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INITIATING PAULO FREIRE'S PERSPECTIVE ON THE EDUCATIONAL PARADIGM IN THE INDEPENDENT LEARNING CURRICULUM AND ITS RELEVANCE TO ISLAMIC EDUCATION IN MADRASAH

Ofik Taufiqurrohman

Institut Agama Islam Banten, Indonesia (mastaufiqo@gmail.com)

Misbahuddinb

Pondok Pesantren Al Maghfiroh, Banten, Indonesia (233621208.misbahuddin@uinbanten.ac.id)

Wasehudin

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia (wasehudin@uinbanten.ac.id)

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ABSTRACTS

This research explores Paulo Freire's perspective on Islamic education and its relevance to the Islamic curriculum in madrasahs in prioritizing moral and ethical values. This report uses a comprehensive approach to analyze Freire's 1972 book, "Pedagogy of the Oppressed" and highlights the importance of Freire's paradigm in Islamic education in Indonesia, especially in madrasah. This paradigm emphasizes the importance of student involvement, active participation, and participation in learning, in line with the objectives of the Islamic curriculum to create critical, creative, and responsible individuals in the 21st century. Integrating Islam into Freire's paradigm can also improve character, morals, and religious values in education. It emphasizes dialogue, participation, and contextual engagement in learning, fostering a sense of responsibility for developing skills and values relevant to the social and cultural context. It is hoped that applying the Freire paradigm and Islamic education in Indonesian education, especially in madrasahs, will lead to a more comprehensive, inclusive, and meaningful education.

A. INTRODUCTION

This research is a solid response to the urgent importance of realizing an educational paradigm that is more inclusive and focuses on individual empowerment. This is not only a very relevant response to the spirit that the Indonesian government is launching through the Independent Learning Curriculum but also a result of inspiration that is very relevant in facing educational challenges in the modern era brought about by the educational paradigm introduced by Paulo Freire, an educator and famous philosopher from Brazil (Kohan, 2018: 617). Freire saw education not only as a tool for transferring knowledge from teachers to students but also as a means capable of liberating and empowering individuals, especially those less fortunate in society (Patton, 2017: 67).

Paulo Freire's approach to education, better known as "critical education" or "liberation education," pays intense attention to the central role of students in the learning process (Wallerstein et al., 2017: 4). According to Freire's view, students are seen as active subjects in constructing their knowledge, not as passive objects who only receive information from the teacher because Freire believes that education must be a democratic and student-centered process (Vlieghe, 2018: 920). Freire also argued that education should enable students to develop a critical understanding of the world around them and to acquire the skills necessary to change that world (Razzak, 2020: 1003). Students must be considered active subjects in the learning process, not passive objects who only receive information from the teacher. Freire believed that students should be empowered to actively learn and construct their knowledge through dialogue and critical reflection. Effective education must enable students to become agents of change in society, not just passive recipients of teacher information (Fitria & Suminah, 2020: 73).

This paradigm also emphasizes the importance of critical dialogue, empowerment, and students' critical awareness of the social reality that surrounds them. Currently, Indonesia is implementing the Independent Learning Curriculum with the vision of creating education that is more contextual and relevant and provides more space for students to become initiators in initiating their learning (Vhalery et al., 2020: 6). The Independent Learning Curriculum (KMB) is a new curriculum policy introduced by the Indonesian government in 2020 (Sinaga, 2023: 6). The curriculum is designed to give students more flexibility and autonomy in choosing their learning path and to promote humanist and religious perspectives in education. This curriculum is also considered a central part of the education system because it contains values that will be transformed for students to achieve educational goals.

Paulo Freire's perspective on education is humanist, emphasizing the importance of critical thinking and the empowerment of marginalized groups. His ideas have been influential in the development of the KMB, which aims to promote humanist and religious perspectives in education. The relevance of Freire's

perspective to Islamic education lies in his emphasis on the importance of social justice and the empowerment of marginalized groups, which are also central values in Islamic education. Apart from that, Paulo Freire is also in line with this vision because he emphasizes the active role of students in the learning process and focuses on a deep understanding of their social context (Bahri, 2019: 265). However, this research has a more complex and ambitious goal than simply applying Paulo Freire's concept in the context of the Independent Learning Curriculum. This research also aims to identify the relevance of Freire's educational paradigm to Islamic education. Islamic education emphasizes individual empowerment while teaching moral values, ethics, and leadership. Therefore, this research seeks to initiate integration between Freire's approach and the principles of Islamic education. Hopefully, this will produce a more holistic and relevant educational paradigm for Indonesia's diverse society.

Thus, this research aims to explore and develop an educational approach combining Paulo Freire's Independent Learning Curriculum concepts with Islamic educational values. The aim is to provide an educational paradigm from Paulo Freire's perspective on the independent learning curriculum and its relevance to Islamic education in strengthening Islamic moral and ethical values. In this way, this research significantly contributes to developing a broader, more sustainable understanding of education. It can help achieve the goals of inclusion and empowerment in the educational context in Indonesia.

B. METHOD

This research methodology takes a literature review approach as the primary method. A literature review is used to comprehensively explore educational views and thoughts in Paulo Freire's book, "Pedagogy of the Oppressed" (1972: 5), as the primary source and then analyzed with references or other literature relevant to the discussed research object.

C. RESULT AND DISCUSSION

Education Concept

1. The concept of dialogic education, according to Paulo Freire

The concept of dialogic education initiated by Paulo Freire is an educational approach that contains deep meaning and complexity. Freire saw education as more than just a tool for transferring knowledge from teacher to student; it was a holistic process involving knowledge formation through dialogue and collaboration. In dialogic education, teachers and students are empowered as subjects who actively explore, reflect, and create knowledge together (León et al., 2017: 143). Teachers in the context of dialogic education are not the only source of knowledge; they are partners in the learning process (Braten et al., 2017: 259). The relationship between teachers and students in dialogic education is not hierarchical but collaborative and narrative. Teachers are not only presenters who "meet" students with narrative

content, but they dialogue with students, explore their experiences, stimulate reflection, and stimulate joint action (Stevenson, 2019: 14). In this way, students are not just passive recipients of information, but they become continuous creators of knowledge. This creates a more profound learning experience and allows students to relate the course material to their realities.

More than just a learning method, Freire's dialogic education reflects a larger vision. He sees education as a tool to achieve self-liberation from various forms of oppression and inequality. Students are taught to think critically and analyze their social reality carefully. In this way, Paulo Freire's dialogic education creates the foundation for forming individuals who are more complete, independent, and able to participate in more remarkable social change. In its overall context, Freire's dialogic education promotes an approach that is more humanistic, democratic, and centered on meaningful learning. This approach has influenced many education systems worldwide and has proven to be a powerful tool for fighting social inequality and injustice in education and society.

2. The concept of educational freedom

The concept of freedom in education reflects a more modern understanding of the purpose of education. This emphasizes the importance of making education a means to liberate human potential and create a humanistic atmosphere. This concept is rooted in criticism of traditional education, especially the "bank style education" model, which focuses more on the accumulation of knowledge without considering personal development and more profound understanding (Sudarman, 2021: 95). Liberation education, as proposed by this concept of freedom, aims to create an educational environment in which students are not only informed, but also empowered to think critically, develop creativity, and respond better to the world around them. Education should help students better understand themselves, society, and the world.

This concept of freedom in education also underscores the need to treat students as unique individuals with their needs, talents, and potential. This contrasts with traditional educational models that tend to be one-size-fits-all, where students are considered a "tabula rasa" to be filled with information without considering individual differences. Thus, education centered on freedom allows students to reach their potential, develop deep understanding, and become individuals who are more independent, critical, and contribute positively to society. The following are several figures and perspectives that discuss the concept of freedom in education:

- a. Ki Hadjar Dewantara: This educational figure places education as a tool to bring humans back to their human nature. The concept of liberatory education that they offer emphasizes student freedom and develops student creativity.
- b. Rabindranath Tagore: The idea offered by Rabindranath Tagore was liberating education with elements of art in education. Rabindranath Tagore's thoughts

can be used as ideas for designing the education system in Indonesia, especially a humanist education system.

- c. Fazlur Rahman: Fazlur Rahman's thoughts regarding freedom in Islamic education emphasize the development of students' freedom because, without freedom, students' creativity cannot develop (Saihu, 2020: 88). In Islamic teachings, students' freedom is designed with the help of professional teachers so that students do not feel afraid in developing their creativity.
- d. Paulo Freire: According to Paulo Freire, liberation education involves the archeology of consciousness so that humans can naturally develop a new consciousness to feel their existence. According to Paulo Freire, authentic education is always a "practice of freedom" rather than the cultivation of alienating skills. Freire emphasized that education must free students from oppression and develop students' creativity. In Freire's concept of liberation education, education must be used to bring humans back to their human nature.

In the concept of educational freedom, education is no longer interpreted as a tool to accumulate knowledge but as a tool for awareness and liberation. This concept emphasizes the development of students' freedom so that students' creativity can develop and education can restore the purpose of education, namely as a tool to humanize humans.

1. The concept of critical consciousness

Critical awareness is a concept that describes an individual's ability to reflect on their circumstances in the context of the social dynamics that surround them. Paulo Freire expanded and developed this view in the context of education to provide awareness to individuals. Critical pedagogy aims to change social understanding through comprehensive thinking and action (Fitramadhana, 2022: 89). Critical pedagogy, as an approach associated with Paulo Freire, has a solid theoretical basis and applies a humanistic approach. Freire identified three levels of critical consciousness (Paulo, 1976: 65):

- a. Magical awareness is a level of awareness where individuals cannot see the relationship between various factors in a social context. They tend to surrender to reality and reduce the future to a specific condition that cannot be changed.
- b. Naive awareness is the level at which individuals begin to realize the existence of relationships between factors but have yet to be able to understand them critically.
- c. Critical awareness, where individuals can understand and analyze the causal relationships in society. Critical awareness in an educational context is vital, emphasizing the development of necessary thinking skills in students to understand themselves and the social reality around them.

Critical awareness helps individuals understand reality as a complete and complex unity, which in turn helps them differentiate humans from other creatures (Balakrishnan, 2017: 169). Critical consciousness also allows individuals to take action voluntarily and without coercion, positively contributing to society and improving change. Thus, crucial consciousness in education serves as a tool for the liberation and empowerment of individuals, helping them become more conscious agents of change in an increasingly complex and diverse world.

1. Paulo Freire and his educational perspective

Paulo Freire was a philosopher who developed the concept of "Pedagogy of the Oppressed," which emphasized the importance of education as a tool for liberation and social change. Education is humanistic and focuses on developing critical consciousness and empowering marginalized communities. Here are some essential points about Paulo Freire's perspective on education:

- a. Humanism: Freire viewed education as enhancing individual dignity and freedom. This approach aims to help individuals reach their best potential and experience freedom in the learning process.
- b. Critical Awareness: According to Freire, critical consciousness allows individuals to become agents of social change who actively overcome inequality and injustice.
- c. Collaboration: Freire emphasized that education should be a process of dialogue and collaboration between teachers and students, not simply a one-way transmission of knowledge. This approach emphasizes understanding students' life situations and experiences as a starting point in the learning process and promotes students' active participation in their learning.
- d. Fitrah: Freire's perspective on education has some similarities to Islamic education, especially in the concept of "fitrah," which refers to the innate nature of humans. Both perspectives emphasize the importance of developing individuals' potential and empowering them to become more human. Both consider that education is about acquiring knowledge and spiritual, social, and intellectual growth.

Overall, although there are differences between Paulo Freire's views on education and Islamic education, there are also some significant similarities. Both perspectives emphasize the importance of humanism, critical consciousness, and individual empowerment in education, with similar ultimate goals, namely liberation and positive societal change. By combining these aspects, both perspectives can provide valuable insights into the development of more holistic and inclusive education.

Islamic Education and Its Principles

Islamic education is vital in forming aware and conscious individuals with a purpose in life. Allah has given straightforward basics regarding education in the Islamic religion. The basic concept of education in Islam includes three main elements: tarbiyah, Salim, and tail (Hardiyati & Baroroh, 2019: 104). Let's discuss each of these concepts in more detail:

1. Tarbiyah: A teaching process that aims to develop and nurture students in three main aspects: cognitive (understanding), affective (feelings and emotions), and psychomotor (physical skills) (Sulaiman & et al., 2018: 87). The main aim of tarbiyah is to form a strong personality, who not only has faith but also does pious deeds, that is, behaves well in everyday life. This means that Islamic education focuses not only on aspects of knowledge but also on developing good character.
2. Ta'lim: An educational process emphasizing cognitive aspects to provide students with knowledge and skills. In Islamic education, Salim seeks to give a good understanding of religious teachings, moral values, and valuable knowledge in everyday life. It includes the study of the Koran, Hadith, fiqh (Islamic law), Islamic history, and more. In other words, Salim provides an intellectual basis for students (Pulungan, 2022: 247-248).
3. Ta'dib: Education emphasizing affective aspects aims to form individuals who believe and do pious deeds. There are four types of tail in Islam, namely (Masykur, 2022: 44):
 - a. Ta'dib Adab al-Haqq: Educating individuals about ethics and correct behavior through religious teachings.
 - b. Ta'dib Adab al-Khidmah: Forming a character who serves and cares about the interests of society.
 - c. Ta'dib Adab al-Shari'ah: Teaches individuals about Islamic law principles and compliance with them.
 - d. Ta'dib Adab al-Suhbah: Developing social ethics and behavior in interacting with others.

In Islam, education has a broader goal: getting closer to Allah SWT and gaining His approval. This reflects Islamic education's spiritual and transcendental aspects, which place humans in balance and harmony with the universe and its creator. Islamic education aims to form individuals with good character and solid spiritual awareness by understanding these basic concepts. This is a strong foundation for developing a civilized and just society within the framework of Islamic values.

1. Islamic Values in Education

Education in Islam is greatly enriched by fundamental values guiding how individuals learn, interact, and live. The following are some essential values in Islamic education (Imelda, 2017: 227-229):

- a. Tawhid (Belief in One Allah): Education in Islam aims to increase understanding of tawhid and guide individuals to live according to the principles of monotheism.
- b. Noble Morals (High Morality): Islamic education aims to form individuals with good character and behave honestly, fairly, and kindly towards others, and includes sharing, helping, and showing empathy for others.
- c. Justice and Equality: In Islamic education, these values are taught to ensure everyone is treated fairly regardless of social, economic, or ethnic background.
- d. Non-discrimination: Education in Islam should encourage inclusivity and should not differentiate between individuals based on any characteristics unrelated to knowledge or skills.
- e. Science and Knowledge: Education in Islam is seen as worship (worship), and individuals are encouraged to learn and improve constantly. Science and research are valued as ways to understand God's creation.
- f. Togetherness and Solidarity: Islamic education must promote the values of solidarity, teach individuals to care about the common good, and contribute to society's welfare.
- g. Fair Leadership: Education in Islam must form future leaders with wisdom, integrity, and social responsibility.
- h. Environmental Concern: Education in Islam must promote concern for nature, teaching individuals to protect and care for the earth as a mandate (responsibility) from Allah.
- i. Balanced Life: Education in Islam should help individuals balance worldly life and the hereafter between social obligations and worship of Allah.
- j. Patience and Perseverance: Islamic education must form individuals who do not give up easily and have a solid determination to achieve their goals.

These values play a central role in shaping Islamic education and helping individuals become responsible citizens of noble character and aware of their responsibilities towards Allah and society. This approach creates an educational environment that supports holistic learning, including spiritual, moral, intellectual, and social aspects.

One of the educational institutions that implements Islamic principles, concepts, and values in education is madrasas. In madrasas, teaching, education, and development of students are carried out in all aspects of knowledge, skills, and attitudes based on the values of Islamic teachings.

Independent Learning Curriculum

Main principles and characteristics

The Independent Learning Curriculum is one of the educational initiatives in Indonesia introduced by the Ministry of Education, Culture, Research and

Technology (Kemendikbudristek) in 2020. The main principles and characteristics of the Independent Learning Curriculum are as follows:

1. Flexibility: The Merdeka Belajar curriculum provides students with more flexibility to choose subjects, projects, and learning methods that suit their interests, talents, and needs and allows students to be actively involved in the learning process.
2. Student Involvement: Students are expected to be active subjects in the learning process. They are given greater autonomy in determining what they learn, how they know, and how they evaluate their progress.
3. Relevant Curriculum: The Merdeka Belajar curriculum aims to be more relevant to real-life and job market needs. This allows students to develop skills that meet the demands of the times.
4. Character Development: Apart from academic aspects, this curriculum also emphasizes the development of students' character and personality, including ethics, values, and emotional intelligence.
5. Project-Based Learning: One of the preferred learning approaches is project-based learning, where students are given assignments or projects that enable them to develop practical and problem-solving skills.
6. Holistic Evaluation: Evaluation in the Independent Learning Curriculum is more holistic, measuring academic knowledge and students' competencies, skills, and character.
7. Use of Technology: Technology supports learning and enables access to a broader range of educational resources.
8. Collaboration and Communication: Collaboration between students, teachers, and parents is improved to support learning. Open and constructive communication is critical.
9. Consultation with Stakeholders: In designing and implementing the Independent Learning Curriculum, opinions and input from various stakeholders such as teachers, parents, and the community are also considered.

The Merdeka Belajar curriculum aims to improve the quality of education, develop student potential, and make education more relevant to the demands of the times. This is an essential step in changing the education system in Indonesia.

Goals and implementation

The Independent Curriculum is an approach to education that has various objectives. Some of the main objectives of the Independent Curriculum in Indonesia are as follows:

- a. Improving the Quality of Education.
- b. Developing Student Competencies.
- c. Character and Ethics Improvement.

- d. Development of Critical Thinking Abilities.
- e. Respect for Diversity.
- f. Encouraging Creativity and Innovation.
- g. Increased Student Engagement.
- h. Teacher Empowerment.

By achieving these goals, the Merdeka Curriculum will positively contribute to education development in Indonesia and prepare students to face future challenges. On the other hand, the following is the implementation of the Independent Curriculum:

- a. Competency-Based Curriculum.
- b. Flexibility.
- c. Character Development.
- d. Scientific and Contextual Approach.
- e. Active Student Participation.
- f. Lifelong Learning.

Implementing the Independent Curriculum requires strong collaboration between teachers, schools, parents, and the government. Education authorities must provide sufficient guidance and support to schools to implement this approach well. In addition, regular evaluations are essential to ensure that the Merdeka Curriculum achieves its goals of improving the quality of education and student development in Indonesia.

The Relationship between Freire's Perspective Education and the Independent Learning Curriculum

Freire's Perspective on Education and the Independent Learning Curriculum have a deep connection regarding the learning approach used. Paulo Freire, a philosopher and educator from Brazil, introduced the concept of "Pedagogy of the Oppressed" or "Education for the Oppressed," which has influenced the outlook on education in various countries. This approach changes how we view learning and aligns with the core principles of the Independent Learning Curriculum in Indonesia (Romba et al., 2023: 549). One of the critical points in Freire's approach is the recognition that students are not passive objects that only receive knowledge from the teacher but are active subjects in the learning process (Manullang et al., 2021: 487). Teachers act as facilitators who encourage students to dialogue, think critically, and actively participate in knowledge exploration (Davies et al., 2017: 689-692). This is consistent with the principles of the Independent Learning Curriculum, which emphasizes student-centered learning according to (Yusa et al. 2023: 369), where students are not only recipients of information but also play a role in formulating questions, pursuing knowledge, and discussing their findings.

In addition, Freire emphasized the importance of students' social and cultural context in the learning process. He believes that students are social creatures who

live in an environment rich with unique values, culture, and experiences. Therefore, teaching materials must be adapted to this context so students can be more involved and connected with the lesson material. This principle reflects the Independent Learning Curriculum's principles, emphasizing contextual and relevant learning to students' needs and realities. In the Indonesian context, where the Independent Learning Curriculum has been introduced to improve the quality of education, inspiration from Freire's approach is very relevant (Dinata, 2020:30). Student-centered, collaborative, and contextual learning is the key to success in adapting a more responsive and inclusive education system. These concepts in the Indonesian context can enrich educational approaches and provide tangible benefits for students and society.

Thus, Freire's Perspective on Education and the Independent Learning Curriculum have many similarities and connections in learning approaches. Both emphasize that students must be active subjects in the educational process, that teachers must act as facilitators, and that students' social and cultural contexts must be considered in learning planning. As a relevant and inspiring view, the combination of Freire's approach and the Independent Learning Curriculum can be a strong foundation for improving education in Indonesia.

The Relevance of Freire's Perspective Educational Paradigm with Islamic Education in the Context of the Independent Learning Curriculum in Madrasas

Freire's Perspective on Educational Paradigm and Islamic Education in the Context of the Independent Learning Curriculum in Madrasas offers a relevant and valuable perspective regarding the learning approaches used in the education system (Larasati, 2020: 33). These two paradigms. However, they arise from different cultural backgrounds and thoughts and have important points of similarity. One of the main similarities is the importance of dialogue and active participation of students in the learning process (Muhonen et al., 2018: 70). Freire emphasized the importance of learning that actively involves students in the educational process. This reflects the values of democratization in education, which are also found in Islamic teachings, emphasizing justice, equality, and participation in learning at madrasas.

Islamic education in Madrasas in the context of the Independent Learning Curriculum can make Freire's approach a very relevant tool in teaching morals and ethics (Chanifudin, 2017: 14). Islamic education in Madrasas focuses on forming good character and ethics in students. Students can discuss and reflect on these values, strengthening their understanding. Apart from that, using students' social and cultural context as teaching material in this approach also has strong relevance in Islamic education (Amri et al., 2017: 111). This allows madrasa students to relate Islamic values to the situations and contexts of their daily lives, making it easier to internalize and apply Islamic teachings.

Applying the Freire paradigm and the Islamic Education approach in the Independent Learning Curriculum in Madrasas is also relevant in developing a student-centered, collaborative, and contextual curriculum. The Merdeka Belajar curriculum underlines the importance of learning approaches pertinent to students' needs and social and cultural contexts. These two paradigms can contribute to developing curricula considering students' differences and environments. The collaborative approach emphasized by Freire and Islamic Education can also increase learning effectiveness under the Independent Learning Curriculum framework. Collaboration between students, teachers, and the community can enrich the learning experience, allow students to access various resources and different perspectives, and strengthen positive social interactions (Baik & Brooker, 2019: 682). In conclusion, Freire's Perspective on Educational Paradigm and Islamic Education has strong relevance in the context of the Independent Learning Curriculum. Both emphasize a student-centered, collaborative, and contextual learning approach, per the goals and principles of the Merdeka Belajar Curriculum. Therefore, applying the learning approach developed by Freire and Islamic Education can enrich and strengthen the development of the Independent Learning Curriculum so that it is more contextual and relevant to the needs of madrasa students.

Implications of Freire's Perspective Educational Paradigm with Islamic Education in the Context of the Independent Learning Curriculum in Madrasas

The elaboration above explains the implications of the educational paradigm from Freire's perspective and Islamic education in the context of the Independent Learning Curriculum in Madrasas. Here are some main points to pay attention to:

1. Student-centered learning: The Freire approach and Islamic education emphasize the importance of students as active subjects in the learning process. In the Independent Learning Curriculum, this is by the principle of student-centered learning, where students have a central role in initiating and managing their learning process.
2. Contextual and Collaborative: Freire and Islamic education also encourage contextual and collaborative learning approaches (Dinata, 2020: 240). Freire recognized the importance of using students' social, cultural, and value contexts as a basis for learning (Mahur, 2019: 879). This supports the principles of the Independent Learning Curriculum, which emphasizes relevant learning and collaboration with the community.
3. Character and Moral Formation: Islamic education, in particular, emphasizes the formation of students' character and morals (Anwar, 2018: 240). In this context, Freire's dialogical and participatory approach can help students better understand morality and moral values in Islam. This aligns with educational goals, including character and ethical aspects in the Independent Learning Curriculum.

4. Critical and Creative Thinking: Freire emphasized developing students' critical and creative thinking. This principle is also based on the Independent Learning Curriculum, which emphasizes developing 21st-century skills. Including critical and creative thinking skills. Combining Freire's approach and Islamic education can strengthen the development of these skills.

Overall, the combination of the educational paradigm from Freire's perspective and Islamic education can help create a more holistic and student-oriented educational approach in the context of the Independent Learning Curriculum. They support the development of a curriculum that is more contextual and relevant and focuses on character formation, as well as critical and creative thinking for madrasa students. These implications could improve the quality of education and create more inclusive and meaningful learning environments.

D. CONCLUSION

This analysis concludes that Paulo Freire's educational paradigm perspective is relevant to the Independent Learning Curriculum, especially in student-centered, collaborative, contextual, and character-building learning approaches. According to Freire, the dialogic approach promotes deep understanding, active involvement of students, and their empowerment in the learning process, which is in line with the objectives of the Independent Learning Curriculum. In addition, integrating Islamic education within this framework can strengthen the formation of character, morals, and religious values in education. Both have similarities in emphasizing the importance of dialogue, student participation, and contextual engagement in learning. This approach also supports the Independent Learning Curriculum's aim to produce individuals with critical, creative, and competitive thinking in the 21st century. This creates opportunities for developing skills and values relevant to today's social and cultural challenges. In the context of Islamic education, especially madrasas, integration with Freire's perspective educational paradigm can enrich the educational experience of madrasa students by enabling them to understand better and internalize religious teachings and relate them to their daily lives. Thus, combining the educational paradigm from Freire's perspective and Islamic education in the Independent Learning Curriculum in Madrasas can create a more comprehensive, inclusive, and meaningful educational approach, aligning with Indonesia's academic development goals. It can also help improve education quality and develop better-prepared individuals to participate in more significant social change.

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