

Paulo Freire's Philosophy of Education in the Review of Islamic Education

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ARTICLE INFO

Keywords:

Conscientization,
Education,
Liberation.

Article history:

Received 2026-05-13

Revised 2026-06-17

Accepted 2026-07-10

ABSTRACT

Liberating Education as a concept in Paulo Freire's Philosophy of Education emphasizes the process of conscientization, which refers to the process of humanizing human beings. Education must involve critical awareness as an implication of the dialogical process that serves as its spirit. Thus, dialogue becomes a tool for liberation and positions human beings equally as subjects of change. This paper examines how this concept, which originates from Western epistemology, is viewed from the perspective of Islamic educational studies, so that Paulo Freire's concept does not lose its spiritual meaning. In Islam, education has three dimensions: first, the divine dimension (ilahiyah), which explains the relationship between individuals and their God; second, the human dimension (insaniyah), which explains the relationship between individuals and other human beings; and third, the natural dimension ('alamiyah), which explains the relationship between individuals and the universe.

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1. INTRODUCTION

Looking at the current educational landscape, education is sometimes narrowed down to a teaching and learning process with a pile of teaching materials and learning targets to be achieved by students. Learning is nothing more than writing and receiving knowledge conveyed by teachers, without considering the diverse potential and tendencies of students that need to be developed. This narrowing of the meaning of education gives rise to the concept that students' task in the education system is to achieve the targets set by the institution or educational institution and the curriculum as its reference. As a result, students who fail to meet the targets set by the school are deemed to have failed in their education.

According to Danim (2006), this phenomenon is a node of the dryness of the human dimension of education, because so far it tends to be formatted based on the interaction of economic, political, and bureaucratic approaches that give rise to a mechanistic learning process and dehumanization of education, in the form of an eco-pedagogical dictatorship. That is, an educational process that is rigid and full of political and bureaucratic rules on the one hand, and pivots on the mechanistic production of industrial sector workers on the other, with less basis in in-depth assessment of the diversity of interests and talents of students.

Freire's view of liberating education as a reaction to what he called "oppressive" education enriches the discourse in the philosophy of education, which should always be critical of educational problems. As explained by Rahmat Hidayat (2013), one of the concrete critiques in the philosophy of education is the relationship between educators and students in learning. Therefore, Freire's contribution to the study of the philosophy of education is the relationship or connection between students and educators in the learning process.

This is the spirit of the concept of liberation education initiated by Paulo Freire. Namely, radically changing the construct and structure of the student-teacher relationship in education. According to him, liberation or humanity-based education is a social praxis, which seeks to provide assistance to free humans in objective life from the oppression that suffocates them (Rahmat Hidayat, 2013). This oppression, as Freire terms it, is inseparable from the structure between students and teachers. Typically, students come to school always associated as something empty, knowledge seekers, and teachers are the providers of that knowledge. In Freire's analysis, this structure is inhumane and restrictive. Therefore, Freire has truly reconstructed the relationship between students and teachers that has been built up until now.

Paulo Freire's concept of educational philosophy is interesting when examined within the context of Islamic education, so that the seemingly wild paradigm of liberation is not devoid of spiritual meaning. Because in Islamic education, the relationship between teacher and student in education actually has a liberating meaning. Where Islamic education is not separated from the aspects of divinity, humanity, and nature. As explained by Abdul Mujib (2010), Islamic education has three dimensions, namely (1) the divine dimension (ilahiyah) which explains the relationship of individuals with their God, (2) the human dimension (insaniyah) which explains the relationship of individuals with other humans, (3) the natural dimension (alamiyah) which explains the relationship of individuals with the universe. This is the beginning of the epistemological meeting of Paulo Freire's concept of educational philosophy with the concept of Islamic education.

2. METHODS

This research uses a qualitative approach with a library research method. This method was chosen because the research focuses on the thoughts of a prominent figure, namely Paulo Freire's educational philosophy, and its relevance from an Islamic educational perspective. The research data was obtained from various literature sources, such as books, scientific articles, journals, and works related to the concepts of liberation education, critical consciousness (conscientization), dialogics, and the basic concepts of Islamic education.

The data collection technique was carried out through documentation, namely by reviewing and identifying various literature relevant to the object of study. Data analysis used the content analysis method with the stages of reading, classifying, interpreting, and analyzing Paulo Freire's main ideas on liberation education, then connecting them with the principles of Islamic education **that include divine, human, and natural dimensions. Through this approach, the** study seeks to gain a comprehensive understanding of the points of intersection, differences, and contributions of Paulo Freire's thought to the development of Islamic educational philosophy.

3. FINDINGS AND DISCUSSION

Paulo Freire's Philosophy of Education

As explained by Rahmat Hidayat (2013), one of the concrete criticisms in educational philosophy is the relationship between educators and students in learning. This is the starting point of the discussion of Paulo Freire's educational philosophy, namely the relationship between students and teachers in education. Freire's educational philosophy emphasizes a new structure between students and teachers, a structure he believes is more humane, liberating, and enlightening.

Paulo Freire's contribution is inseparable from the views of Karl Marx, who influenced him. His educational philosophy is not only based on the classical approach of Plato, but also on Marxist and

anti-colonial thinkers. In fact, in many ways, his book, *The Education of the Oppressed*, can be read as an extension of or response to Frantz Fanon's book, *The Wretched of the Earth* (Wikipedia, 10/11/2018), which places a strong emphasis on the need to provide indigenous people with a new and modern education (not a traditional one) and anti-colonial (meaning, not merely an extension of colonialist culture).

In Freire's view (2011: 27), education that begins with the selfish interests of the oppressors and makes the oppressed the objects of their humanitarianism actually maintains and embodies oppression itself. It is a tool of dehumanization. This dehumanization is a form that goes beyond simply liberating students, but rather precludes them from being educated as complete human beings.

This dehumanization can be simplified into the learning process. Learning that should awaken, inspire, and develop students' potential instead becomes shackling. Freire termed this type of learning "bank-style" education, where the space provided for students' activities is limited to receiving, recording, and storing (2011: 27). As a result, students are distanced from their real world; the learning they experience does not place them with and within that reality.

According to Freire, education, a social practice, seeks to provide assistance to liberate humans from the oppression that suffocates them in objective life. Therefore, education should not be limited to teaching methods and techniques for students, while teachers should not merely describe social reality in examining it. This means that education is the affirmation of humans as conscious subjects with the potential to become men of action. Therefore, Liberation education places teachers and students in a position of learning together (Dhakiri, 2003: 56).

This is what Freire acknowledged, that during his studies with this liberation method, those who previously held tightly to the saying "Families who worship together in this world will also live together in the afterlife" began to realize that devout families also need a home, work, clothing, food, appreciation and a medium for expressing themselves (Dhakiri, 2003).

Thus, the meaning of education in this context is to serve as a means of raising awareness of the oppression that binds them and to provide the energy to rise up and create social change without oppression. Furthermore, education serves as a means of observing and analyzing reality and creating a spirit of real change in society.

The Concept of Liberating Education

In Freire's analysis, education must enable humans to be in and with the world and social reality. This is the spirit of liberation in education. Freire also hoped that education would be a medium for liberation, something he called dialogics. The concept of dialogics in educational practice encompasses several elements or values, including:

First, Dialogic: A Tool of Liberation. The theory of dialogic action as a tool of liberation places humans in an equal position as subjects of change. It emphasizes communication as the essence of human existence. Therefore, according to Dhakiri, this dialogue will include elements of cooperation that direct the dialogue participants to focus on the reality between them. Then, through joint action, they strive to humanize reality, after first conducting a critical analysis of the underlying issue.

Second, Problem-Posing Education. According to Dhakiri (2003), in Freire's conception of liberatory education, problem-posing education as a tool of liberation emphasizes humans as beings in the process of becoming, as something that is never finished and continuously searching. Thus, education becomes a laboratory for students to freely use their human function in seeing and understanding the reality of life. For Freire, problem-posing education confronts students and teachers with human problems in relation to the world, which consist of acts of understanding (acts of cognition), not transfers of information. According to the author's analysis, the learning material in this liberation education will not be separated from social conditions and problems or the reality of current life. As a result, education in this context does not consist of teaching old concepts (past normativity) without correlating them with current reality and its solutions.

Third, Conscientization. Conscientization is the human process of humanizing others, and education must involve critical awareness as an implication of the dialogical process that is its spirit.

This concept of conscientization stems from an understanding of humans as creatures living in and with the world. Only humans, as open beings, can transform the world continuously through action (Paulo Freire, 2011). The essence of education for freedom is dialogue, which frees humans from passivity and frees them from domination over others. Dialogue is a necessity for the humanization process, because through dialogue, humans become meaningful, valued, and equal. Dialogue ultimately becomes the solution to addressing contemporary realities, particularly in education. Liberatory education will not separate itself from the tradition of dialogue and eschews the principle of justification, which involves the practice of domination over others, resulting in a process of blame, or in religious terms, infidelity.

Fourth, Cultural Action. Dhakiri (2013: 76) states that the entire content and substance of Paulo Freire's educational concept is critical awareness as a driver of cultural emancipation. This means that cultural actions are inseparable from the emergence and development of critical awareness. The liberation education system will ultimately give birth to concrete (cultural) actions to overcome the shackles of oppression felt by society and make them inhuman. In Dhakiri's analysis, Freire carried out this in his collaboration with Brazilian farmers for almost his entire life. Where Freire found a crucial point as a basis for objective assessment of the reality of farmers; namely, Brazilian farmers are heavily manipulated by extension actors accompanied by cultural invasion. Therefore, cultural action in this learning concept actually departs from Freire's assumption of humanity, namely that humans in his concept are (in) and together (with) the world and their social reality.

Islamic Education Review of Paulo Freire's Educational Philosophy

Liberating education, a contribution from Paulo Freire's educational philosophy, shifts perspectives on the purpose of education. Freire strongly criticized educational goals that merely transform students into robots and banks. He believed that education should aim higher than that, namely, constituting a form of awareness and humanizing students.

In this regard, Islamic education has a goal that is not just a teaching and learning process, writing and taking notes in learning, more than that, Islamic education has a Divine (ruhiyyah), Humanity (insaniyah) and Natural (alamiyah) orientation. According to Mujib, the formulation of the goals of Islamic education must be oriented towards the nature of education which includes several aspects, for example: First, the goals and tasks of human life. Second, basic human characteristics, third, societal demands. And the four dimensions of ideal Islamic life (Mujib, 2010: 71-72).

Meanwhile, according to Abd al-Rahman Shaleh Abd Allah as quoted by Mujib (2010), the goals of Islamic education can be classified into four dimensions, namely (1) The goals of physical education (al-ahdaf al-jismiyah), (2) The goals of spiritual education (al-ahdaf al-ruhaniyah), (3) The goals of intellectual education (al-ahdaf al-aqliyah), and (4) The goals of social education (al-ahdaf al-ijtimaiyah). This classification is a form of Islamic education containing various core aspects of human values by starting from the potential and goals of human creation itself.

In Islamic education, education must be formulated to form pious humans who always know Allah (ma'rifatullah), then monotheism (muwahid), and worship only Him ('ubudiyah), and obey the sharia (ingiyad) (Mujib, 2010). So the goal of education must be in line with the goal of life itself, because education aims to preserve human life, and humanize humans. This is in line with the goal of Islamic education according to Yusuf Al-Qardhawi (1980), namely the formation of a complete human being, his mind and heart, body and spirit, morals and skills. Islamic education prepares humans to live in both peace and war, and prepares them to face society with all its good and evil, sweet and bitter. From here, Islamic education is actually in line with the system and worldview of humanity, where humans must also be involved in understanding the reality of their lives. This is what is known in Freire's educational philosophy, as in (in) and with (with) the world.

The Concept of Humanity in Islamic Education

According to Ibn Miskawaih, humans are a microcosm, within which there are similarities with everything in the macrocosm. Besides possessing unique powers, humans possess five senses, as well

as a shared sense (*hissi musytarokah*) that serves as a bond between the senses (Daudy, 1989: 58). Therefore, humans and the reality of their world are inseparable, as they share an ontological unity with the universe.

This is the beginning of the process of humanization in Islamic education, which stems from the theological roots of human purpose and humanization. The foundation of human humanity lies in the soul of faith, while the human soul grows as a reflection of the soul of faith. This soul is what signifies the substance of human humanity, which is different from the substance of other creatures (Muhaimin, 1993). Humans possess a complex conception of their worldview, which views humans and nature as something integral. This is where the concept of humanity in Islamic education begins to be formulated.

This concept of humankind is also explained in the Qur'an, as the primary source of Islamic teachings. According to M. Quraish Shihab, the Qur'an uses three words to refer to humans: First, it uses words consisting of alif, nun, and sin, such as *insan*, *ins*, *nas*, or *unas*. Second, it uses the word *basyar*. Third, it uses the words *Bani Adam* and *Zuriyat Adam*. The word *insan* is used by the Qur'an to refer to humans in their entirety, body and soul. Humans differ from one person to another due to differences in physical, mental, and intellectual abilities (Shihab, 2014: 367).

From the perspective of Islamic Sufism, the concept of humankind is depicted as part of God's manifestation on earth. In Sayyed Hosein Nasr's analysis, a hadith that reads; "Whoever knows himself will know his Lord" is taken seriously in Sufism and incorporated into practice (Nasr, 2010). Because this hadith provides, within the spiritual universe of Islamic tradition, the light necessary to illuminate the dark corners of our souls and the key to unlocking the doors to the hidden recesses of our being so that we can journey within ourselves and know ourselves.

This is also what Mulyadhi Kartanegara (2007: 12) said that humans are two-dimensional creatures, on the one hand made of earth (*thin*) which makes them physical creatures, but on the other hand they are spiritual creatures because the spirit of God has been breathed into them (Kartanegara, 2007). Herein lies the unique position of humans, between the universe and God, which allows humans to communicate with both. Because of this specialness, humans were made by God as His representatives (*khalifah fil ardh*), and also humans, in the terms of Jalaludin Rumi - as the final goal (ultimate goal).

If we start from the orthodoxy of the concept of humankind in Islamic education, which is sourced from the Qur'an, Hadith, and religious tradition, we will find a complete integration of Freire's thinking, as explained previously. Freire emphasized humans as critical subjects, so education must place humans within (in) and with (with) life. Learning must not distance humans from their reality. This is the spirit of Islam: education is a total effort to develop the potential and nature of humans as 'Abdullah (servants of God) and Khalifatullah (Prosperers of God's earth).

Philosophy of Islamic Education

Islamic educational philosophy is an Islamic educational philosophy, namely an educational philosophy inspired by Islamic teachings and values, or one that is understood and developed from the fundamental teachings and values contained in its basic sources, namely the Qur'an and the Sunnah (Muhaimin, 2004: 103). This is the characteristic of Islamic educational philosophy, which makes the Qur'an and the Sunnah its sources and perspective.

Even the interpretation, as quoted by Muhaimin (2004), explains that the appropriate philosophy to use as a foundation for developing Islamic education is one that accommodates the view that the source of knowledge is God, and that Islamic educational theories must not contradict revelation. This revelation is truly the foundation of humanitarian values in Islamic education.

Islamic educational philosophy essentially offers an approach that stems from the epistemology of revelation, humanity, and nature. Therefore, Islamic educational philosophy serves as the foundation for developing an Islamic educational curriculum that does not distance humans from their reality. According to Al-Syaibani (1979: 47), Islamic educational philosophy is related to the realities of society and culture, as well as its social, economic, and political systems. Islamic educational

philosophy essentially formulates an educational design that places humans within and alongside the realities of their lives, as the spirit of humanity. Islamic educational philosophy can be defined as the study of the philosophical perspectives of Islamic philosophical systems and schools of thought on educational issues and how they influence the growth and development of Muslims and the Muslim community (Zuhairini, 2012: 128).

In addition, Islamic educational philosophy is also a study of the use and application of Islamic philosophical methods and systems in solving educational problems in the Muslim community, and subsequently providing clear direction and goals for the implementation of Islamic education. Based on this analysis, Islamic education is an open and critical educational system and style. Divine values (Ilahiyah), human values (Insaniyah), and natural values (Alamiyah) serve as a value system that serves to critique all educational practices that contradict these value systems. This is what, according to Zuhairini (2012), Islamic educational philosophy is both traditional and critical. It is evident that the forms of liberating values found in the construction of Islamic educational philosophy are.

4. CONCLUSION

In Freire's analysis, education must make humans in (within) and with (together) with the world and social reality, this is the spirit of liberation in education. Education, in Freire's hope, is a medium of liberation, which is what he called dialogics. The essence of education for freedom is dialogue, which frees humans from passivity, and frees them from domination over other humans. Liberation education will not separate itself from the tradition of dialogue, and eschews the principle of justification (justification) where the practice of domination over others occurs, resulting in a process of blame or, in religious language, infidelity. Conscientization is a human process to humanize humans, and education must involve critical awareness as an implication of the dialogical process as its spirit. This concept of conscientization departs from an understanding of humans as creatures living in and with the world. In Islamic education, education must be formulated to form pious humans who always know God (ma'rifatullah), then unite Him (muwahid), and worship only Him ('ubudiyah), and obey His sharia (inqiyad). Therefore, the goals of education must align with the goals of life itself, because education aims to preserve human life and humanize humans. This aligns with the goals of Islamic education according to Yusuf Al-Qardhawi, namely the formation of the whole person, their mind and heart, their body and spirit, their morals and skills. This foundation of the value system is what makes Islamic educational philosophy, as recognized by Zuhairini, a traditional, critical education. Finally, the epistemological coherence of Paulo Freire's educational philosophy with Islamic education is apparent.

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