



## ***Paulo Freire's Humanist Education in the Perspective of Islamic Education***

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### **Abstract**

This research aims to find out the concept of humanist education according to Paulo Freire and to examine Paulo Freire's thoughts from the perspective of Islamic education. The type of research used in this study is library research, which specifically examines a problem to obtain data for research. The data sources in this study were obtained from primary data (main) and secondary data (supporting or supporting primary data). The approach used in this study is historical-philosophical. Furthermore, the data analysis method used in this study is documentary analysis. The data analysis technique used in this study is content analysis. From the results of the study, it is known that Paulo Freire's educational thoughts contain humanism, academic goals, and the concept of humanist education, which contains the values of Freedom, equality, justice, and deliberation. The results of the analysis of Paulo Freire's humanist education in the perspective of Islamic education are that both have their characteristics but there are some similarities between Paulo Freire's humanist education concept and the concept of education in Islam, while Paulo Freire's humanist education that is by Islamic education is in terms of humanism and human nature. As human nature requires the values of Freedom, equality, justice, and deliberation.

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## **INTRODUCTION**

Education is a basic need in human life. Education aims to produce a mature personality in every human being, both intellectually, emotionally, and spiritually. Therefore, the essential components of human personality are values and virtues. To build effective education, UNESCO emphasizes the importance of human dignity as the highest value. Respect for human dignity is considered an infinite value and allows humans to choose values (Syazali et al., 2021). Humans, in choosing value, must choose valuable values, namely human values, to become complete human beings, and through the

process of education, humans can become complete human beings. However, until now, education has not been able to reach its ideal point, namely, humanizing humans to become complete human beings; what happens is the opposite, namely, increasing the low degree and dignity of humans (Rahmawati et al., 2021). Therefore, in the world of education, a humanist paradigm is needed, a paradigm that views humans as humans, namely, creatures created by God with a certain nature or potential. (Subaidi, 2017).

The failure of education to instill humanist values is seen by placing Indonesia in a corrupt country, where

many schools are specifically for investors, and schools seem to be a trigger for marginalization for those who cannot get a decent education. This further closes the humanist values in education. The number of students involved in brawls, committing criminal acts, theft, mugging, sexual deviation, abusing illegal drugs and so on (Maharani et al., 2023), then the rampant culture of corruption, collusion and nepotism which is still widely carried out by educated people, these things have convinced us that there is something wrong in our world of education. In addition, the phenomenon of conflict, violence, and sadism in aspects of life lately has shown a more serious humanitarian phenomenon in modern civilization. According to Mulkhan, humans are not only facing alienation and humanization but also the loss of the spirit of humanity. This phenomenon is caused by low interaction with others.

The phenomenon of moral decadence of the Indonesian nation is indeed not something new that has happened recently, especially among teenagers. For a long time, legal experts, psychologists, religious experts, and so on have always discussed this never-ending problem. Juvenile delinquency, like a black circle that never ends, continues from time to time, from era to era, but what is happening now is getting more complicated (Nurchaya, 2019).

Such a situation adds to the increasingly unattractive portrait of education. One of the reasons why the world of education is less able to produce the expected graduates is that, so far, the world of education has only fostered intellectual intelligence, insight, and skills without being balanced by fostering emotional intelligence.

For this reason, education needs to consider all interests in a balanced manner, considering that all of these things are needed by humans. Education that only pays attention to one interest is a

form of education that will produce humans who are not whole. Therefore, education must also pay attention to affective development, such as cognitive development; affective development must also be emphasized in the learning process. Talking about affective or emotional intelligence is, of course, closely related to the concept of humanization, which will then lead to the recognition of dehumanization, which is not only an ontological possibility but has become a historical reality.

An educational problem that is quite important to fix is the problem of the learning process that only emphasizes the aspect of memory, "memorizing" alone. This is due to several factors; teachers teach using the lecture method, the form of questions that are only multiple choice, the instillation of knowledge that does not reach the concept and understanding and values, and the classroom atmosphere that is active-negative (for example actively taking notes, listening) but not actively positive (for example actively asking, actively discussing, actively experimenting, reflecting), because of that, if education wants to help students to develop aspects of themselves, it is also important for every educational institution to implement value education according to its level and type.

Such educational practices have been going on for quite a long time in the world of education. This is what Paulo Freire once mentioned as the banking concept of education, where students are given knowledge so that later they can produce results that are multiplied. So, students are investment objects and potential deposit sources. The depositors or investors are teachers, while the deposit is the knowledge taught to students. Students are treated like "empty vessels" to be filled, as a means of saving. So, teachers are active subjects, while students are passive objects.

Judging from the explanation above, it can be stated that the educational interaction model is one of the important problems that must be resolved immediately. For that, it is very important to immediately build an educational interaction model based on the Qur'an and Hadith, because education as a humanization process directs humans to live according to moral rules, where human morals are related to God, fellow humans, and the environment.

In the concept of Islamic education, the education system is normatively full of divine and human transcendental values. All of this can be accommodated in a large framework called theocentric humanism or religious humanism. This can be interpreted as an effort to unite religious and divine values. An educational concept or theory does not have a significant social impact without being oriented towards action. To emphasize the need for action, theocentric humanist values are raised to become the paradigm of Islamic educational ideology. As an ideology, it usually has the power to bind and encourage a person or group of people who believe in the truth of the values, then it will become the ideal of the ideology to fight for it. Islamic education also covers all aspects or dimensions of humans (whole humans), which can be divided into several dimensions, including: physical, intellectual, religious, moral, spiritual, aesthetic, and social.

Therefore, Islamic education, more or less, has a relationship with the discipline that discusses all dimensions of humans. Muslim education experts generally agree that Islamic educational theory and practice must be based on basic concepts of humans. Discussion around this issue is something very vital in education.

A basic review to restore the function of education as a process of humanizing humans (humanization). This is very necessary because, according to the

axiological view, humanization has always been seen as the main problem of concern for humans, and this problem needs to be considered seriously.

The presence of humanist education must be a solution to the loss of human values in the education process. In line with the purpose of this study, namely to find out the concept of humanist education according to Paulo Freire and to find out Paulo Freire's thoughts from the perspective of Islamic education.

## RESEARCH METHODS

This study uses a library research approach. This study is oriented towards collecting data contained in various existing reading sources. Various library materials and information data used come from various books, scientific journals, mass media, both print and electronic, government data, articles, and other reading sources. This type of research is also one of the studies that focuses on developing theories or finding solutions to problems that are of an idea nature (Moleong, 2004).

The data collection technique used in this study is a research technique using the documentation method. This documentation method is one of the activities to find data regarding several things that can be in the form of notes, books, articles, mass media, and several other reading sources that can be accepted as true based on existing scientific studies. Based on the use of the references above, researchers can use two models of review or analysis of the studies conducted (Haryono, 2023). Deductive analysis is carried out based on existing and relevant general theories or concepts, and inductive analysis is carried out based on the synthesis of previous research. From this context, this study was developed to study Paulo Freire's Humanist Education from the Perspective of Islamic Education.

Primary and secondary sources are summarized in Table 1.

**Table 1.** Primary and Secondary Sources

Source Type	Author Name	Book Title	Publisher	Year of Publication	Translator
Primary	Arifin	Ilmu Pendidikan Islam: Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner	Bumi Aksara	2009	-
Primary	Paulo Freire	The Politics of Education: Cultural, Power and Liberation (terj. Politik Pendidikan: Kebudayaan, Kekuasaan, dan Pembebasan)	Pustaka Pelajar	2007	Agung Prihantoro & Fauad Arif Fudiyartanto
Secondary	Abuddin Nata	Pemikiran Pendidikan Islam dan Barat	Rajawali Pers	2012	-
Secondary	Denis Collins	Paulo Freire: Kehidupan, Karya & Pemikirannya	Pustaka Pelajar	2011	Henry Heyneardhi
Secondary	Paulo Freire	Pedagogy of the Oppressed (terj. Pendidikan Kaum Tertindas)	LP3ES	1991	Tim Redaksi Asosiasi Pemandu Latihan
Secondary	Paulo Freire	Pedagogy in Process: The Letters to Guinea-Bissau (terj. Pendidikan Sebagai Proses: Surat Menyurat Pedagogis Dengan Para Pendidik Guinea-Bissau)	Pustaka Pelajar	2008	Agung Prihantoro
Secondary	William A. Smith	Concientizacao: Tujuan Pendidikan Paulo Freire	Pustaka Pelajar	2008	-(Pengantar: ST. Sunardi)

The steps for data analysis are as follows: a) Selecting and determining the main topics to be studied; b) Collecting data that is in accordance with the main topics through books and other sources; c) Analyzing and clarifying; and d) Communicating it with the theoretical framework used by the researcher.

## RESULTS AND DISCUSSION

### *Paulo Freire of Humanist Education*

In most case, Paulo Freire's educational thinking is humanization, namely, education that is directed at helping society, especially the oppressed, and empowering education that starts from the interests of society, not education that is based on the will of the ruler. Humanism in Freire's sense is not a search for individual freedom. The goal of humanization is social, and the need for humans to become creatures for themselves, which is said to be realized

when society can become something for itself. Humans as individual beings do not exist outside of society.

Specifically, Freire's humanism is more directed towards the word liberation, namely freedom from oppression and bondage from anything that makes humans not free to do whatever they want. Education of the oppressed must fight against oppression in a situation where the world and humans are in one interaction. Therefore, one of the most important factors in the liberation movement is the development of consciousness (Al Ayyubi et al., 2024).

Freire's thoughts come from real life, that in this world, most humans suffer while others enjoy the hard work of others in unfair ways. His ideas and thought patterns are from the educational problems faced by Brazilian society at that time. Namely, education that favors the capable. Specifically, Freire's humanism is more directed towards the word

"liberation," namely freedom from oppression and bondage from anything that makes humans not free to do what they want.

Paulo Freire's educational thoughts, which are oriented towards humanity with criticism of resistance to injustice, are the forging of the social situations and conditions that have surrounded him since childhood. Paulo Freire's educational style is reflected in the concept of education for the oppressed. According to Paulo Freire's observation, the education that takes place in his country is very far from the spirit of the purpose of education, which should only produce new oppressors who are ready to exploit the lives of humanity.

For the oppressors, students are nothing more than goods that can be used anytime and anywhere. For the oppressors, there are only two lives, namely comfort for the oppressors and humiliation for the oppressed. For Paulo Freire, education that emphasizes and clarifies the direction of education that liberates and liberates, namely an effort to empower oppressed communities towards a critical and transformative paradigm in realizing freedom as a basic human right.

In addition, Paulo Freire actively criticized the process of dehumanization of education, which must be immediately replaced with the process of humanization of education. He considered humanization of education as the only way to realize humanist education, which in turn would free students from the structured oppression called education. In this perspective, he saw that education had been far from the spirit of liberation and tended to be non-humanist.

The education system at that time was the banking system. In the banking system of education, the teacher is the subject who has knowledge that is given to students. Students are merely containers or a place of deposit. In the learning

process, students are merely objects. It is very clear that in this system, there is no real communication between teachers and students. Such educational practices reflect the oppression that occurs in society while strengthening oppressive structures.

The concept of banking-style education for Freire is very dangerous, because the ability of banking-style education can reduce or eliminate the creativity of students, as well as foster an attitude of trust, benefiting the interests of the oppressors who have no interest in the world that is revealed or changed. This happens because the concept of banking-style education is not based on a dialogue/deliberation approach. To overcome the banking system, Paulo Freire proposed an alternative new system called problem-posing education or problem-facing education.

This problem-posing system fosters the value of equality where teachers and students are both the same object. They think together, teachers and students simultaneously become teachers and students. Based on this, a balanced, egalitarian, and fair system is formed, namely a system that provides opportunities and freedom for students to participate in determining the direction of the education program. In line with the opinion above, according to Muh. Hanif Dhakiri, the concept of problem-posing education uses a dialogical approach. In this concept, teachers are no longer just someone who teaches, but people who teach themselves through dialogue with students, who, in turn, besides being taught, also teach (Idris & ZA, 2017).

Thus, in this case, there are no more subjects or objects; there are only subjects and objects of humans teaching each other, mediated by the world, by the objects observed, which in banking-style education are owned by their teachers. This educational concept highly emphasizes the principle of togetherness,

because there is no dichotomy between teachers and students. This dialogue process is carried out together by teachers and students, there is no dominant or hegemonic process.

Furthermore, Paulo Freire is of the view that to implement humanist education, students as humans must be taught their life goals in a holistic-comprehensive manner. There is a difference between humans and animals in terms of life goals. Animals may be quite adaptable to nature, while humans have the function of humanizing nature through the transformation process. In this context, humanist education teaches how students as humans can understand the learning process critically based on the philosophical framework of their life goals as humans

Humanist education, as described by Paulo Freire, must be able to activate basic human potential with a more humanistic concept. Self-awareness, free will, and creativity of students must be developed in the learning process. Learning that humanizes humans must be able to develop students' creativity towards a free and creative thinking process, because this education model appreciates the potential that exists in each individual. Students must be placed at the center of educational and learning activities. Educators are facilitators, guides who become partners of students in learning activities.

Freire based the above opinion on the basis that problems exist in this world because there are humans and reality. In this case, the object of the problem is the objective reality between humans and social life, where humans/society, which gives birth to actions such as conflict, creative actions, and efforts to produce, all of which are dynamically interconnected in a social life.

Therefore, taking the alternative of problem-based education is the right choice, namely an educational

methodology that makes humans the subject of education. With education that is oriented towards problems that occur in society, education will continue to develop and create a new social life that is in harmony with all planning for the formation of society. This problem-based method will later become the starting point for post-literacy, although it is not separate from literacy itself, but is a logical continuation. Learning to read and write is associated with social life critically; learning to read and write involves learning to read reality, by analyzing social life appropriately, because knowledge is an involvement.

### ***Paulo Freire's Concept of Freedom Values in Freire and Islam***

Freedom is something that is greatly missed in the life of the world, and remembering the word freedom will create happiness in the mind and heart of every human being, because freedom is the greatest hope of humans in living their lives.

The description of the journey of human life is none other than the history of the struggle to free themselves from various shackles and obstacles. Freedom will be more meaningful for human life if freedom can be used to build a more humane society, or more in accordance with the nobility of human dignity.

Paulo Freire's opinion is oriented towards human freedom. Freeing humans from all forms of oppression, which for Freire oppression, whatever the name and reason, is inhumane, something that denies human dignity. In his educational theory, Freire also relies on liberation, where education is a tool of liberation that places humans in their human nature. Consistently, education must be placed in a configuration of humanizing humans, which is a never-ending process and is oriented towards human liberation. According to Freire, there is no neutral education. This invites us to always be

critical, observant, and alert to educational policies that are almost always discussed as if they were something objective. Like the banking-style education system, which for Freire, is more beneficial to the oppressive ruling group, because this education system can kill the critical power of students, so that what emerges is a passive attitude from students.

In this case, Freire proposed a problem-solving education system that is oriented towards human liberation. The problem-solving education system will answer the nature of consciousness, overcome the teacher-student contradiction with a dialogical relationship and learning situation. In problem-solving education, humans develop their ability to critically understand the way they exist in the world, with which and in which they find themselves; they will view the world not as a static reality, but as a reality that is in process, in the movement of change.

Problem-solving education, as a humane liberation practice, considers it fundamental that human victims of oppression must fight for their liberation. For that purpose, this education encourages teachers and students to become subjects of the education process by discarding authoritarianism and alienating intellectualism.

One of the main missions of the arrival of Islam is none other than to free humans from all forms of shackles that hinder their human potential to develop. Humans, as creatures who are given the main authority by God to manage worldly life, are creatures who have the potential and opportunity to improve themselves to gain progress, glory and glory, but to obtain these qualities, humans are required to obey his commands and prohibitions.

### ***Paulo Freire's Concept of Equality Values in Freire and Islam***

Based on social and state life, equality is an absolute must for every citizen. Discrimination in any form carried out by a leader or ruler is not tolerated and will reduce the sympathy of citizens towards the state. As a result, the state will no longer mean anything to them. Paulo Freire comes up with various arguments to realize equality in society. This means that so far, Freire has felt that there are forms of discrimination carried out by the rulers against the people for certain interests, which ultimately harm many people and benefit the ruling class more.

For Freire, so far in the developing education system, there are no principles of equality. Teachers become rulers over their students. Teachers determine the direction of their students' thinking. Freire calls this education system "banking style education". The effect is that this banking style education can reduce or eliminate students' critical thinking, and foster an attitude of trust, so that later, after entering society, it will be easier to be deceived by the rulers. Therefore, this banking-style education system, according to Freire, must be replaced with a problem-solving education system that emphasizes the values of equality. Islam strongly emphasizes the values of equality.

Since Islam was revealed, equality has been a teaching that is highly emphasized. As a religion known to be very egalitarian, Islam never teaches any differences to its followers. The differences in Islam are only based on the quality of an individual's faith. So there is no reason in Islam to carry out discrimination in any form, because according to Islam, humans are created from a pair of humans who reproduce.

### ***The Value of Justice in Freire and Islam***

Every human being certainly longs for justice, because in every human soul, the deepest sense of justice continues to shine on their consciousness, and that light will always encourage humans to live fairly and carry out and protect what they consider fair.

Freire was a figure who was present when his country, Brazil, was in turmoil. Freire emerged with his literacy program. The goal was not just to attract the interest of illiterate adults to learn to read and write. For Freire, education can actually be used as a tool to free society from all forms of injustice carried out by the rulers, so that the justice expected by society can truly be realized.

More than that, Freire, through his program, introduced the role of society in the political process by using the concept of conscientization (awareness). As a result, Freire won the interest of the poor and gave them hope that they could begin to have a voice in bigger issues in Brazilian life. The passivity and fatalism of the farmers immediately diminished when the ability to read and write could be achieved and appreciated. There is no doubt that Freire's method is politicized, and in the eyes of the Brazilian military and landowners who want to prevent societal change, it is very radical.

The teachings of socio-economic justice in Islam are also quite clear. Islam does tolerate differences in the level of wealth owned by each member of society or each citizen in a country, but these differences should not be too striking, to create sharp class differences and social hatred between classes (social hatred). Islam determines institutions for economic equality, so that there is no striking gap between the rich and the poor, for example, zakat, which is taken from the wealth of the rich. In Islam, a leader who does not implement the principles of justice in leading a country is

said to be oppressive, and Islam strongly opposes this.

Even in the Qur'an, it has warned, threatened, and made it a destruction for anyone who does injustice. The Qur'an also explains the consequences of those who do injustice. The Qur'an also explains to us the sunnahs of Allah in human life, and what happened to previous people from disasters, it all goes back to the causes of their actions and injustice (Sidik, 2016).

### ***The Value of Deliberation in Freire and Islam***

Deliberation is one of the important elements in social and state life, especially concerning matters that are decision-making in nature. Instinctively, humans have their interest in social and state life. So that these interests do not clash, deliberation needs to be held to accommodate all these interests, so that a decision is realized based on common interests.

In communal life, deliberation is a value that must be upheld and upheld, especially in efforts to realize the sovereignty of a country. The implementation of deliberation shows an indication of the success of leadership in building a better life. The existence of the principle of deliberation in social and state life will greatly assist a leader in absorbing the aspirations of each of his citizens, before a decision is made that truly upholds the common good.

Deliberation is the most important value instilled by Paulo Freire in society in all matters. This is realized in Paulo Freire's educational concept, which is called "problem-facing education". This concept is a form of criticism and solution to the previous educational concept that tends to oppress students, resulting in the death of the critical power of society, which is ultimately exploited by the ruling group. This educational concept that tends to oppress is named by Freire as "banking

style education". Islam also strongly recommends the implementation of deliberation every time a decision is made, because it concerns the welfare of every community.

## CONCLUSIONS AND SUGGESTIONS

Based on the analysis of this research data, it can be concluded that, in general, Paulo Freire's educational thinking is humanization, namely education that is directed at helping society, especially the oppressed, and education that empowers people based on the interests of society, not education based on the will of the ruler.

Specifically, Freire's humanism is more directed at the word liberation, namely freedom from oppression and bondage from anything that makes humans not free to do whatever they want. The education system used is a problem-solving education system that emphasizes the values of equality.

For Freire, education can actually be used as a tool to free society from all forms of injustice carried out by the rulers, so that the justice expected by society can truly be realized. In education, deliberation is the most important value instilled by Paulo Freire in society, and this is realized in Paulo Freire's educational concept, which is called "problem-facing education".

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