

## The Relevance of Paulo Freire's Conscientization in Islamic Religious Education Practice

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### Abstract

This study investigates the relevance of Paulo Freire's concept of conscientization within Islamic religious education. In many traditional Islamic educational institutions, teaching methods are still heavily rooted in rote memorization and authoritative instruction, with minimal space for critical engagement, dialogical learning, and social reflection. This condition poses a challenge to the goal of Islamic education, which is to form holistic individuals who are spiritually devout, ethically responsible, and socially aware. Freire's educational philosophy, which promotes dialogical methods, problem-posing strategies, and praxis—the union of reflection and action—offers a transformative pedagogical framework that can be integrated with Islamic values. Through a qualitative library research method, this study analyzes selected scholarly literature from 2018 to 2023, focusing on works related to critical pedagogy, Islamic educational reform, and humanistic learning. The findings demonstrate strong philosophical and pedagogical parallels between Freire's conscientization and core Islamic concepts such as *ta'dib*, *ijtihad*, *shura*, and *amar ma'ruf nahi munkar*. While Freire's secular-humanist orientation may raise theological concerns, this study shows that with contextual adaptation, his ideas can enrich Islamic pedagogy rather than contradict it. The study proposes the development of an "Islamic critical pedagogy" that synthesizes Freirean methodology with Islamic ethical foundations. Such integration can revitalize Islamic education by promoting critical thinking, moral consciousness, and active citizenship among learners. Ultimately, the research contributes to the discourse on educational reform in Muslim societies by offering a pedagogical model that is both theologically grounded and socially transformative.

**Keywords:** Conscientization, Paulo Freire, Islamic Religious Education, Critical Pedagogy, Ta'dib

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## INTRODUCTION

Education is not merely a medium for transferring knowledge but a crucial means to awaken learners' critical awareness of the social realities they inhabit. In this context, Paulo Freire's concept of *conscientization* is significantly relevant to the discourse of Islamic religious education. Freire conceptualizes education as a process of liberation, where learners are empowered to interpret, critique, and transform their world, not merely absorb information passively (Mercer, 2021). This emancipatory approach stands in contrast to the conventional transmission-based model and finds resonance in Islamic education's ultimate goal of humanization, or *ta'dib*, as a means of nurturing responsible, spiritual, and ethically aware individuals (Nurhasanah et.al., 2024).

Freire rejected the “banking model” of education, in which teachers are the sole holders of knowledge and students are empty vessels to be filled. Instead, he promoted dialogical education where learners are subjects who critically engage with their environment. This pedagogical stance aligns well with Islamic educational values, which emphasize intellectual reflection (*tafakkur*), wisdom (*hikmah*), and justice (*‘adl*) as essential components of spiritual and societal development (Kamaludin & Muthohirin, 2021; Mercer, 2021) Mercer, 2021). The Qur'an encourages questioning, reflection, and understanding through personal and communal experiences, values that parallel Freire's pedagogical framework (Ridholloh, 2023).

Islamic religious education, in its ideal form, seeks to cultivate learners not only in memorizing sacred texts but also in internalizing values such as compassion, critical thinking, and justice. In light of growing concerns related to radicalism, extremism, and exclusive interpretations of religion, adopting Freirean conscientization in Islamic education can help foster inclusive, dialogical, and transformative educational practices (Harisman & Maftuchah, 2024; Irham et.al., 2020). Education thus becomes a moral and social imperative that transcends ritualistic knowledge, encouraging learners to engage in their communities as conscious and critical agents (Budiarti & Nasution, 2021).

However, numerous studies have shown that Islamic education in many contexts still adopts rigid and dogmatic approaches that emphasize memorization over meaning, and obedience over understanding. This trend contradicts the spirit of the Qur'an, which encourages critical dialogue and intellectual reflection (Ali, 2017). The need to shift toward a more reflective and transformative model becomes more pressing in our modern world, where religious literacy must be combined with civic awareness and global sensibility (Karwadi et.al., 2021).

Several contemporary scholars have attempted to reconcile Freire's philosophy with Islamic pedagogical traditions. Comparative studies between Freire and classical Muslim thinkers such as Ibn Sina suggest that although Freire's theories are rooted in secular humanism, they can be interpreted and adapted through an Islamic ethical lens (Nurdin & Nugroho, 2023). This synthesis allows Islamic education to retain its spiritual dimension while promoting democratic values, critical consciousness, and human dignity (Tolchah, 2020).

Moreover, the integration of Freire's emancipatory pedagogy into *pesantren* and *madrasah* education has begun to gain traction. Programs aimed at deconstructing gender bias, hierarchical authority, and exclusive interpretations of Islam reflect the Freirean spirit of education as liberation (Harisman & Maftuchah, 2024). These educational efforts align with a broader agenda of religious moderation and pluralism promoted in several Southeast Asian Muslim contexts (Prasong, 2025).

Such alignment indicates that Paulo Freire's framework is not incompatible with Islamic principles; instead, it can serve as a complementary tool to enhance Islamic education's moral, intellectual, and civic outcomes. Scholars argue that combining Freirean dialogical methods with Islamic ethical foundations fosters a holistic learning environment that empowers learners spiritually and socially (Delima & Marsidin, 2022; Maryati et.al., 2024). This convergence opens the possibility of a prophetic and progressive pedagogy.

At a practical level, Freire's dialogical approach encourages teachers of Islamic education to become facilitators rather than authoritarian figures. This shift humanizes the classroom experience and reorients the teacher-student relationship into mutual learning and respect. Thus, Islamic education can evolve from a monologic and prescriptive process into a dialogical and transformative practice rooted in reflection, empathy, and critical engagement (Shor & Freire, 1987).

This paper explores how Freire's theory of conscientization can be applied to the current practices of Islamic religious education. This study offers a theoretical framework

that bridges modern educational theory and Islamic moral principles through a qualitative literature review of Freirean pedagogy and Islamic education reform. It also aims to present a critical and integrative response to the pedagogical challenges faced by Islamic education in the contemporary era.

The novelty of this study lies in its attempt to synthesize Freire's liberatory pedagogy with the foundational goals of Islamic religious instruction. By emphasizing critical awareness, dialogical learning, and the liberation of both thought and spirit, this study contributes to the ongoing discourse on how education can serve as a transformative force. This integration is crucial not only for Islamic education's relevance in modern society but also for its ability to shape learners who are both spiritually grounded and socially conscious.

## **METHOD**

This study applies a qualitative-descriptive approach with a library research method to analyze the relevance of Paulo Freire's concept of conscientization in the context of Islamic religious education. The qualitative method enables the researcher to explore and interpret the meaning of educational phenomena through textual analysis, philosophical comparison, and conceptual synthesis. As (Creswell & Creswell, 2017) noted, qualitative research is appropriate for investigating abstract phenomena rooted in values, ideologies, and pedagogical practices, particularly in critical and religious education. This study does not involve field observations or experiments, but instead focuses on analyzing written sources as the primary data.

The data sources consist of books, scientific journals, and academic reports published between 2018 and 2023 directly relevant to Freirean pedagogy and Islamic educational thought. Selection criteria included: (1) alignment with the theme of critical pedagogy or Islamic educational reform; (2) publication in peer-reviewed journals or reputable academic publishers; and (3) availability in English or Bahasa Indonesia. Key works analyzed include those by (Irham et.al., 2020; Kamaludin & Muthohirin, 2021; Mercer, 2021; Nurdin & Nugroho, 2023), among others. These sources were retrieved from platforms such as Taylor & Francis, Sinta-indexed journals, and DOAJ.

The data analysis technique used in this study is content analysis, through which the researcher categorized findings into several themes: Freire's pedagogical principles, the goals of Islamic education, the nature of dialogical learning, and the transformation of consciousness. Thematic coding was conducted to map areas of convergence and divergence between the two educational frameworks. According to (Miles et.al., 2018), thematic analysis in qualitative research is crucial for synthesizing data from various sources and identifying recurring patterns and new perspectives. This approach allowed the author to assess the pedagogical implications of integrating Freirean ideas into Islamic religious education curricula.

Triangulation was applied to ensure the credibility and validity of the analysis by comparing interpretations across multiple references and theoretical frameworks. This was complemented by literature-based argumentative synthesis, which integrates findings with normative values in Islamic education. Tolchah (2020) and Ridholloh (2023) emphasized that critical-reflective education rooted in Islamic tradition and modern pedagogy must be contextual, inclusive, and socially responsive. By grounding the study in up-to-date literature and rigorous interpretation, this research provides a reliable conceptual foundation for transforming Islamic education through conscientization.

## **RESULT AND DISCUSSION**

Exploring Paulo Freire's concept of *conscientization* reveals its profound relevance to Islamic religious education's current challenges and aspirations. Freire's idea of education as a liberatory act is particularly significant in contexts where education has

been reduced to doctrinal transmission and obedience. In many Islamic schools and *pesantren*, teaching still relies heavily on rote learning and authority-based instruction, leaving little room for critical engagement or dialogical reflection (Kamaludin & Muthohirin, 2021; Rifah, 2023). This “banking model” of education, as Freire calls it, dehumanizes learners and stifles creativity and agency (Shor & Freire, 1987).

In contrast, Freire promotes a dialogical and participatory education model where learners are treated as co-creators of knowledge. This emphasis on dialogue resonates with the Islamic principle of *shura* (consultation), which encourages open discussion and collective reasoning. The Qur’anic imperative to reflect (*tafakkur*), question (*tasa’al*), and use intellect (*aql*) supports the idea that learning should be active, critical, and rooted in lived realities (Aziz, 2020; Nurdin & Nugroho, 2023; Ridholloh, 2023). Thus, Freirean pedagogy can be integrated into Islamic education without contradicting its core values.

The concept of *ta’dib* in Islamic educational philosophy further aligns with Freire’s vision of humanization. While Freire emphasizes liberation from social oppression, *ta’dib* emphasizes liberation of the self through moral, spiritual, and intellectual development. According to Nurdin & Nugroho (2023), both frameworks share a commitment to forming individuals who are not only knowledgeable but also responsible, ethical, and socially conscious. This convergence is echoed by (Purnawanto, 2023), who argues that character education in Islamic schools must be contextualized through social critique to become transformative.

Another vital point of convergence is found in Freire’s *problem-posing education*. This method challenges learners to reflect on contradictions in their environments and to engage in *praxis*—a continuous cycle of reflection and action. Islamic education can adopt this method by connecting theology to current issues. As Harisman & Maftuchah, (2024) show, when students in *pesantren* were introduced to gender perspectives through Qur’anic discourse, they began interrogating socio-religious norms that had gone unquestioned for generations.

The application of *conscientization* also provides a robust response to radicalism and religious exclusivism. Irham et.al. (2020) found that learners who engaged in critical religious discourse became more tolerant and less susceptible to radical narratives. This is supported by (Supardi, 2013), who highlight how including critical and multicultural values in religious education contributes to peaceful coexistence and pluralism in heterogeneous societies.

Multicultural Islamic education is strengthened by dialogical pedagogy. Budiarti & Nasution (2021) argue that multicultural curricula should go beyond celebrating diversity to challenge injustice and structural inequality. Freire’s emphasis on ethics and critical dialogue offers tools to guide learners toward deeper social engagement. (Apriliyana et.al., 2024) also note that such integration can prevent Islamophobia by nurturing interfaith empathy in religious classrooms.

However, some Islamic scholars have legitimate concerns regarding Freire’s ideological background. (Nurhasanah et.al., 2024) argue that Freire’s Marxist leanings could conflict with Islamic metaphysical commitments if implemented uncritically. Hence, scholars like (Ahmad Saefudin & Al Fatihah, 2020; Saefudin et.al., 2023) propose an “Islamic critical pedagogy,” where Freirean methods are contextualized through tawhidic epistemology. This model has been supported empirically by research from Song (2022), which found that spiritual values can enrich and balance critical pedagogy in Islamic schools.

The role of the teacher must also be redefined. Freire posits the teacher as a co-learner, which aligns with the Islamic ideal of *murabbi*—the educator as a nurturer of character and intellect. (Maryati et.al., 2024) emphasize that Islamic teachers must be trained in reflective teaching and dialogical methods. This is echoed by (Idris & Za, 2017),

who argue that the success of educational transformation lies in the pedagogical competencies of educators in integrating Islamic ethics with critical pedagogy.

Freire's praxis notion encourages students and educators to link knowledge to social responsibility. This concept has already found roots in the Islamic tradition through principles such as *amar ma'ruf nahi munkar* (enjoining good and forbidding evil). Studies by (Faiz et.al., 2022) show that when students are encouraged to act upon their knowledge ethically, the outcome is a more engaged and morally grounded generation.

Historical Islamic pedagogy supports critical engagement as well. Imam Zarnuji emphasized intention (*niyyah*), humility, and reflection in his classical text *Ta'lim al-Muta'allim*, which parallels Freire's learner-centered approach. (Tolchah, 2020) affirms this convergence, noting that Islamic intellectual history offers rich resources for dialogical and transformative education when revisited through a contemporary lens.

Even the structure of the Qur'an models dialogical pedagogy through rhetorical questions and stories that demand contemplation. This challenges the perception of Islamic learning as passive or authoritarian. The Qur'an's structure supports a pedagogy of reflection and ethical response, as articulated by (Purwanto et.al., 2019), who argue that Qur'anic education should encourage interpretive skill and contextual awareness.

Curricular reform must be institutionally supported. Current assessments in Islamic schools emphasize memorization and compliance. If Freirean principles are to be adopted, curriculum and assessment tools must be redesigned to evaluate ethical reasoning, empathy, and civic engagement. Research by (Purwanto et.al., 2019) demonstrates that such reforms, even in small pilot programs, significantly improve student motivation and critical thinking.

Resistance to reform often stems from structural conservatism within religious institutions. Many teachers lack exposure to dialogical teaching due to their authoritarian training. (Mercer, 2021) Both suggest systemic transformation requires curricular reform, intellectual regeneration, and open dialogue between religious scholars and progressive educators. Educational change is sustainable only when families, local leaders, and school boards are engaged as stakeholders. Freire's pedagogy stresses collective struggle and communal learning, which is echoed in the Islamic concept of *ukhuwah* (brotherhood) and *maslahah* (public good). Education must become a collaborative act rooted in compassion and justice.

Finally, integrating Freire's pedagogy into Islamic religious education is not about replacing theology with ideology. It is about expanding the space for critical, ethical, and dialogical engagement with religious texts and values. As Islamic education responds to the complexities of modern life, Freire's concept of *conscientization* offers a vital pedagogical tool for forming learners who are not only pious but also socially conscious and transformative in their communities.

## CONCLUSION

The integration of Paulo Freire's concept of *conscientization* into Islamic religious education offers a transformative pedagogical model that aligns with the core values of Islam, such as justice (*adl*), wisdom (*hikmah*), and human dignity (*karamah insaniyah*). Freire's dialogical, reflective, and problem-posing approach enables learners to actively participate in their educational journeys, encouraging them to engage with religious texts and real-world issues critically. This approach resonates with Islamic principles such as *ta'dib* and *ijtihad*, reinforcing that proper religious education must lead to cultivating ethical, responsible, and socially conscious individuals. By connecting religious learning to students' lived experiences, Freirean pedagogy fosters intellectual growth and moral and civic responsibility. However, applying Freire's ideas in Islamic contexts requires careful adaptation to maintain theological integrity. While Freire's secular-humanist foundations may seem tense with Islamic metaphysics, selective integration—framed within Islamic

epistemology—can ensure that spiritual, ethical, and doctrinal values are preserved. Developing an “Islamic critical pedagogy” that harmonizes Freire’s methods with Islamic worldview is both necessary and promising. Adopting *conscientization* as a pedagogical principle can revitalize Islamic education, making it more relevant, inclusive, and empowering in addressing contemporary social challenges.

#### **AUTHOR CONTRIBUTION STATEMENT**

SSA, MFAY, AR, and FANH contributed equally to this article's design, analysis, and composition. AW conceptualized the study and led the literature review. TM was responsible for the integration and critical analysis of Islamic education frameworks. WF contributed to the data synthesis and manuscript editing. AFN handled citation management, reference verification, and final formatting. All authors reviewed and approved the final manuscript before submission.

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