Islamic education with liberation paradigm

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Abstract---This study examines the Islamic education system with the paradigm of liberation and educating. Islam, which is based on the Quran, has a collection of verses relating to education and the spirit of liberation. Apart from explaining its universal principles, it also presents historical figures as lessons. In general, Islamic education idealizes the birth of an educational output that frees itself from the lusts that pollute the soul and frees its people from various kinds of social problems, such as injustice, economic inequality, discrimination and oppression. This type of research is library research. The approach used is an educational approach. His analytical theory uses hermeneutics and liberation education. The findings of this study: first, Liberation theology in education must not stop at the level of discourse but must be translated into the realm of practice. Second, the principle of humanity for divinity, third, the implementation of Islamic education with the paradigm of liberation towards Spiritual Intelligence. This research contributes to the discipline of Islamic education, by presenting education with a liberation paradigm.

Keywords---Islamic education, paradigm, liberation.

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Introduction

The education system in Indonesia based on the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System defines education as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state (PMKP.Kemdikbud, 2003). Based on this law, the strength of one's religious spirituality is a potential that must be developed as the main goal of education itself. Islam is one of the religions that bases its teachings on the Qur'an, and in this Qur'an it contains the principles of liberation through the theology of monotheism and the cultivation of morality (Sarnoto, 2021).

Moral terminology in the Quran is used to explain the concept of character. Morals are also interpreted as a habitual will. If this habit results in good deeds, it is called akhlak karimah. Vice versa. The concept of morality or the concept of character is a series of attitudes, behaviors, motivations, and skills to do the best. Character education in the Quran pays attention to all efforts that lead to the cultivation of good morals or morals (Sari, 2017). Meanwhile, the formation of positive morals or akhlakul karimah for Islamic students can be achieved by creating students with high intelligence or thinking skills. The Islamic education system, one of the indicators of its success, is being able to educate and produce students through knowledge, skills, wise behavior, creative problem solving, and critical thinking (Anwar, 2016).

The placement of Islam as a religion of morality or morality contains a dimension of liberation. This can be seen from the historical facts of the early Islamic revival. The Prophet before doing da'wah more often secluded in the Cave of Hira '. In addition to isolating themselves from the Arab society of Jahiliyah who indulged in lust, they are also looking for a way out to cleanse the heart and purify the soul from stains. In subsequent developments, Islam teaches monotheism by breaking away from all worldly shackles, providing protection for the weak, and conducting social criticism for injustice (Saprin, 2017). In Islamic education, liberation of oneself from the entanglement of bad thoughts, passions and desires must take precedence before liberation for others (Ichsan, 2019).

Islamic education with a liberation paradigm will be more democratic, inclusive, and participatory. In the world of education there are no longer authoritarian, closed, and doctrinal practices (Sarnoto et al., 2021). However, liberation-oriented Islamic education must also be in sync with society, where society at that time was required to develop a critical culture, dialogue, accept the spirit of difference and diversity, and defend the interests of the oppressed (mustadh'afin), politically, economically, socially as well as culture (Datunsolang, 2018). That's why, for example, the concept of Islamic economics aims to reduce social inequality. Islam teaches sharia-based philanthropy. Islam in human history has always existed to realize prosperity, justice and prosperity with various approaches, including through education (Sakni, 2016).

Islamic education with a liberation paradigm, in relation to creating constructive human resources, is moving towards civil society. The creation of an ideal social order is the ideal of Islamic liberation (Sarnoto & Burhanuddin, 2021). Thus, the teaching-learning process, curriculum, and organizational management of Islamic educational institutions with a liberation paradigm are under the umbrella of the spirit of the formation of civil society (Wahyudin, 2006). That way, before the civil society order was created, Islamic education dealt with various social problems, ranging from injustice, inequality, ignorance, low quality of health, and others. Islamic education is present as a problem solver for the people, then delivers it to an ideal social order. Here, Islam brings a transformative spirit. The reason is simple, without a massive, structured effort, individual piety of Muslims is not enough to form social piety. Islamic education is responsible for producing pious individuals who contribute to the formation of social piety (Ali, 2017).

Printing pious individuals who are able to create social piety is the same as the concept of humans as God's vicegerents on earth. Islamic education with a liberation paradigm is an educational concept that refers to human existence, which forms a democratic, inclusive, transformative, and interactive education mechanism oriented to humanism. In a sense, education helps students to be able to develop their potential to carry out missions as caliphs and carry out their functions as whole/pious individuals (Nursikin, 2007). The task as the caliph of Allah on earth is of course to prosper the earth, without doing any destruction. Prosperity can be material or immaterial. Material prosperity can be realized by alleviating people from poverty. Immaterial prosperity by creating pious, virtuous, faithful and pious human beings, as well as having high intelligence and creativity(Sarnoto, 2015). Although the verses of the Quran that speak of liberation are very clear and widely studied, the verses of the Quran that discuss liberation education have not been widely studied. So far, the discourse that has developed is the interpretation of liberation education which is partially based on the verses of the Quran. For this reason, this research raises the topic "Islamic Education with a Liberation Paradigm", to find out more about the verses of the Quran that speak of education in the spirit of liberation. In other words, this study will examine the verses of the Quran, which discuss the concept of education, and in that concept contains the spirit of liberation and educate the nation's children. The results of this study contribute to the discipline of Islamic education.

Methodology

Considering that the main topic of this research is related to the verses of the Qur'an which discuss the topic of education and education that contains the spirit of liberation, the type of research chosen is library research. Therefore, this study will use literature as primary data, either in the form of books, notes, or previous research reports (Sukmadinata, 2010). The primary data in this study is the Ottoman Mushaf Al-Quran. While the secondary data in this study are books of interpretation of the Quran, journal articles, books, and others that discuss educational verses in the Quran.

To examine the verses of the Quran that discuss education and liberation education, the approach used in this study is the education approach itself. That

is the paradigm or perspective used to interpret Islamic religious values through education, with the aim of forming a complete human being who believes in Allah. The educational approach can be rational, emotional, holistic, systemic, and historical (Sardiyanah 2015). Thus, the verses of the Quran that discuss education, both in terms of rationality, emotion, system and history, and holistically will be the main entry point for this research. From this it can be grouped between the verses of the Quran which generally discuss education and the verses of the Quran which discuss education with the spirit of liberation with all its value contents.

To understand the values and meaning content in the verses of the Quran, this research requires hermeneutics, as an analytical theory of the sacred text. Hermeneutics is a theory and method of interpretation, especially for interpreting sacred texts, wisdom in literature, philosophical texts (Audi, 1999). The relationship between hermeneutic theory and this educational approach has been going on since the ancient Greek era, where Dilthey interpreted poetry to develop an understanding of the education system (Dilthey & Jameson, 1972). From poetry texts, through hermeneutic studies, Wilham Dilthey and Frederic Jameson build an understanding of the education system. In this context, the meaning of education and the values of liberation can be extracted from the verses of the Quran.

To limit the meaning of education and liberation education, this study uses an auxiliary discipline, namely liberation education. One of the educational philosophy of liberation paradigm was developed by Paulo Freire, who emphasized organic political awareness in the world of education. The political awareness that is meant here is that all forms of domination must end, and thus the humanization project must take a place to take the lead in the world of education. While the meaning of organic awareness here is awareness that arises from individual students, not something that is forced. Therefore, for Freire, all forms of authoritarianism in the world of education are the biggest obstacles to the process of human liberation. Liberation here is a 'praxis', which means the process of action and reflection (Paulo, 1970). This research, therefore, looks at the verses of the Quran that talk about the spirit of humanization and liberation, resistance to all forms of authoritarianism, all of which are pursued through education. The analysis of liberation education was carried out after previously placing educational verses in the Quran.

Findings and Discussion

In this section, the discussion is directed to see that the Islamic education system with a liberation paradigm must be implemented. There are three main topics: first, liberation theology in education should not stop at the level of discourse but must be translated into the realm of practice. Second, the principle of humanity for divinity, third, the implementation of Islamic education with the paradigm of liberation towards Spiritual Intelligence

The concept of liberation theology in Islamic education

Education that liberates and educates according to the Quran is not finished at the discourse stage. Knowledgeable people are people who practice their knowledge for good purposes. Like the case of Qarun, the people of Prophet Musa (as), who were pious about the Torah, but because they were hypocrites and did not practice their knowledge, he did not appear as a problem solver, a problem solver for the people, but became a social problem itself. Qarun with his abundant power and wealth did wrongdoing, carried out oppression, and demeaned human rights, especially among the common people and the poor. Knowledge, power, and wealth like Qarun is not the type of human that God wants; not the type of human who is elevated because he has knowledge and power. Imam al-Ghazali said, knowledge without action is madness, but action without knowledge is nothing (Sarnoto, 2011).

The Qur'an also exemplifies the figure of the Prophet Musa (as) who was eager to seek knowledge from Prophet Khidr (as). After the learning process has been completed, the next learning process is devotion, freeing the Children of Israel from the oppression of Pharaoh, Egypt. The work of the Prophet Musa, related to the liberation of the Children of Israel from Pharaoh, was called an act of politics of liberation. There is a critical awareness of the Prophet Musa about the importance of liberation and resistance to oppression (Sani, 2011). The presence of Prophet Musa and the story of Qarun in the context of these educational verses are representations of ideal and negative figures; between that which should be imitated and that which should be avoided. In general, a person who should be imitated as a vision in Islamic education with a liberation paradigm is a person who is useful for his community and carries out God's commands, such as Prophet Musa.

The useful understanding here, based on the verses above, concerns the ability to solve social problems. There are many examples of social problems as mentioned in the Qur'an, including: poverty, oppression, injustice, inequality, violations of human rights, and negative traits that follow lust such as hypocrisy. Zuly Qodir said that Islamic liberation theology is an effort to resolve social inequality, such as poverty and social injustice (Qodir et al., 2017). Or in line with M. Fazlurrahman Hadi, that liberation is carried out to free oneself from economic, political and social shackles, including cultural alienation (Hadi, 2019). That is, Islamic education with a liberation paradigm must be able to print educational outputs that are able to overcome social problems (Sarnoto et al., 2021).

More specifically, the principle of overcoming this social problem, as a form of the dimension of Islamic liberation, is based on Usulul Khamsah; hifzuddin (maintaining religion), hifzun nasl (maintaining offspring), hifzul aql (maintaining freedom of thought), hifzul mal (maintaining property rights to property), and hifzun nafs (maintaining survival). Violation of these five basic principles is certain to give rise to social problems, which must be resisted. On the other hand, overcoming social problems can start from realizing all the ideals of the five basic principles (Masyhuri, 2019). The concept of education which is based on Usul Khamsah or Maqashid Syariah, according to Muh. Haras Rasyid, managed to touch the meaning, basis and the most important goals in providing education

(Rasyid, 2019). In other words, the output of Islamic education with a liberation paradigm is required to be able to maintain the implementation of Usul Khamsah in Islam (Sarnoto, 2021).

Humanity For Divinity

From the verses above, it can also be seen that although the commandments to learn, practice knowledge, and serve the community, nation and state are the ultimate goals of education, the Qur'an never ignores the key variable, namely that all these virtues and virtues are God's command. In other words, Islamic education is not only to produce output that is able to contribute to a better life, but also the output of education that is well aware that all its efforts are dedicated to Allah swt., as God the Creator. In Islam, devotion only contains a reward if it is intended for Allah (Sulman, 2019). Sincerity is very important for Muslims, both in words and actions, to break the chain of the vicious circle (Lismijar, 2017).

Without teaching sincerity in charity, education only gives birth to figures like Qarun, who are intellectually intelligent but hypocritical in their actions; use their wealth to dominate, enslave, and insult the dignity of the economically poor human being. This figure like Qarun, who is mentioned in the Quran, only breeds inequality, injustice, oppression and discrimination. Ahmad Baedowi said, the main key to building new awareness for the world of education is mutual trust and sincerity. Many educational institutions in Indonesia that still survive today are due to the sincerity of their founders. Ahmad Baedowi exemplifies the figure of Imam Zarkasi and his Gontor boarding school as a determination of sincerity in managing education (Baedowi, 2015).

This element of sincerity and dedication is important in the world of Islamic education, because the main goal of education is community development. Without sincerity, the development carried out will fall on the basic principles of capitalism. Syauqi Ahmad Dunya said that the difference between Islamic-style development and development in general is the sincerity of worship. The social development desired by Islam contains elements of submission, worship, to every command of Allah (Dunya, 1979). Without sincerity, education will fall into the capitalist system, and that has happened where many educational institutions are the machines of capitalism (Escobar, 2016). Meanwhile, Islamic education always echoes that everything humans strive for will only demand payment from God, such as education carried out by the apostles (Qs. Hud: 29), (Sarnoto, 2014).

In other words, the intellectual output of Islamic education with a liberation paradigm is spiritual, divine. They serve the community, the people, and the state only for the sake of carrying out God's commands, because humans are God's vicegerents on earth. There is no worldly gain to be pursued, either in the form of material, or praise and flattery from humans. Because everything humans do is worship to God. Without this kind of sincere intention, humans will not be able to liberate themselves, even from worldly desires and desires.

From Liberation to Spiritual Intelligence

If previously all humanitarian actions carried out were oriented to divine values, then there is an internal dimension that is quite important in the personal output of Islamic education, namely individuals who have spiritual intelligence (Sarnoto & Muhtadi, 2019). Based on the verses of liberation and educating above, there are at least two dimensions that can be observed: external and internal. If the external dimension of the Muslim person must be able to create positive change, social transformation, then the internal dimension is in the form of cleanliness of the soul from all despicable traits, having patience in struggle, easily spending wealth for social purposes, and not doing anything that harms others. At this point, spiritual intelligence overlays the transformative struggles of those who are educated through Islamic education (Sarnoto, 2019).

Such spiritual intelligence is an important vision of Islamic education(Fahrisi, 2020). Islamic education in the form of educating the human side of spirituality relies on the teachings of love, namely the desire to give selflessly, a very strong social concern for morality and humanity (Tasmara, 2001). For the purpose of this kind of personal formation, the verses of the Qur'an talk about patience, liking to help others financially, sincerity and not hurting other people's hearts, not harming through the capitalist-lender-financial economic system, and not doing wrongdoing. For example, when someone contributes to another person, Allah forbids the donor to bring up his goodness, self-interest, so as to hurt the recipient's heart (al-Baqarah: 264). Because, the act of bringing up goodness and hurting the feelings of others (the recipient) is contrary to a person who is full of love and has high morality who cares for humanity (Agama, 2016).

Such spiritual intelligence, in terms of Islamic teachings, is also known as Sufism learning. Students / practitioners of Sufism are called Sufis, namely people who are educated to have clean souls, where the cleanliness of their hearts has a transformative contribution and value (Frager, 2005). In fact, the science of Sufism itself can be a social critique (Siroj, 2006). At this point, the formation of a person with high spiritual intelligence can give birth to a person who is oriented to transformation and social criticism. In practice, the formation of spiritual intelligence through learning Sufism is a tangible manifestation of existing Islamic education. For this reason, the verses of the Quran talk about the command to fear the believers, with true piety (an-Nisa': 59 and Ali Imran: 102), as a fortress of faith and purity of heart. On the other hand, without true faith and piety, the human soul is prone to lust and in the end the desired spiritual intelligence is not achieved.

Considering that the concept of spiritual intelligence, which is to be achieved by Islamic education, is very closely related to matters of cleansing the human heart and soul, some experts term it heart/heart intelligence (Sarnoto & Wibowo, 2021). This understanding is important to further emphasize that spiritual intelligence is the cleanliness of the heart from all forms of dirt, sin, and other despicable qualities. This is in line with Sufism education whose orientation is to organize the heart, cleanse it of despicable traits, and decorate it with commendable character (Muvid, 2019).

As a result, spiritual intelligence in the form of an effort to organize the heart, the inner dimension of man, goes hand in hand with another vision of Islamic education, namely liberation. In other words, Islamic education not only seeks to produce educational outputs that are able to create social change and transformation but also educates humans to have spiritual intelligence, namely: cleanliness of heart, determination of soul, noble character. This spiritual intelligence is an internal-psychological dimension that is worked on by Islamic education, along with its external sociological dimension (Sarnoto et al., 2022). For this reason, the verses of the Quran always speak of these two dimensions simultaneously, in order to create a person who has spiritual intelligence as well as transformative social contribution.

Conclusion

Islamic education with a liberation paradigm is an effort to organize education to print ideal educational outputs, both in front of itself and in front of the community. In front of him, he becomes a human person who is free from and unaffected by the seduction of lust, so that his behavior and speech are clean. In front of the community, he becomes a useful person, performs transformative work, becomes a social problem solver. For this reason, Islamic education with a liberation paradigm does not suffice at the discourse level alone, but encourages their students to take place in the field, be present in the real life of society, and be the bearer of good news whenever there is a problem.

All of the above-mentioned liberation work is based on a strong spiritual intelligence, in which the output of Islamic education devotes all its service to the community in the name of carrying out orders and worshiping God, as a manifestation of the implementation of the essence of his identity, namely the Caliph of Allah on earth. In other words, all efforts to cleanse his soul from dirty qualities and all his devotions bring people to a civil life, solely wanting to serve and worship God, and do not expect anything in return from fellow human beings; honorary praise, service tokens, and so on. This kind of spiritual intelligence is the basic foundation for his struggle to serve the community. These two principles are the characteristics of Islamic education with a liberation paradigm.

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