CO(E)LLABORATIVE OF CRITICAL PEDAGOGY AND ISLAMIC EDUCATION: REFLECTIONS ON THE CONSTRUCTION OF RELIGIOUS HUMANISM EDUCATION

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Abstract: *Penelitian ini mendeskripsikan hubungan dan persimpangan antara pendidikan kritis dan pendidikan Islam dalam merancang pembangunan sistem pendidikan humanis dan beragama. Oleh karena itu, penelitian ini berfokus tentang bagaimana berkolaborasi antara pendidikan kritis dan pendidikan Islam dalam membangun kesadaran subjek pendidikan. Berdasarkan pertanyaan tersebut, peneliti menggunakan pendekatan kualitatif melalui pola komprehensif, interpretasi dan induktif dalam menarik simpulan. Temuan penelitian ini adalah proses kolaborasi dan elaborasi antara pendidikan kritis dan pendidikan Islam yang dapat menghasilkan pendidikan humanis religius. Sistem pendidikan ini berupaya mengaktualisasikan "pengabdian sosial" dan "pengabdian spiritual", sehingga dapat menyeimbangkan dimensi keduniawian dan akhirat; antara posisi Abdullah dan kekhalifahan. Pendidikan ini bahkan mendidik subjek pendidikan untuk dapat menyelaraskan diri dengan visi dan misi Islam yaitu membebaskan manusia dari hegemonik-anarkis dan ketidakadilan sosial. Di satu sisi, ia juga mewujudkan cita-cita yang diinginkan oleh Islam dengan memperkuat iman dan menumbuhkan al-akhlak al-karimah. Inilah yang selaras antara monoteisme sosial dan teori.*

ملخص: يصف هذا البحث العلاقة والانتقال بين التربية والتربية الإسلامية في تطوير نظام التعليم الإنساني والديني. لذلك، يركز هذا البحث على كيفية التعاون بين التربية النقدية والتربية الإسلامية في بناء وعي الطلاب. بناءً على هذه الأسئلة، استخدم الباحثان المدخل النوعي من خلال نمط شامل وتفسير واستقرائي في استخلاص النتائج. أما نتائج هذا البحث فهي عملية التعاون والتفصيل بين التربية النقدية والتربية الإسلامية التي يمكن أن تنتج التربية الإنسانية الدينية. يسعى هذا النظام التربوي إلى تحقيق «الخدمة الاجتماعية» و «الخدمة الروحية» ، بحيث يمكنها الموازنة بين الدنيا والآخرة، وبين كونهم عبد الله والخلافة. وهذه التربية يثقف الطلاب حتى يتمكنون من التوافق

مع رؤية الإسلام ورسالته، أي تحرير الناس من القيادة الفوضوية و الظلم الإجتماعي. فمن ناحية أخرى، إحضار الهمة التي يريدها الإسلام بتأكيد الإيمان والأخلاق الكريمة. هذا هو الانسجام بين الوحدانية الإجتماعية والنظرية.

Keywords: Collaborative, Elaborative, Critical Pedagogy, and Islamic Education

INTRODUCTION

In the world of education, in the era around the 1960s, education thinkers emerged who carried critical pedagogy theories, such as Henry Giroux,[1] Paulo Freire,[2] Ali Shari'ati,[3] and Ivan Illich.[4] Even the critical pedagogy pattern is manifested in the form of institutions, such as the Alternative School of Qaryah Thayyibah in Salatiga,[5] or has been constructed in the curriculum.[6] Critical pedagogy theory is influenced by critical theory built-in social science and philosophy by the Frankfurt schools. Critical theory is a theory that was conceived around the 1920s to criticize the positivism paradigm, which reduces the paradigms and methods of the social sciences towards the paradigms and methods used in the natural sciences. The ultimate goal is to build critical awareness related to individual personalities and society in all dimensions.[7]

In its development, critical theory discourse continues to whine into various dimensions including the educational dimension. Critical theory criticizes existing education (paradigm) (conservative and liberal) theories that are deemed unable to liberate and foster critical awareness. Critical theory colors a new paradigm in education which is believed to be able to contribute to the process

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[1] Reza Antonius Alexander Wattimena, "Pedagogi Kritis: Pemikiran Henri Giroux Tentang Pendidikan Dan Relevansinya Untuk Indonesia," *Jurnal Filsafat* 28 (2) (2018): 180-199.

[2] Rohinah, "Re-Konsientisasi Dalam Dunia Pendidikan: Membangun Kesadaran Kritis Melalui Pemikiran Paulo Freire," *Tarbiyah: Jurnal Ilmiah Pendidikan* 8 (1) (2019): 1-12; Muhammad Zamroji, "Relevansi Pendidikan Kritis Paulo Freire Dengan Pendidikan Islam," *At-Tahdzib: Jurnal Studi Islam Dan Muamalah* 4 (1) (2016): 171-194.

[3] Nanang Hasan Susanto & Imam Suyuti, "Kontekstualisasi Pendidikan Kritis Berbasis Pemikiran Ali Syari'ati Di Indonesia," *Journal of Islamic Studies and Humanities* 3 (1) (2018): 1-19.

[4] Ari Wibowo, "Pendidikan Alternatif Berbasis Opportunity Web: Kritik Dan Tawaran Alternatif Ivan Illich Deschooling Society," *Jurnal Tawadhu* 2 (2) (2018): 505-525.

[5] Nora T. Ayudha, "Manifestasi Pendidikan Kritis: Pendidikan Hadap Masalah Sekolah Alternatif Qaryah Thayyibah Di Salatiga," *Jurnal Sosiologi Pendidikan Humanis* 1 (2) (2016): 173-182.

[6] Edi Subkhan, "Sosiologi Kurikulum Membuka Mata Mengenai Relasi Pengetahuan Dan Kekuasaan," *Indonesian Journal of Curriculum and Educational Technology Studies* 6 (2) (2018): 116-120.

[7] Luthfiyah, "Kritik Modernitas Menuju Pencerahan: Perspektif Teori Kritis Mazhab Frankfurt," *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 2 (1) (2018): 275-285.

of humanizing humans;[8] empower future generations and be able to turn on generations to face the new millennium era that we will enter.[9] From this came a new paradigm in the theory of education, which is commonly called the critical pedagogy paradigm. It is a counter-discourse and a theory of criticism of the pre-existing educational paradigms, namely the conservative and liberal education paradigms. Therefore, in Datunsolang research, education needs to grow critical awareness in seeing reality;[10] or be able to get closer to the subject of education in his peacefulness, Abdillah's research conclusions;[11] so that he is able to develop human potential - as the goal of Islamic education according to Fazlur Rahman.[12] Therefore, this research elaborates on the contribution of critical pedagogy in developing Islamic education which gave birth to concrete steps towards humanity as the subject of education. Based on the research statement, the focus of this research is raised in the form of questions, namely: how is the collaboration between critical and Islamic education in building awareness of educational subjects?

RESEARCH METHOD

This research took a study site on library materials from critical pedagogy thinking in the form of books and journal articles related to the concept of critical pedagogy and Islamic education. To support the process of this research, the researcher employed a qualitative approach through a comprehensive pattern, interpretation and inductive in concluding.

THEORETICAL FRAMEWORK
Characteristics of Critical Pedagogy

Fakih provides a basic framework; the paradigm of critical pedagogy is a paradigm that directs education to carry out critical reflection on the dominant ideology towards social transformation. It is an education system that seeks to create space to identify and analyze all the potential possessed by students freely and critically

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[8] Fahri Hidayat, "Teori Kritis Habermas Dan Relevansinya Dengan Pendidikan," *Insania: Jurnal Pemikiran Alternatif Kependidikan* 22 (2) (2017): 252-270.

[9] Akhyar Yusuf Lubis, *Dekonstruksi Epistemologi Modern* (Jakarta: Pustaka Indonesia Satu, 2006), 162.

[10] Rinaldi Datunsolang, "Konsep Pendidikan Pembebasan Dalam Perspektif Islam: Studi Pemikiran Paulo Freire," *Tadbir: Jurnal Manajemen Pendidikan Islam* 5 (1) (2017): 132-146.

[11] Rijal Abdillah, "Analisis Teori Dehumanisasi Pendidikan Paulo Freire," *Jurnal Aqidah Dan Filsafat Islam* 2 (1) (2017): 1-21.

[12] Devfy Kartikasari, "Pemikiran Pendidikan Fazlur Rahman Dan Relevansinya Dengan Pendidikan Islam Modern," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17 (2) (2019): 253-267.

to realize the process of social transformation.[13] The critical pedagogy paradigm applies critical, creative, and active patterns to students in the learning process.

Based on these limitations, then critical pedagogy is basically a continuation of the liberation movement from various scientific perspectives. In the perspective of critical pedagogy, "liberation" and "critical" are not two things that can be separated;[14] but rather a single unit that boils down to educational goals.

However, many critical pedagogy constructs adopt the philosophical basis of Paulo Freire's thinking which emphasizes critical awareness of the community. People not only need freedom from hunger, but also "free" to create, and construct the reality of themselves and their world, and are free to aspire about the future of themselves and their world.[15] Freire called this critical pedagogy paradigm in terms of humanist education or liberating education;[16] namely the educational process in which there are liberation and humanization, as well as growing human awareness as a potential in viewing the world.[17] Therefore, he directs students to the recognition of the reality of humanity, the universe, and itself holistically, critically, and radically.[18]

Indeed, the characteristics of the critical pedagogy paradigm lie in the orientation that always wants to solve problems that occur according to the context of the times. However, liberation education is not an educational model that makes human rationality surrender to every decision of others. Even foster confidence in overcoming and solving problems properly.[19]

Critical pedagogy removes the simplistic dualism that gives birth to the dichotomy and camouflage between human consciousness and reality. That is, it contradicts with the perspective of dualism based positivism in the Cartesian philosophy of rationalism, namely *res cogitans* (conscious self) and r*es corporea* (extending reality). Between the two there is a separation in the "distance", where humans as *res cogitans* distance from the world as *res corporea*. As a result of this perspective added by the concept of mechanistic materialism built by physicist Isaac Newton, the paradigm of science places humans as separate and alienated subjects from their world.[20] Tragically, it also gave birth to *reductio ad absurdum*, a mechanistic view that sees the basic units

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[13] Mansour Fakih, *Pendidikan Popular: Membangun Kesadaran Kritis* (Yogyakarta: Insist, 2001), 22.

[14] Mansour Fakih, 30.

[15] Mansour Fakih, 33.

[16] Paulo Freire, *Politik Pendidikan: Kebudayaan, Kekuasaan, Dan Pembebasan, Translator: Agung Prihantoro & Arif Yudi Hartanto* (Yogyakarta: Pustaka Pelajar, 2004), 189-195.

[17] Paulo Freire, 191.

[18] Mansour Fakih, *Pendidikan Popular: Membangun Kesadaran Kritis,* 40.

[19] Paulo Freire, *Politik Pendidikan: Kebudayaan, Kekuasaan, Dan Pembebasan,* 43.

[20] Dani Cavalaro, *Critical and Cultural Theory* (Birmingham: United Press, 1997), 34.

as parts of matter that have no substance or feeling.[21] The attitude of rampant natural exploitation was born;[22] and arrogant reductive behavior;[23] or humans who are distanced from reality and asocial.

Therefore, education can be said as a way to solve problems faced by the society by preparing students to become critical human beings. On the one hand, it also prepares its ability to carry out social, political, and cultural struggles. Therefore, consciousness needs to be raised perfectly and it cannot be reduced merely to a reflective form of reality that is not accompanied by progressive actions. Conscientization is a process of awareness that is dialogical, open, and progressive, not an effort to raise awareness that is subjective, mechanistic, and indoctrinated.[24]

FINDING AND DISCUSSION
Between Critical Pedagogy and Islamic Education
The application of the critical pedagogy paradigm needs to actively and proportionally involve the three basic elements of education in a steady dialectical relationship, namely educators, students, and reality. Educators and students are positioned as conscious subjects (*cognitive*); while reality as a conscious object (*cognizable*). This kind of dialectical relationship has never existed in conservative and liberal paradigms education systems. It is in terms of Mas'ud termed religious humanism in the Islamic education paradigm.[25]

It is in this context that Islamic education transcends the critical pedagogy system through the theological framework of developing humanist values. That is, the essence of education in Islam lies in the transformation of the human subject through humanitarian and divine values. Therefore, after Fethullah Gulen secularized Islamic education in Turkey, Islamic education is currently conducting scientific dialectics to be reintegrated.[26] So that the subject of Islamic

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[21] David Ray Griffin, *Tuhan & Agama Dalam Dunia Postmodern, Translater.: A. Gunawan Admiranto* (Yogyakarta: Kanisius, 2009), 93.

[22] Frederikus Fios, "Menjadi Manusia Spiritual-Ekologis Di Tengah Krisis Lingkungan: Sebuah Review," *Jurnal Sosial Humaniora* 12 (1) (2019): 39-50.

[23] Anggit Fajar Nugroho, "Krisis Sains Modern, Krisis Dunia Modern Dan Problem Keilmuan," *Jurnal Penelitian Agama* 19 (2) (2018): 80-95.

[24] Paulo Freire, *Politik Pendidikan: Kebudayaan, Kekuasaan, Dan Pembebasan, Translater.: Agung Prihantoro & Arif Yudi Hartanto*, 183; Paulo Freire, *Pendidikan Masyarakat Kota, Translater.: Agung Prihantoro* (Yogyakarta: LkiS, 1993), 104.

[25] Ida Nurjanah, "Paradigma Humanisme Religius Pendidikan Islam: Telaah Atas Pemikiran Abdurrahman Mas'ud," *Misykat: Jurnal Ilmu-Ilmu Al-Qur'an, Hadist, Syari'ah Dan Tarbiyah* 3 (1) (2018): 155-170; Abdul Khakim, "Studi Pemikiran Abdurrahman Mas'ud Tentang Pendidikan Islam Berbasis Humanisme Religius," *Al-Makrifat: Jurnal Kajian Islam* 4 (1) (2019): 43-63.

[26] Suyadi and Sutrisno, "A Genealogycal Study of Islamic Education Science at the Faculty of Ilmu Tarbiyah Dan Keguruan UIN Sunan Kalijaga," *Al-Jami'ah: Journal of Islamic Studies* 56

education with reality converges in ontological unity and produces a critical attitude based on prophetic values. Whereas the application of critical pedagogy is based on criticism of the "*banking concept of education*" method.

In this "bank style" education, education personnel have a very central position and play an active role. However, students are positioned as passive objects that "must" comply with the wishes of the teaching staff. In other words, students are treated and positioned as an objects of education that lack awareness or critical attitudes. They must remember and memorize the information dogmatically and "haram" to deny it.[27] Finally, as Datunsolang concluded, this only resulted, education detached from its essential values, namely as a medium for students to be free from the shackles of a hegemonic and lame social system.[28]

Based on this context it can be described, "bank style" education is an antagonistic relationship that dichotomizes between educators and students. Therefore, *binary opposition* arises in the social relations between the teaching staff and students; Tragically, students are powerless to cross the line and they are positioned as sufferers or objects that need to adjust to their circumstances.[29] In this context, Islamic education firmly criticizes that true education is the growth of the potential of enlightening and liberating learners. One of the efforts that were stressed was the internalization of Islamic liberation theology in education to foster awareness among students.[30] While on the other hand, the educational mission that is raised is the prophetic mission that will lead to the empowerment of the people.[31]

However, it is different from Islamic education which is even more dived in paradigmatic construction. It orientated the formation of students not only to have humanitarian awareness, but also divine awareness. These two consciousnesses are actually a unit inscribed in the QS. Ali Imran verses 190-191; where in this verse there is the predicate "ulul albab" that is the subject that is always if thinking and remembrance.[32] So the implications, such as

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(1) (2018): 29-58.

[27] Mansour Fakih, *Pendidikan Popular: Membangun Kesadaran Kritis*, 41.

[28] Datunsolang, "Konsep Pendidikan Pembebasan Dalam Perspektif Islam: Studi Pemikiran Paulo Freire," 49-77."

[29] Muhammad Said al-Husein, *Kritik Sistem Pendidikan* (Bandung: Pustaka Kencana, 1999), 102.

[30] Ah. Choiron, "Islam Dan Masalah Kemanusiaan Perspektif Pendidikan Pembebasan," *Edukasia: Jurnal Penelitian Pendidikan Islam* 12 (1) (2017): 87-116.

[31] Babun Suharto, "Islam Profetik: Misi Profetis Pesantren Sebagai Sumber Daya Ummat," *Tadris: Jurnal Pendidikan Islam* 14 (1) (2019): 96-114.

[32] Azizah Herawati, "Kontekstualisasi Konsep Ulul Albab Di Era Sekarang," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 3 (1) (2015): 123-140.

conclusions in one research, will give birth to integrated education concept without a dichotomy.[33]

Critical Pedagogy with Islamic Education: Seeing in Unity
Critical pedagogy is a paradigmatic self-criticism of conservative and liberal education which currently controls the educational paradigm. Nevertheless, these two systems are considered to fail in carrying out the vision and mission of education as a humanization process. Naturally, if some research parses the comparison of the three educational paradigms, one of them is the research of Suharto,[34] Subkhan,[35] Aini,[36] or Wisarja & Sudarsana.[37] Moreover, the fact that the implications generated by conservative and liberal education paradigms are *outputs* that are not able to bring constructive change to the reality of humanity.[38] This condition gave birth to a critical attitude and efforts to find solutions to educational problems including Islamic education.

Interestingly, practitioners reformulated the theoretical concepts and basic framework of the Islamic education system based on the reality of modern Western education which they imitated through critical study. Despite the fact, Western education fails to achieve the goals of humanist education - especially religious ones. Iqbal criticized the Western education paradigm only produces a prolonged humanitarian crisis because the emphasis is only on the mere transformation of knowledge without being based on aspects of '*isyq* or love.[39] Through this pattern, the process of education will be born following the times, there is continuity, and refers to thoughts about humanity so that a dynamic and

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[33] Muhammad Anas Ma'arif and Muhammad Husnur Rofiq, "Dzikir Dan Fikir Sebagai Konsep Pendidikan Karakter: Telaah Pemikiran KH. Munawwar Kholil al-Jawi," *Tadrib: Jurnal Pendidikan Agama Islam* 5 (1) (2019): 1-20.

[34] Karti Soeharto, "Analisis Interpretasi Elit Pendidikan Indonesia Tentang Ideologi Pendidikan Nasional," *Jurnal Pendidikan Dan Pembelajaran* 17 (1) (2010), 68-81.

[35] Edi Subkhan, "Ideologi, Kekuasaan, dan Pengaruhnya Pada Arah Sistem Pendidikan Nasional Indonesia (1950-1965)," *Journal of Indonesian History* 7 (1) (2018), 19-34.

[36] Rofiqotul Aini, "Titik Temu Ideologi Pendidikan Islam Konservatif Dan Liberal," *Edukasia Islamika: Jurnal Pendidikan Islam* 2 (2) (2017): 230-251.

[37] I Ketut Wisarja and I Ketut Sudarsana, "Refleksi Kritis Ideologi Pendidikan Konservatisme Dan Libralisme Menuju Paradigma Baru Pendidikan," *Journal Of Education Research and Evaluation* 1 (4) (2017): 283-291.

[38] William F. O'neil, *Ideologi-Ideologi Pendidikan, Translater: Omi Intan Naomi, Dkk.* (Yogyakarta: Pustaka Pelajar, 2002), xvi.

[39] Muhammad Iqbal, *Rahasia-Rahasia Pribadi, Translater.: Bahrun Rangkuti & Arif Husein* (Jakarta: Pustaka Islam, 1998), 16.

contextual Islamic education system emerges;[40] and will also give birth to *insan kamil*.[41]

Education in Islam does not only include teaching and learning processes that transform mere knowledge. However, it also includes integral self-development to bring humans to their humanity perfection. So in Rohman & Hairudin's research, it is necessary to re-interpret with other approaches to the two authoritative sources of Islamic education.[42] That is, there needs to be an innovative creation that is integrative between the reality of humanity and divinity for the dynamics of Islamic education to achieve the life goals of educational subjects.

Based on this framework, the educational paradigm that is under the nature of human values is the paradigm that seeks self-improvement both individually and socially. These two paradigms (namely the critical and Islamic education paradigm) are interrelated to form the unity of the education system. In this context that has harmony in spirit is transformative Islamic education with five main dimensions of the education system, namely: spiritual education, reason (cognition/intellectual), physical, social, and professional.[43] Therefore, this needs to be balanced with a realistic action agenda; Muqowim's research also states, dialectics of theoretical context with reality need to exist to transform Islamic education from conventional to transformative levels;[44] or it is said to be able to overcome the gap between the aspects of "understanding" with the religious "experience" of educational subjects.[45]

Indeed, the fact is that education (critical or Islamic) needs to be linked to social community, cultural, economic, and political realities. Even on the other side, education also does not release the aspirations, hopes, needs, and problems of the subject of education in the community. This adjusting position is true, on the one hand, it will form a trailing attitude at the pace of science and technology development. Therefore al-Syaibany gave a strong statement, education (Islam) needs to be positioned as a pioneer, guide, leader, and/and critic of dominant

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[40] Muchamad Agus Munir, "Rekonstruksi Pendidikan Islam: Studi Kritis Filsafat Pendidikan Islam Muhammad Iqbal," *El-Tarbawi: Jurnal Pendidikan Islam* 10 (1) (2017), 17-33.

[41] Syarif Hidayatullah, "Perspektif Filosofis Sir Muhammad Iqbal Tentang Pendidikan Islam," *Jurnal Pendidikan Islam* 2 (2) (2013): 419-440.

[42] Miftahur Rohman and Hairudin, "Konsep Tujuan Pendidikan Islam Perspektif Nilai-Nilai Sosial Kultural," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9 (1) (2018): 21-35.

[43] Toni Pransiska, "Pendidikan Islam Transformatif Syeikh Nawawi Al-Bantani: Upaya Mewujudkan Generasi Religius-Saintifik," *Jurnal Ilmiah Didaktika* 18 (2) (2018), 172-188.

[44] Muqowim, "Menggagas Pendidikan Islam Transformatif: Mewujudkan Kesadaran Profetik Dalam Pendidikan," *Jurnal Pendidikan Agama Islam* 1 (1) (2004): 81-102.

[45] Muhammad Ali, "Arus Pendidikan Islam Transformatif di Indonesia: Sebuah Penjajagan Awal," *Suhuf* 29 (1) (2017): 1-14.

systems.[46] This potential portrays itself as Islamic education as a critical pedagogy system that builds awareness of social reality.

From the phenomenological background and orientation of the education, it is clear that critical pedagogy has strong relevance to social transformation. The main key to religious humanism education lies in educational practices that foster human awareness and intellectual competence and religiosity without giving up the underlying Islamic values.[47]

Another relevance is seen in the education orientation to form awareness to be able to make transformative efforts in the middle of the humanitarian stage. It turns out that this noble goal in Nurozi's research study was stated to have something in common with Indonesia's educational goals mandated by Law No. 20 of 2003 concerning the National Education System.[48]

It is no exaggeration to say that the main target of Islamic education is very relevant to the educational goals to be achieved by the leaders of the critical pedagogy paradigm. In fact, according to Mutahhari, the main target of Islamic education is to shape the community to be good.[49] Normally if Motahhari said, the purpose of education and teaching was to shape human personality, and the provisions covered in the fields of law, economics, and politics were closely tied to aspects of education.[50] It is a fact that between humans and education cannot be separated and this is normatively theological has been pointed out in the QS. al-Alaq verses 1-2.

It is undeniable, from the perspective of Islam, education that is in line and by nature is necessary for humans to fulfill their functions, roles, and existence in social life. Because it is the fulfillment of the identity or essence of humanity before humans and also God, so it cannot be avoided if education needs to be emphasized on the maintenance, utilization, and development of human nature. The concept under this construction is the concept of Islamic education Badiuzzaman Said Nursi who has the character of religious humanism. The concept of education Nursi positions the educational subject according to the

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[46] Omar Muhammad al-Toumy al-Syaibany, *Falsafah Pendidikan Islam, Translater: Hasan Langgulung* (Jakarta: Bulan Bintang, 1983), 47.

[47] Nurjanah, "Paradigma Humanisme Religius Pendidikan Islam: Telaah Atas Pemikiran Abdurrahman Mas'ud," 155-170.

[48] Ahmad Nurozi, "Relevansi Dan Integrasi Konsep Pendidikan Islam Humanis Religius Dalam Sistem Pendidikan Nasional," *El-Tarbawi: Jurnal Pendidikan Islam* 9 (2) (2016): 163-174.

[49] Murtadha Muthahhari, *Konsep Pendidikan Islami, Translater: Muhammad Bahruddin* (Depok: Iqra Kurnia Gumilang, 2005), 14.

[50] Muthahhari, *Konsep Pendidikan Islami, Translater: Muhammad Bahruddin*, 17.

purpose of creation, teaches science based on faith, understanding The Book (scriptures) and in harmony with the science construction.[51]

Religious Humanist Education: Co(e)llaborative Construction

Based on the relationship description and unity between critical and Islamic education, there is a link at the end of the estuary which is the human self. In an Islamic perspective, humans are intelligent beings who can be taught, educated, and read, so that they can be crowned as *homo educandum* (ie creatures that can be educated and educate).[52] They even can manage nature and translate prophetic messages (al-Qur'an and as-Sunnah) in a harmonious form and attitude.[53] Therefore, humans in the view of Islamic education still glorify as Abdullah and at the same time, caliph.[54] This view is like a coin with two pictures on each side, but can not be separated from one another. It is in this context that Islamic education, as Wahyudi said, is the main instrument.[55]

Therefore, the educational process ultimately leads to the formation of students following their nature, namely: include the dimensions of immunity and the transcendent dimension. Critical pedagogy and Islamic education can collaborate and elaborate to find an acculturative form because both can assimilate - not contradictory. That is, the overall ideas and practical methods of applying critical pedagogy in learning do not conflict with Islamic education. The process and objectives of this critical pedagogy need to be based on the values of Islamic spirituality and end at the estuary of the students liberation from ign o rance and morality. This is what Setiawan's critical study said in terms of the *spiritualization of human being*;[56] this is exactly what the Fethullah Gulen Movement education movement wants to realize by calling "the golden generation".[57]

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[51] Kharis Ma'ruf, "Humanisme Pendidikan Islam Perspektif Badiuzzaman Said Nursi," *Analisis: Jurnal Studi Keislaman* 17 (2) (2017): 51-68.

[52] Muhammad Alqadri Burga, "Hakikat Manusia Sebagai Makhluk Pedagogik," *Al-Musannif: Jurnal Pendidikan Islam Dan Keguruan* 1 (1) (2019): 19-31.

[53] Tita Rostitawati, "Tuhan, Manusia Dan Alam Dalam Perspektif Filsafat Pendidikan Islam," *Irfani: Journal of Islamic Education* 14 (1) (2018): 28-42.

[54] Pahrurrozi, "Manusia Dan Potensi Pendidikannya Perspektif Filsafat Pendidikan Islam"," *El-Hikmah: Jurnal Kajian Dan Penelitian Pendidikan Islam* 11 (2) (2017): 83-96.

[55] Tian Wahyudi, "Peran Pendidikan Islam Dalam Membangun World View Muslim Di Tengah Arus Globalisasi," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 15 (2) (2017): 319-340.

[56] Bahar Agus Setiawan, "Dekonstruksi Dikotomi Penggagas Spiritualisasi Human Being Dalam Pendidikan Islam," *Tarlim: Jurnal Pendidikan Agama Islam* 2 (2) (2019): 97-110.

[57] Hadi Purnomo and Umiarso, "Pengelolaan Dan Sistem Pendidikan Islam Berwawasan Rahmatan Lil 'Alamin: Kajian Atas Gerakan Pendidikan Fethullah Gulen Movement," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 16 (2) (2018): 223-244.

Therefore, education needs to fulfill human potential development in all aspects, such as physiological, intellectual, imaginative, linguistic, emotional, and spiritual both individually and collectively towards perfection.[58] This effort by religious humanism education is focused on breaking through the freezing wall of the humanitarian problem through two major goals. *First*, the goal of critical pedagogy, realizing an independent human being and "social piety", namely: a just, prosperous society, social welfare, and free from hegemonic dehumanization.[59] And *secondly*, Islamic education, realizing monotheistic human beings and "spiritual piety" to develop prophetic ideals. Realizing this framework in one of Ruchanah's researches is said to be the main task of the teacher with a strong theological basis.[60]

In this context, researchers strongly agree that critical pedagogy as a whole is indeed "Islamic". Therefore, critical pedagogy focuses on emphasizing human liberation from social, political, economic and cultural oppression. Tragically, all these efforts only end in the "Midas touch"; that is, through science, humans carry out their life activities easily and quickly, but the pace of development of science and technology only makes people anxious and anxious because their environment are broken and do not provide comfort.[61]

Therefore, religious humanist education does not only release and free people from social shackles - which are external - that constrain them. However, it stresses the liberation of humans from their internal fetters. In this context, the religious humanist education system encourages students to become active prophetic subjects like the prophets in the Islamic tradition. Where the main task is to become human to recognize (have meaning) to God and devote to Him so that social monotheism becomes a precondition and medium for the development of theoretical monotheistic attitudes. Even so, human such as abdullah and caliph are represented in the subject of education; which is commonly referred to as a perfect being (*al-insan al-kamil*) or in Rahman's thinking is termed an integrative human being.[62]

The formation of a perfect human personality is a very emphasized aspect of the Islamic education system. Educating humans with morality parameters

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[58] Abdul Haris Rasyidi, "Upaya Memperkokoh Landasan Filosofis Pendidikan Agama Islam," *Edukasi: Jurnal Pendidikan Islam* 5 (1) (2017): 1-12.

[59] Nanang Hasan Susanto & Imam Suyuti, "Kontekstualisasi Pendidikan Kritis Berbasis Pemikiran Ali Syari'ati Di Indonesia", 1-19.

[60] Siti Ruchanah, "Kepemimpinan Pendidikan Islam Dalam Perspektif Teologis," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 13 (1) (2015): 123-138.

[61] Syamsul Arifin, "Dimensi Profetisme Pengembangan Ilmu Sosial Dalam Islam Perspektif Kuntowijoyo," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4 (2) (2014): 477-507.

[62] Kartikasari, "Pemikiran Pendidikan Fazlur Rahman Dan Relevansinya Dengan Pendidikan Islam Modern," 253-267.

and character based on authoritative and normative texts namely the Qur'an and as-Sunnah are the main requirements for the application of the religious humanist education system. The researcher firmly stated that this pattern aims to enlighten educational subjects to be in line with the vision and mission of Islam and to realize the ideals desired by Islam by strengthening faith and fostering *al-akhlak al-karimah* is also *rahmatan lil'alamin*. As said in Zuhdi's research, Islam's main mission is to liberate humans from hegemonic-anarchist, social injustice, and affirm ethical monotheism in society.[63] This is what religious humanist education will realize; which in Munjahid & Kuswanto's research, religious humanist education emphasized on three models, namely the development of the subject's personality and students' soul, social sensitivity, and awareness expansion.[64] While the epistemology uses a dimensions unity, namely the rational-critical dimensions, empirical, intuition, and revelation (illahiyah) which is called Prophetic Criticism.[65]

Through this education, education will be able to shape people who realize and carry out the tasks of the Caliphate by enriching the horizons of its knowledge. That is, these attitudes are the moral message of the first verse of the Qur'an revealed namely QS. al-Alaq verses 1-5. The normative argument is that the subject of education essentially has a specific privilege, namely: all reality comes from God and its nature is to seek transcendental truth (ie God). In the interpretation of QS. Fushilat verse 53 appears orientation, that: the development of God-oriented science, the development of humanity-oriented science, and the development of nature-oriented science.[66]

Religious humanist education has a double role, namely: *first*, they have a role related to happiness in the world (social monotheism) through the development of science and technology-based on human values and monotheism. This active role is manifested if there is an increase in welfare, peace, free from tyranny, and the existence of social justice in the community. And *second*, it has a role related to the afterlife which is spiritual and subjective (individual theoretical monotheism). This role is more specific to the strengthening of eschatological buildings which impact on the social monotheism dimension. Thus, religious

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[63] Muhamad Harfin Zuhdi, "Visi Islam Rahmatan Lil 'Alamin: Dialektika Islam Dan Peradaban," *Akademika: Jurnal Pemikiran Islam* 16 (2) (2011): 149-170.

[64] Munjahid and Heri Kuswanto, "Pola Pendidikan Humanis Religius Pada Rumah Pintar 'Pijoengan' Bantul Yogyakarta," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 16 (1) (2018): 147-165.

[65] Abd. Rahim Razaq and Umiarso, "Islamic Education Construction in the Perspective of Falsification of Karl R. Popper," *Jurnal Pendidikan Islam* 5 (2) (2019): 117-132.

[66] M. Fahim Tharaba, "Metodologi Pengembangan Ilmu Pendidikan Islam Perspektif Al-Qur'an Surat al-Fushilat Ayat 53," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17 (1) (2019): 37-56.

humanist education has clear parameters, namely its success in building and realizing the prophetic mission of the individual "self" towards the communal social society. That is, perfect human beings (*al-insan al-kamil*) can be said to be successfully realized can be seen from the ability to transform themselves from "me" to "us" in social monotheism.

CONCLUSION

The essence of collaboration and elaboration of both critical and Islamic education is to produce knowledgeable people, who have individual and social awareness, are responsible for the welfare of society at large, and are coupled with the values of monotheism. In essence, the ideals of the co(e)llaborative between this two education want to deliver humans at the level of carrying out the tasks of the Khalifah and Abdullah. Therefore, this education strongly opposes the paradigmatic system of liberal education that directs students to the attitude of individualism in competition. It emphasized the communalistic orientation based on humanitarian unity so that the subject of education would always create human relations based on religious-spiritual values. Critical pedagogy aims to liberate humanity from the shackles of oppression and the dehumanization of tyrannical hegemony; whereas Islamic education emphasizes the development of human spirituality. The relevance of the scope of the operationalization of collaboration and elaboration is seen in the orientation of education to shape humanitarian awareness and divinity to be able to make transformative efforts during the humanitarian stage. It is a manifestation of the religious humanist education system.

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