

LIBERALIZATION OF ISLAMIC EDUCATION

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Abstract This discussion aims to increase understanding of the liberalization of education, which is a new formula for formulating the concept of education ideally. In the process, a teacher, for example, must understand the development of his students critically and sustainably. The method in this journal is to use a literature review. The Literature Review is a description of the theory, findings and other research materials obtained from reference materials to be used as the basis for research activities to develop a clear frame of mind from the formulation of the problem to be studied. Islamic education and educational liberalization attempt to change or reform the academic order so that the world of education is more advanced and gives a fresh colour so that Islamic education runs dynamically. Liberalization of education does not mean that it is free. Still, it must be in line with the values of Islamic education, which must be adapted to the times so that it is not left behind to keep up with the development of the world of education. While in Islamic education, the essential concept that is by the values in the Islamic vision is oriented not only to the world but also at the same time to achieve success, happiness, and benefit in the afterlife. Liberalization in Islamic education is the spread of liberal religious thought in Islamic educational institutions. The mode that occurs is intervention in the curriculum, providing scholarships and educational assistance, massive intellectual movements, spreading ideas and teachings that are liberal in the world of Islamic education. But actually, the principles of liberalism that give freedom to humans to freely express their thoughts and ideas are not contrary to Islam. Using reason to think is human nature. Therefore, it does not matter if freedom of thought is included in Islamic education, as long as it does not leave the religious authority of Muslims in the form of the Qur'an and hadith.

Keyword: Liberalization, Islamic, Education

INTRODUCTION

In the discourse on education issues, it is undeniable that today's education, especially in Indonesia, both theoretically and practically, many consciously or not have been trapped in the frame of commercialization and liberalization of schooling. Liberalization that has been implemented in Indonesia has touched various important sectors that affect the lives of many people to be commercialized or traded, not least in the education sector—engaged in different trade and service schemes. As a result, education is threatened with market-oriented and purely quantitative logic.

The empirical reality in the field shows how educational institutions currently compete in improving quality and facilities to attract enthusiasts, resulting in the high cost of education. But unfortunately, individuals from the lower classes do not have the same opportunity to access quality education as individuals from the upper classes. This bury the dream of more downward social class mobility to improve their social class. This phenomenon is certainly not a trivial matter, and the article concerns justice and citizens' rights to obtain a quality education. So that education today is almost like a commodity that can be traded as if education can be ordered according to the ability of each individual's economic capital. Naturally, if this creates new social classes and gaps in society. The liberalization of education has implications for the wrong educational vision, which makes a profit-and-loss logic expensive and cheap, and is aimed at profit-oriented.

Liberalization of education has become a hot debate among many circles. If interpreted correctly, liberalization is needed to provide flexibility for education providers in developing creativity and innovation, as packaged with educational autonomy and school-based management. In this context, what is required is the existence of regulations that still guarantee access to education for all citizens, the protection of the noble values of the nation, and the continued existence of local (including private) universities in internal competition and global competition that is increasingly difficult to contain.

Liberalization of education is a new formula for ideally formulating the concept of education. In the process, a teacher, for example, must understand the development of his students critically and sustainably.

Islamic education and liberalization of education is an attempt to change or reform the educational order so that the world of education is more advanced and gives a fresh colour so that Islamic education runs dynamically. Liberalization of education does not mean being free. Still, it must be in line with the values of Islamic education, which must be adapted to the times so that it is not left behind to keep up with developments in the world of education. While in Islamic education, the essential concept that is by the values in the Islamic image is oriented not only to the world but also at the same time to achieve success, happiness, and benefit in the afterlife.

THE MEANING OF LIBERALISM

In foreign terms, liberalism is taken from English, which means freedom. The word goes back to the word 'liberty' in English, or 'liberte' in French, which means free. The words 'liberty' and 'freedom', if viewed in terms of language, the word's origin alone, indicate a state of freedom. Here the understanding of 'liberty/freedom' (liberalism) is an understanding that emphasizes the natural freedom of human beings. As we already know, a man was created accessible, in the sense that he was not born a slave to others; this means he should not be in the shackles of human creation. So the meaning of liberalism in terms of language or, more precisely, 'liberty' is the opposite of slavery, oppression and captivity. From this point of view, we need not reject this literal and horizontal meaning.

Liberalism is a clear ideological view in western thought and intuition, emphasizing individualism and personal ownership, incorporated into America's school (education) system.¹ Pius A. Partanto and M. Dahlan Al-Barry define liberalism as an ideology that emphasizes individual or personal freedom, socio-political, and economic philosophy that emphasizes or prioritizes personal privilege to enter into agreements, production, consumption, barter, and compete as well as rights private property to all kinds of goods.²

Shaykh Sulaiman al-Khirasy said liberalism is a school of thought that pays attention to individual freedom. This madhhab considers it

¹ Gerald L Gutek, *Philosophical and Ideological Perspectives on Education*, (New Jersey: Englewood Cliffs, 1988), h. 189

² A. Partanto, Pius. dan Al-Barry, M. Dahlan. *Kamus Ilmiah Populer*. (Surabaya: Arkola, 1994)

obligatory to respect personal independence and believes that the government's main task is to maintain and protect the release of the people, such as freedom of thought, freedom of expression, freedom of personal property, individual liberty, and the like.³

Subagja defines liberalism as the notion that emphasizes individual or personal freedom, the social, political, and economic philosophy that emphasizes or prioritizes individual privilege to enter into agreements, production, consumption, swap, and compete and private property rights over all kinds of goods.⁴

The tradition of liberal thinking can be identified into six basic principles according to Julio Teehankee, a liberal thinker from the Philippines, namely:⁵ (1) Individualism; Liberals believe that the personal or individual is very important, (2) Rationalism; Liberals believe that the world has a rational structure, which can be understood logically, (3) Freedom; There is no word more critical to a liberal than freedom, (4) Responsibility; Freedom without responsibility is wildness, (5) Justice; Liberals believe that justice does not mean sacrificing one's rights to defend the rights of another, (6) Tolerance; An attitude of accepting or respecting the views or actions of others, even if he does not necessarily approve of the views or actions.

MAN AND FREEDOM

A logical consequence of the human goal in education is the freedom to express ideas, which does not allow an individual to bear the burden of another individual and is only entitled to the results of his work in an academic frame. Therefore man must continuously make various choices in a life that is always against him to change. He has the freedom to choose between good and bad and is fully responsible for every pick he makes.

In its general meaning, the word "free" can refer, for example, to the State of being "free from any obligations or demands". Here "free" becomes the same meaning freely, at will, arbitrarily, letting instincts and desires unfettered. A human who aspires to such freedom, his standard of

3 Soleh Subagja. *Gagasan Liberalisme Pendidikan Islam*. (Malang : Madani. 2010), h. 49

4 *Ibid.*,

5 M. Yunus Abu Bakar. 2012. "Pengaruh Paham Liberalisme dan Neoliberalisme Terhadap Pendidikan Islam di Indonesia". *Jurnal Tsaqafah* Vol. 8 No. 1.

living, in this case, does not exceed that of animals. In this sense, even a dog can be "free" around (not tied by a rope), birds fly "free" (not locked in a cage), and wild animals roam in the forest "free".⁶ A person is said to be free if:⁷ (a) Can determine their own goals and what they do, (b) Can choose between the possibilities available to him, (c) Not forced/bound to make something that he would not select himself or prevented from doing what he decided himself, by the will of others, the State or any power.

Humans are free to choose their activities. Humans are free as long as they practice choosing between various choices in various situations in their lives. Human freedom is limited because of the nature of its occurrence and because of the nature of its life with other people. It is accessible within limits justified by its limited potential. He is free, just the freedom of others in exploiting his liberty. So man is free to practice continuous activities to choose what he considers to be by his concept of himself and what leads to growth and development.⁸

According to Hamzah Fanshuri, who commented on the conception related to human destiny, according to him, a person becomes good or evil depending on whether his primordial potential is from the nature of Jamal or Jalal Allah SWT. However, from the point of view of reality, nothing can be called absolute evil because the essence of everything is no different from the nature of God, and God himself is good and likes goodness.⁹

The questions surrounding the issue of moral responsibility in life in this world and about rewards and sins in the hereafter are closely related to beliefs in human freedom such as faith. Apart from the assumption that humans also can obey or disobey God's commands contained in religious law (Shariat), this belief also means believing in the existence of the end of life as contained in religious law. Despite knowing that the present life and the life have no fact compared to God, humans still have to have faith in their existence because this is a moral foundation.¹⁰

⁶ Nico Syukur Dister OFM, *Filsafat Kebebasan*, (Yogyakarta: Kanisius, 1988), h. 45

⁷ Achmad Charris Zubair, *Kuliah Etika*, (Jakarta: PT Raja Grafindo Persada, 1995), h. 40

⁸ Hassan Langgulung, *Kreativitas dan Pendidikan Islam*, (Jakarta: Pustaka Al Husna, 1991), h. 230

⁹ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed M. Naqub AlAttas*, Terj. Hamid Fahmy, M. Arifin Ismail, dan Iskandar Amel Cet.1, (Bandung: Mizan, 2003), h.100- 101.

¹⁰ *Ibid.*, h. 100

EDUCATIONAL LIBERALISM

Liberal education is built from various views and paradigms, both political, ideological views and paradigmatic methodological scientists. In addition to political factors, the many pictures and ethical sources that influence it may explain why in liberalism there is ambivalence, ambiguity, and contradictory characters.¹¹

In certain respects, the liberal paradigm, both in terms of ideological politics and education, has the same character as the conservative paradigm, namely the characteristics of anti-change, supporting the establishment (status quo), and social reproduction. Liberalism is not directly opposed to change, but some of the theories and approaches they use in social analysis, such as structural functionalism, make this understanding closer and prefer the status quo. The liberal paradigm agrees with the change, which occurs automatically, without effort and direction (*laissez-faire*), neutral and slow without any certainty because it will proceed according to evolution.¹²

The phenomenon of liberal education is very supportive in advancing education which has been carried out with various methods and approaches, all of which are for change for the world of education today and answer the challenges of the times. Changes or reforms in education need to be done because they will open up new insights. According to Tilaar,¹³ reform means change by looking at future needs, re-emphasizing the original form, doing better by stopping deviations and unfair practices, or introducing better procedures, a complete overhaul of political, economic, and legal system aspects. This is because social, and of course, can be applied in education. Therefore, educational liberalization is one of the educational reforms because liberalization provides offers or concepts renewing and changing the education system.

Educational liberalism has three main features, namely:

¹¹ Amin Nasrulah, *Pendidikan Liberal, Reproduksi Kapitalisme, dan Kemandengan Transformasi Sosial*, (UIN Yogyakarta: 2003), h. 82

¹² Ibid,...hlm. 81

¹³ H.A.R. Tilaar, *Pendidikan, Kebudayaan, dan Masyarakat Madani Indonesia*, (Bandung, PT. Remaja Rosdakarya, 1999), 16

- a. Methodical liberalism, which is non-ideological and focuses on new ways and means that have been improved to facilitate the achievement of educational goals that exist today. Adherents of methodical liberalism believe that teaching methods (ways of teaching and learning) must be adapted to the times to include new psychological reflections and the nature of human understanding.
- b. Directive liberalism (structured liberalism), basically directive liberals want a fundamental reform in the goals, and the way schools work as they exist today. They consider that compulsory education is necessary. Then it is also essential to have expertise in choosing specific basic needs and submitting a prior determination of the content of the lessons given to students.
- c. Non-directive liberalism (free market liberalization). Non-directive liberalism agrees that the goals and means of implementing education need to be radically re-directed from the traditional authoritarian orientation towards the educational purpose of teaching students to solve their problems effectively.

LIBERALIZATION OF ISLAMIC EDUCATION

It must be admitted that the Western world is interested in liberalizing the world of Islamic education. This is done to produce Muslim intellectuals who are pro-Western thoughts and interests in all its aspects. Western intervention modes in the liberalization of Islamic education include the following:

1. Curriculum intervention

The curriculum as a guide to shape the product of student thinking and behavior is one of the intervention targets. The curriculum in the field of creed, the concept of revelation and Islamic sharia became the object of systematic liberalization. The liberalization of the Islamic ideology is directed at the destruction of the Islamic creed and religious pluralism, which views all religions as accurate. The deregulation of the concept of revelation aims to challenge the authenticity (authenticity) of the Ottoman and as-Sunnah manuscripts. The liberalization of Islamic sharia is directed at the destruction of Islamic laws and the elimination of people's belief in Islamic sharia as a problem solving for the issues of human life.

2. Educational assistance and scholarships.

The Asia Foundation has funded more than 1000 Islamic boarding schools to promote the values of pluralism, tolerance and civil society in Islamic school communities throughout Indonesia.

3. Formation of a Muslim Intellectual Network that Voices the Liberalization of Islamic Thought.

This intellectual network is represented by the Liberal Network with the Islamic label, collaborating with intellectuals, writers and academics at home and abroad. For example, the Liberal Islam Network (JIL) has voiced a lot about freedom of thought and the importance of reinterpreting Islamic teachings. JIL itself interprets Islamic teachings on several grounds. First, open the door of *ijtihad* to all dimensions of Islam. It was second, prioritizing the religious-ethical spirit, not on the literacy aspect of the text. Third, believe in the relative, open, and plural truth. Fourth, believe in freedom of religion and belief.¹⁴

The ultimate goal of the liberalization of Islamic education in Indonesia is to liberalization Islamic thought and create moderate Muslims who are pro-Western. It is from them that the agenda for the deregulation of Islamic thought will be disseminated during society.

The target for the formation of moderate Muslims is prioritized among Muslim intellectuals and scholars. The reason is that Muslim intellectuals are considered to have a strategic role, both in determining government policies and opportunities to lead. In contrast, *ulama* are deemed to influence the grassroots community and be legal legitimizers for various new facts that develop.

However, such liberalization should not be avoided entirely. Various aids and facilities from the West must be used and possible in the development of Islamic thought and scholarship. Regardless of whether this is a mode or not, what is certain is that in some respects, the West is indeed the centre of world civilization today. So, it is not wrong if Muslims learn from them. Moreover, as explained earlier, the values of

¹⁴ Budhy Munawar Rachman, *Reorientasi Pembaruan Islam: Sekularisme, Liberalisme, dan Pluralisme Paradigma Baru Islam Indonesia* (Jakarta: Paramadina, 2010), h. 33-34.

liberalism in terms of developing reason do not conflict with the values of Islamic teachings themselves. As servants of Allah, humans are required to use their minds as well as possible. Therefore, using reason well is nothing to worry about, as long as, of course, it doesn't necessarily leave the Qur'an as a guide in living a life full of challenges.

Therefore, liberalization in Islamic education in its various forms is nothing to worry about, while we are still allowed to think well, without intervention from any party. That deviant thought can be seen as part of the dynamics of study that will continue to develop along with the times. In developing Islamic education, what needs to be worried about is not the liberalization of religious thought but the economic liberalization that has nourished capitalism. This economic liberalism must be resisted because, in practice, it has sacrificed the people for significant gains. The important thing is that we as Muslims must not lose our enthusiasm to fight injustice and oppression because of capitalism which is a ghost in the life of the nation and state.

ISLAMIC EDUCATION LIBERALIZATION MODEL

The word liberalization of education is a theoretical-practical concept in designing an educational model that carries humanist, democratic, and liberating values. When referring to the importance of Islamic teachings, creating the liberalization format of Islamic education is a necessity that can be proven and has legitimate justification. From the beginning, the essence of Islamic teachings has provided an implicit guide or picture related to the need for the liberalization design of Islamic education.

Such legitimacy is contained in Islamic teachings, which uphold the values of equality and equal opportunity in seeking knowledge, as the statement of the Prophet Sallallahu 'Alaihi wa Sallam in a hadith which says that Islam does not distinguish the virtues of humans just because of their ethnicity or ethnicity as between Arabs and non-Arabs, but what determines their virtue is the degree of quality of purity.

Islamic teachings give freedom to a person to seek knowledge according to his talents and interests without any intimidation or other encouragement that can block his talent and character. Of course, this liberation can lead to benefits and benefits for the life of the individual

world and the afterlife. It also shows the legitimacy that the path of righteousness to Allah swt. is diverse and many.¹⁵

However, this freedom does not mean that all educational models can be applied in learning methods. Still, the freedom in question is the freedom of techniques in achieving the goals to be completed in the educational process to develop the quality of students.

Likewise, solid and accountable foundations are needed both scientifically, technologically, and ethically-religiously to develop Islamic education. Such as how to acquire Islamic education so that it has a significant contribution to community development and development, how to create more creative and innovative models of Islamic education, while remaining committed to its foundational dimensions as a foundation for the development of Islamic education, and how to explore problems operational and actual problems of Islamic education to be targeted from its foundational and structural dimensions; and how to develop Islamic educational thinking as contained and contained in Islamic education literatures.¹⁶

To formulate the liberalization of Islamic religious education, educational thoughts will later affect the concept of education. The ideas in initiating the deregulation of education are developed in various educational models, namely;¹⁷

1. Humanist Islamic education.

Paulo Freire, as a figure who calls for humanist education, his rationale cannot be separated from the perspective of human ontology. According to him, humans by nature are creatures who can think critically, be critical, and read and change the reality of the world. Therefore, he places humans (both teachers/students) as the subject of education. Long before this, Islamic teachings had already conveyed this.

2. Liberating Islamic education.

According to Freire, liberation in education is an effort to liberate people from an educational system that is verbal, naive, boring, and has an authoritarian culture that dictates and commands. According to him, such educational practices can turn off the critical and

¹⁵ Soleh subagja. *Gagasan.....* h.176-177

¹⁶ Lihat Muhaimin. *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam*, (Jakarta: PT. Raja Grafindo Persada.2011), h. 3

¹⁷ Lihat Soleh subagja. *Gagasan.....*, h. 180-184

creative power of man himself. Therefore, such education must be abolished and replaced with the concept of education by a human character who has instincts or the basis of freedom. Meanwhile, Freire's pro-fanistic orientation of education does not touch the direction of the metaphysical aspect, which may be in the view of Islam that is the most critical orientation. Freire's educational thinking is still too bound by the interests of the world alone. While in Islamic education, the essential concept that is by the values in the Islamic vision is oriented not only to the world but also at the same time to achieve success, happiness, and benefit in the afterlife.

CONCLUSION

Liberalization in Islamic education is the spread of liberal religious thought in Islamic educational institutions. The mode that occurs is intervention in the curriculum, providing scholarships and educational assistance, massive intellectual movements, spreading ideas and teachings that are liberal in the world of Islamic education. But actually, the principles of liberalism that give freedom to humans to freely express their thoughts and ideas are not contrary to Islam. Using reason to think is human nature. Therefore, it does not matter if freedom of thought is included in Islamic education, as long as it does not leave the religious authority of Muslims in the form of the Qur'an and hadith.

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