LIBERATION EDUCATION MODEL IN FREEDOM TO LEARN ERA
(An Effort to Liberate Islamic Education)

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis konsep pendidikan pembebasan dalam pendidikan Islam. Penelitian ini dilakukan dengan menggunakan Pendekatan Deskriptif Kualitatif dengan Metode Studi Sastra. Proses analisis data meliputi reduksi data, penyajian data, verifikasi, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa ada tiga hal yang perlu dibebaskan dalam pendidikan antara lain dibebaskan dari pola pikir dikotomis ilmiah, belenggu kesadaran (internal dan eksternal) yang menyebabkan kondisi siswa lemah, dan praktik pendidikan yang membatasi kreativitas dan kreativitas siswa. kebebasan berpikir. Oleh karena itu, pelaksanaan pendidikan pembebasan dilakukan dalam proses yang dialogis, demokratis, dan terbuka, dan yang terpenting mampu membangun nilai-nilai tauhid.

Kata kunci: Pendidikan Pembebasan, Pendidikan Islam, dan Siswa

ABSTRACT

This study aimed to analyze the concept of liberation education in Islamic education. This study was conducted using Qualitative Descriptive Approach with Literature Study Method. The data analysis process included data reduction, data display, verification, and conclusion drawing. The results of this study show that there are three things that need to be liberated in education including being liberated from scientific dichotomous mindset, shackles of consciousness (internal and external) which causes the students' weak condition, and educational practices that restrictstudents' creativity and freedom of thinking. Therefore, the implementation of liberation education is carried out in a dialogical, democratic, and open process, and the most important thing is to be able to build the values of monotheism.

Keywords:*Liberation education, Islamic education, and students*

INTRODUCTION

One of streams in education is the liberation education model which was initiated by Paulo Freire, a scholar from Brazil. According to him, education is a practice of liberation because 1) it gives freedom forboth teachers and students from the double slavery of silence and monologue and 2) students are

liberated when they start learning. This occurs when some student starts to consider that they are quite valuable even though they are illiterate, poor and do not master technology, and the others learn to have dialogue even though it is still overshadowed by the role of teachers (Khobir, 2007: 138).

For Freire, education model needed now is the education that is able to place human in a central position in every change that occurs, and is also able to direct and control those changes. He denounced education which compels people to yield to the decisions of others. The proposed education is the education that can help human to increase their critical attitude towards the world and change it (Ma'arif, et al., 1991): 92). Education is also a pilot project and an agent for social change to form a new society (Freire, 2000: 5).

For this reason, schools act as institutions that shape children's personalities and it must be implemented properly.Schools should be a place where students find joy and happiness. They learn, make friends, play, be themselves, and develop their talents there. They are also safe to prepare for their future, and do not feelgloomy, sad and anxious. It is bad when children lose their joy, and are alienated from their fellow friends. The demand of society mostly forces and threatens them to grow up soon. This fact causes them to lose their playful childhood life. At school, they also began to be restless without understanding what will happen next in the future.

The phenomenon indeed shows that students experienced oppression, even this is seemsas normal terms in education, for example in learning to read and write activity. Students have been pressured and manipulated in such a way like a slave who is used by the power of his master to do what he wants, so what happens is not teaching and learning relationship, but the coercion of the powerful on the powerless party.

Therefore, Paulo Freire reformulated how to find an educational model that can liberate people from the oppression they are not aware of. For this reason, education should make students aware of who they are and how they relate to the world outside them.

Education must also be able to make people realize that coercion and oppression are not only about physical things, but also penetrate and crystallize into the human psyche and consciousness. There is no other task for education except to help people to make them free from the oppression they are not aware of (Basis, 2001: 3).

Criticizing Paulo Freire's educational system will help us to realize that our education has deviated from its most basic task, which is to help students to be free and independent.

METHODS

The approach used in this study was Qualitative Descriptive Approach through Library Research. This study was conducted by collecting a number of books, magazines, and leaflets related to the problem and research objectives (EndangDanial and Nana Wasriah, 2009: 80). This study was conducted by examining data sources from several literatures related to the model of liberation education and how it is practiced in Islamic education. Furthermore, the collected data will be analyzed using Content Analysis Techniques (Suriasumantri, 1987: 77)

to be studied in depth and will be implemented in the practice of Islamic Education.

Models of Liberation Education

1. Dialogue Model (Conscientization)

Paulo Freire (2000: 51-52) strongly opposes "banking concept" education which reflects oppressed society that shows contradictions. The bankin-concept education includes:

a. Teacher knows everything, students know nothing.

b. Teacher thinks, students are thought.

c. Teacher tells stories, students listen.

d. Teachers organize, students are organized.

e. Teacher chooses and imposes his choice, students agree.

f. Teacher acts, students imagine themselves doing things through their actions.

g. Teacher chooses the material and content of the lesson, students adjust to the content of the lesson.

h. Teacher mixes positions and scientific authority to hinder the freedom of students.

i. Teacher is subject, students are objects in the teaching and learning process.

To oppose this banking-concept education model, Paulo Freire offers a dialogue or consciousness education model, which is a learning model by understanding social, political, and economic contradictions, and taking action to counter the oppressive elements of that reality.

According to him, education should guide students (who have knowledge that the teacher knows), so that not only them become aware of the problems of contradictions in their world and find their own ways to solve them, but students are able solve the social reality that occurs in it.

Education is not a one-way process (from teacher to students). Education activity should be done through dialogue, which is a model of liberation education. In addition, humility and transparency where each of them, teacher and students, offer things that they understand. Both of them should build new understanding by combining their own understanding. Dialectical process must be done seriously so that teacher

will not dominate students, and even respect each other's knowledge. Paulo Freire did not underestimate teachers' knowledge. The education process is still lead by teacher who have broad and somprhenesive knowledge. Students perhaps need to reveal many things explained by teacher (Basis, 2001: 14-15).

The dialogue model is described as follows:

A with **B** = Communication intercommunication
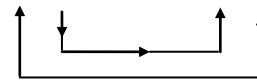
The empathetic relationship between the two poles that both involved in a common search.

Main: Love, humility, hope, trust, critical thinking.

Based on a critical attitude, dialogue transmits a critical thinking. Dialogue can be grown through an attitude of love, humility, hope, trust and faith. If the two poles of dialogue are connected by love, hope and mutual trust, then they will critically be able to do it together. Only dialogue allows true communication. Dialogue is the only way, not only in political matters, but in all

expressions of human existence. Only with trust does dialogue have power and meaning: trust in people and their abilities, the belief that I can only be my true self when other people are also true.

The opposite of the dialogue education model is the anti-dialogue. The anti-dialogue education model can be described as follows:

ANTI-DIALOGUE

A
↓
B

Upper side=communiqué

"Broken empathy" relationship

Main: no love, no pride, no hope, no trust, no criticism.

The anti-dialogue relationship is a vertical relationship between human. It is characterized by the loss of love, lack of critical thiking, complacency and hopeless arrogance. In anti-dialogue, the empathetic relationship between the two poles is destroyed, so in anti-dialogue people do not communicate but issue communiques (Freire, 2001: 59-60).

The application of the concept of Freedom to Learn as a form of learning appointed by the Minister of Education encourages interaction between students and teacher as a source of learning. Teacher is expected to be able to become facilitators in developing students' thinking power, not only providing all the knowledge they have to students so that they do not have the opportunity to seek other sources of knowledge. One of the important components in the application of Freedom to Learn is the teacher who drives independent learning. Motivating teachers play a role in creating learning independence for students to be creative at school, as well as preparing various learning resources for them to actively grow and build good character (Mulyasa, 2021: 34).

2. Critical Model (Massification)

In this model, students are guided to understand social, economic, cultural, religious and political structures and not to take it for granted, but instead to question unfair things. Teacher and students question things about what make people's lives difficult. Students show unfavorable reality and are asked:

"Why is it happen?" Critical teacher questions the larger structure of injustice in their wider context, help and open the horizons of students to better understand broader things (Basis, 2001: 16).

Critical education essentially helps critical attitudes, raises the naive awareness of society that has drowned it in the historical process and makes it easy to be consumed by irrationality. Itis onlythe education that canfacilitates the shift from nave transitive consciousness to critical transitive awareness, appear to develop the human capacity to see the challenges of the times, prepare people to be able to resist the emotional tendencies of the transitional period.

The existing education should be able to make peoplegainingthecourage to talk about environmental problems and intervene in that environmentand to warn people of the dangers of the era and provideconfidence and strength to face these dangers.It's not thatthe education that build our minds surrender to obedience to theother people's decisions. By constantly persuade people to evaluate and

analyze discoveries, applyscientific methods and processes, and observethe dialectical relationship with reality in thecommunity, this education will help people to increase their critical attitude towards the world and thereby change it. (Freire, 2001: 41-43).

According to Paulo Freire, this model of liberation education can be implemented to carry out structural and cultural liberation movements, welfare, dialogue that can foster critical awareness. In addition, education does not only prioritize dialogue alone, but education is expected to be able to produce critical people. Those are not only whocanabletohumanizeothers, think critically, improve their standard of living, and increase their self-esteem, but they are whoalso canbe able to eliminate oppression against themselves. (Kurniawan, 2021: 114).

By using the educational concept of Paulo Freire's version, we will see the problems of Islamic education nowadays. Thus, the Islamic education which is as a medium of transformation and internalization of Islamic values in which there is a liberation mission capable of using

the principles of liberation education as its real formcanberealized.

Islamic Education as a Liberation Practice

Islamic education is different from secular Western education, especially theIslamic education is not only based on the results of mere human thought in the direction of the general benefit or universal humanism. (vertical relationship and accountability to God).

The Islamic concept of liberation is in accordance with the mission brought by the Prophet Muhammad SAW. The teachings of monotheism as the main key to Islam, clearly shows that there is no servitude or worship except to Allah SWT free from the shackles of material and spiritual.

In other words, someone who has pledged with the "two words of Syahadah"means he/sheisbreaking free from any shackles and subordinates. Thus, innate traits such as greed, aggressive and self-serving, infatuated with pleasure, have been arranged in such a way as long as they do not collide with the provisions set by Allah SWT. (Karim, 1991: 30).

Islamic education as a practice of liberation is based on the instrument of human reason as a paradigm of liberation, where Islamic education is defined as a process of self-awareness (consideration) of objective and actual reality, as well as acknowledging human existence as individuals who are free and have identity. With the instrument of reason, education in Islam is also interpreted as a process of rationalization and intellectualization (Khan, 2002: vi).

Based on the facts above, there are three things that want to be freed in Islamic education, including:

1. Free from scientific dichotomous thought patterns or even polarization between religious knowledge and general science. History has shown that this dichotomous pattern of scholarship in Islam has emerged since the 12th century which was promoted by Al-Ghazali(w. 1111 M), As a result, Muslims prefer to explore the religious sciences with the supremacy of fiqh without being balanced with other sciences. This scientific dichotomy pattern occurs in

madrasa institutions which always perpetuate the religious sciences *(al-Ulum al-Diniyah)* the emphasis is too strong on religious sciences such as; interpretation, hadith and fiqh. In childhood, non-religious sciences such as physics, chemistry or biology do not have a proper place or are marginalized. From this context, a "slanted" historical process occurs. The dismantling of historical errors is one way to start reinterpreting the concept of an integrated education between religious and general sciences. Second, form the concept that all knowledge is acquisition. The science of religion is conveyed by God through revelation, but it also involves the human mind to understand it. While general science almost entirely involves human reason and empirical reality. So the two sciences are acquisition sciences that involve the human mind and basically both sciences are from Allah (Hidayat, 2000: 21). Becauseofthat, theefforts to integrate religious knowledge with general science can be

integrated healthily. So that the development of science can develop well, in harmony, harmony, and is expected to be "mutualistic symbiosis".

2. Free from deprivation of consciousness (internal and external) which causes the weak condition of students. This is due to a culture of violence against students who are more concerned with punishment than reward. Educational patterns that emphasize punishment will result in students being afraid and losing self-confidence and resulting in fear of others.So that the obedience of students to the teacher is only caused by sheer fear, not based on trust and respect for the teacher.

3. Free from educational practices that shackle the creativity and freedom of thought of students. As a result of this kind of education model, there is a culture of silence and the waning of public criticism which results in the depletion of self-esteem and self-realiance. Another

impact is the passive tendency in the political and cultural dimensions. Students tend to be silent and mute about social issues that are around them and even turn a blind eye to the problems that occur, let alone want to jump in and fight for the community. (Khan, 2002: vii dan Mas'ud, 2003: 1999-2000).

Based on the thoserealities, Islamic education as a practice of human liberation in the educational process must be understood in two dimensions:

First, education must be understood in its methodological position, where the implementation of education must be carried out in a democratic, open and dialogical manner and not free from morals. Education based on openness and intensity of dialogue in the teaching and learning process requires a dialogical atmosphere. Because the dialogical atmosphere will make students feel involved, participate in creating and even feel ownership. This will have a positive impact on the development of the basic potentials of students, making it easy to create creative, independent ideas

and be able to engineer changes responsibly.

The main target of liberation education in this kind of context is *al-I'timad ala al-Nafsi* (hold fast and fully believe in one's own abilities). The liberation of students with *al-I'timad ala al-Nafsi*affirms every human being as a necessity of liberation education. Therefore, a person is considered successful in doing something, if he clings to and believes in his own abilities, he is able to carry out what he wants without depending on the help of others, except for certain things that do require the help of others.

*Second,*Islamic education as a process of inheritance of Islamic values or transfer of Islamic values. The values of Islam referred to here are the values of monotheism, that is, there is no servitude to other than God which means free from the shackles of material and spiritual. In other words, a person who has pledged with "two words of Syahadah" means freeing himself from any shackles and subordination. (Ma'arif, dkk., 1991: 31). In addition, with the existence of monotheism man has the same degree (egalitarian) before God that

distinguishes him is the degree of piety. Thus, Islamic education should be understood as a process of human liberation so that no one feels discriminated against by others, to be controlled and enslaved (including enslaved by science and technology).

The obsession of Islamic education in this case is to create human persons who are free from all forms of oppression, materialism and hedonism orientation, or confinement to global capitalism. (Khan, 2002: 199-205).

In other words, the ultimate goal of Islamic education is to direct students to become human beings who fear to Allah. As for human freedom here is limited by the laws and teachings determined by God and in line with the philosophy that underlies the creation of man. Humans coveted by Islam in general and Islamic education in particular are intelligent humans, able to think and also able to use their minds properly and responsibly. (Ma'arif, dkk., 1991:P 35).

In the context of education at STAIN, IAIN, or UIN, the expected freedom is academic freedom, namely the willingness of students to use objective knowledge as the basis for their decisions, both naqliyah science and aqliyah science. The willingness of students to study in STAIN, IAIN or UIN, where no madhab or Islamic method is used as the basic pattern of orientation, is the main capital to free themselves from the ties of primordialism that may have bound them. (Ludjito, 1995: 4)

CONCLUSION

Liberation education is a momentum in changing students' creativity from grip and pressure to a creative freedom in relation to the learning process such as being free from scientific dichotomy thinking patterns, free from shackles of internal and external consciousness that causes the condition of students to be weak and free from educational practices that shackles creativity and freedom of thought of students. Because these three things are the center of the development of all the potential of students in stages so that perfection appears and the achievement of the desired educational goals.

Therefore, students cannot be enslaved and shackled to their

freedom, so they cannot obey and be bound by the bonds that bind their freedom. Islamic education can be realized into liberation education if the process of implementing Islamic education can be carried out democratically, dialogically and openly and seeks to instill the values of monotheism, so that in the end students become pious human beings.

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