Freirean methods to strengthen its own liberative mission, producing students who are not only critical thinkers but also ethically grounded.

### 3. Differences in Epistemological Foundations

Although both traditions pursue liberation, their epistemological foundations differ significantly. Freire's framework is rooted in existentialism and secular humanism, emphasizing human autonomy in restructuring society. Islamic education, however, bases its liberative orientation on divine revelation, balancing reason with faith. This distinction is analytically important because it indicates that both systems reach similar practical conclusions-humanization and liberation-but begin from different philosophical premises.

(Sudarman, 2017) explains that the synthesis of Freire's pedagogy with Islamic educational principles generates an approach capable of fostering social awareness without compromising religious and moral commitments. Thus, while Freire prioritizes political and social dimensions of freedom, Islamic education frames freedom as conscious submission to Allah, integrating liberation with spiritual responsibility.

### 4. Synthesis and Implications of Transcendental Humanistic Education

When positioned dialectically, the two frameworks contribute to the development of a transcendental humanistic model of education—one that integrates critical consciousness with spiritual orientation. Freire provides the methodological foundation for cultivating conscientization, while Islamic education offers the transcendental grounding that prevents liberation from becoming morally directionless.

This synthesis produces a more holistic educational approach: students are encouraged not only to critique injustice but also to anchor their actions in divine values and moral accountability. Consequently, the educational model that emerges from this dialectic enables the formation of individuals who are intellectually critical, socially engaged, and spiritually responsible. Such learners embody the essence of humanization and liberation, functioning as agents of change who serve both society and God.

### **The Relevance of Paulo Freire's Ideas to Contemporary Islamic Education**

Contemporary Islamic education operates within a dynamic landscape marked by globalization, technological acceleration, and shifting social structures. These changes require an educational paradigm capable of integrating rational, moral, and spiritual dimensions without losing sight of Islamic values. In this context, the relevance of Paulo Freire's ideas lies not in adopting Western pedagogy uncritically, but in using Freire's liberative principles to strengthen Islamic education's existing orientation toward humanization, justice, and moral responsibility.

(Herlini Puspika Sari, S.S., 2020) argues that contemporary Islamic education must incorporate critical and reflective elements to avoid becoming disconnected from social realities. This aligns with Freire's emphasis that education must empower learners as agents of change, not passive recipients of knowledge.

Integrating Freire's ideas into Islamic education therefore creates a complementary model that reinforces, rather than replaces, Islamic principles. Freire's critique of oppression and his call for conscientization resonate with the Qur'anic mission of humanization (*insaniyyah*), liberation (*tahrir*), and transcendence (*ubudiyyah*). (Muhammad Fahmi, Hanik Yuni Alfiyah, Senata Adi Prasetya, 2021), Freire's spirit of liberation is not contradictory to Islamic teachings; instead, it strengthens Islamic education's foundational goals by emphasizing the active role of learners in transforming unjust conditions.

The core challenge faced today is maintaining Islamic spiritual values while equipping students with the critical capacity needed to navigate modern complexities. Freire's humanistic perspective addresses this gap by framing education as a means of liberation and humanization. (Maryati et al., 2024) emphasize that oppressive education emerges when students are positioned merely as objects within the learning process. Freire's dialogical education, however, encourages self-awareness, moral agency, and dignity-qualities that are deeply rooted in Islamic teachings on human responsibility.

From an Islamic perspective, these Freirean ideas align with the goal of forming *insan kamil*, a holistic human being who embodies servitude to Allah (*abdullah*) and stewardship of the earth (*khalifatullah*). (Prastowo, 2020) explains, achieving *insan kamil* requires developing all human potentials-intellectual, spiritual, and physical—toward values of divinity, humanity, and natural harmony. Freire's dialogical method supports this by promoting

conscientization and moral engagement rather than memorization or passive obedience.

Moreover, Freire's model of teacher-student partnership is highly compatible with Islamic pedagogy, which views teachers and learners as co-developers of knowledge. Islamic education values dialogue as a means of growth in both understanding and faith. According to (Rizal, 2025), Freire's view of humans as free and responsible beings parallels Islamic principles that uphold freedom of thought while grounding it in divine accountability. Thus, liberation in Freire's sense – freedom from oppressive structures – complements liberation in Islam, which frees humans from servitude to anything other than Allah.

Synthesizing these two frameworks therefore contributes to an educational model that not only addresses social injustice but also directs freedom toward moral and spiritual formation. This creates a humanistic-dialogical learning environment in which teachers and students actively engage, collaborate, and assume shared responsibility for both knowledge and societal well-being.

In practical terms, Freire's approach offers valuable insights for reforming modern Islamic education. (Kamil & Ratnasari, 2023), argue that Freire's emphasis on praxis—linking knowledge with real social action—is essential for contemporary Islamic education, especially within the “Merdeka Belajar” policy. Their analysis shows that dialogical-critical learning combined with concrete community engagement enables Islamic education to move beyond theoretical knowledge toward transformative practice.

Thus, Freire's liberative values remain highly relevant to contemporary Islamic education. By integrating critical awareness, social responsibility, and spiritual grounding, Islamic education can produce learners who are not only knowledgeable but also capable of contributing to social justice, moral reform, and community development. In this synthesis, education becomes an active space where religious, ethical, and social values meet and are translated into action in the real world.

#### **D. Conclusion**

Based on the results of the research and discussion, it can be concluded that Paulo Freire's idea of liberation education has significant relevance to contemporary Islamic education in Indonesia. Freire's concept, which emphasizes critical consciousness, dialogue, and praxis, is in line with the principles of Islamic education, which views humans as rational, moral, and socially responsible

beings. The integration of these two paradigms enables the creation of a participatory, reflective, and liberating model of Islamic education, in which students are not only objects of knowledge transfer but also subjects capable of critical thinking and active engagement with social realities. The findings of this study indicate that Islamic education can utilize Freire's principles of humanization and liberation to strengthen education based on the values of tauhid, tazkiyah, and amar ma'rûf nahy munkar. Thus, education not only shapes the intellectuality of students but also their deep moral and spiritual awareness, enabling them to become agents of change who are capable of upholding justice and social welfare. This synthesis confirms that freedom according to Freire can be contextualized within the framework of Islam as freedom that is responsible to God and fellow human beings, thereby creating transcendental humanistic education. By applying the principles of contextual liberation, Islamic educational institutions have the potential to increase active participation, critical awareness, and social commitment among students. This research contributes new insights to the development of Islamic da'wah and educational communication, particularly in building an empowering and relevant pedagogical framework for contemporary challenges. As a recommendation, Islamic educational institutions need to design dialogical curricula and learning strategies that emphasize praxis and encourage critical reflection among students, so that education not only develops the intellect but also shapes moral and spiritual character holistically.

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