

LIBERATION EDUCATION IN THE SURAH OF THE QUR'AN AL-ANKABUT 43

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Abstract: Liberation is a human right, in the Qur'an surah al-Ankabut verse 43, it is explained about freedom of thought. In this case, man is free to express his opinion, which is contained in the theory of Paulo Freire. In this study, the author used Farid Esack's theory of liberation hermeneutics and combined it with the concept of liberation education. Among the keys of esack farid hermeneutics are; taqwa, taqwa, *al-mustad'afun*, *qist* and *adl* and jihad. In this case, the author finds the result in the form of: first, Q.S al-Ankabut verse 43 explains that Allah will give a basis to those who think broadly to express their opinions. Secondly, in this verse, there is a motivation for people who learn to think deeply and freely release the results of their thoughts in the absence of the authority of the teacher over the students.

Keywords: Farid Esack; Liberative Hermeneutics; Liberation Education.

INTRODUCTION

Liberation is a human right. According to the theory of constructivism in which the student acquires knowledge due to the activeness of the student himself (Nugroho, 2003). So students with free-thinking will find more meaningful learning. The learning process that occurs in Indonesia considers students as objects and teachers as subjects, as stated by Freire, education is a practice of liberation, not just the transfer or dissemination of science or culture. Therefore education is a liberating practice, in the process of teaching and learning teachers and students alike become cognitive subjects in front of the object of knowledge that bridges it (Nugroho, 2003).

Diversity education emphasizes the equal relationship between teachers, students, and society to provide space for learners' freedom to argue with each other, and analyze and criticize teachers if necessary. This education prioritizes an objective understanding of reality with all existing problems.

In the era of globalization, it is important to improve education in Indonesia to be able to compete with other more developed countries, especially among Asian countries. Human resources in Indonesia will also be much better if their education is advanced. Improving the quality of education at every level of education is the most important factor for the advancement of education in Indonesia (*SarungPreneur, t.t.*). Improving the quality of teachers, teacher welfare, equitable distribution of education, and educational facilities as factors for improving the quality of education.

Improving the quality of education can be taken from the education taught in the Qur'an. Just like the Qur'an is the guidance of Muslims revealed to the prophet Muhammad (PBUH) the Qur'an performs several main functions, namely, *hudan* (guidance), *bayyinah* (explanation), and *furqon* (differentiator). These three functions are very relevant and able to answer various problems since the Qur'an was revealed until now. The Qur'an also has insights that need to be studied and experienced, including insights into well-being and scientific insights (Sholeh, 2016).

As for the content of the Qur'an in Q.S Al-Ankabut: 43 it relates to human freedom to think. According to Sheikh Dr. Muhammad Sulaiman Al-Asyqor, madaris Interpretation Islamic the university of Medina, the contents of Q.S Al-Ankabut: 43 are:

We explain these parables in the Qur'an to humans to attract attention and draw them closer to the Qutoer to understand it. No one understands the parable except those with knowledge who are willing to reflect and think about what is being read to them and the things they are witnessing (Sholeh, 2016).

This research is not the first research, previously conducted research by Muhammad Fahmi, et al. Entitled *Juxtaposing Paulo Freire's Liberation Education with Islamic Education*. (Prasetia, et al.:2021). the problem with research is that it explores the concept of liberalization in Islamic education to lead to a "liberating" education. The reality of Islamic education in an era of disruption and pandemics requires the development of its features through a spirit of liberation. If it can be done Islamic education may ayalized that liberates, awakens, humanizes people,d leads to efforts for transcendence (self-approach to Allah Almighty). Through qualitative research and a literature study approach, the data in this article is extracted from primary sources by Paulo Freire, as well as data analysis following the pattern of Miles and Huberman's recommendations. The results showed that Paulo Freire contrasted his liberatory conception of Edu with the 'banking concept'. Banking education is monological, problem-solving,d based on the teacher's view of the worldview. Meanwhile, Paulo Freire's liberatory education took place dialogically, posing problems (problem-posing) and constructed by students' views on worldview. So in liberation education, learners produce and act on their ideas, notation eating" other people's ideas. Paulo Freire's spirit of liberal education is in line with the universal message that man as the best God's masterpiece is commanded to carry out 'amr ma'ruf (humanization), nahi Munkar (liberation), and faith in Allah (transcendence). The similarities of the research of Muhamad Fahmi et al, with the author, are the same in terms of researching liberation education. The difference is that the object of the author's research is Q.S. Al-Ankabut:43 while Muhammad Fahmi is the concept of Islamic education.

Research conducted by Rinaldi Datunsolang entitled *The Concept of Liberation Education in an Islamic Perspective*. Datungsolang, R. : (2018) this study discusses Paulo Freire's liberation education model as a concentration, problem-solving, and humanization education model.

Humanization is an educational model that views educators as well as students and students as educators in the learning process. This makes the learning process of subjects, not objects. The learning process should be the creation and re-creation of knowledge not the memorization of knowledge. the next model is a conscientization education model which means the importance of critical awareness in seeing the reality of the world. the process of awareness that leads to the dynamic concept of liberation will lead to the creation of a more complete human being. The next model is the problem in which Freire thinks of education as "bank-style: one that makes learners simply memorize without critically knowing the realities around them. This then causes education to lose its substantive value, namely as a vehicle for liberation from the confines of an unjust and hegemonic social system. Islam views Freire's liberation education as very thick with the relationship between theory and practice. Nevertheless, the liberation education Freire offered there were different sources of inspiration and action. The source for Freire is humanity while for Islam it is Allah SWT. The similarities of Rinaldi Datunsolang's research with the author are the same in terms of researching liberation education. The difference is that the object of the author's research is Q.S. Al-Ankabut: 43 while Rinaldi Datunsolang's research is liberation education from an Islamic perspective (Datunsolang, 2017).

METHOD

This research uses the literature review method or qualitative research by tracing several Quranic verses that are relevant to the research theme. In addition to studying relevant verses of the Qur'an, this study is also equipped with a reflection method, which is a method that seeks to reflect the author's knowledge and experience in the current context, so that the author's knowledge and experience are used as consideration. For data analysis in this study, the author used the theory of hermeneutic liberator Farid Esack and combined it with the concept of liberation education.

RESULTS AND DISCUSSION

Farid Esack Who Liberated Hermeneutics

The Qur'an is a revelation revealed in response to various events that occur. The Qur'an cannot be a revelation if it is not related to various events. The Qur'an rests on three things that are put forward, namely the specific text, the contextuality of meaning, and the relevance of praxis. This understanding of the relevance of the text gave rise to a new way of looking at what Esack called progressive revelation; There is a connection between the text and the context in the process of revelation.

Esack sought to explore the rhetoric of the liberation of the Qur'an in the theological theory and hermeneutics of religious pluralism for a more coherent liberation. The theology of

the Qur'an liberation works towards the liberation of religion as well as ideas based on obedience without criticism and the liberation of the entire population from all forms of injustice and exploitation including race, gender, class, and religion. He also took inspiration from the Qur'an and the stories of the prophets.

The key to hermeneutic liberation arose from South Africa's struggle for qur'anic freedom. In this case Farid Esack's keywords: *taqwa* (*taqwa*), *taqwa* (*taqwa*), *tahid* (*tahid*), *man* (*nas*), oppressed (*mustadh'afun*), justice (*all*), and struggle (*jihad*) (Wahid, 2016) Interpretation of the Verses of the Ethical Foundations of Liberation: *Taqwa* and *Tawhid* The word "taqwa" comes from the arrangement of the letters "waw", "qaf", and "yes" which etymologically means "to prevent", "guard against something", "to pay attention", or "to protect". In the Qur'an, this word appears 242 times (102 times of which are included in the Makkiyah verse and the rest in the Madaniyah verse) with its various derivations. Of all these words in the Quranic sense, it can be defined as "paying attention to one's conscience in the realization that one depends on God" (Mustamin & Basri, 2020).

In the Qur'an, the word "taqwa" is associated with faith in God, as in Q.S. Jonah: 63 Q.S. al-Naml: 53, Q.S. Fushshilat: 18, designating its achievement as one of the goals of worship to Him in Q.S. Al-Baqarah: 21, people who desire a momentary advantage in the world are a trait contrary to those who are devout, as in Q.S. Al-Nisa ': 77, Q.S. al-An'am: 32, Q.S. Yusuf: 57, and what is significant here is the way the Qur'an associates taqwa with social interaction and attention to others, such as sharing each other (Q.S. Al-Lail: 5). keeping promises (Q.S. Ali 'Imran: 76), doing good (Q.S. Ali 'Imran: 172 and Q.S. al-Maidah: 93). keeping promises (Q.S. Ali 'Imran: 76), doing good (Q.S. Ali 'Imran: 172 and Q.S. al-Maidah: 93).

In addition, taqwa is also seen as a key to understanding the Qur'an. Ibrahim Rasool, a national secretary of the Call of Islam, explained that taqwa is a basic prerequisite for understanding and studying the Qur'an, a principle not to use the Qur'an arbitrarily and to arbitrarily discourage texts to legitimize ideologies alien to the Islamic worldview. So according to Farid Esack, in the activity of interpretation, taqwa as one of the keys to the hermeneutics of liberation has very important implications: 10 a) Ensuring that interpretation remains free from theological obscurantism and political reactions, as well as from purely subjective personal speculation, even if it arises from the oppressed or excluded class; b) Allow for an aesthetic and spiritual balance of the interpreter; c) Can bring the interpreter into the process of personal dialectics and sociopolitical transformation.

While the word "tawhid" comes from the arrangement of the letters "waw", "ha", and "dal" which etymologically means "alone", "one", or "the fused one". Farid Esack explained that although this form of the word does not appear in the Qur'an, tawhid is a synonym for the oneness of God. Belief in tawhid, means "faith in God, the One without allies, a Form of Unity, whose unity

is eternally incomparable." This is the basis of the Qur'an's view of life as presented in Q.S. Al-Ikhlash verses 1-4: "Say: "He is Allah, the One. God is a God who depends on Him for all things. He has no children nor is he begotten, and no one is equal to him." (Q.S. Al-Ikhlash: 1-4).

According to Farid Esack, many verses of the Qur'an directly or indirectly speak of this oneness of God, and tawhid is considered the foundation, center, and end of the entire Islamic tradition. And the holistic nature of Islam is based on this principle of tawhid. Likewise in South Africa, tawhid as a view of life has been widely used by interpreters who oppose both religious and political separation and apartheid as ideology.

In the South African context, Farid Esack explains that tawhid, in addition to its recognition as a theological dogma, is also widely regarded as having two specific applications. At the existential level is meant the rejection of the dualistic concept of human existence, that is, the secular and the spiritual, the sacred and the profane. Religion thus became a legitimate, even important, means of suppressing political injustice. And at the sociopolitical level, tawhid opposes the separation of human beings by ethnicity. This separation is aligned with shirk (communion of God with other than Him), that is, the antithesis of tawhid itself.

Interpretation of the Targeted Verses of Liberation: Al-Nas and Al-Mustad'afun fi al-Ard
Etymologically, there are three opinions regarding the origin of the word "Nas". First, this word comes from the origin of the word "أناس" (visible) which was later discarded by his fa'il, which is the letter "أ" when entered alif lam so that it becomes "الناس". The second opinion, says that this word is taken from the word "نسي" which comes from the word "انسيان", in proportion to the word "افعلان" which means "forget". And the third, says that this word comes from the word "نواس" which means "motion". According to Farid Esack, this word refers to "human beings" as a social group and is commonly used in such a meaning in the Qur'an as in Q.S. Al-Nas: 5-6 and Q.S. al-Jin: 6 (Esack, 1998).

Some of the virtues of man are explained at length by Farid Esack by saying that the Qur'an places man in a tawhid world in which God, man, and nature display harmony full of meaning and purpose. Interpretation of the Verses of the Method and Ethos of Liberation: Al-'Adl or al-Qist and Jihad According to Farid Esack, there are two terms in the Qur'an that are used to denote the meaning of "justice", Qist and 'adl. Etymologically, the word "Qist" means "similarity", "justice", or "giving to someone who is a part of it", and his isim fa'il form, muqsit, became one of God's names. While the word "'Adl" means "to apply equally, justly, or precisely". Both are used interchangeably in the Qur'an, as in Q.S. Al-Hujurat: 9 and al-Baqarah: 282. In the Qur'an, Allah SWT. requires the faithful to uphold justice and be witnesses of God as in Q.S. Al-Nisa': 135) (Asghar-Ali et al., 2004).

The Quranic concept of justice is very comprehensive and makes the principles of justice the norm. Islamic thinkers based on their abilities, understanding, and their respective socio-

cultural backgrounds further apply these principles of justice to a wide variety of issues that arise from time to time (Asghar-Ali et al., 2004).

Including Farid Esack himself in the context of the south African dissolution, states that the understanding of 'adl and qist}is based on the principle of tawhid as in Q.S. Al-Rahman: 1-10. So, as for this concept of justice, according to Farid Esack, it seeks to form an argument for the legitimacy of hermeneutic ideas arising from the interaction between Islam and the South African liberation struggle. Nevertheless, the uncritical liberation of the demands of the struggle and the ideas that emerged from it to the text made the struggle lose the visionary insight that scriptures such as the Qur'an are capable of providing. The context of a liberation struggle can not only give a new view to the text; the text also has a view of that context.

Farid Esack also added that in a situation of injustice, the Qur'an is compelled to become an ideological tool for a comprehensive uprising against oppression in all its forms. There are two implications for this. First, one cannot take an objective approach to the Qur'an when one is surrounded by oppression, whether institutionalized or not, without looking for ways that the Qur'an can be used to oppose it. Neutrality or objectivity in such a context is, in fact, a sin that would exclude a person from a group of devout people. Second, the approach to the Qur'an as a tool for rebellion requires a theological and ideological commitment, as well as an affinity to values. These values become concrete in the common struggle of mankind and the oppressed to create an order based on tawhid and justice (Esack, 1998).

Meanwhile, the word Jihad according to etymology means "to expend all effort, ability, and strength from words or deeds with sincere intentions in the way of Allah. There are three forms of jihad: a.) struggling with the enemy; b.) struggling with shaitan, and c.) struggling to face oneself. These three forms of jihad are mentioned by Allah SWT. in Q.S. Al-Hajj: 78, al-Taubah: 41, and al-Anfal: 72. So for Farid Esack himself, the word "jihad" is more appropriate if it is translated as "struggle and praxis". Praxis can be defined as "the conscious action taken by a human community responsible for its political determination based on the realization that it is a man who shaped history". The definition of jihad commonly used in South Africa's liberation rhetoric also shows that, said in a Qibla pamphlet, "Jihad is the Islamic paradigm for the liberation struggle. An earnest endeavor, a struggle for truth and justice". Similarly, call of Islam argues that for Muslims "The struggle for independence and justice in South Africa is sacred. A Muslim who abandons the South African struggle means also abandoning Islam. Jihad in the way of God is part of the faith of a Muslim"(Esack, 1998).

A similar opinion was also expressed by Sayyid Qutb, a Muslim thinker and also an activist of the Muslim Brotherhood movement in Egypt, he said that jihad is a struggle in the way of Allah by people of faith to abolish spirituality and uphold the sentence of Allah on earth. Those who profess faith in Allah and His Messenger are those who jihad earnestly uphold the sentence of

Allah. And the erection of God's sentence will not be realized unless injustice and arbitrariness have been eliminated until all human beings acquire equality (Rangkuti, 2019).

Educational Concept Release of Farid Esack

Liberation Education Theory

Education is always interesting to discuss and criticize for the advancement of the development of science, both among education observers, educational practitioners, and so on. This is in line with the rapid development of the times, conditions, and advances in science and technology. The science and technology that humans feel today are the fruit of freedom (Wahid, 2016).

The educational process contains teaching and learning activities carried out by students and teachers, seen from the principle of learning activities which are divided into two points of view (Rohmah, t.t.) :

1. According to the old view of the science of the soul

Jhon Locke with his concept of tabula rasa equates one's soul (soul) with unwritten white paper. This white paper will then get graffiti or writing from the outside, meaning that the student is equated with an unwritten white paper while the outside elements that write such as parents, teachers, or the environment, in this case, is up to the external elements that will make up the student. Learning in the classroom activities are dominated by the teacher, while the students are passive and take it for granted, the teacher becomes a superpower in the classroom.

Herbert gave the formulation that the psyche is a whole response that is mechanically controlled by the laws of association or influenced by external elements. Its relevance to Jhon Locke, is that the teacher is also active, that is, delivers responses and students here are passive, mechanically obeying only the legal flow of the association. Students have activities and creativity. Based on the two concepts above, it is explained that in the teaching and learning process the teacher always dominates the activity and the student takes it for granted, it is the teacher who determines the material and method while the student is limited to listening, taking notes, answering questions if the teacher asks questions. Indeed, students are not completely passive, it's just that this kind of teaching and learning process does not encourage students not to think and move. This is not necessarily inconsistent with the personal nature of the student as a learning subject.

2. According to modern mental science

Modern schools of mental science will translate the human psyche as something dynamic. Have their potential and energy. Therefore, naturally, the protégé can become active, due to motivation and driven by various needs. Protégés are seen as organisms that have the potential to develop. Therefore, the task of the educator is to guide and provide conditions for students to

develop their talents and potential, in this case, for children who are active and must be active on their own, the teacher is in charge of providing the subject matter, but those who cultivate and digest are students according to their talents, abilities, and background. This is by the human potential that can develop optimally if conditions support it. In this case, Piaget explains that a child thinks as long as he does it. No action means that the child does not think. Therefore, children are allowed to do it themselves. Thinking about verbal tariffs will only appear after the child thinks at the level of action.

Freire's concept of liberation education departs from the basis of his theory which is divided as follows (Rinaldi Datunsolang, t.t.) :

a. Freire's views on Ontology

Freire understood the world from his view of human beings. Freire's philosophy departs from real life, that in this world some people live in suffering, while others enjoy the efforts of others in an unfair way and group that enjoys a minority part of humanity (Abidin, 2013). The inequality that occurs according to free beliefs is the result of the injustice of a system of norms, procedures, and laws that constantly force the individual to take it for granted. Therefore Freire considers the true nature of human beings as perpetrators or subjects, not sufferers or objects (Munir, 2018). This strange theory exists in its alignment with the reality of an oppressed society. So the alignment of knowledge in which free is received for people whose life situation requires help (Esack, 1998).

b. Freire's view of Epistemology

Epistemology is a fundamental view of knowledge as well as how human knowledge emerged. Freire rejected epistemological dualism. Dualism in the knowledge in question is the separation between subjectivity and objectivity in understanding reality (Muhtarom, 2017). Freire's subjectivity and objectivity converge in a dialectic that generates knowledge reinforced by action, and vice versa. Freire assumed that the knowledge gained from dialogue in his view was an epistemological means of seeking true knowledge, as well as a better life. It is based on the assumption that dialogue is not just a method for learners to actively participate in a learning process. Dialogue is not empty chatter or anything like that but dialogue connects words and actions (Esack, 1998).

c. Freire's View of Axiology

A good building of knowledge according to Freire is that when he knows, the human being must be able to do it (Rozak, 2017). The alignment of theory and practice is the key to his teachings. Freire also considered the need for actions by the norm. This is based on his views on ethics. Freire's assumptions about human equality are absolute. Although there are differences in human relations in society. The thing that must be emphasized is that man is a free being to act as a subject of decision-making over his world. But decisions must boil down to ethics in the sense

of humility, self-confidence, love, mutual trust, and building hope and critical thinking. Ethical values seem to be humanization. Freire's basic ethics are not instrumental but fundamental. In any situation, social life requires humanization (Esack, 1998).

Freire makes several significant offers to make students creative and critical in the learning process (Esack, 1998) (Idris, 2009):

- a. The reader should know his role.
- b. The practice of learning is to act on the world.
- c. Every time we study something, we become more familiar with the bibliography that we have read and also the field of study in general or the field of study that we are experiencing.
- d. Learning behavior assumes a dialectical relationship between the reader and the author whose reflection can be found in the theme.
- e. Learning behavior demands humble behavior

From the concept, it can be concluded that Freire's concept of liberation about the relationship between the teacher and the student seeks to let go of the shackles that entangle the thinking paradigm of the teacher and the student for then they can give up confinement, then become a human being who understands his humanity. Freire puts teachers as partners in terms of humanity and democracy, please note that each student can act actively capable of acting and responsible and able to be himself or herself.

Liberation Education in Islam

Education is an action carried out consciously to maintain and develop human nature and potential (resources) for the formation of all human beings (Nugroho, 2003). According to Abdurahman An Nahlawi, the meaning of Islamic education is an individual and social arrangement that can cause a person to submit to Islam and apply it perfectly in the life of the individual and society (Nugroho, 2003).

Liberation is the process of humanizing man through consciousness to escape from hegemonic and domineering forms of oppression. Karen these two things became obstacles to the formation of the pillars of liberation. Education is liberating not shackling (Datunsolang, 2017).

Liberation education is aimed at improving the degree of humanity because the knowledge will be exalted. So especially for the people who know, that the arena of world progress is motivated by advanced education, the increase in the quality of education, will also increase human resources have good quality so that they can compete healthily with other countries (*SarungPreneur, t.t.*).

The concept of Islamic education as a social institution not only sees that education is an effort to educate only but is in line with Islam about humans and the nature of their existence,

therefore Islamic education also seeks to cultivate an understanding and awareness that human beings are equal before Allah Almighty, the difference is the level of piety as a form of qualitative distinction.

The ultimate goal of Islamic education is the perfect embodiment for Allah Almighty both personally, in society, and all mankind. In this context, education cannot be separated from three domains, namely cognitive, affective and psychomotor as pillars of freedom in Islam which are measured based on religious, moral, responsible, and truth criteria (Nugroho, 2003).

The purpose of liberal education in Islam is required to be able to develop man thoroughly and balanced by the creation of human nature which includes the horizontal dimension (the relationship of man to man) and the vertical dimension (the relationship of man to his God).

Science as an educational process is aimed at avoiding ignorance, which can cause mistakes, losses, and doubts. A fool is a person who in his life is always overwhelmed with doubts, errors, and losses as a result of the absence of knowledge that is a provision in an attempt to identify every reality faced (Umiarso, 2011).

Factors underlying ignorance:

a. Lack of science

The absence of science that gives rise to ignorance in this regard can still be anticipated, since its main causes are related to the limitations of the potential possessed and transparency in understanding reality not with the element of intentionality or the presence of political content in it.

b. Mistakes in a belief

Ignorance in this context is categorized as ignorance caused by an error in believing something contrary to the truth of the truth. This is different from the first stupidity. In the first degree, his ignorance is not an instinct, neither in truth nor error. While this second category is based on its scientific instincts, it tends to be a wrong decision. So that they can make decisions scientifically so that they are not easily influenced by the opinions of others and do not follow their passions.

c. Intentionality in taking sides

This annoyance occurred because of his deliberateness on the wrong side. Usually, mistakes are made and abandoned truths are done consciously. An example is the Prophet Lut, at that time they came or had sex with the like. Education as a means of science in this case has a great role to distinguish between humans and animals.

These three factors are the dominant internal factors of the human self, these factors are more external, in the form of systems: factors of the structure and culture of a discriminatory and impartial society. There is a nature of social discrimination, one of which is an equal aspect of education. We can see the reality of expensive costs, the

existence of a superior non-superior class, discrimination of gender, race, religion, and so on, is still so visible. Man can use the potential of the reason he possesses to free ignorance from himself because ignorance is the common enemy of his murderous potential (*TafsirWeb*, t.t.t.).

Interpretation of Q.S Al-Ankabut Verse 43 on the Study of Hermeneutics and Liberation Education

Q.S. al-Ankabut verse 43

وَتِلْكَ الْأَمْثَلُ نُضَرُّهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And these parables We made for men and no one understands them except those who know (Q.S. al-Ankabut: 43)

In the interpretation of Al-Wajiz Sheikh Prof. Dr. Wahbah az-Zuhaili Allah Almighty reports that this reason is rumored to man so that they take advantage and learn from him and do not think with his mind about this reason and understand its purpose unless only those who have wisdom and understanding (*Sura-al-Ankabut-Ayat-43 | TafsirWeb,t.t.t.*).

Interpretation of Q.S al-Ankabut: 43

In Surah al-Ankabut Allah Almighty guides humans through reason, and humans are given freedom of thought to add deeper insights, about the liberation of Farid sack education which between students and teachers in the learning process is a subject, where students can provide the experience of knowledge they have. students can be more active not only teachers who have the authority to provide materials and students only receive.

Liberation education is associated with the methodology of Farid Esack as follows:

a) Taqwa

Esack says that taqwa acts as a bulwark against all falsehoods since it requires the interpreter to introspect and ensure he stays in god's way, so this will help minimize the amount of text that can be manipulated for personal gain and narrow ideology (Esack, 1998).

In this case, man is aware of the purpose of his creation in the world, namely as a servant of Allah Almighty. So human beings in the eyes of Allah Almighty are equally alluded to based on power, position, and even wealth, what distinguishes them is the level of piety to Allah Almighty.

b) Tawhid (unity)

Tawhid was instrumental in demanding a rejection of shirk-based discourses, such as the dualism that separates theology from social analysis, including opposing the ethnic separation of people who Esack said also belonged to shirk (Esack, 1998).

Allah SWT is one, we as servants of Allah SWT are forbidden to do him. Especially towards humans because the ownership of power made the people during the colonial period submit to the ruler.

c) An-Nas (human)

In the Qur'an, it should be understood as beings who function as Khalifah on earth and God always give them unfailing attention. Thus in the process of interpretation, the Qur'an must be interpreted by suppressing the interests of the people as a whole and supporting the majority, and that interpretation must be shaped by the human experiences and aspirations of the majority, not by privileged minority groups. This Qur'an guides all human beings, be it Muslims or non-Muslims, nor does it discriminate for the benefit of the ruler or the people (Esack, 1998).

d) *al-Mustad'afun fil Ardh* (oppressed on earth)

This step needs to be known by the interpreter so that when interpreting he can place himself among these oppressed people, at least feeling their struggle, so that his interpretation of the Qur'an is based on the idea of the primacy of the position of the oppressed in the divine and prophetic outlook. In the case of bullying in the classroom, students are only an object of acceptance of the material delivered by the teacher (Esack, 1998).

e) *Quistisist* and *'Adl* (equality and justice)

The concepts of equality and justice play a very important role in opposing oppression and injustice. Because in conditions of oppression, one cannot take an objective understanding of the Qur'an. Then inevitably the person must find a way so that the Qur'an can be used to oppose oppression and injustice. The degree of man in the eyes of Allah Almighty is the same (Esack, 1998).

f) Jihad

Jihad here is understood as praxis and the path to understanding. According to Esack, the Qur'an has established jihad as a way of upholding justice and praxis as a way to obtain and understand the truth. In this case, the student is conscious as the driver of independence and freedom from oppression and authority of a teacher (Esack, 1998).

CONCLUSION

The liberative hermeneutics of Farid Esack can be applied to the liberation of education in the learning process in the classroom where the teacher is the authority that restrains students to think freely and give their aspirations. The concept of *taqwa* and *tawhid* as an understanding of human creation is basically as a servant of Allah SWT so that in the eyes of Allah SWT there is no difference, only Allah SWT is in power on this earth, it is not appropriate as a human being to feel superior to others. This is a process to make students more creative as a process of improving the quality of education.

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