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PARTICIPATORY-TRANSCENDENTAL EDUCATION: A QUALITATIVE STUDY ON THE COLLABORATION- CONVERGENCE OF PAULO FREIRE'S LIBERATING EDUCATION AND ISLAMIC EDUCATION

Umiarso

University of Muhammadiyah Malang

umiarso@umm.ac.id

Dina Mardiana

University of Muhammadiyah Malang

dinamardiana@umm.ac.id

ABSTRACT

This research focused on the collaboration-convergence construction of Freire's liberating education and Islamic education systems. These two systems are integrated into a single dimension of education that has spiritual roots. Therefore, this research tries to analyze Paulo Freire's educational thinking, which is elaborated, collaborated, converged, and integrated with Islamic education's theological and philosophical values. This research approach uses a qualitative type of literature study, so it tended to use documentation techniques in collecting its data. The data in this research were analyzed using the interactive analysis of Miles, Hubermann and Saldana. With this method, this research can be more detailed and comprehensive to understand and interpret Freire's liberation education thinking and Islamic education. This research finds that Freire's education system has an axiological basis of secular humanism that can be collaborated and converged with the values of transcendental humanism in Islamic education. From this collaboration-convergence process, an education system has been created. It has an ontological basis and is integrated with theological values. It is also an axiological dimension of transcendental humanism. This education system has a mission to realize transcendental humanism in the educational process so that this system can be referred to as participatory-transcendental education.

Keywords: Paulo Freire, Islamic education, Humanism, and Transcendental value.

INTRODUCTION

This research focused on the collaboration-convergence construction points between Paulo Freire's liberating education and Islamic education. Between these two education systems, there is a view that can be integrated into a single spirit of liberation. As Prasetia et al.'s research concluded, Freire's concept of liberating education is compatible with normative values in the al-Qur'an about humans (Prasetia, 2021). Meanwhile, Datungsolang's research described in detail the ontological roots of the two education systems; where Freire's education system is based on the humanistic value and Islamic education is based on the ultimate value (Allah) (Datungsolang, 2018). Salami & Widyanto's research compared the views of az-Zarnuji and Freire on ethical values in educational interactions from the aspects of similarities and differences (Salami & Widyanto, 2018). This comparative study of az-Zarnuji and Freire's views also appears in Tolchah's research, but he also emphasized the axiological side (Tolchah, 2020).

All studies on Freire's views elaborated on the Islamic education system tend to focus on "liberation in education"; Or in Maboloc's research, it is said: "against oppression and authoritarian methods in an elitist educational paradigm." (Maboloc, 2021). This can be seen in Azmi & Muhlison's research which described the spirit of liberation in Islamic education (Azmi & Muhlison, 2021). But, some research analyzed and elaborated by emphasizing the humanistic value dimension of education, such as Mualim's research (Mualim, 2017); or Kulbi's research which also described the humanistic value dimension in education that compared the views of Gus Dur and Freire (Kulbi, 2021). Even Freire's views related to human awareness of poverty and oppression are also made relevant to religious pluralism through dialogue patterns in education (Linden, 2016).

Freire's educational thoughts about the nature of humanity, humanitarian awareness and other thoughts can be parsed with Islamic educational values. As concluded in Yaqin's research on the comparison of the concepts of Islamic education and Freire's education (Yaqin, 2015). In this context, the collaboration of Freire's educational concept of thoughts and Islamic education can be converged into a unified concept. One example is the research of Karwadi, et al. which sought to collaborate on the thoughts of Asghar Ali Engineer on the construction of liberation in education (Karwadi et al., 2021). This was also done in Munir & Munafiah's research on the relevance of the value of Engineer's liberation theology to Islamic education (Munir & Munafiah, 2018).

It must be admitted that the concept proposed by Freire is a very solution to the hegemonic problems of education; It is revealed in research by Jasmine Chin et al., including racist discourse in the social structure of society (Chin et al., 2022). Specifically, to raise the urgency of realizing a new configuration of a liberating education system and restore the vital elan of human humanity according to the nature of its creation. For Freire, education does not only include the dimensions of transmission and transformation in the learning space, but it also helps humans to identify and transform the reality of life -this is what Paulo Freire calls critical-transformative awareness (Dhakiri, 2000).

RESEARCH METHOD

Based on this framework, this research aimed to understand and analyze Paulo Freire's educational thoughts which are elaborated, collaborated and converged with Islamic educational values such as theological or philosophical values. Therefore, this

research tended to emphasize the discussion of Freire's educational thoughts which are integrated with the theological and philosophical values of Islamic education. However, this process needed to describe the basic framework of Freire's and Islamic educational paradigms—and dialogue between these concepts. In the dialogue process, it is possible to have a correlation or coherence between the two educational paradigms, thus opening up space for the suitability of the theme, basic spirit and operationalization of the concept. Or vice versa, there will also be a contradiction in the conceptions of the two paradigms of education. Therefore, this research tried to position any similarities and differences between the two conceptions of views in the context of a liberating education system. Of course, this effort is a form of complementary axioms that are substitutional or complementary to create a new configuration of a more perfect education system.

From the focus of the research, the objectives to be realized were very clear, so this research used a qualitative approach with the type of literature study. The data were collected through documentation techniques oriented to tracking books or journal articles that examined Freire's educational views as well as Islamic education. The data were analyzed using Miles, Huberman and Saldana interactive analysis which includes several stages, including data collection; data condensation; data presentation and conclusion drawing.

RESULT AND DISCUSSION

Independence and Nobility of Educational Subjects

The normative basis of Freire's philosophical vision of the concept of education is to liberate humanity by giving respect to human values (Freire, 2007a); Therefore it is often used as a perspective in Tripathi's research on international relations (IR) (Tripathi, 2021) or Standish's research on peace and conflict studies (Standish, 2021). On the one hand, it is also necessary to acknowledge that the hope and future that is conveyed to the oppressed -read: the subject of education- is not only utopian. Nor is it to constantly criticize and oppose the objective power of the oppressed. The main mission of education -just as humans were created into the world- is to uphold human values, so education becomes a process to make humans more human. Therefore, for Freire, the process needs to involve critical awareness as the natural potential of humans. Of course, this is oriented to equip the subject of education to understand the realities of the world and create new cultural structures. Deb's research found that adapting Freire's educational ideas in the classroom increases students' awareness (Deb, 2020). With critical awareness, the subject of education is present in the world-in it and with it, so their existence will be able to fill the empty space in the reality of their lives.

Besides, the awareness mechanism for the subject of education can be realized by involving the dimensions of their needs, aspirations, work participation, completion of alliances and recognition of their identity by not treating them as the object of education. Efforts to raise critical awareness as an educational strategy development will actually be able to achieve the realization of the vision of education itself. This construction can be proven based on the research findings of Verduijn & Berglund that the involvement of students as co-learners can foster creativity and foster self-confidence to develop an understanding of the functionality of education (Verduijn & Berglund, 2020). Reasonably that the purpose of education that is designed needs to refer to efforts to free individual subjects of education from all forms of the hegemony of oppression. Hence for Freire, oppression -whatever its name and reason- is an

inhuman fact; in fact, it is something that denies the value and dignity of human (dehumanization) as a being who has power over themselves (Freire, 2007b).

From this view, it is clear that for Freire, education needs to be oriented towards recognizing the reality of humanity and the existence of the subject of education. This construction can be realized only with the affirmation of two elements, namely: *first*, structurally, namely through regulations in a formal institution such as educational institutions, government institutions, and others; and *second*, socio-culturally, namely through customs or habits in a particular community and society. These two elements need to be united in the unity of values to acknowledge the potential existence of educational subjects.

The subject of education needs to place himself as a central figure in every dynamic of his life. Because he is essentially the holder of control over himself and is responsible for the civilization, he formed. In this context, it can be understood that the subjectivity of educational subjects does not exist and appears, except through reflection efforts with a critical awareness of themselves and their world. Therefore, a process needs the minor social institution to understand the education subjects themselves and their realities, namely: education. In this realm, Freire stated, humanizing social reality means impregnating that reality with the presence of creative educational subjects and coloring them with creative works of educational subjects (Freire, 2007c).

On the basis in the educational process, the freedom of education cannot be reduced by the dichotomization of roles between students and teachers. For Freire, the place and time of education do not reduce the dimensions of the nature of freedom. This nature will continue to be inherent in education, including when they are in the educational process. Teachers and students have an egalitarian position. They have a role as a subject of knowledge, including acquiring knowledge in the epistemological aspect to reach the knowledge. The difference between the two lies in their formal status and cognitive abilities. Freire & Shore emphatically stated that:

Liberating education is a situation where teachers and students both learn, share cognitive subjects, but also share differences. For me, this is the first test of discrimination that liberates education from the conventional education system. Here, teachers and students alike become critical subjects of the effort to know (Freire & Shore, 2001).

In Freire's view, the independence of life –and the life- of the subject of education must go hand in hand with the natural potential. Critical awareness (conscientization) is a natural potential utilized to understand themselves and the reality of their world. In this context, it is evident that education needs to position itself as a pillar for the establishment of world civilization because the human nature of humans as free beings cannot be directed to the fulfillment of their subjectivity, which only emerges to chaotic world order. Otherwise, if the nature of freedom is oriented according to human existence through critical awareness, it will produce harmony in life. This context is in line with the conclusions of Rohinah's research, which states that the presence of Freire's view is an effort to fight for education towards real change. The change of education prepares future mechanical robots and can emerge humans who bring a change towards a civilized society (Rohinah, 2019). That is, as Wallace's research reveals, it is said that the subject of education is positioned as an agency in his life (Wallace, 2020).

There is also the coherence of Freire's views on education with conceptions in Islam in this context. The nature of freedom echoed by Freire is written in the existential dimension of human nature in QS. al-Baqarah verse 30. Embedding

the *khalifah* (leader) terminology for education's subject is a very high theological title. As stated in the Qur'an, an education's subject is also given the freedom to determine his life path, as stated in al-Insaan verse 3. This potential includes a spiritual dimension that empties into the artificial dynamics of humanity as a form of embodiment of the inner spirit of *ruhaniah*. This essential potential is the absolute advantage of education's subject compared to other reality subjects—even in QS. al-An'am verse 165 is apparent.

Therefore, the subject of education has a responsibility to position themselves as students besides being educators. This is confirmed in a theological argument that describes the nobility of the subject of education when studying (QS. al-Mujlah verse 11) and practicing their knowledge (QS. al-Baqarah verse 25). These two roles are only distinguished in the context of the quality of experience and practice of knowledge possessed so that the degree of human humanity is largely determined by the quality of the practice of knowledge based on the value of divine awareness.

Although there is a coherence between Freire's views and the normative values of Islamic education regarding the existence of human humanity, the construction of the conceptions between the two has a difference. Freire tends to highlight the dimensions of freedom and the existence of the subject of education as a reality that is obtained from the awareness that arises through their independence. Meaning that this concept departs from an argument that the independence of the subject of education is a natural inherent in them and its existence can be understood through awareness (conscientization) in the frame of reality that occurs. Meanwhile, the Islamic education system emphasizes that human conception appears in the dimensions of *khalifah* and nobility-even, in the process of creation and substance that exists within the subject of education. Therefore, every process of producing and reproducing cannot be separated from religious theological and philosophical values that have an orientation to shape the quality of human humanity in this world and the hereafter.

The human substance of the subject of education in this context is not only understood as a dichotomy of body and spirit but there are also dimensions of *nafs* and *hayat* -which as a whole are interrelated in realizing the existence of human values according to nature and the concept of monotheism. Therefore, in the Islamic concept, the subject of education is responsible for themselves, others, the reality of the universe and God. However, in Freire's concept, the subject of education is positioned as a central figure in the midst of social reality who is responsible for realizing human values in their life. Therefore, Linden's research admits that Freire's educational thinking in religious pluralism is very contributive (Linden, 2016)

From Secular Humanism to Transcendental Humanism

From this description, it is evident that Freire wants to realize the educational orientation. Liberation education elevates the dignity of humanity that remains grounded in the development of knowledge. Although Huttunen & Murphy's research indicates that Fraire did not create an ethical foundation for this radical education - liberation (Huttunen & Murphy, 2012). However, Freire says liberating education is not a transformation that "alienates" knowledge. However, it is an authentic process of seeking knowledge to fulfill the desires of students and teachers with awareness to create new knowledge and civilizations (Freire, 2007d). It is this foundation, as Job & Sriraman stated in their research, which becomes a substantial dimension in the Freirean paradigmatic education system (Job & Sriraman, 2015).

Freire's view emphasizes that the ultimate goal of education is humanization, so it is necessary to create a space of freedom for educational subjects to determine their life

path. Therefore, for Freire, education needs to focus on daily action cycles, reflection, and creating effective life changes (Glassman & Patton, 2014). Freedom can be interpreted out of the shadow of hegemonic domination and oppression culturally and structurally. Meanwhile, the goal of liberation is mediated by other dialectical relations, namely awareness of education and social reality. Therefore, for Freire, verbalism in education will only give birth to the powerlessness of students to use their creative power to capture the dynamics of social reality. Education is not just a transfer of knowledge transfused through verbalized words. However, it is also a dialectical situation between students and their social reality in a participatory manner. The position of the teacher as a partner or facilitator who serves students in teaching and learning activities.

Before Freire, Islamic education had also indicated a relationship between freedom and critical awareness. In the al-Qur'an, this conceptuality is often expressed through the questions "Do you not think," "Do you not see," or "Do you not hear." These questions point to the subject of education, or it can be said to encourage education to build critical awareness. When it is associated with free will, it can be articulated in attitudes and goals for the value of humanization. Naturally, this description encourages the researcher to state that there are similarities between the axiological concepts of Freire's view of education and Islamic education. One example is Husni's research, which concludes that Islamic education and Freire have the same view: the subject of education is born with a particular potential and can be developed through humanist education (Husni, 2020).

Critical awareness and free will in Islam cannot be separated from the dimensions of self-responsibility of education's subject to Allah. Therefore, critical awareness and freedom are not articulated in an anarchist axiological form. Nor does it even serve an oppressive system; or legitimize a system that oppresses humanity. Thus, free will in education is strongly tied to the transcendental dimension –read: religious values. In the concept of Islamic education, the free will of the subject of education is articulated in actions that are not anarchic and blind. Nevertheless, it is articulated following the corridors of humanity and full of responsibility to God; it has the dimensions of humanity and transcendentality.

Freire's view emphasizes critical awareness and free will in the essence of the humanization process. These two dimensions can be seen in their actions (*al-akhlaq al-karimah*) on education subjects. It is essentially the universal mission of the descent of the Islamic religion so that it becomes the axiological essence of Islamic education. The new configuration offered in this context is the freedom that opens a participatory dialectical space integrated with a transcendental dimension. This construction can be the form of the ultimate goal of Islamic education: increase quality of servitude to the *khalik* (Zaim, 2019); to achieve happiness in this world and the hereafter (Firmansyah, 2022). This condition is what Nuryatno's research concept says is a "beyond the wall" education model (Nuryatno, 2011).

However, the superiority of Freire's concept of liberation education lies in its ability to translate the ideas of egalitarianism within the framework of systematic praxis and concrete lines of thought. However, the superiority of Freire's concept of liberation education lies in its ability to translate the ideas of egalitarianism within the framework of systematic praxis and concrete lines of thought. This advantage formulates in a concept that emerges from social criticism in the idea of liberation education with human values. In Islamic education itself, there is an effort to link "freedom exercised" with "results produced," or what is commonly called "responsibility." The link of

freedom can be a planning material for education's subject in every action to take advantage of the existing freedom. Accountability act of freedom will underlie the dialectic aspect between education's subject and God at this time -in this world- and the future -in the hereafter.

The description further strengthens the foundation of Freire's education based on the basic natural view that education's subject is born in a free and independent state. He asserts that man is the ruler over himself; therefore, human nature is free, it becomes free (Freire, 2007e). With this freedom, Freire confirmed that the subject of education has the right to do whatever he chooses based on his awareness. However, this existence does not exist and is understood as taken for granted, but needs to be an effort to understand the existence that Freire meant. The dialectical process to find the existence of humanity in the subject of education is very necessary for the midst of social reality. It departs from the picture of socio-political reality that gives rise to a hegemonic and dominating structure and culture -Freire termed this situation dehumanization. Dehumanization is a reality that opens space for the sterilization of critical and intellectual power for the subject of education. The impact of this situation only emerges to premature and incomplete knowledge of the existence of educational subjects and the reality of the universe. Therefore, as Abdillah's research concludes, the dehumanization of education only distances education's subject from its existence as human beings who should think freely and critically and makes the oppressed people continuously exploited by the oppressors (Abdillah, 2017).

Freire's construction of liberation education has a starting point from the conception of the subject of education itself. For Freire, education is oriented towards the fulfillment of the subject of education itself. Namely, he is a central figure amid the social realities of life. Currently, people still practice dehumanization. As concluded by Ajat & Hambali's research, one example is that there is still potential for oppression, namely the existence of a situation of oppression and the massification of education. This massification has the main target being cultural invasion that distances students from reality through value orientation in each subject (Ajat & Hambali, 2021). The educational process emphasized by Freire has the ultimate goal of forming a humanistic axiological aspect, namely: a value system that humanizes with a representative (paradigmatic) and educational value system. So, this value can emphasize the self-existence of educational subjects amid social reality.

Humanism in Freire's educational concept is oriented towards fulfilling the self-existence of the subject of education and confirming the existence of humanity. This orientation realizes through an intensive dialectical process between the subject of education and the socio-cultural reality of society. However, this dialectical process involves critical awareness (conscientization) in reflective action when capturing and understanding the implied meaning of socio-cultural reality. Even distinguish between good and wrong values or between constructive and destructive dimensions. The final value of Freire's educational system lies in the establishment of universal humanism rooted in the existence of the subject of education itself; it even bases it on reason and human norms (Nurdin Abdul Aziz, 2021). Susanto stated in his research that there would be a social transformation towards a justice society from this womb (Susanto, 2009).

In the perspective of Islamic education, humanism manifests in humanizing the subject of education, which can be understood as a basic concept of humanity that does not stand in an accessible position. The elaboration of the meaning of "humanizing the subject of education" is closely related -read: integrate- with the theological dimension.

Thus, humanism in the Islamic education system has a transcendental aspect which ontologically becomes the primary basis for developing the potential of educational subjects. Even the subject of education is positioned as a microcosm (*al-'Alam al-Saghir*, the small universe) that carries the divine mandate. The subject of education becomes mandatory to manage the dynamics of life in worldly realities. Therefore, there is a very progressive statement regarding this transcendent reality:

Transcendence is an ontological principle. The reason is that we will fall into formalism and abstraction by using epistemology alone without being accompanied by an ontology. God is a universal principle and a universal essence (*universal being*). Reason and existence are identical. Transcendence as an ontology is more than just subjectivism (Kamdani, 2007a).

From this description, it is clear that the transcendental dimension in Islamic education is a form of servitude and obedience of the subject of education to the creator (God). The concept also emphasizes that the perfect human (*Al-Insan al-Kamil*), which Islamic education aspires to, is the human quality of education that integrates the materialistic dimension in the form of worldly potential and the immaterial form of the hereafter potential. From this pattern, a dialectic will be created between education's subject and other human beings and their socio-cultural reality, even with transcendental reality (God). Therefore, within the subject of education, there is an intellectual struggle (potential *khalifatullah*) and spirituality (potential *abdullah*), leading to the degree of *Al-Insan al-Kamil*.

This construction could essentially supplement the Freire liberation education system where the foundation and purpose of Freire's education system orientation towards a more materialistic dimension, namely: the fulfillment of the quality of human existence through the potential of historical-materialism consciousness. In this context, it can be said that humanism is only understood as a process of humanizing education's subject through the exploitation of consciousness with an intense dialectic with the reality of life. Of course, the process can only deliver the subject of education to the point of intellectual awareness that is materialism. On the one hand, the intuitive spiritual dimension is not achieved or neglected.

Freire's liberation education has a dichotomous tendency to view the essence of the subject of education. It is as if the material reality of humanity -the profanity elements- and the immaterial -the transcendentalism elements- does not correlate with one unit (monochotomous). However, it still believes that consciousness is an immaterial dimension in education. The dialectical process that arises from consciousness only correlates with itself and the reality of its life, while the ontological basis of the transcendental dialectical process is not touched. It can be said that the humanism embodied in Freire's education system is secular humanism.

This materialistic critical awareness can only confirm the existence of the subject of education in the midst of socio-cultural reality – read, the profanity dimension – because it tends to highlight material dialectics. In contrast to the conception of Islamic education which puts the material dimension as the articulation and actualization of the immaterial dimension, this pattern is closely related to the transcendental dialectical process between the subject of education and divine reality. Therefore, good behavior must have an internal basis in thought and feeling -and external actualization in speech and action (Kamdani, 2007b). This construction is said to be a religious humanist education that aims to position the subject of education as a being who has potential and is responsible to God (religious) and others (humanist) (Azhari, 2021).

The orientation of Freire's liberating education needs to be understood and combined with the dimension of transcendentalism, so this integration can prevent the emergence of a state of naivety and formalism -namely, the state of the subject of education who understands socio-cultural reality only through material awareness. Thus, a synergistic effort is needed to relate the axiology of secular humanism with transcendental values—to create an education system that has the axiological dimension of transcendental humanism.

Participatory-Transcendental Education

Based on the description of the convergence thought, it can lead to alternative educational configuration -where the convergence of Freire's and Islamic educational concepts is manifested in a conceptual framework with a systematic flow of thought and has a transcendental ontological basis. The flow of freedom of will was born from a formulation that has the value of responsibility -and is integrated with a transcendental dimension. Education also has a constructive attitude orientation in the context of improving the quality of education (Fitriyani, 2021). Even the operationalization of the concept of education is based on ontological and axiological bases that are integrated with theological values. This is a characteristic of alternative education which is formulated from the concept of Freire's liberating education and Islamic education. The normative mission that will be realized in the educational process is the mission of transcendental humanism; and this is what is termed participatory-transcendental education. If this is compared with the Sufism-style education model of Abdul Munir Mulkhan, it tends to have similarities -where this education leads to the liberalization of doctrine and functionalization of praxis which is implemented in anthropocentric-sufism (Ahmad, 2020). So the similarity lies in the basis of education, namely, based on a theological and scientific awareness praxis. This concept in Herbst's research is termed a critical and prophetic public religious education (Herbst, 2020).

Indeed, the participatory-transcendental education system departs from the construction of Freire's view of education. The characteristic of Freire's education is "liberation," which tries to dismantle a narrow space that does not provide opportunities for education's subject to translate the existing realities of life. This condition opens the gap for oppression through domineering and hegemonic actions of education's subject, which eventually emerges from the practice of dehumanization in the educational process. Therefore, the Freirean paradigm tends to hold the view that:

Oppression is inhumane, whatever the reason, and is something that denies human dignity (dehumanization). For the majority of the oppressed to be inhumane because the human rights are abused, they are made powerless and submerged in the culture of silence (Santoso & et al., 2007).

This view fosters liberation efforts bound by theological values so that the education of the oppressed, which departs from the philosophical translation of socio-political situations into educational reality, still has a divine ethical basis. This construction aligns with Freire's thought that faith is a necessity and a challenge (Smith, 2021). Therefore, this liberation education seeks to release the subject of education from oppression and aims to carry out liberation and humanization based on prophetic ontology (i.e., al-Qur'an and as-Sunnah). Thus, education has an essential role in fulfilling and completing the human existence of the subject of education. In this context, Freire firmly stated that:

Education that liberates is a process in which teachers condition students to recognize and uncover real-life critically. The shackled education tries to instill

wrong awareness in students so that they follow the flow of this life, while liberating education cannot be reduced to merely an attempt by teachers to impose freedom on students (Freire, 2007f).

Participatory-transcendental education also introduces physical and metaphysical reality in a single unit to be understood by the subject of education in the learning process. Through this pattern, the subject of education can hone their potential theoretically—and at the same time, practically, on the aspects of this world and the hereafter. Freire's views, which offer several concepts to create a humane learning situation for students and educators, can be followed. These concepts include, *first*, eradication of illiteracy; this concept does not only direct students towards recognizing the meaning of a row of codified letters in a book but rather on reading the reality of the world. It is reasonable for Freire to assert that every reading of the word is preceded by a reading of the world (Freire, 2008). Therefore, this concept in liberating education is an effort to gain knowledge and creativity as a whole between students and educators. Specifically, students are not seen as "empty vessels" who only receive words from educators in the learning process (Freire, 2007g). In this construction, West considers that Freire glorifies rationality over spirituality (West, 2021).

Second, criticism of the concept of banking of education. This concept is intended to break the order of the education system which so far still preserves the dichotomy of roles between educators and students radically. This dichotomy does not only have implications for the formal structural position of the institution, but also for the means of realizing an equal space for the fulfillment of the existence of students in the reality of life with the dialectic that is built. Educators must position themselves as partners who have the same access as students in developing their intellectuality.

Third, the concept of problem-posing education. When student participation takes place actively in the context of access to intellectual development, it will allow the creation of a dialogical situation that becomes a means of give and take for each interpretation of reality and knowledge. Students are further confronted with the realities of the world which are then carried out an intensive dialectic to reveal the implied meaning. This effort is carried out together with educators as peer partners in the educational process. This situation by Paulo Freire is termed the concept of problem-posing education -where students are faced with each of them and the reality of life as an object for the creation of existence.

In this framework, it is necessary to have a supplementary value of Islamic education in order to be able to fulfill the comprehensive aspects of the potential of the subject of education. Islamic education as a social institution towards the realization of prophetic ideals, in its operationalization, emphasizes the balance between intellectual and spiritual intelligence; between the dimensions of *khalifatullah* and *abdullah*. This can be seen in the classification that stands out when realizing dogmatism of religious doctrines (such as *aqidah*, *shari'ah* and *akhlak*) through the medium of education. These three aspects are characteristics of Islamic education that emerge -or, are manifestations- of the concepts of *Iman*, *Islam* and *Ihsan*. These three concepts also stand as the main pillars for the spiritual and social reality of the religious subject of education. In fact, one research concluded that the character of the three concepts was able to lead the subject of education to become a total person in carrying out religious teachings and surrendering completely to their God as well as always being optimistic in their learning activities (Bahri, 2019).

In participatory-transcendental education, *aqidah* is emphasized on efforts to plant a strong ontological foundation -including physical and metaphysical aspects- as part of

the manifestation of God's mandated dimension (*khalifatullah*) above socio-cultural reality as well as the manifestation of servitude dimension (*abdullah*) of the subject of education to the Creator. It is in this realm that -the urgency of aqidah education which contains the basis for the subject of monotheism of education to God needs to be realized. Strengthening aqidah also needs to be pursued through the development of the subject of education's environment, because the role of the environment is very dominant in shaping the quality of self-existence of the subject of education. In this case, participatory-transcendental education seeks to provide a transcendent framework in the nuances of education as a counterweight to material intellect. This balance can be considered to have a major contribution to improving the quality of education; Anhar's research even concluded that with a high sense of humanity and religious attitudes possessed by the subject, it will have an impact on people's lives to become civil society (Anhar, 2020).

Shari'ah itself is a set of materials that contain regulations regulating human relations vertically (*hablum min Allah*), and horizontally (*hablum min al-annas* dan *min al- 'alam*). This regulation is a form of conceptual articulation of the norms outlined by God in the al-Qur'an and al-Hadith as theological sources. Therefore, it will appear in the *akhlak* possessed when aqidah and shari'ah manifest in the social dynamics of education's subject according to religious normativity. Therefore, *akhlak* is the pinnacle of the religious quality of the subject of education. The values of humanity -the axiological form of education- will be seen, originating from theological values. Freire himself emphasized that education is a cultural act that increases the awareness of educational subjects on their social reality (Torres, 2021), so the point of entry into Freire's pedagogical problems is anthropological reality (Valenzano, 2021).

Likewise, the learning strategy applied still refers to the al-Qur'an and al-Hadith, including all educational processes, including methods and curriculum oriented to the essential spirit of these two sources. In this regard, the learning method in participatory-transcendental education is dynamic and flexible, adapted to the situation and condition of the subject of education. The nature of this learning is following the illustration in the following statement:

Just as a doctor, if he treats all sick people with just one kind of medicine, it will surely kill most of the sick, so do teachers. If you show the way to students with just one kind of practice, it will destroy and kill them. However, you should pay attention to the student's illness. About state age, the nature of the body, and what kind of training he is capable of. Moreover, based on that, training is built (Ahmadi et al., 2020; Rusn, 2009).

Thus, the learning method is not rigid and monotonous, but dynamic by prioritizing principles, including, *first*, the principle of providing an atmosphere of joy (QS. al-Baqarah verse 185); *second*, the principle of providing gently services and compensation (QS. ali-Imran verse 159); *third*, the prerequisite principle (QS. al-Baqarah verse 1-2); *fourth*, the principle of open communication (QS. ali-Imran verse 179); *fifth*, the principle of giving new knowledge (Surah al-Baqarah verse 164); *sixth*, the principle of providing a model of good behavior (QS. al-Ahzab verse 21); and *seventh*, the principle of practice (QS. as-Saf verses 2-3) (Ihsan & Ihsan, 2001). Based on these principles, it is oriented to – or remains integrated with the transcendental human values. In fact, it prioritizes efforts to break the hegemonic and domineering culture in the education process with a dialogical approach and active participation of the subject of education. However, the various methods used still refer to and put forward the basic prophetic principles as outlined in the Qur'an and as-Sunnah. Freire's

concept of education with critical awareness can help achieve an equitable and liberating education (Jemal, 2017); then, participatory-transcendental education can build a fair, humanist, and prophetic education system.

CONCLUSION

Based on this description, it appears that Freire's education is education as a liberating practice that emphasizes the emerge of critical awareness. This awareness is a driver of cultural emancipation—also a driver of humanistic actions that break down hegemony. This awareness is essential to be realized in the modern Islamic education system to emerge human learners who are critical of human problems. Because the current Islamic education system prioritizes material content -even though it is said to be “subject-centered learning”-, it only emerge the dehumanistic educational practices. This view has textual coherence with Islamic educational values, so that the idea of liberating education can be collaborated and converged with the basic values of Islamic education. From this pattern, a concept of education with the nuances of "contextualizing Islamic values" can be generated in the form of a shift in the basic view of education. Freire's liberating education paradigm, which is oriented towards the fulfillment of human existence (humanization), is in fact tends to be secular -or detached from the anchor of theological values. The concept of education is strongly tied to the interests of the profanity dimension and has no organic connection with the transcendentalistic dimension. When theological values color the concept of education, it is precisely the humanization orientation of the subject of education that has an integralistic position between the profanity and transcendental dimensions. Freedom as the basic potential of the subject of education is manifested in responsible actions to God, others -and also socio-cultural reality. From this framework, Freire's educational paradigm can be shifted from secular humanism to transcendental humanism as the embryo of the birth of participatory-transcendental education.

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