

## EDUCATION THOUGHT IMAM ZARNUJI AND PAULO FREIRE (An Synthesis Analysis)

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### Abstract

This research focuses on several issues as follows: first, how is the concept of education according to Imam Zarnuji; second, what is the concept of education according to Paulo Freire; Third, how is the comparison between Imam Zarnuji and Paulo Freire's education, and can both be synthesized towards Qur'ani education. The concept of education offered by Zarnuji and Freire can be said as a representation of Islamic and Western education, both of which have sides of equality and there are sides of difference; there are strong sides and weak sides. There should be an effort to evaluate proportionally between Islamic and Western education, then sorting and choosing between the two; and those which are still relevant to the times, need to be synthesized (combined) towards the ideal educational concept. On the one hand, Western education (the concept of Freire) strongly emphasizes aspects of "liberation" and "humanization" but does not touch the plain of "moral-transcendence"; on the other hand, Islamic education (Zarnuji's concept) is more likely to emphasize aspects of "moral-transcendence" and less to touch the ground of "liberation" and "humanization". From this, it means that the concept of Freire's education philosophically does not conflict with the values of Islamic teachings that do require humanization and liberation from ignorance, poverty, and underdevelopment. While Zarnuji's education, which is synthesized with Freire's education, contains moral values and a transcendental dimension. Therefore, if Zarnuji's education was combined (synthesized) with Freire's education, it would be an ideal Islamic education concept; moral-rational-based Islamic education; or Islamic education based on the spirit of the Qur'an, namely humanization, liberation, and transcendence.

**Keywords:** *Synthesis Analysis, Zarnuji education thinking, Paulo Freire education thinking*

### PRELIMINARY

Education is a vital element in life. Without education, human life is difficult to develop naturally. Because of the very importance of education, education is a benchmark of human credibility and its civilization. The higher the

level of human education, the higher the level of credibility. Vice versa, the lower the level of human education, the more questionable the level of humanitarian criteria.

In Islam, several ideas about the importance of science and the path of education are emphasized a lot, both based on the Koran and the hadith of the Prophet Muhammad. This is closely related to the discovery of human identity as the Caliph Fil Ardli, the leader who with his wit intelligence and with all the capacity of knowledge possessed will be able to change the world for the better. Among the verses of al-Quan which state the importance of science is:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١١)

It means: "Surely Allah will exalt those who believe among you and those who are given some degree of knowledge" (Surah al-Mujadalah: 11).<sup>1</sup>

During this time Islamic education is often interpreted partially and not integrally, so the concept of Islamic education is experiencing a crisis in its development in the global era. There is still a dichotomous understanding of Islamic educational material. Islamic education is only understood as the transfer of knowledge (values) and values (values) of Islamic teachings contained in religious texts, while the social sciences (social sciences) and natural sciences (nature sciences) are considered general knowledge (secular). Though Islam never distinguishes between religious and general sciences. All knowledge in Islam is considered important as long as it is useful for the benefit of mankind.

However, history has proceeded and it is not possible to close it, except to only understand it critically towards a progressive historical improvement. However Islamic education must still survive.<sup>2</sup> For this reason, it must be reoriented (sharpening of orientation). Making a distance between religious and secular science will only drag into the realm of the dichotomist of science that is unknown in Islam. The dichotomic of science only positions a group of scientists who are theocentric on the one hand and anthropocentric on the other, even though the two sides (theocentric and anthropocentric) are both an important part of Islamic education.

According to Kuntowijoyo,<sup>3</sup> Islamic education in ancient times had a high commitment to developing science; both religious and general. This commitment has brought the name of Islam to life and brought its people to the top of civilization. It's just that after the renaissance movement emerged in Europe, the center for the development of knowledge that was once won by the Islamic world was taken over by the West and continues to this day.

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<sup>1</sup> Departemen Agama RI., *Al-Qur'an Dan Terjemahnya* (Jakarta : PT. Listakwarta Putra, 2003), 910-911.

<sup>2</sup> Moh. Shofan, *Pendidikan Berparadigma Profetik* (Yogyakarta: Ircisod & Gresik: UMG, 2004), 33.

<sup>3</sup> Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi*, cet. VIII (Bandung: Mizan, 1998), 290.

Seeing the above phenomenon, it is precisely the urgency raised in the discourse of Islamic education at this time is Islamic education as implied in the Koran Al-Imran verse 110 which means: "You are the best people sent down among humans to 'uphold the good, prevent Munkar, and have faith in Allah ".<sup>4</sup>

In the above verse implies three universal messages that must be carried out by Muslims, and should be content in Islamic education. The three messages in question are "upholding the good" (humanization), "preventing Munkar" (liberation), and "faith in God" (transcendence). If Islamic education wants to continue to exist in the arena of globalization, then it should make these three contents the paradigm of education.

So far the reverberations of education that have the character of liberation and humanization are more heard voiced by modern (Western / general) education experts, especially a phenomenal education figure from Brazil (Paulo Freire). Meanwhile, Islam only sounds echoed in education which deals with moral-transcendent issues (worship of Allah) for the happiness of the hereafter - as what Imam Zarnuji developed in his famous book "Ta'lim al-Muta'allim".

In the meantime, Western/general education (such as the Freire concept) strongly emphasizes aspects of liberation and humanization but does not touch the moral-transcendent terrain, whereas Islamic education (such as the Zarnuji concept) tends to emphasize the moral-transcendent aspect and fewer touches on the plains of liberation and humanization. What followed was that Western education was judged to be liberating but not moral, whereas Islamic education was considered to be full of moral messages but hegemonic.

Departing from understanding (problems) like that, it would be nice if there is marriage (combination) or the search for new meaning (synthesis) between the spirit of Islamic and Western education; in this case, the spirit of Western education that does not conflict with universal values of the Qur'an. The values of Islamic education in the Qur'an include humanization, liberation, and transcendence. Furthermore, the authors try to raise the issue to be studied in depth. In the meantime, Western/general education (such as the Freire concept) strongly emphasizes aspects of liberation and humanization but does not touch the moral-transcendent terrain, whereas Islamic education (such as the Zarnuji concept) tends to emphasize the moral-transcendent aspect and fewer touches on the plains of liberation and humanization. What followed was that Western education was judged to be liberating but not moral, whereas Islamic education was considered to be full of moral messages but hegemonic.

## **COMPARATIVE EDUCATION OF ZARNUJI AND FREIRE: EQUATION AND DIFFERENCE**

The concept of education of Zarnuji and Freire is inseparable from the social conditions and context of each era. It's just that in bringing forth his ideas

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<sup>4</sup> Departemen Agama RI., *Al-Qur'an*, 200.

Zarnuji followed and fully supported the social conditions that occurred in his day (with a slight correction), while Freire tried to come out and dismantle the neat (hegemonic) order that occurred in his day.

Zarnuji lived in the middle ages, where the field of education was dominated by orthodox scholars with religious sciences being the focus of the study at the time, then it was clear what he offered to education was religious and ukhrawi and emphasized the ethical-moral aspect as the focus of his studies. From there, the concept of Zarnuji education is more ethical-theocentric.

Meanwhile, Freire (who originated from Brazil) assumed that the people of Brazil - at that time - could rise when they were able to escape and escape from oppression; and the main capital to get out of these problems is education because with an educated community will easily find their true identity and not easily suppressed. Therefore the concept of Freire education is more rational-anthropocentric.

In this section, we will see the similarities and differences between Zarnuji and Freire's educational thinking from axiological aspects (educational objectives), ontological (educational material), and epistemological (educational processes), as well as other aspects related to education. After the sub is finished, then try to evaluate two educational thoughts from the two figures, after that, a synthesis of two educational thoughts will be sought in the context of educational formation by the values of the Qur'an, which in the opinion of the writer, by the nature of education to answer social problems.

## 1. Educational Objectives

Objectives are things that are considered urgent in all activities. This is because the goal is the goal point that must be achieved so that it also becomes a source of energy and motivation for the culprit. Without goals, the flow or process of activity will not be well directed. Likewise, with education, Zarnuji as one of the philosophers of Islamic education has educational goals that are - at a glance - different from the goals of Freire's education. So as a Muslim student living in the current era of globalization, which educational goals must Islamic education have in holding religious values while responding to the challenges of the times?

Zarnuji makes the afterlife happiness the goal of his education, so it is not surprising that in every teaching he always emphasizes the breath of "*lillahi ta'ala*"<sup>5</sup> (transcendence). Zarnuji is less agree with worldly education, the target of which is to stop at world satisfaction and happiness. Productive learning models that have emerged lately, such as the Competency-Based Curriculum, to make students who are ready to use and reliable in employment, are not the goals of

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<sup>5</sup> *Lillahi ta'ala*, (because Allah is sublime) is a form of action aimed solely at seeking God's pleasure. Thus Zarnuji, that education must aim to seek the pleasure of God for the sake of the hereafter and not for the benefit of luxury or other worldly interests. Syekh Zarnuji, *Pedoman Belajar Pelajar dan Santri*, terj. Noor Aufa S. dari *Ta'lim al-Muta'allim* (Surabaya : Al-Hidayah, tt.), 12.

Zarnuji's education. For Zarnuji, education should be a means for every people to worship and draw closer to their Lord so that they do not get lost later on (the day after death).

It can also be seen in the divisions and laws he has determined to study science, which he said only the sciences relating to religion must be studied. It is therefore clear that Zarnuji's educational goals are solely for religious, social, and not personal interests or the development of reason and physical. The concept of Zarnuji's education as outlined in his book *Ta'lim al-Muta'allim* is more oriented to life after death (eschatologically oriented).

The educational goals of Zarnuji mentioned above are different from the educational goals of Freire. The concept of Freire education aims at maturity, creativity, and criticism of students so that the concept of education is known as; "Education for awareness", or "education for liberation", even "education for humanization". Freire did not make the afterlife or religion as a goal rather than education - even though he was devout in religion (Catholic).<sup>6</sup>

This is because according to Freire, freedom and awareness and humanization are the most urgent things in every human being, to become a human being who truly understands and understands about himself and things related to him, so that he naturally and independently man as students can answer all challenges and problems that are and will be faced.

It is therefore clear that the aim of Freire's education is solely for the freedom and awareness and humanization of every individual, whose focus is on the world. So the goals of Freire's education do not reach the orientation of life after death but rather are oriented towards life in the world (world-oriented), which nevertheless must not be contrasted with matters that are *ukhrawi*. However, the similarity of the educational goals of Zarnuji and Freire is for the benefit of humans as students' subjects.

## 2. Educational Materials

Educational material (lessons) is the material used in the teaching and learning process. To achieve the planned educational goals, harmonious harmony must occur between the material and educational goals. Therefore educational material must refer to educational goals, or maybe vice versa, goals lead to educational material, so educational material must not stand alone regardless of its goal control.

Zarnuji and Freire's thoughts on educational material differed considerably. This is certainly caused by differences in the background of religious and social life and the times between them. Zarnuji as an orthodox scholar who lived in the Middle Ages, during which the religious sciences became

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<sup>6</sup> Denis Collin, *Paulo Freire: Kehidupan, Karya & Pemikirannya*, cet. 2, terje. H. Heynardhi & Anastasia P. (Yogyakarta : Pustaka Pelajar & Komunitas Apiru, 2002), 47.

the dominant focus of the study at that time, determined religious material (which was ritual-transcendental, such as prayer) as the main and compulsory educational material for students.

Zarnuji also stipulates the laws in learning science, which are obligatory, *kifayah*, and haram.<sup>7</sup> Zarnuji classifies the sciences relating to religion to compulsory sciences, because for him only the religious sciences must be studied, such as the sciences relating to prayer, procedures, harmony, and its requirements. This is by the educational objectives which have *ukhrawi* dimension because by studying and understanding many religious sciences, such as prayer, fasting, zakat, pilgrimage, etc., it can easily carry out religious commands properly and correctly.

Meanwhile, Freire prefers worldly social reality as the object of his educational material. He strives students to become subjects of education that can answer the social problems that arise around them. Reality is not only focused on religion, but also politics, economics, and even education itself.

Freire's educational material is more focused on the problems of oppressed humanity,<sup>8</sup> and through education, Freire hopes that people will become aware of the reality of their oppression, and try to free themselves from the oppression. Freire's educational material is more contextual or in other words based on social reality.<sup>9</sup> The similarity between Zarnuji and Freire's educational material is that educational material must contain things (knowledge) that are useful for humans as students.

### 3. Educational Process / Methods

In the education process, the method has a very important role in efforts to achieve a goal. Without methods, a subject matter will not be able to process effectively and efficiently in teaching and learning activities towards educational goals. Therefore the learning method must be by the material being studied. The achievement of educational goals - among other things - is very dependent on learning methods. With good and relevant methods, the goals of education will be achieved well. Vice versa, with methods that are less good and relevant, the results to be achieved will be far from the planned goals.

Regarding the understanding of the educational method, here it will refer to the quote made by Omar M. Al-Toumy Al-Syaibany in his book "Philosophy of Islamic Education". He has written as stated below.<sup>10</sup>

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<sup>7</sup> Syekh Ibrahim, *Syarah Ta'lim al-Muta'allim Thariq al-Ta'allum* (Surabaya: Al-Hidayah, tt.), 4-7.

<sup>8</sup> Paulo Freire, *Pendidikan Kaum Tertindas*, cet. 3, terj. Otomo Dananjaya dkk. (Jakarta: LP3ES, 2000)

<sup>9</sup> Firdaus M. Yunus, *Pendidikan Berbasis Realitas Sosial: Paulo Freire dan Mangunwijaya* (Yogyakarta: Logung Pustaka, 2004).

<sup>10</sup> Omar Mohammad Al-Toumy Al-Syaibany, *Falsafah Pendidikan Islam*, alih bahasa, Dr. Hasan Langgulung (Jakarta: Bulan Bintang, 1979), 551-552.



- a. According to Atiyah al-Abrasy: "The method is the path we follow to give students understanding about all kinds of lessons. It is a plan that we make to be implemented in the classroom. "
- b. According to Ali Al-Jumbalathy and Abu Fath Attawanisy: "Educational methods are the methods followed by the teacher to deliver information to students' brains"
- c. According to Edgar Bruce Wesley: "The educational method is a series of directed activities for the teacher that causes the learning process to occur in students, or it is a process which if carried out perfectly will result in a learning process, or it is the way by which teaching becomes impressed".
- d. According to M. Abd. Rahim Ghunaimah: "Educational methods are practical ways to carry out the aims and purposes of teaching".

Although there are several definitions of methods in Islamic education from Islamic education experts, but they do not limit it sacredly (sacred) about the form of the method and where the origin of the method is accepted; what is important is that the methods we use can facilitate us to achieve educational goals (Islam) and do not conflict with the values of Islamic teachings.

Between the educational methods proposed by Zarnuji and Freire, some sides show similarities, and some sides show differences. The sides of the equation are, for example, the deliberation method (discussion / dialog). Zarnuji made deliberation as the best method in the learning process.<sup>11</sup> The method of deliberation here can be in the form of discussion or debate to reach consensus among students. This method is still quite relevant if applied in formal and non-formal schools today, because the method can provoke creativity, criticism, and independence of students in learning.

In line with Zarnuji, Freire also made discussion (dialogue) the most relevant method in the teaching and learning process. For Freire, the dialogic process is the most appropriate method to arouse the awareness of students in particular and humans in general to achieve their freedom from all forms of oppression. Without dialogue, education only makes students as "a kind of bank",<sup>12</sup> which only accepts what is given by educators, and when it is full, then everything will spill before students can apply what is received in real life.

The difference between Zarnuji and Freire's thought in the educational method lies in the subject (actor) who is discussing. The discussion (deliberation) referred to by Zarnuji is only established between fellow students, and does not touch the area of the educator (teacher). In Zarnuji's view,<sup>13</sup> educators must be respected as parents, and must be obeyed; this suggests that the teacher should not be debated.

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<sup>11</sup> Syekh Zarnuji, *Pedoman*, 18.

<sup>12</sup> Paulo Freire, *Pendidikan*, 49, 71.

<sup>13</sup> Syekh Zarnuji, *Pedoman*, 25.

As for Freire, the method of discussion (dialogue) must also be established between teacher and student - as well as between student and student. Students may even have to criticize a teacher if what is taught is not relevant to social reality and does not contain the value of liberation for students in particular and humans in general.<sup>14</sup>

In the process of interaction between educators and students, Zarnuji emphasizes more on students' obedience to educators, so students are like children; and educators like fathers. So students must be polite, polite, and friendly towards educators. Zarnuji emphasizes more on the aspect of the positioning of educators as subjects who provide their knowledge to students. Students are positioned as objects that accept material given by educators and are not polite to debate it. Zarnuji's method of education is more top-down (less than top-down), and less - even not - bottom-up (from the bottom up).

Meanwhile, Freire emphasizes the interaction of educators and students who are partnerships (learning partners). Educators are students' learning partners. If educators have scientific provisions, students also have scientific provisions. Scientific contributions can come from educators and can arise from students. Educators and students are subjects of education; while the object is the environmental reality (social). Freire emphasizes more on bottom-up education methods, and limit top-down education.

However, in terms of deliberation (dialogue) the two figures above and thinkers, in general, adhere to the educational principle that Socrates (W. 399 BC) has done,<sup>15</sup> namely the dialectical method. The dialectical method used by Socrates has become the basis of educational techniques planned to encourage students to think carefully, test, and train themselves and add new knowledge. A good dialogue according to Socrates is that students do not depend on convincing rhetoric to maintain their initial conclusions or encourage others to accept them, but instead must accept the opinions of others to find better conclusions.<sup>16</sup>

According to Omar M. al-Toumy,<sup>17</sup> dialogical methods must be accompanied by noble moral principles so as not to lead to disgraceful actions. The dialogic method has a great influence on the exaltation of thought and the

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<sup>14</sup> Paulo Freire, *Pendidikan yang Membebaskan*, terj. Martin Eran (Yogyakarta : Melibas, 2001), 59.

<sup>15</sup> Socrates is a Greek philosopher in the classical century whose teachings are widely referenced by scientists today, especially in the study of philosophy. Socrates was a teacher of Plato and Aristotle and subsequent philosophers. He was sentenced to death by drinking poison for defending the principles of truth which he taught to his students. His willingness to drink deadly poisons is a concrete form of moral compliance with the positive law of the state. Regarding the Socratic dialogue method which is widely held by modern educators, Omar Mohammad Al-Toumy Al-Syaibany, *Falsafah*, 566.

<sup>16</sup> Samuel Smith, *Gagasan-Gagasan Besar Tokoh-Tokoh dalam Bidang Pendidikan* (Tanpa kota: Bumi Aksara, 1986), 24.

<sup>17</sup> Omar M. Al-Toumy al-Syaibani, *Filsafat Pendidikan Islam*, terj. Hasan Langgulung (Jakarta: Bulan Bintang, 1979), 566.



development of reason. With a dialogical approach, people will get used to argumentation, train themselves to think fast and get used to debating, and this will create confidence and train to talk without text. Most Islamic sciences developed and reached their glory through this method.

In addition to the deliberation method, Zarnuji also offers the *taammul* method.<sup>18</sup> *Taammul* is meant here is to focus attention and thought during learning only to science alone, not to others. *Taammul* here is also meant by thinking before acting, meaning that before doing something should think first to ensure the steps.

In this case, Freire has an idea in common with Zarnuji, because it is by the educational goals that crave a critical, mature, and independent learner. While one of the characteristics of maturity and independence is to think before acting, by thinking before acting then someone will understand what he is doing, also understand the risks as a result of what he does. The difference, Zarnuji advises students to concentrate on subjects, without looking at social reality; while Freire advocates that students should also link education with social reality.

On the other hand, Zarnuji prioritizes the process of memorization through repetition in learning, so it is not surprising if this is made as a separate sub-discussion in his book (*Ta'lim al-Muta'allim*). Zarnuji gives several ways to memorize easily and maintain it, even he also explains things that can cause forgetfulness.<sup>19</sup> This is proof that memorization is a matter of great concern in addition to the other methods. In addition to memorizing methods, Zarnuji also explained the need for educational punishment and threats to students. The threat here is usually related to the use of knowledge or success in learning.

Meanwhile, Freire prioritizes understanding rather than rote learning. According to Freire, memorization is a process of duping the creative power of students,<sup>20</sup> where students are only given material that is sometimes not understood, and then they are required to memorize it. For Freire, understanding is the main element that every student must have in the learning process. With understanding, a person will be aware of what he has done so that he can easily read the reality around him and answer the problems of life and face the challenges of the times. Concretely, ideology can be a means to keep away from duping and oppression.

## **SYNTHESIS OF ZARNUJI AND FREIRE (ISLAMIC AND WEST) EDUCATION: EFFORTS TOWARDS QUR'ANI EDUCATION**

In its development, Islamic education has given birth to two contradictory patterns of educational thought. Both take different forms, both in the material

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<sup>18</sup> Syekh Zarnuji, *Pedoman*, 57, 61, 62.

<sup>19</sup> *Ibid.*, 101.

<sup>20</sup> Paulo Freire, *Pendidikan Kaum Tertindas*, 50.

aspects, approach, or even in the form of institutional. The two patterns in question are a traditionalist and modernist Islamic education. Traditionalist education places more emphasis on normative doctrinal aspects that tend to be exclusive-literalist-apologetic.<sup>21</sup> While modernist Islamic education, it is increasingly suspected to begin to lose the underlying religious spirits.

In responding to social developments, Islamic education is often confronted with two response models; assimilative and alternative. The assimilative response presupposes a conflict between Islamic educational values and new social values. This pattern is rather worrying because it is possible for these new values to penetrate more dominantly to the community, thereby defeating the basic values of Islamic education itself.<sup>22</sup>

While the alternative response will make Islamic education as an entity confined in a foreign space separate from other entities of this alternative Islamic education system, for example in the form of giving too much authority to traditions (traditional texts) and teachers, and fostering memorization rather than Critical attitudes now more adorn the world of Muslim education, although efforts have been made to make deliverance from it towards better changes.

According to Jalaluddin Rahmat,<sup>23</sup> Islamic education is not just a process of inculcating moral values to fortify themselves from the negative excesses of globalization. More than that, the most urgent thing is how the moral values that have been instilled in Islamic education are able to act as a liberating force from poverty, ignorance, and socio-economic and cultural freedom. Therefore the content of Islamic education must be holistic in aspects of life and does not need to be dichotomous between religious and general education, because science in Islamic education is actually integral-integrative.

In Kuntowijoyo's view,<sup>24</sup> so far Muslims have not based their movements on deep elaboration on objective social reality. Muslims are still struggling with subjective-normative awareness, so we only appear in subjective reality. Efforts to shape the personalities of Muslims, congregants, communities, and people, for example, are only driven by subjective normative awareness, so that we are not ready to respond to the challenges of empirical social change, which occurs in society.

Thus, it is necessary to develop the concept of Islamic education that does not only stop at the normative plain but needs to be seen philosophically and empirically. The search for the ideal concept of Islamic education as mentioned above, in my opinion, can be done through synthesis (a combination) between

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<sup>21</sup> Syafi'i Ma'arif, "Rekonsiliasi Epistemologi dalam Pendidikan Islam: sebuah Keniscayaan", Pengantar dalam Moh. Shofan, *Pendidikan Berparadigma Profetik* (Yogyakarta: Ircisod & Gresik: UMG, 2004), 6.

<sup>22</sup> Ibid., 7.

<sup>23</sup> Jalaludin Rahmat, *Islam Alaternatif* (Bandung : Mizan, 1989), 3.

<sup>24</sup> Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi*, cet. VIII (Bandung : Mizan, 1998), 182.

Islamic education (traditional) and Western education (modern), as long as it keeps Islam as a philosophical central foundation. This means that the spirit of Western education that is trying to be synthesized with Islamic education is the spirit of Western education which does not conflict with the fundamental values of Islam.

This has also been emphasized by Azyumardi Azra,<sup>25</sup> that the pattern of study and theory of Islamic education in essence seeks to develop the conception of Islamic education as a whole by focusing on a number of basic Islamic views on education and combining it with modern (Western) education. Thus, this suggests implicitly the aspiration of Islamic education thinkers to make intellectual breakthroughs to reconstruct the concept of Islamic education in the context of the contemporary world. Therefore Islamic education should not only be paradigmatic in regressive but also need to be progressive oriented.

According to Kuntowijoyo,<sup>26</sup> Islamic education in ancient times had a high commitment to developing science; both religious and general. This commitment has brought the name of Islam to life and brought its people to the top of civilization. It's just that after the renaissance movement emerged in Europe, the center for the development of knowledge that was once won by the Islamic world was taken over by the West and continues to this day.

Seeing the above phenomenon, it is precisely the urgency raised in the current Islamic education discourse is Islamic education as implied in the Qur'an. In al-Qur'an surah Al-Imran verse 110, it says "You are the best people who were sent down among men to uphold goodness to prevent Munkar and to believe in Allah".

In the above verse implies three universal messages that must be carried out by Muslims, and should be content in Islamic education. The three messages in question are "upholding the good" (liberation), "preventing Munkar" (humanization), and "faith in God" (transcendence). Islamic education if you want to continue to exist in the arena of globalization, then it should make these three contents as the paradigm of education.

So far the reverberations of education that have the character of liberation and humanization are more heard voiced by modern (Western/general) education experts, especially a phenomenal education figure from Brazil (Paulo Freire). While Islam is only heard echo education in areas that dwell on moral-transcendental issues (worship of God) for the happiness of the hereafter - as developed by Zarnuji in his famous book "Ta'lim al-Muta'allim".

On the one hand, Western education (read: the concept of Freire) strongly emphasizes aspects of "liberation" and "humanization" but does not touch the plain of "moral-transcendence"; on the other hand, Islamic education (read: the

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<sup>25</sup> Azyumardi Azra, *Pendidikan Islam dan Modernisasi* (Jakarta: Logos, 1999), 90-91.

<sup>26</sup> Kuntowijoyo, *Paradigma*, 290.

concept of Zarnuji) tends to emphasize aspects of "moral-transcendence" and touches the plain of "liberation" and "humanization". As a result, Western education is considered free (liberate) but less moral, whereas Islamic education is considered full of moral messages but fetter (hegemonic). Departing from such an understanding, it would be nice if there is marriage (combination) or integration (synthesis) between Islamic and Western education; Western education that does not conflict with universal values in the Qur'an. The values of Islamic education in the Qur'an include humanization, liberation, and transcendence.

The Muslim world began to be disconnected from its leading role in science and technology towards the end of the 16th century. Since then Western Europe and America have swung their steps forward dynamically along with the progress of their science and technology, while Islam is complacent in intellectual isolation. When the Western world began to tease them suddenly, the Islamic world woke up and found itself in lagging and helplessness. Political and intellectual independence are also controlled by the Western world. This period is called the colonial period.<sup>27</sup>

In addressing the colonial period, the attitude of Muslims is also ambiguous. On the one hand, some groups are accepting colonialism in the Western world - in intellectual terms - appreciatively, because they can learn a lot and draw various advances from the West to advance Islam. While on the other hand there are groups who are suspicious and anticipative towards everything that comes from the West because it is judged to destroy the morality and foundations of Islam. The appreciative group towards the Western world is known as the modernist group, while the group that is anticipative to the Western world is known as the traditionalist group.

This has implications for the colors of Islamic education, namely the existence of traditionalist Islamic education and modernist Islamic education. The traditional education system prefers to dwell on the teaching of religious sciences and ignore developments coming from the Western world. They are exclusive and not inclusive, so they are out of date. In a historical review (before there was intellectual awareness in Muslims), this last phenomenon seems to have overwhelmed the Muslim world, including Indonesia.<sup>28</sup>

The exclusive attitude of Muslims has led to nearly a thousand years of Islamic science being excluded from scientific dynamics and only dealing with textual and scriptural sources of Islamic teachings or Muslim thinkers. Thus what happens in the world of Islamic education is a problem that only revolves around the transfer of values (transfer of moral values). Such an education model is difficult to accept updates because it is oriented only to the text. Therefore, according to Malik Fadjar, it is time for religious education to develop its studies

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<sup>27</sup> Ikhrom, "Dikhotomi Sistem Pendidikan Islam", dalam Ismail SM., (ed.), *Paradigma Pendidikan Islam* (Yogyakarta: Pustaka Pelajar), 2001, 82.

<sup>28</sup> Ibid., 83.

around religious ethics and morals that have relevance to the development of society which is marked by the progress of science and technology.<sup>29</sup>

Examples of traditional education that might be relevant to be proposed are the pesantren education models that have not undergone renewal. Although many pesantren have made renewal efforts by accommodating modern educational thinking. However, pesantren have given birth to several ulama cadres who then play an active role in the spread of Islam and the teaching of science. Although it is also undeniable that there are still many pesantren that still survive with their traditional education patterns. As a result pesantren became a kind of institution that was exclusive and isolative to social development (read: pesantren that had not undergone renewal).

In pesantren teacher and student interactions are often described as follows:<sup>30</sup> First, the chaplain as a teacher is absolutely obeyed, respected and sometimes considered to have supernatural powers that can give blessings. Second, the acquisition of knowledge is not solely due to the sharpness of reason, the determination of the method, and the seriousness of trying; but also depends on the sanctity of the soul, blessing and blessings of the kiai and the efforts of religious rituals such as fasting, prayer and riadhah. Third, the Book is the most patient teacher and never angry. Therefore the book must be respected because of its great service in teaching many students.<sup>31</sup> Fourth, the oral transmission of the kiyais is important. Even though students can study the books themselves, nothing like this is said to be the Qur'an.

The traditional education model as mentioned above by Freire is called bank style education. If bank style education is still forced, where teachers force their knowledge to be filled in with students, then this can be dehumanizing (not humanizing humans); because the teachers consider the students only as empty vessels that need to be filled and sometimes the filling tends to be forced. Dehumanization means a process that does not respect the existence of humanity, so that here the humanity of students has been deprived of by the teachers.<sup>32</sup>

Entering the twentieth century, Islam is entering a new phase, due to fundamental changes in the Islamic world. According to Karel A. Steenbrink, quoted by Shofan,<sup>33</sup> four factors drive the renewal of Islam (in Indonesia); 1) The desire to return to the Qur'an and al-Hadith, 2) The spirit of nationalism to fight the invaders, 3) Strengthen the basis of social, economic, cultural and political movements, 4) Reform of Islamic education in Indonesia.

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<sup>29</sup> Moh. Shofan, *Pendidikan*, 76.

<sup>30</sup> *Ibid.*, 57.

<sup>31</sup> Martin Van Bruinessen, *Kitab Kuning: Pesantren dan Tarekat, Tradisi-Tradisi Islam di Indonesia* (Bandung: Mizan, 1994), 74.

<sup>32</sup> Freire, "Pendidikan yang Membebaskan, Pendidikan yang Memanusiakan", dalam Omi Intan Naomi, *Menggugat Pendidikan Fundamentalisme, Konserfatif, Liberal dan Anarkhis*, cet III (Yogyakarta: Pustaka Pelajar, 2001), 435.

<sup>33</sup> Moh. Shofan, *Pendidikan*, 90.

The modernization of Islamic education in Indonesia must be recognized as not originating from Muslims themselves. This modernization can at least be seen in the formation of modern educational institutions that adopt Western (Dutch) education systems. At that time there were two main trends of Islamic organizations in realizing modern education.<sup>34</sup> 1) Form of modernization by adopting the modern education system in full, but still incorporating religious education into the curriculum-this is like what Muhammadiyah does. 2) The modernization of Islamic education which starts with the Islamic institution itself - for example, is carried out by traditional Islamic boarding schools which are predominantly in NU culture. This is done by adopting certain aspects of the modern education system, especially in the fields of curriculum, methods, systems, etc.

The pesantren that carried out modernization included the modern cottage Gontor Ponorogo (1926). This is motivated by the awareness of the need to modernize Islamic education systems and institutions. This was then followed by many other pesantren in Indonesia. Many of the pesantren initially applied the classical system, then changed according to the modern education system, although it could not completely eliminate the classical style. Not infrequently also of those who already have a college.

Initially, when in the Islamic world some modernists emerged who wanted to reformulate Islam through a rational-philosophical approach, in order to rediscover the roots of its former glory; that is, by searching for an organic relationship between Islam and the West, they received much criticism from internal Muslims, so their efforts were not quite successful. In this 21st century, where the era has become more transparent and democratic, the modernization of the Islamic education system, it should be easier to find away.

Modern (Western) universities have advantages in terms of rationality and skills without being supported by moral enrichment, in reality, they only produce intelligent people but are less sensitive to ethics and morals. While traditional education (Islam) has advantages in terms of morality but is weak intellectually. From here, it is ideal if traditional (Islamic) education is synthesized with a modern (Western) education system, in order to achieve ethical-rational or moral-intellectual-based Islamic education. From Islamic education, we can take the basic moral, while from the West we can take the scientific methodology - which is not contrary to the spirit of Islam.

Ziauddin Sardar, as quoted by Shofan,<sup>35</sup> provided a solution for the advancement of Islamic education by putting the sciences fundamentally, by making the following efforts: First, in terms of epistemology, Muslims must have the courage to develop a full-fledged frame of mind today. The framework of knowledge (thinking) designed must be applicable and not an "ivory-tower" of a

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<sup>34</sup> Ibid., 92-95.

<sup>35</sup> Ibid., 125-126.



sich. The knowledge framework in question can at least provide an overview of the right approach or method of dealing with morals today.

Second, there needs to be a theoretical framework of science and technology that describes the styles and methods of scientific and technological activities that are consistent with worldviews while still reflecting the values and norms of Muslim culture. Third, it is necessary to create educational system theories that combine the best features of traditional systems and modern systems. The integral education system must centrally refer to the universal values of Islam, for example, the concept of tazkiyah al-naafs, monotheism, etc.

In addition, the integrated education system must be able to meet the needs of the present and future which are multidimensional in nature. More than that, the meaning of education (seeking knowledge / *Tholab al-Ilmi*) must be understood as a lifelong learning experience; without dichotomous separation between religious and general (Islamic and Western) sciences.

In al-Qur'an Surah al-Imran verse 110 which means: "You are the best people who were sent down among humans to uphold goodness (humanization), prevent Munkar (liberation), and believe in God (transcendence)". Three values are contained in this verse; humanization, liberation, and transcendence, actually shows the spirit/spirit/value rather than Islamic education. In Kuntowijoyo,<sup>36</sup> these three values are referred to as prophetic values. Kuntowijoyo uses these three values as a paradigm (mode of thought, mode of inquiry, mode of knowing) in understanding social reality.

With the Qur'ani / prophetic paradigm, Kuntowijoyo formulated a new paradigm in understanding Islam. In an interview in the *Ulumul Qur'an Journal* which was later quoted by Shofan,<sup>37</sup> Kuntowijoyo said:

"Because Islam, in its history has indeed played a significant role in the world civilization chain - this also proves that the Islamic paradigm is open. Thus Islam does not merely inherit, but also enriches its substance and form. It was through this that Islam was finally able to contribute its own authentic legacies. Karl Marx and his followers have contributed to a paradigm. As one of the heirs in the humanitarian chain, we also have the same rights. This means that prophetic social science is for everyone. And indeed Islam itself is rahmatan li al-alamain, not specifically li al-muslimin. "

The Qur'an paradigm, for Kuntowijoyo, means "A construction of knowledge that enables us to understand reality as the Koran understands it." This construction of knowledge is built by the Koran so that Muslims have the wisdom of behavior that is in line with the normative values of the Koran, both on a moral and social level. This knowledge construction will also help formulate designs

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<sup>36</sup> Kuntowijoyo, *Paradigma*, 288-289.

<sup>37</sup> Moh. Shofan, *Pendidikan*, 132.

regarding the Islamic system, including the knowledge system.<sup>38</sup> In connection with education, it means we must understand education as the Qur'an understands it. The Qur'an never dichotomizes science or the education system (Islam-West; general-religion; traditional-modern). All the sciences and educational institutions in which the sciences are taught are justified by Islam (al-Qur'an), provided they are beneficial to the benefit of mankind.

Back to Islam, Kuntowijoyo suggested that Muslims need to change their way of thinking and acting, from an ideological pattern to a scientific pattern. Islam as a normative concept can indeed be described as an ideology as has been put forward so far. However, ideology tends to be subjective, normative and closed. For this reason, there needs to be an alternative translation from normative Islam to theories.<sup>39</sup>

That is, Islam needs to be understood as a scientific framework because scientific patterns will be more promising, objective, factual, and open nature. Through a scientific framework, especially empirical, Muslims will be able to better understand reality as the Qur'an understands it. That way, people will be able to carry out social transformation based on the ideals of the Qur'an through their education; so that Islamic education must contain the value of humanization, liberation, and transcendence.

To realize this idea, to borrow the term Kuntowijoyo, there needs to be a synthetic-analytic approach in understanding the Qur'an; an approach that treats the Qur'an as historical concepts or proverbs, so that humans can carry out psychological transformations, while also treating the Qur'an as data or documents from God that contains both theoretical and theological postulates. With this kind of approach, the verses of the Qur'an are actually normative statements that must be analyzed to be translated on an objective level, not merely subjective.

We need to reorient consciousness to empiricism normative concepts. The desired form of consciousness is scientific to formulate normative (theological) concepts into theoretical (scientific) concepts. This needs to be objective so that our theological awareness at the normative level becomes historical and contextual. We must derive the normative theological language of the Koran into the language of science, because only through the language of science can we dialogue and interact objectively with social reality. Without going through this process, we will not only be unable to understand social reality from an Islamic perspective but will also make us adrift in responding to such tremendous social change.<sup>40</sup>

Back to Islamic education, because the concept of an ideal (progressive) Islamic education; namely education that has an Islamic spirit and can answer the challenges of the times, is still in the stage of being built, so there is no harm in

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<sup>38</sup> Ibid., 133.

<sup>39</sup> Ibid., 134.

<sup>40</sup> Ibid., 135.

seeing the concept of Western education, and borrowing it and synthesizing it with classical Islamic education, as long as it does not conflict with Islamic values. Thus, the synthesis of Islamic and Western Education in order to advance an Islamic era that is era-based and Qur'anic needs to be done.

In this context, the spirit of Freire's education, which the writer tries to synthesize with Zarnuji's educational spirit, contains the values of humanization and liberation. From this, it means that the concept of Freire's education philosophically does not conflict with the values of Islamic teachings that do require humanization and liberation from ignorance, poverty, and underdevelopment. While Zarnuji's education, which is synthesized with Freire's education, contains moral values and a transcendental dimension. Therefore, in my opinion, if Zarnuji's education was combined (synthesized) with Freire's education, it would be an ideal Islamic education concept; moral-rational-based Islamic education; and Islamic education that does not conflict with the universal spirit of the Qur'an, namely humanization, liberation, and transcendence.

In its history and development, Islam came by wanting a change toward improvement. Islam is also claimed to be religion free from ignorance, poverty, and all forms of oppression. Therefore in Islam, there are teachings to study, zakat, and struggle. Many Muslim thinkers - also non-Muslims - identify Islam as a religion of liberation, others: Muhammad Abduh, Muhammad Iqbal, Muhammad Rasyid Ridha, Ali Shari'ati, Asghar Ali Engineer, Murtadha Muthahari, Hassan Hanafi, Fazlur Rahman, Nasr Hamid Abu Zayd, Mohammed Arkoun, Sayyed Hussein Nashr, Muhammad Abed al-Jabiri, KH. Abdurrahman Wahid, Nurcholis Madjid, Jalaluddin Rahmat, Masdar Farid Mas'udi, Ulil Abshar Abdallah, Martin Van Bruinessen, Greek Borton, Clifford Gertz, Ignas Kleen, and many more. All of them stand on the benefit of humanity and oppose all forms of oppression.

Therefore, incorporating the spirit of Freire education that frees humans from all forms of oppression into the concept of Islamic education is not counterproductive. Indeed, some Muslim thinkers criticize liberations carried out in the Western-style which tend to be secular or anti-religious (non-transcendent) and tend to obscure the moral boundaries of humanity (eg Marxist liberation) which tends to make humans instead shackled in the existence of existence that is determined by their existence economic position and how to produce it.

Therefore, to anticipate the impact of misdirected freedom that could have arisen from the concept of freedom proclaimed by Freire, then here the concept of education is sought from Muslim thinkers (read: Zarnuji) who strongly emphasize aspects of morality and are transcendental - as a couple; so that if paired between the concept of Zarnuji's moral education and the concept of Freire's liberation education, it would give birth to the ideal concept of Islamic education; the concept of education that contains elements of humanization, liberation, and transcendental, which is in line with the fundamental message of the spirit of the Qur'an (Ali-Imran: 110).

In the context of modern dynamics, Islamic education must be able to free people from the shackles of various streams and technologies that cause dependency. With freedom, Islam has a high commitment and gives a respected place to the developers of science and technology. The scope of the Islamic mission according to Arkoen is:<sup>41</sup>

"Being able to unite freedoms and regulations, individualism and collectivism, science and religion, rationalism and effluvia, soul and matter, revelation and reason, this life and others, the world of mystery and the world of touch, stability, and evolution, past and present-day, pedestrian and renewal, Islam and humanity. "

The spirit of liberation should intensify the performance of Islamic education to take initiatives that lead to the practice of liberation while maintaining integration with religious norms. In the view of the Engineer,<sup>42</sup> the entire content of the Qur'an is centered on the spirit of human liberation from the practice of exploitation and oppression. People who do not struggle to free oppressed and weak people only claim to believe verbally.

To be able to give birth to liberating figures, according to Shofan,<sup>43</sup> the values of freedom must have been reflected in the education process from an early age, when the child is familiar with the letters of the Qur'an. This is very possible if Islamic education is developed with a dialogic and democratic approach. The educational process is carried out dialogically, making humans more meaningful, valued, and equal. With dialogue, there will be the liberation of students (humans) from passivity. The emergence of critical human awareness also cannot be separated from the process of true dialogue. Critical awareness is the awareness of the self and its world.

When a human (student) already has critical reasoning, he will be aware of all forms of oppression, and when he / others are in a position of oppression/oppressor, he will try to free him. The oppressed frees himself from oppression, while the oppressor frees himself from oppressive behavior because it is inhuman (humanist).

In the context of Islamic education, human awareness to achieve humanization and liberation is not merely interpreted as a form of awareness of social reality, but also includes an awareness of his person and identity as a Muslim. Therefore liberation and humanization which are championed must remain within the corridor of religious norms (Islam). This means that the freedom to be achieved in order to achieve humanity must be synchronized (not contradicted) by the rules of God (Allah). so they must pay attention to the value of transcendence.

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<sup>41</sup> Moh. Shofan, *Pendidikan*, 140

<sup>42</sup> A.A. Engineer, *Islam dan Teologi Pembebasan*, terj. Agung Prihantoro (Yogyakarta: Pustaka Pelajar-LkiS, 1993), 97.

<sup>43</sup> Moh. Shofan, *Pendidikan*, 141.

For example, when we (read: students) are free to express our opinions to someone (read: educators), we must do it with a polite, polite, and not offensive attitude. From here Zarnuji's moral education becomes relevant to underpin Freire's liberation education in order to achieve humanist degrees, which is indeed in line with the teachings of al-Islam.

Furthermore, education is essentially a process to provide awareness (in Freire language called *Conszientizacao*). Awareness of humans who have free nature, human degrees and their existence can not be separated from the transcendent. Education without awareness will only be a tool of oppression and rape like a noble human degree. This last model of education only makes students a closed, mute, and unconscious society that they are creatures that are in the process of becoming (the process of becoming).

Education as a process of humanization, liberation, and transcendence is a teaching and learning activity together, with synergistic collaboration between teachers and students to recognize their reality and their environment. In other words students and teachers are subjects thinking and acting while the object is the (social) environmental reality. So between teacher and student learn from each other; give and take (take and give), and humanize each other.

In this process, the teacher submits lesson material for consideration and discussion by students; both with fellow students and teachers. The material given should not be in the form of *ansich* theories, but also the reality of the problems on the ground that are happening and need to be discussed. With this discussion approach, it creates an intersubjective dialogical atmosphere in understanding an object together. Thus, it is expected that students' awareness of the reality of themselves and their environment will develop progressively, and in turn, after graduation, will become people who play historical roles.

The concept of awareness education in the style of Freire should be the basis for seeing the problems of Islamic education today and in the future. Islamic education that is shackling (hegemonic) everywhere must be reformulated because it is not in accordance with human nature and can dull human creativity. Islamic education which is a medium for transforming Islamic values must contain a mission of liberation; liberation from ignorance, poverty, and backwardness. Nevertheless, liberation must still be based on religious moral values. The concept of Zarnuji education which emphasizes the moral aspects of humanity means that it can also be a foothold in constructing an ideal Islamic education. So it is very appropriate if there is a synthesis between Zarnuji and Freire education in Islamic education. The synthesis between Islamic education and Zarnuji will give birth to the concept of Islamic education with the value of the value "humanization, liberation, and transcendence".

With humanization, Islam emphasizes the importance of humanizing humans in the process of change; with liberation, Islam pushed the liberation movement from various cultural and structural shackles in the direction of

progressive social change; With transcendence, Islam always emphasizes theological-ethical aspects that can provide a more meaningful touch to the changes that occur, so that the changes remain within the frame of humanity and divinity.

Social change that comes from the West is usually dry from the transcendental dimension so that sometimes it can drown the moral values of humanity and divinity. In contrast to changes transformed by Islam, they usually can not be separated from the transcendental dimension (divinity). From here, when Islamic education tries to adopt a Western education system (methodology), the task that must be carried out is to color it with an ethical-theological dimension, so that the transcendence value remains visible.

## CONCLUSION

Imam Zarnuji is a Hanafiah scholar who lived around 620H./1223M. Zarnuji lived during the Abbasid dynasty in Iraq (750-1258 AD), in the fifth period of the Abbasid dynasty in al-Muntashir's era (1226-1242 AD). In Zarnuji's observations, many students are no longer able to drink the essence of knowledge, due to incorrect learning methods. After that, he tried to correct it and offer a new concept as stated in his book Ta'lim al-Muta'allim.

Ta'lim al-Muta'allim is the only popular work of Zarnuji which is one of a series of yellow books that are widely studied and become guidelines for students in Islamic boarding schools. Ta'lim al-Muta'allim is a small book that contains learning theories and serves as a guide for all students to gain useful knowledge in order to achieve success in life in the world and the hereafter (especially the hereafter).

According to Zarnuji, the main elements that must be possessed by students who want to study is by aiming to seek the pleasure of Allah, seeking the happiness of the hereafter, combating self-ignorance and the ignorance of fools, and elevating the dignity and degree of religion. The nature of the learning objectives referred to by Zarnuji-thus-is spiritual-Sufistic and oriented to the interests of the afterlife (life after death / eschatological).

Furthermore, in the teaching and learning process, Zarnuji provides the following tips: First, students must instill good intentions (goals) (especially seeking God's pleasure), and that must be done seriously. Second, students must be diligent in writing what they have understood. Third, to strengthen memorization/memory, the process of repeating lessons that have been learned, whether they have just been learned, or yesterday even the day after tomorrow, needs to be done. Fourth, the process or method that needs to be carried out in education (learning) is Deliberation. Fifth, the process of learning is Taammul (daydreaming; thinking seriously; planning before doing; etc.). Taammul can be done to solve problems that are considered difficult and complicated when studying.



Regarding morals or attitudes that must be possessed by a seeker of knowledge, Zarnuji quotes the words of Ali r.a. that there are six prerequisites for knowledge, including intelligence, greed (greedy to knowledge), patience (steadfast), adequate costs, guidance from the teacher (mentor), and all time. However, the six conditions do not guarantee the success of students to gain useful knowledge, except if during the learning process until completion students have morals (morals) that are commendable and away from despicable morals; especially arrogant (al-Takabbur), because knowledge will not be obtained with pride. Zarnuji also stated that every student must have a (moral) attitude that is commendable, including a. Honor the teacher, b. Glorifying knowledge, c. Respect for Friends and Be Loving, d. Being an Entrepreneur, and e. Tawakal.

Paulo Freire (hereinafter referred to as Freire) was born on September 19, 1921, in Recife, Brazil. He is not only a theorist but also a practitioner in the field of education. Because of the hunger, he had felt when he was a child and his teens - and his care for the oppressed/poor, he vowed to always fight against hunger and defend the interests of the oppressed/poor. In order to realize that determination, Freire promotes the concept of education that can provide awareness, liberation, and degrees of humanity, with a variety of material content and processes that support it.

On many occasions, Freire said that education is the most vital value for the process of human liberation. For him, education became a permanent pathway to liberation and was in two stages. First, education makes people aware of the oppression that befalls them, and through practical movements changes the situation. Secondly, education is a permanent process of liberation in cultural action.

Freire education besides aims to liberate people from ignorance and situations of oppression, also for human awareness of their social reality. In this context, Freire saw that "awareness" (conscientization) was at the core of education. Education must contain teaching materials related to the actual phenomena of social reality so that through education students become aware of the surrounding social reality - even aware of the reality of the world. Freire divides human consciousness into magical, naive, and critical awareness. Education must be able to change people from magical and naive awareness to critical awareness. Awareness that must be possessed by humans is critical awareness.

Freire also tried to direct education as an attempt to humanize themselves and others, namely through conscious action to change the world. Humanization (humanizing humans) in Freire's view is a practice of life to achieve the true human state because it is in accordance with nature. However, the humanization process is always accompanied by a condition of dehumanization that must be fought. In a concrete and objective context, the problem of humanization or dehumanization is a possibility that is always available to someone as an "unfinished" being who is aware of his imperfections.

To realize his educational goals, Freire asserted that the content of educational material should come from the social reality of humans and their environment. Education should not only contain ansich theories, because most theories are stale. Education must pay attention to the reality of social problems and then it is integrated into theories / the world of education. Therefore, educational material must be based on social reality (contextual).

For Freire, the social reality that becomes educational material is then discussed in the teaching and learning process between students and teachers and/or students and students, so that the approach taken in the teaching and learning process is dialogical in nature. In this case, the teacher and students must be partners in the dialogue in solving all problems, not making the distance between the teacher and students, because with the distance will make opportunities for teacher oppression of students wide open. The single most effective tool in an education - which awakens, liberates, and humanizes humanity - is dialogue.

The concept of education offered by Zarnuji and Freire can be said to be a representation of Islamic and Western education or traditional and modern education. Islamic education (traditional) is represented by the spirit of Zarnuji education, while Western (modern) education is represented by the spirit of Freire education. So far, the two concepts of education (Islam and the West; traditional and modern) are often opposed, or faced with a binary position (face to face - vis a vis). Though it should not have happened, because between the two there are sides of the equation and there are sides of the difference; there are strong sides and weak sides. There should be an effort to evaluate proportionally between Islamic and Western education, then sorting and choosing between the two; and those which are still relevant to the times, need to be synthesized (combined) towards the ideal educational concept, which can answer the problems of the times. In this writing, it (the synthesis of Islamic and Western education; Zarnuji and Freire) is carried out in the framework of an ideal Islamic education concept that is in accordance with the Qur'anic values. This needs to be done so that Islamic education can answer the problems of the times.

Thus, Islamic education is not just a process of instilling moral values to protect themselves from the negative excesses of globalization. More than that, the most urgent thing is how the moral values that have been instilled in Islamic education are able to act as a liberating force from poverty, ignorance, and socio-economic and cultural freedom. Therefore the content of Islamic education must be holistic in aspects of life and does not need to be dichotomous between religious and general education, because science in Islamic education is actually integral-integrative.

The search for the ideal concept of Islamic education as mentioned above, in my opinion, can be done through synthesis (a combination) between Islamic education (traditional) and Western education (modern), as long as it keeps Islam as a philosophical central foundation. This means that the spirit of Western

education that is trying to be synthesized with Islamic education is part of the spirit of Western education that does not conflict with the fundamental values of Islam. Therefore Islamic education should not only be paradigmatic in regressive but also need to be progressive oriented.

Seeing the above phenomenon, it is precisely the urgency raised in the current Islamic education discourse is Islamic education as implied in the Qur'an. In al-Qur'an's verse Al-Imran verse 110, it says "You are the best people who were sent down among men to 'uphold goodness', 'prevent Munkar', and 'believe in Allah'". In this verse implies three universal messages that must be done by Muslims, and should be content in Islamic education. The three messages in question are "upholding the good" (liberation), "preventing Munkar" (humanization), and "faith in God" (transcendence).

So far the reverberations of education that have the character of liberation and humanization are more heard voiced by modern (Western/general) education experts, especially a phenomenal education figure from Brazil (Paulo Freire). While Islam is only heard echo education in areas that dwell on moral-transcendental issues (worship of God) for the happiness of the hereafter - as developed by Zarnuji in his famous book "Ta'lim al-Muta'allim".

On the one hand, Western education (read: the concept of Freire) strongly emphasizes aspects of "liberation" and "humanization" but does not touch the plain of "moral-transcendence"; on the other hand, Islamic education (read: the concept of Zarnuji) tends to emphasize aspects of "moral-transcendence" and touches the plain of "liberation" and "humanization". As a result, Western education is considered free (liberate) but less moral, whereas Islamic education is considered full of moral messages but fetter (hegemonic). Departing from such an understanding, it would be nice if there is marriage (combination) or integration (synthesis) between Islamic and Western education; Western education that does not conflict with universal values in the Qur'an. The values of Islamic education in the Qur'an include humanization, liberation, and transcendence.

In this context, the spirit of Freire's education, which the writer tries to synthesize with Zarnuji's educational spirit, contains the values of humanization and liberation. From this, it means that the concept of Freire's education philosophically does not conflict with the values of Islamic teachings that do require humanization and liberation from ignorance, poverty, and underdevelopment. While Zarnuji's education, which is synthesized with Freire's education, contains moral values and a transcendental dimension. Therefore, if Zarnuji's education was combined (synthesized) with Freire's education, it would be an ideal Islamic education concept; moral-rational-based Islamic education; or Islamic education based on the spirit of the Qur'an, namely humanization, liberation, and transcendence.

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