



Correlation of Paulo Freire's Educational Philosophy to Islamic Educational Philosophy

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Abstract

Paulo Freire's philosophy of education, known as Pedagogy of the oppressed, is a conceptual narrative closely related to the philosophy of humanism. The education of the oppressed has a simple understanding, which is education that liberates or is anti-dehumanizing. One of the approaches used by Paulo Freire to address the problem of dehumanization in Brazilian society is literacy education, which, according to Freire, involves not only reading the word but also reading the world. Freire's literacy practice is not limited to formal learning in schools but is also carried out through social interaction and daily activities. This study is qualitative research with a literature review approach. Furthermore, the data sources in this study were obtained from primary, secondary, and preliminary sources, which were then analyzed by reducing all the collected data. Paulo Freire's philosophy of education is constructed upon ontology, epistemology, and axiology, which correlate with the philosophy of Islamic education. After analyzing, some weaknesses were also found in Paulo Freire's concept of education regarding its humanism as a perspective in understanding educational issues. The practice of Paulo Freire's philosophy of education also resembles normative guidance on education, and it tends to lack a final goal, relying solely on the critical consciousness of the learners in interpreting reality.

Introduction

Philosophy is a scientific discipline that is the main source of various knowledge. Philosophy is the result of human reason which seeks and thinks about truth radically and universally (Husserl, 2002). Philosophy is also the basis of all basic thinking, where without thinking it is impossible for humans to be called human.

Based on his investigations, philosophy departs from what humans experience. There is no human knowledge without first coming into contact with the senses, while science which wants to examine the results of the senses cannot possibly make decisions without using the postulates and laws of thought that humans experience consciously (doing philosophy).

Aristotle (384-322 BC), quoted by Serlika Aprita and Rio Adhitya, formulated that humans are animals that have a rationale (animal rationale) which differentiates them from animals. Al-Insan Hayawan Natiq is a popular sentence by Abu Hamid Al-Ghazali (1058-1111 AD) who does not classify humans into animal groups only as long as humans empower their minds.

Reason in the Islamic sense is not the brain but the power of thinking which is a gift from the Almighty. It is the mind that has made humans develop in such a way. Humans become creators of various tools and means to meet needs, explore natural resources, structure society, nation and state, build culture and even build civilization.

Among the functionalities of the human mind for Muslims is its role in understanding the formulation of religious postulates. A similar thing was expressed by Peter Abelard (1079-1142 AD), quoted by Harry Wahyu, who believed in the combination of reason and faith as the ultimate vehicle for truth, where reason or reason functions as a check on faith.

At the same time, humans cannot automatically use this intellectual potential (Nicholson et al., 2008). The role of education is to become a medium for actualizing potential, so that it emerges as a real action from humans themselves. As Aristotle (384-322 BC) said, quoted by Amka, that in order for people to live well, they must get an education. According to Plato (427-347 BC) quoted by Amka, education is very necessary both for him as an individual and as a citizen. In short, with education humans are expected to be able to reveal and actualize their existence to the maximum so that education itself has a changing impact on both individual and social life.

Paulo Freire (1921-1997 AD), wrote that humans educate each other through the world (Gadotti & Torres, 2009). In this interaction, humans will gain information, experience and new skills to be able to enjoy a better life. Furthermore, according to Paulo Freire, the main role of education is human efforts to bring about change by creating space for thinking and being critical. Education as a medium that returns human nature to being an actor or subject, and education as a reflection towards social transformation, where education is a force for awareness (dehumanization).

The problem is, in the context of Paulo Freire and today, dehumanization is a fundamental problem in educational reality that can be found in various countries. For Paulo Freire, educational practitioners at various social levels are not aware that they are involved in a political and ideological struggle in the educational arena. Education is only understood as a noble activity that contains virtue and has a neutral character. As Akhmad Muhaimin Azzet wrote, the world of education is not a place to gain and hone enlightenment, but is only like an industrial machine that is ready to produce students according to the orders of those in need.

In other words, if the main orientation of education is to meet market needs alone or educational institutions then become industrial machines ready to fulfill market orders. Surprisingly, this educational model is often assessed as superior and quality education.

The consequence is that if this is the case with education, of course the role of education is not to enlighten humans back to the nature of humanity, but rather to lead them away from the nature of humanity. Education or the transformation of science in the end is just a cramming of various theories and information that is very mechanical in nature and will lose the ability to internalize the values therein.

Such educational practices can then also be considered degenerate and far from developing ways of thinking that build awareness of the nature of humanity. And this is what Paulo Freire pays attention to, namely education as a process of humanization, or not education that carries out dehumanization with mechanistic-materialistic actions. The educational process should build critical human awareness, namely humans who are familiar with their potential, their environment and are able to develop it.

Biography of Paulo Freire

Paulo Freire was born on September 19, 1921, AD. He grew up in Northeast Brazil which provided experiences that had a profound influence on his life's work. These difficult economic conditions affected Paulo Freire's life significantly. He grew up in abject poverty and often felt hungry.

At that time, little Freire had to go through his childhood through various bitter events. In 1931, when Paulo Freire was ten years old, his parents decided to move to Jabotao, another city in Brazil. In this case, Paulo Freire not only moved, but also left his school. When the Freire family moved to Jabotao, they hoped to find a better life. However, the situation became more difficult because a few days after arriving in Jabotao, Joachim Themistocles, aka Paulo Freire's father, died. This experience caused young Paulo Freire to feel extraordinary sadness. Because he was forced to leave school due to financial difficulties and felt the pain of being left behind by the death of his father, whom he loved very much and who was the backbone of his family.

Paulo Freire's Education

The starting point of Paulo Freire's thinking was born from his own struggle for several years regarding the social environmental conditions experienced in the midst of poor and uneducated society. Feudal (hierarchical) life is a system that also occurs in Freire's life.

It can be said that Freire was inspired by the social conditions that surrounded him. When he moved to Jabotao, he witnessed firsthand the suffering and injustice experienced by many people in society, especially those from poor families. This experience influenced his thinking and awakened his interest in changing a social system that he felt was deeply unjust.

In short, in 1936 AD when he was fifteen years old, after experiencing difficult times where he was forced to earn a living to meet his and his family's needs, Paulo Freire finally got the opportunity to continue his formal education. Even though at the age of fifteen he was already too late to participate in regular education, his strong determination to learn never faded.

Armed with perseverance and a fighting spirit that never wanes, in 1943 AD Paulo Freire began his educational journey at the University of Recife as a law student. Not only limiting himself to one field of study, Freire also actively studied philosophy, psychology, languages, and various other subjects which he considered important for his personal development. With persistence and a strong desire to learn, Freire successfully completed his education and graduated as a jurist.

However, despite having a degree in law, Freire felt that a career as a jurist was not his true calling. He felt that something was missing in his life, and that was true joy and satisfaction in making a positive impact on others, especially in the field of education.

Freire's interest and enthusiasm for education grew over time. He began to involve himself in various educational discussions and seminars, and actively observed the education system around him. He realized that there was inequality and injustice in a hierarchy-based system.

As time went on, Freire's heart and mind became more and more moved to take a more active role in realizing inclusive and equitable education for all in society. He feels that every student has the same right to obtain quality education that takes into account their background, interests and potential. Freire increasingly believed that through humanized education, social inequality would be reduced and a more just society could be realized.

Period of Exile

Since the early 1960s AD, conditions in Brazil have been quite turbulent. This is indicated by the many reform movements that have grown, such as socialist communist groups from students or labor leaders, populist and militant groups, which have their own social and political goals. Paulo Freire himself was involved in an educational social movement to eradicate illiteracy (alphabetization).

Initially, the program received support from education minister Darcy Ribeiro, who asked Paulo Freire to coordinate the literacy plan nationally. It is recorded that from June 1963 AD to March 1964 AD, Paulo Freire's team worked throughout the country. Long story short, after carrying out this project, news emerged that this program had succeeded in attracting the interest of adults, in this case illiterate farmers, to learn to read and write in just forty-five days.

However, in 1964 AD, a military coup occurred which resulted in the cancellation of the program. A negative response actually came from the new government, accusing Paulo Freire of being an international subversive and imprisoning Freire for seventy days.

After forty days, Freire was declared a political prisoner and exiled to Bolivia and Chile. After being expelled from Brazil, Freire worked in Chile for five years with an adult education program in Eduardo Frei's government led by Waldemar Cortes. His work in Chile attracted international attention and recognition from UNESCO that Chile was one of five countries that had successfully overcome the problem of illiteracy.

Back to Brazil

Luck came to Paulo Freire after 1979 AD, when the new government granted amnesty to political prisoners including Paulo Freire to return to Brazil. Arriving in Brazil in 1980 AD, Freire was finally able to start teaching in lecture halls such as Pantoficial Catholic University and the University of Campinas Brazil.

Until May 2, 1997, AD, the world lost a great figure with the death of Paulo Freire at the age of 76. Previously, in 1986, another tragedy struck Freire's life when his beloved wife, Elza Maia Costa de Oliveira, died. Despite facing heavy blows, Freire did not give up and chose to spend the remainder of his final years writing and teaching at national and international levels.

Not only that, but Freire also received the Prize for Outstanding Christian Educators in 1985, together with his late wife, Elza Maia Costa de Oliveira. This award appreciates their achievements in developing education with strong Christian values. Apart from that, Freire's achievements were also recognized by UNESCO through the awarding of the UNESCO 1986 Prize for Education for Peace. This award highlights its important role in educating the public about the importance of peace and overcoming conflict through education.

As an educator and expert in educational studies, Freire felt called to share his ideas and experiences with educators in Guinea-Bissau. At that time, this country was experiencing a period of political transition which needed to be accompanied by changes to a more inclusive and progressive education system. In his letters, Freire carefully outlined his pedagogical principles that centered on personality building and individual empowerment.

Freire emphasized the importance of understanding the social and cultural context of students, and providing education that is relevant to their daily lives. He believes that education should not be limited to providing knowledge but should also pay attention to the development of skills, positive attitudes and independence. Freire also highlighted the importance of students' active participation in the learning process, as well as collaborative leadership between teachers and students to achieve better results.

Paulo Freire's Philosophy of Education

The study of philosophy is indeed very broad, because philosophy is both a tool and a source of knowledge. In this connection, there are at least two main things that we can understand from the term philosophy, namely:

The activity of human thinking seriously, comprehensively, deeply and speculatively regarding something, whether regarding divinity, the universe or humans themselves in order to find answers to the nature of that thing. Philosophy is a critical investigation effort to search for knowledge that is structured and later expressed in terms including metaphysics, logic, rhetoric, ethics and aesthetics, in order to search for truth.

Meanwhile, when using the term education, there are two meanings that can be understood, namely nurturing and providing training (teachings, leadership) regarding morals and intelligence of the mind. Secondly, education is also understood as an institution or institution that is managed to develop human potential, transfer knowledge, train skills, develop and develop personality and pass on cultural values to future generations both in the household, community and at school. Education is a conscious and planned effort in the context of developing fundamental abilities regarding thinking (cognitive), character, skills (psychomotor), physical abilities.

Paulo Freire's Philosophy of Education

Education of the Oppressed

Kurniawan (2006) in *Renewing Paulo Freire's Educational Thought* writes that there is not just one topic of Paulo Freire's educational thought and movement, but many. However, if I had to mention one of the most important and most popular, it would be the topic and movement for education of the oppressed (pedagogy of the oppressed).

Humanism has deep roots in human culture and thought. Humanism developed in the Italian scholastic era, namely the 14th century AD, when the Renaissance was indulging in independent humanity. As a revolutionary intellectual movement for its time, humanism leapfrogged the boundaries of dogmatic philosophy and religious doctrine that had long bound and controlled human thought.

Since the 14th century AD, humans began to feel oppressed by strong religious attachments that prevented them from exploring their individual potential. Church policies at that time dominated people's lives and hindered freedom of thought and creativity. This is what made humanists of their time, such as Francesco Petrarca and Giovanni Boccaccio, try to jump over the boundaries set by the church.

Thanks to humanism, human creativity and freedom of thought began to grow rapidly. The Renaissance era that later occurred as a direct impact of this movement became a historic time in human history. Great discoveries in the fields of art, music, literature and science changed the face of the world and opened the door to greater progress.

As for the KBBI quoted by Mohammad Muchlis Solichin, humanism is a movement that aims to revive a sense of humanity and aspire to better relationships or an understanding that considers humans as the most important object of study.

According to Paulo Freire, education for the oppressed has a deeper meaning. According to Freire, education for the oppressed has the meaning of education that is liberating or anti-dehumanization. In *Pedagogy of the Oppressed*, Freire explains that dehumanization is a deviation from the nature of being truly human, which marks those who are deprived of their humanity and those who steal it (although in different ways).

Freire argued that dehumanization is a deviation from true human nature. This dehumanization occurs when someone loses their human essence and dignity, either due to direct or more hidden oppression. The oppressed are those who have lost their humanity, who have been deprived of their basic rights, and who have even unknowingly stolen them.

In this case, Freire saw education that was limited to the transfer of knowledge as a form of dehumanization. Education that relies solely on the transfer of knowledge without bringing about changes in the way of thinking and acting will not help the oppressed to achieve true freedom.

The Goals of Education of the Oppressed

In *Pedagogy of the Oppressed*, it is stated that in 1964 AD around four million school age children were not accommodated and around sixteen million youth aged fourteen years or more were illiterate. When analyzed, Brazil's illiteracy problem is not a problem that exists by itself. In certain environments there are people who are illiterate but don't really need to read. While others have not had the opportunity to learn to read and write.

Freire's alphabetization praxis is not only limited to formal learning at school but is also carried out through social interactions and daily activities. For example, in reading newspapers or magazines, people are taught not only to understand the words on the paper, but also to read critically and understand the perspective hidden behind the text.

Components of Education for the Oppressed

In liberating education, the teacher's most important role is to accompany students. This is where a teacher is needed who is able to enable his students to play an active role in understanding science. Of course, this kind of education model must be carried out with two-way dialogue.

By learning with two-way dialogue, this will develop students' critical spirit and at the same time be able to act and express opinions. The classroom atmosphere is no longer dominated by a teacher but can become more lively because students can play an active role in the teaching and learning process.

Another advantage that can be received by students with the dialogical way of learning as above is that students also learn skills to think for themselves and create new understandings that connect new ideas with everything they already understand.

Apart from that, dialogical education can be carried out if an educator believes that his job is to accompany students in the teaching and learning process. When an educator believes that his job is to accompany, what exists in this relationship pattern is parallelism, that is, there is a parallel pattern between the educator and the students.

Liberating education is an educational model in which students play an active role in the ongoing learning process. An educator who plays a more active role in the teaching and learning process is considered not to enable students to develop well in the educational process.

Educators don't just deliver material, while students just listen and accept what is. In liberating education, it is also very important for students to have their opinions heard, be given the opportunity to show their abilities, or be appreciated for their desires in the teaching and learning process.

Concretely, this pedagogy begins with the teacher immersing in a community, asking questions about these people, and collecting the words they use in their daily lives. Next, their daily. Teachers begin to understand the social reality of these people and develop a list of generative words and themes that can be used for discussion in classes or cultural circles. By making words relevant to people's livelihoods, a process of conscientization can begin, in which the social construction of reality is critically examined.

Apart from that, according to Freire, lessons or curriculum must always be criticized. Educators and students need to work together in determining the content they want to learn. In problem posing education, the material is clearly determined by the students while the educator takes the circumstances of his life situation.

Educators should carry out transformation by dialogue with others, not trying to represent them. The ideal relationship between educators and students is not hierarchical as in bank-style education but is a dialogical relationship.

If simplified, Paulo Freire involves dialogue between educational material and the reality faced by students. Freire's concept of education seeks to raise contextual awareness of students both in the social, economic and political climate.

Paulo Freire's Criticism in the World of Education

Freire's educational philosophy is a thought that cannot be separated from his criticisms of the forms of dehumanization that exist in the world of education. One of the criticisms he conveys is against another form of dehumanization, namely what Freire called banking education.

Banking education is a term for the traditional education system which, according to him, alienates students. According to Freire, the traditional education system alienates students because it only teaches content that has been determined by educators, ignoring the unique experiences and perspectives that each individual has.

As Freire wrote in his book, four times four is sixteen, the capital of Para is Belem. The students retained, remembered and repeated the phrase without being able to know what four times four meant or realizing the actual meaning of (capital) in the sentence (capital) Para is Belem, what Belem means for Para and what Belem means for Belem.

In Freire's view, true education is not just about filling an empty glass until it is full. Successful education is when an individual becomes someone who has a deeper sensitivity and understanding of the world around him (Shor, 2002). Good education is when students are given the opportunity to develop creativity, question and think critically about the information they receive. So, true education is not only a process of transferring knowledge, but also a process of empowering individuals so that they will be able to take an active role in society.

Through his criticism of banking education and his views on true education, Freire aims to stimulate change in the existing education system. He wants to provide equal rights for all individuals to receive an education that is meaningful and stimulates personal growth. In his vision, education is not just a tool to produce trained workers, but also a tool to produce citizens who are aware of their rights, critical of injustice, and play an active role in creating positive social change.

Philosophical Basis of Paulo Freire's Educational Thought

Paulo Freire's Ontology

Paulo Freire's basic thinking consists of a philosophical view that is coherent with the views of ontology, epistemology and axiology in the structure of the philosophy of science. Ontology is a part of philosophy that discusses the nature of reality or the essence of what exists, including the nature of science as a reality.

Paulo Freire's ontological view explores the essence of reality and the existence of science. He believes that science is not a static entity that stands alone but is influenced by and shaped by social and political realities which Freire termed The World.

Paulo Freire wrote that the world is the material that humans use to create history. The world is not a reality that is already available like natural reality. The world was created by humans over the course of time or history (Robandi et al., 2017).

Therefore, Freire narrates humans as explained by Denis Collins that humans are different from animals. Humans are the only creatures who have a relationship with the world. Man is different from animals who have no history, and who live in an eternal present, who have uncritical contact with the world, who are only in the world.

According to Robandi et al. (2017), Freire explained humans with terms such as inconclusive beings, unfinished beings, incomplete beings. Uncompleted being, inconclusive being are some of the words used by Freire to express humans as creatures who are imperfect, but aware of their imperfection.

In this case, for Freire, humans are always in the process of becoming better and more perfect. They never reach an end point or a completely satisfying state. Humans move forward and grow through their interactions with the world and the people around them. However, external restrictions such as social and political conditions, authoritarian education systems, and power conflicts can prevent people from reaching their full potential.

Paulo Freire's Epistemology

Epistemology comes from the Greek episteme which means knowledge and logos which means science. Epistemology is a field of study that explores the nature and origins of knowledge, as well as the methodology used to obtain it. In an epistemological view, knowledge is not just a fact, but also involves processes of reasoning and understanding the reality around us.

Epistemology studies philosophical questions about the nature of knowledge and how it can be acquired. In conducting an analysis of knowledge, epistemology involves various methods and approaches. For example, one common approach is the epistemology of rationalism, also known as rational epistemology. This approach explains that knowledge is obtained through reason and rational thinking.

However, there are also other approaches in epistemology such as empiricism, which emphasize the importance of experience as the main source of knowledge. According to the empirical view, we gain knowledge through observation, direct experience, and experimentation. This approach emphasizes the importance of obtaining concrete knowledge and rejects the idea that reason can provide absolute and certain knowledge.

In developing epistemology, Freire constructed his educational thinking starting from what is called praxis. This is as written by Kesuma & Ibrahim (2016) where Freire admitted that his pedagogical theories were discovered and developed through praxis, through action and reflection on this action. For Freire, mere thinking will not produce true knowledge about pedagogy, nor mere action is wrong.

Praxis is an approach in developing knowledge. Through praxis, the practitioner is at the same time required to become a thinker, a scientist, to critically reflect on his actions in order to transform not only the object of his actions, namely the world (science), but also himself as a thinker.

For Freire, theory and practice, knowledge and phenomena, must be related dialectically to lead to better understanding. Freire said this regarding how knowledge about teaching and education must be built by means of deep involvement in the practice of teaching and education, incarnationally becoming a teacher and educator and involving students in it as well.

Apart from that, for Freire dialogue is also an epistemological means of searching for true knowledge, as well as a better life. Through dialogue, people intervene critically in their world in order to fulfill their ontological vocation, to become human.

Freire, with this epistemological view, suggests that all humans have the potential to have knowledge. Humans are an educable being. So far, the impression has been that learning or research, in research centers and universities, is carried out by a few "select" people, namely intellectuals.

Therefore, it is these chosen people who have the potential and privilege to know. Freire's thinking suggests that knowing, knowledge, is not the right and potential of a "chosen" few, but the right and potential of everyone. He suggested the democratization of knowledge or research.

In dialogue according to Freire's concept, Freire's concept, people (teacher-student) carry out investigations, each learns and teaches each other, learns the world, uncovers the world to gain knowledge. Thus, teaching and learning, knowing, is the privilege of the human species, not a select few.

Paulo Freire's Axiology

Axiology comes from the Greek words axios and logos. Axios means value and logos means theory. Axiology as a branch of philosophy that discusses good and bad values, beautiful and not beautiful (ugly), is closely related to education, because the world of values will always be considered or will be the basis for consideration in determining educational actions.

Paulo Freire took an important role in pointing out several ethical values that seemed universal in his thought which Dharma Kesuma and Teguh Ibrahim divided into the following two points:

Anti-fatalism

One of the ethical values proposed by Paulo Freire is anti-fatalism. Freire opposed the fatalistic view which assumes that human destiny is predetermined and cannot be changed. For him, belief in the power of humans to change conditions and overcome poverty and injustice is an important ethical principle in education. Awareness of one's potential and the ability to act are things that must be instilled in education. Freire himself demonstrated this in his attitude of rejecting rulers who adhered to the principle of the status quo which was synonymous with fatalism.

Democratic

In Freire's view, education must also be based on democratic values. He believes that education serves not only to passively transfer knowledge, but also to develop active citizens and participate in the development of society. Freire emphasized the importance of dialogue and interaction in the teaching-learning process, where each individual has the same opportunity to contribute and interact. In this democratic educational environment, equality and justice must be upheld, so that all individuals have the same opportunity to access and obtain quality education.

The ethical values proposed by Paulo Freire, namely anti-fatalism and democracy, do not only apply in the educational context, but are also relevant in the wider world. These principles can be applied in various aspects of life, such as political, social and economic, with the hope of contributing to creating a more just, equal and humane society. Therefore, understanding and

applying these values in education has a very important role in forming individuals who are responsible and play an active role in changing the world for the better.

Types and Research Approaches

This type of research is qualitative research. According to Bogdan and Taylor, quoted by Masyitoh et al. (2021), qualitative methods are research procedures that produce descriptive data in the form of words or speech from people and behavior that can be observed.

The research approach used is a literature review. Library research (library research), namely research that uses written materials such as manuscripts, books, magazines, newspapers and other documents. Correlation of Paulo Freire's Educational Philosophy with Islamic Educational Philosophy.

Paulo Freire's Ontology in the Philosophy of Islamic Education

As has been explained, ontological analysis focuses its attention on three main objects, namely the physical nature (cosmos), humans (anthropos), and God (Teos). In the context of Paulo Freire's educational philosophy, he highlights humans as social creatures who are active in facing historical changes, which ultimately leads to progressive and transformative processes in human life.

As for Islamic educational philosophy, the emphasis is on that humans, as existing creatures, must be able to understand and fulfill all their needs by not only focusing on the pragmatic and idealistic dimensions, but also having a profane dimension that makes humans capable of contributing holistically.

Meanwhile, when talking about God (Teos), Paulo Freire actually never explicitly expressed his views regarding God. In particular, Freire focuses more on the social reality of Brazilian society which is still influenced by the mindset of predestination (fatalism) which still refers to explanations in theological discourse. As written by Dharma Kesuma and Teguh Ibrahim, Freire only described Brazilian society as surrendering to fate, handing over responsibility to God, even though it should be their own responsibility.

In Islamic theology, there are two approaches that can be described to explain God's relationship with humans, in terms of the nature of God's absolute power and human freedom. First, humans are described as creatures who only follow all of God's provisions that have been outlined. This view was pioneered by a man named Jaham ibn Sofwan (696-745 AD) whose core teaching was that humans are basically forced to carry out their actions and have no choice or power over themselves (Jabariyyah).

This approach emphasizes that everything that happens, both good and bad, is the result of destiny or God's decree, and humans do not have the freedom to choose or change their fate. In this view, humans are seen as creatures who do not have true autonomy or freedom, so that all human actions and decisions are part of God's plan which has been determined from the beginning.

According to Qadariyah, the concept of human freedom is like this, which represents God's justice. If God gets involved in human real life, then God will certainly act unfairly because He will help someone and ignore others.

Thus, Freire's view which emphasizes human intervention in changing a disordered situation into an ordered one can be seen as an encouragement to act proactively in accordance with Qadariyah's belief in human freedom in determining their fate. So, there is no contradiction

between Freire's views and Qadariyah's beliefs in this matter. In contrast, Freire's views can be seen as supporting the concepts of individual freedom and responsibility.

Paulo Freire's Epistemology in the Philosophy of Islamic Education

In the educational context, epistemology plays an important role in shaping teaching theory and practice. As previously explained, the epistemology of Paulo Freire's educational theories was discovered and developed through praxis. Praxis is actually a technical term found in Marxism which was used by Paulo Freire in the field of education.

In Marxist theory, praxis refers to human activity in changing and shaping the world around them through work, production and social interaction. Freire later expanded this concept into the realm of education, emphasizing that educational praxis must involve concrete action to bring about change in the broader social and political context.

Thus, in the context of educational science epistemology, the concept of praxis introduced by Freire shows that knowledge is not something static or separated from real action. Instead, knowledge continues to develop through practical experience, reflection, and actions taken to bring about positive change in society.

Apart from praxis, dialogue has previously been explained, which is also a very important epistemological tool for Paulo Freire. The concept of dialogue in Freire's epistemology explores the dynamics of interaction between educators and students. According to Freire, dialogue becomes more than just a communication process; it provides a foundation for collective inquiry, empowerment, and social transformation.

In the context of Islamic education epistemology, the main sources in the form of the Al-Qur'an and Al-Hadith play a central role in describing what Islamic education is and how to obtain it. The Qur'an, as a direct divine revelation received by the Prophet Muhammad, is considered the highest source of knowledge in Islam. The Qur'an provides in-depth instructions regarding moral values, ethics, views on life, as well as practical guidelines for various aspects of human life, including education.

Meanwhile, Al-Hadith, which contains the teachings, sayings and actions of the Prophet Muhammad, is also the main source that enriches understanding of Islamic education. These hadiths provide further insight into educational practices, moral principles, and behavioral guidelines that are the foundation of Islamic education.

From the Al-Qur'an and Al-Hadith, the basic conceptions and theories of Islamic education were developed. This includes the concepts of spiritual awareness, justice, individual empowerment, and a deep understanding of the role of education in building a just and harmonious society. These sources are also a basis for understanding the primary values in education, and at the same time as the main reference in overcoming problems in the implementation of Islamic education. The Qur'an and Al-Hadith will be concrete guides to resolve various obstacles that may arise. For example, in responding to the challenges of modern education, educational principles that can be extracted from these sources can be applied and developed according to the context of the times.

Furthermore, in the epistemology of Islamic education, the epistemology of Islamic education also involves contributions from leading Islamic scholars and scholars who develop ideas about education in the context of Islamic history and culture, which will then be closely related to discussions about how to obtain, discover or obtain knowledge of Islamic education.

Regarding how to obtain, discover, or gain knowledge of Islamic education, especially related to Islamic education theory and the basic concepts of implementing Islamic education, the

epistemology of Islamic education offers a variety of methods that have a key role. The two main approaches that are often associated with the epistemology of Islamic education are the bayani and burhani methods. These two methods provide a basis for a deep understanding of Islamic knowledge, and both have their respective advantages and added value in the context of Islamic education.

According to Salminawati in *Philosophy of Islamic Education: Building an Islamic Concept of Education*, Ijtihad is the use of reason by Islamic jurists to establish a law for which there is no provision in the Qur'an and al-Hadith with certain conditions.

In the context of Islamic education, ijthad is an intellectual activity that makes it possible to understand more deeply and comprehensively the sacred texts and hadiths, which have been the main basis for the development and dissemination of Islamic knowledge. In this case, ijthad and Islamic education are closely related to each other in that building the concept of Ijtihad education becomes the main reference material in the learning process in Islamic schools, both in proposing the meaning of sacred texts, as well as in the context of the application of Islamic law in everyday life.

Meanwhile, the burhani method focuses on a more analytical and rational approach in developing an understanding of Islamic knowledge. The scientific approach, reasoning, argumentation and interpretation of Islamic sacred texts is something that is emphasized in the burhani method. The aim of using the burhani method is to produce a structured, logical and critical understanding of various aspects of science, which in the context of Islamic education contributes to the development of science.

One example of the use of the Burhani method in developing Islamic education is efforts to provide deeper Islamic studies regarding the understanding and development of the Islamic education curriculum. Teachers and curriculum makers can use the burhani method to carry out analysis and synthesis of Islamic education concepts that are relevant to society's needs. By using the burhani method, it is hoped that Islamic education teachers can produce a curriculum that is of higher quality and in line with the demands of the times.

However, the use of burhani methods must not ignore the spiritual aspects and Islamic values which are the core of Islamic education itself. Therefore, Islamic education actors must ensure that the process of developing Islamic education continues to pay attention to Islamic aspects which are the main focus.

Both methods, both bayani and burhani, have an important role in the epistemology of Islamic education. The bayani method roots understanding in Islamic traditions and intellectual heritage, while the burhani method enriches understanding with an emphasis on rationality and in-depth analysis of Islamic educational concepts. The combination of these two approaches is what makes the Islamic education paradigm strong, holistic and responsive to the dynamics of the times.

Paulo Freire's Axiology in the Philosophy of Islamic Education

Theories about axiology or values are generally divided into ethics and aesthetics. Ethics narrates human actions from a good and bad perspective. Then aesthetics includes principles related to the concepts of beautiful and not beautiful. In human life, axiological (ethical) discourse is important, because it is closely related to human behavior. Axiology helps humans to be able to consider values and make decisions in everyday life, both in relationships between individuals and in the context of society.

Related to Paulo Freire's axiology which focuses on the value of human equality. In Islamic educational philosophy, the value of equality is reflected in teachings that do not introduce hierarchical social classes. Hierarchy is an arrangement of things, where in this arrangement, one is part of another larger one. Social hierarchies exist because each individual or group has different abilities, intelligence, needs and interests. On the other hand, the order of the categories of society in this tiered structure has implications for the system of dominating and being dominated.

This verse explains the principle of equality which respects the position and dignity of every individual. In the Islamic view, all humans are creations of Allah SWT, who are equal and with the same rights and responsibilities. The Qur'an emphasizes that a person's social status is not determined by ownership or form of property, but rather by personal faith and virtue. Meanwhile, in the context of Islamic education, all individuals have the same opportunity to access education, employment opportunities and participation in society.

Criticism of Paulo Freire's Educational Philosophy

Judging from Islamic educational philosophy, there are several weaknesses in Paulo Freire's educational philosophy concept. First, from the perspective of humanism which basically seems to have good intentions for humanity. However, the problem of human heterogeneity which also places humans as individual creatures makes it difficult to find a complete level of understanding about humans themselves.

Basically, the significance of a holistic view of humans is very necessary in the world of education because it provides a solid philosophical foundation for the development of educational theory and practice. The humanism lens as a point of view in understanding educational issues will produce results that fall into the value of subjectivity or relativity. Therefore, human tendencies as a measure of humanity, require the formulation of an educational concept that is based on the concept of divinity.

Second, in the context of educational praxis, Paulo Freire's educational philosophy can be considered more like normative guidance regarding education. Such as guidance to become the right educator and the right student in the sense of knowing their position and responsibilities, productive ways of reading or studying, and responding critically to the socio-cultural and socio-political environment.

As for the latter, Paulo Freire's educational philosophy tends not to have an agenda or program that must be achieved. As regarding the ultimate goal of education, which is only sufficient for students' critical awareness in reading reality.

Conclusion

Based on the research results, it can be concluded that Paulo Freire's educational philosophy or what is known as Pedagogy of the oppressed (education of the oppressed) is a conceptual narrative that is closely related to the philosophy of humanism. According to Freire, education for the oppressed has a simple meaning, namely education that is liberating or anti-dehumanization. One of the approaches used by Paulo Freire to overcome the problem of dehumanization that exists in Brazilian society is education for the illiterate (alphabetization) which according to Freire involves not only reading the word, but also reading the world. Freire's alphabetization praxis is also not only limited to formal learning at school, but is also carried out through social interactions and daily activities.

Meanwhile, there is a correlation between Paulo Freire's educational philosophy and Islamic educational philosophy, including in terms of ontology, epistemology and axiology. From these

three things, it can be seen that ontology in the context of Paulo Freire's educational philosophy highlights humans as progressive and transformative social creatures. Here, Freire is anti-fatalism by emphasizing human intervention in changing a disordered situation into an ordered one. In this case, Paulo Freire's philosophy correlates with the perspective of Islamic theology, namely the Qadariah school which gives absolute freedom to humans to determine their actions and behavior. Meanwhile, the epistemology of Paulo Freire's educational philosophy was developed through praxis and dialogue. This praxis is related to a technical term in Marxism which, according to Freire, involves concrete educational action to bring about change in the social and political context.

It can be concluded that there are several weaknesses in Paulo Freire's concept of educational philosophy, firstly, the humanist perspective as a point of view in understanding educational issues will produce results that fall into the value of subjectivity or relativity. Then secondly, in the context of educational praxis, Paulo Freire's educational philosophy can be more like normative guidance regarding education. Such as guidance to become the right educator and the right student, in the sense of knowing one's position and responsibilities, productive ways of reading or studying. And finally, Paulo Freire's educational philosophy tends not to have an agenda or program that must be achieved. As regarding the ultimate goal of education, which is only sufficient for students' critical awareness in reading reality.

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