
Thought Contributions of Paulo Freire and Abdurrahman Wahid in Educational Philosophy

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Abstract

The purpose of this article is to identify the philosophical ideas of Paulo Freire and KH. Abdurrahman Wahid or Gus Dur. It also maps the peculiarities of the two figures' thoughts in applying humanism philosophy to education. This study employs a qualitative method by conducting library research. The study's findings indicate that Paulo Freire and Gus Dur's ideas incorporate humanistic educational qualities. Both are humanist intellectuals who strive to improve human dignity through education. The distinction is in the background. Freire has a foundation in traditional Western schooling. KH. Abdurrahman Wahid, on the other hand, represents a Muslim intellectual. Paulo Freire's concept of education that liberates is focused on humanity. Meanwhile, Gus Dur saw that anyone could have liberty if his every move was based on God. Freire's method is problem-solving education and critical thinking. Similar to Gus Dur, who glorified critical thinking in students. Future scholars should expand on the ideas of the two figures by employing a multi- and interdisciplinary method and type of research.

Keywords: Humanistic pedagogy, educational philosophy, Paulo Freire, Gus Dur

Abstrak

Artikel ini bertujuan untuk mengidentifikasi konsep pemikiran Paulo Freire dan KH. Abdurrahman Wahid atau Gus Dur mengenai filsafat pendidikan. Pula, untuk memetakan karakteristik pemikiran kedua tokoh tersebut dalam menerapkan falsafah humanisme di bidang pendidikan. Penelitian ini menggunakan pendekatan kualitatif dengan mengandalkan penelitian kepustakaan. Hasil penelitian menunjukkan bahwa terdapat nilai-nilai pendidikan humanistik yang terkandung dalam pemikiran Paulo Freire dan Gus Dur. Keduanya sama-sama pemikir humanis, di mana mereka berusaha mengangkat harkat dan martabat manusia melalui jalur pendidikan. Perbedaannya terletak pada sisi latar belakang. Freire memiliki latar belakang dari pendidikan Barat. Sementara KH. Abdurrahman Wahid merepresentasikan pemikir muslim. Gagasan yang diusung Paulo Freire ialah pendidikan pembebasan yang berlandaskan kemanusiaan. Sedangkan Gus Dur memandang bahwa pembebasan berhak dilakukan oleh siapapun asalkan dalam setiap gerakannya tetap berlandaskan Tuhan. Metode yang dijalankan Freire berupa pendidikan hadap masalah, dan *critical thinking*. Mirip dengan Gus Dur yang megidealkan peserta didik untuk menjadi kritis dalam berfikir. Bagi peneliti selanjutnya, disarankan untuk mengelaborasi pemikiran kedua tokoh tersebut dengan menggunakan pendekatan dan jenis penelitian yang multi dan interdisipliner.

Kata Kunci: Pendidikan humanistik, filsafat pendidikan, Paulo Freire, Gus Dur.

INTRODUCTION

Humanistic education is capable of instilling high regard in free beings. Humanistic education is an educational model directed toward and regards humans as human beings, i.e., creatures created by God with their natural characteristics. As a result, humans, as living organisms, must be capable of carrying out, maintaining, and developing their lives. Thus, education can help establish a humanization process that recognizes human rights such as the right to apply and be treated fairly, the right to speak the truth, the right to act compassionately, and so on (Baharuddin & Makin, 2017). In other words, the ultimate purpose of the learning process is human dignity (Aloni, 20s11a, p. 2). In this context, the teacher's position is similar to that of a facilitator, whose function is to assist and guide students in accomplishing learning objectives (Riyanton, 2015).

According to some observers, one of the difficulties in Indonesian education is the practice of dehumanization. Learners are seen as "robots" controlled by forces outside of themselves. As a result, there is an intelligence imbalance among the cognitive, emotional, and psychomotor domains. Educational materials are only created to satisfy the needs of the time. Meanwhile, criticizing the age that is the spirit of learning is forbidden (Lamhot Basani Sihombing, 2014, p. 71). Paulo Freire, a critical education personality from Brazil, was outraged by this behavior. He recognized that students' education tended to be monological, allowing them to have a passive part in acquiring and memorizing material. Students are regarded as empty vessels that the teacher must fill. The full the container, the better for the teacher. Education is merely a student savings account, which the teacher later deposits. As a result, the learning process in class is never far from the activity of expressing, receiving, memorizing, and then repeating without communication. It was dubbed "banking style education" by Freire. This is true if they merely can become savers and collectors because they do not apply and study them thoroughly (Freire, 1996, 2013).

Abdurrahman Wahid or Gus Dur, like Paulo Freire, was worried about the dangers of dehumanization, but Wahid did not directly address educational issues. As he observed on one occasion:

The difficulty now is how to transfer this personal component socially because, in faith, it is possible to be both a good believer and a social being. On the other hand, a social attitude toward life can be established, albeit without faith. Efforts to connect the two extremes of diversity are essential (A. Wahid, 1988).

This viewpoint reflects Gus Dur's concern about lowering the terms of worship. Humans are trapped in worship rituals while ignoring the social dimension. Not seldom, Muslims are always diligent in their devotion, such as prayer, zakat, pilgrimage, and so on. But they ignore the plight of their poor and destitute neighbors (Arif, 2013).

This study aims to investigate Paulo Freire and Gus Dur's educational thought, particularly their role in popularizing the concept of humanistic education. Within the framework of humanism philosophy, education is meant to strengthen the fabric of a mutually understanding, creative, and independent sense of humanity. This study will address two issues: 1) What do Paulo Freire and Gus Dur believe about humanistic education? 2) What are the two figures' perspectives on the concept of humanistic education and its relevance to education in the modern era?

Humanistic education research is not new to the academic discourse environment. According to Nimrod Aloni, humanistic education is a social and intellectual commitment to shield students from intellectual oppression, corporal punishment, and dishonor (Aloni, 2011b). The humanistic approach consistently highlights the value of students' inner worlds. All their thoughts, emotions, and feelings are prioritized in all aspects of human growth (Khatib et al., 2013). The importance of humanistic education within the school context rests in the meaningfulness and utility of the learning process, which must be established independently by students, not educators (Untari, 2016). Indeed, humanistic education philosophy is thought to be related to the present Free Learning

curriculum policy (Nasution, 2020) and the principles taught by the Quran (Sarnoto, 2018). According to Bertrand Russell and Noam Chomsky, humanistic education is founded on the ideals of growth, knowledge, language, freedom, and social justice. They committed to promoting public awareness and educating the public about power misuse. Intellectuals who oppose abusive speech in schools and universities by defending academic freedom should be inspired by educational practices (Woodhouse, 2020). Edward Said frequently advocates for this type of thinking (Chatelier, 2015).

Paulo Freire is a well-known educational personality who emphasizes humanistic concepts (Abdillah, 2017; Datunsolang, 2017; Fadli, 2020; Mualim, 2017; Sesfao, 2020). In general, Freire's concepts regard teachers and students as equal entities in the education context; they are both subjects. He rejects all types of dominance in school settings, including employing instructional methods. While mainstreaming autonomous study, Freire's educational ideas remain important (Nasution, 2020; Sesfao, 2020). Humanistic philosophy has also been propagated in Indonesia by Nahdlatul Ulama (NU) personalities such as KH. Abdurrahman Wahid (Kasanah, 2021; Nasrowi, 2020; Tohet, 2017). Liberation, equality, justice, equity, ethics, and peace are manifestations of Gus Dur's humanism values being sublimated. These principles are consistent with the Indonesian Ministry of Religion's renewed emphasis on religious moderation since 2019.

Among the several pieces of literature mentioned above, it is uncommon for prior researchers to compare the ideas of Paulo Freire and Gus Dur. Even if there is, the phrase humanism being discussed is being confused with multiculturalism (Kulbi, 2021, p. 22). As a result, the purpose of this study is to identify the philosophical ideas of Paulo Freire and KH. Abdurrahman Wahid or Gus Dur. In addition, to map the characteristics of the two leaders' thinking in applying humanistic philosophy in education.

METHOD

This study employs a qualitative method with a document examination (Moleong, 2011). Researchers went through three stages: orientation, exploration, and specialized study. During the orientation stage, the researcher gathered information about Paulo Freire and Abdurrahman Wahid's perspectives on humanistic education. The researcher next entered the exploratory stage by comparing and studying the two figures' ideas with those of other important educational theorists. Finally, the focused study stage allowed researchers to analyze and contrast the qualities of the two personalities' thinking from the standpoint of humanistic education.

Table 1
The Sources of Research Data

No	Primary Sources		Secondary Sources	
	Paulo Freire's Thought	KH. Abdurrahman Wahid' Thought	Paulo Freire's Thought	KH. Abdurrahman Wahid' Thought
1.	Paulo Freire, <i>The Politics of Education</i> , (Amerika: Bergin dan Garvey Phublishers, 1921).	Abdurrahman Wahid, <i>Pergulatan Negara, Agama, dan Kebudayaan</i> , (Jakarta: Desantara, 2001).	Aulia Rahma, <i>Pendidikan Humanis Paulo Freire dalam Prespektif Pendidikan Islam</i> , Skripsi IAIN Raden Intan Lampung, 2017.	Miskan, <i>Pemikiran Multikulturalisme KH Abdurrahman Wahid dan Implikasinya terhadap Pendidikan Agama Islam Di Indonesia</i> , Al-Furqan, 2018.
2	Paulo Freire, <i>Pendidikan Yang Membebaskan</i> , (Jakarta: Melibas, 2000)	Abdurrahman Wahid, <i>Islam Kosmopolitan: Nilai-Nilai Indonesia dan Transformasi Kebudayaan</i> , (Jakarta: Wahid Institude, 2008).	Khusnul Mualim, <i>Gagasan Pemikiran Humanistik dalam Pendidikan (Perbandingan Pemikiran Naquib al-Attas dengan Paulo Freire)</i> , Jurnal of Basic Education, 2017.	Supriyanto, "Humanistic in Abdurrahman Wahid", Jurnal Kependidikan dan Sosial Keagamaan, 2018.
3	Paulo Freire, <i>Pendidikan Masyarakat Kota</i> , (Yogyakarta: LKiS, 2011)	Abdurrahman Wahid, <i>Muslim di Tengah Pergumulan</i> , (Jakarta: Lappenas, 1981).	Dharma Kesuma, <i>Struktur Fundamental Pedagogi Paulo Freire dan Relevansinya untuk Pendidikan Indonesia</i> , Universitas Pendidikan Indonesia. 2013.	Greg Barton, <i>Gus Dur The Authorized Biography of Abdurrahman Wahid</i> , (Yogyakarta: LKiS, 2008), cet. 8
4	Paulo Freire, <i>Sekolah Kapitalisme Yang Licik</i> ,	Abdurrahman Wahid, <i>Islamku Islam Anda dan</i>	Ahmad Zain Sarnoto dan Muhammad Muhtadi, <i>Pendidikan</i>	Syaiful Arif, <i>Humanisme Gus Dur</i> , (Yogyakarta:

	(Yogyakarta: LKiS, 2007).	<i>Islam Kita: Agama Masyarakat Negara Demokrasi</i> , 2006, (Jakarta: The Wahid Institute).	<i>Humanistik dalam Prespektif Al-Qur'an</i> ", Jurnal of Islamic Education.	Ar-Ruzz Media, 2013).
5	Paulo Freire, <i>Pendidikan Kaum Tertindas</i> , (Jakarta: LP3ES, 2008).		Saifullah Idris dan Tabrani ZA, <i>Realitas Konsep Pendidikan Humanisme dalam Konteks Pendidikan Islam</i> , Jurnal Edukasi.	Greg Barton, <i>Gagasan Islam Liberal di Indonesia: Pemikiran Neo-Modernisme Nurchoish Majdid, Djohan Effendi, Ahmad Wahid dan Abdurrahman Wahid</i> , (Jakarta: Paramedina Pustaka Antara, 1999).
6			Suprihatin, <i>Pendekatan Humanistik dalam Pengembangan Kurikulum Pendidikan Agama Islam</i> , Potensia, 2017.	

Table 2
The Analysis of Research Data

No	Stages	Researchers' Activities
1	Defining research questions	Based on the framing of the research problem, the researchers developed various questions connected to the study of educational philosophy by Paulo Freire and KH. Abdurrahman Wahid.
2	Defining the category definition and level of abstraction for inductive categories	At this point, the researcher gives numerous debates or categories of humanistic education theory based on Paulo Freire and KH. Abdurrahman Wahid's ideas.
3	Formulation	The researcher developed a step-by-step research format concerning Paulo Freire and KH. Abdurrahman Wahid's inductive category of thought also considers the definition of categories and levels of abstraction.
4	Category Revision	The researcher compares the ideas of Paulo Freire and KH. Abdurrahman Wahid, with other educational theorists, offers the findings of the theoretical study.
5	Summative reliability check	Suggestions and constructive feedback from journal reviewers are also taken throughout the reliability verification step.
6	Result Interpretation	Researchers understand Paulo Freire's and KH. Abdurrahman Wahid's ideas on humanistic education as a theoretical claim

As a starting point, the researcher explored Paulo Freire's educational thinking as a representative of Western Education leaders and KH. Abdurrahman Wahid is an educational thought from the East. In this discourse, the phrases West

and East refer to Edward W. Said's ideas on orientalism (Said, 2016; Yahya et al., 2020). Researchers trace the chronology, concept of thinking, and execution of the two thinkers' ideas, particularly in the context of humanist education. The researcher does not stop there; he attempts to decipher the two characters' aims, curriculum, and learning methods. The figure below provides more information:

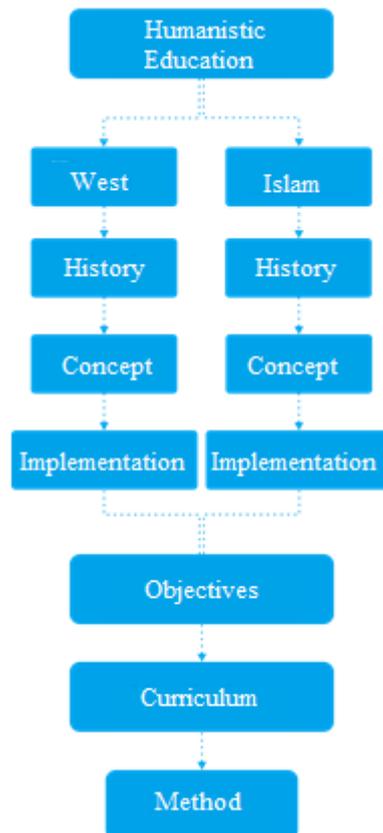


Figure 1
Frame of Thinking

RESULTS AND DISCUSSION

Humanistic Education Perspectives by Paulo Freire

Pendidikan pada masa Paulo Freire sangat memprihatinkan, diawali dengan adanya krisis moneter yang terjadi di negaranya. Hingga berdampak pada kenyamanan pendidikan yang sangat kurang. Setelah kondisi mulai membaik, kemudian terjadi desakan gerakan sosial politik. Mulai sejak saat itu, Freire merasa adanya ketidakadilan dalam lingkungannya. Masyarakat yang hidup di pedesaan

mengalami ketertindasan struktural. Mereka tidak memperoleh pelayanan yang baik dari pemerintah, utamanya mengenai pendidikan (Freire, 2011). Freire aspired to be a leader who serves as a servant of the people. This concept established him as a revolutionary scientific humanism or radical democratic humanism figure (Aronowitz, 1993).

Freire realized that most people live in pain after being inspired by Karl Marx (Yamin, 2009). While a certain minority unfairly benefits from the toil of others. According to Freire, the process of freedom entails the archeology of consciousness so that humans might spontaneously construct a new awareness capable of feeling their existence (Freire, 1985, 2002). According to Freire's theories, growing critical awareness includes learning about the systems and structures that create and maintain injustice, gaining a sense of agency, and committing to action against oppressive situations (critical action). Freire exclaimed loudly:

Freire proposed a cycle of critical consciousness development that involved gaining knowledge about the systems and structures that create and sustain inequity (critical analysis), developing a sense of power or capability (sense of agency), and ultimately committing to taking action against oppressive conditions (critical action) (Freire, 2005, p. 38).

Freire's concern about the practice of dehumanization inspired the concept of humanist education. This is evident from the reality of schooling. As articulated by Freire, today's educational techniques are analogous to saving in an empty vessel (Darwis, 2016, p. 64). Students just accept, memorize, and regurgitate the teacher's ideas. Humans will be returned to the position of subjects free to make their own decisions in life through humanist education.

As a result, humanist education is an educational standard that elevates humans to a higher level of dignity. Education promotes mutual understanding and self-actualization with full consciousness among human beings, freeing them from oppression and chains. The goals of Paulo Freire's humanist education are clear: education for awareness (concentration), education for liberty (liberation), and education for comprehending fellow humans (humanization) (Datunsolang, 2017).

Freire's educational paradigm is a humanist education model with a problem-solving method and conscientious action. Humanist education considers students and educators as human beings in learning. As a result, they are equally qualified as subjects. Each other provides support and promotes the value of awareness in seeing the truth. Educators are expected to contribute to developing a new society through a critical education paradigm. Irrationality will only be achieved by naive awareness. As a result, there must be a shift in consciousness from naive to critical.

The special contribution of the educator to the birth of the new society would have to be a critical education, which could help to form critical attitudes, for the naive consciousness with which the people had emerged into the historical process left them easy prey to irrationality. Only an education facilitating the passage from naive to critical transitivity, increasing men's ability to perceive the challenges of their time, could prepare people to resist the emotional power of the transition (Freire, 2005).

According to Paulo Freire, teachers and students must learn together and work together in a dialogical process rather than forcing one party to learn. Both have roles that complement and assist each other. Humanist learning does not imply a rejection of the teacher's function as a public figure but rather a greater emphasis on dialogic interactions between teachers and students during the learning process (Choiri, 2016).

Paulo Freire's curriculum is an education that values students as free human beings. Education is free because it is not subject to the rules and political influence of the government or teacher rules. The humanist education curriculum attempts to prepare students to think critically and position themselves as free (Rasyid, 2019). Students are liberated from systematic oppression through humanistic education. To implement humanist education, students must be taught the purpose of existence holistically—as human beings (Freire, 2002). Humanist educators can activate the basic human potential in the learning process through freedom, self-awareness, and the growth of creativity.

Education is a microcosm of life. What the teacher teaches should be relevant to the student's life. The instructor is not a subject whose exclusive responsibility is to impart knowledge to students; rather, the teacher is a subject in the learning process (Freire, 2013). Students are not just partners in building critical power; the teacher is also entrusted with assisting students in exploring their knowledge and sparking imagination so that students can express their points of view (Freire, 2002). Problem-solving and dialogic education are two of Paulo Freire's well-known strategies. Because of the existence of problems in the world, they must be resolved. The concept of problem-solving necessitates instructors and students being active and participating in dealing with a problem to resurrect discussion or communication and reject content from previous assertions. Students are allowed to openly express and communicate with respect. They receive replies based on their life experiences, and each student educates one another based on the answers from their experiences.

Humanist Education Perspective by KH. Abdurrahman Wahid

According to Gus Dur, Islamic education may blend traditional and modern components. Gus Dur attempted to rekindle the spirit of education by remembering the essence of Islam (Al-Baghdadi & Eva, 1996). Islamic education must provide others with a sense of security and prosperity. Education affects both the subject and the object. Not just to make humanity better in the eyes of God but also to make humans civilized and prosperous in the eyes of their fellow humans, also known as *rahmatan lil alamin*.

According to Gus Dur, Islamic education has undergone numerous transformations, both formal and non-formal. Educational institutions demonstrate the image of Islam in people's life using a sociocultural approach. As a result, Islamic education is considered to be in harmony with humanity, which is excellent, implying that humans are viewed as God's creatures with a just, right, and harmonious society. Based on these characteristic values, humans can carry out culture and civilization according to their strengths (A. Wahid, 2015).

Essentially, Gus Dur considered a noble human being as one who celebrates fellow humans. Many parties aligned with Gus Dur, particularly Islamic humanism, later accepted this viewpoint. Religious references make it possible to find the best solution to every difficulty. This paradigm encourages numerous parties to participate in problem solutions by fostering a welcoming attitude toward all. Gus Dur's ideas on humanism arose from his reading of the difficulties in Indonesia at the time rather than from his educational experience. For example, consider the issue of religious intolerance, such as the burning a temple in West Sumatra (Nurcholish, 2015).

Abdurrahman Wahid is well-known in numerous communities and overseas for his well-accepted opinions. One of them deals with humanism. Gus Dur's intellectual knowledge corresponded to Islamic beliefs. According to Gus Dur, humanism is a belief that the human framework is a coherent whole with equal rights before God. Gus Dur thought that humans, as created creatures, were exalted above all other living things. This glory is indifferent to anything other than what God has made. Their piety and faith as creatures created by God with all their virtue in living the truth and caring for the earth, known as *Khalifah fil ardl*, distinguishes them (Ridwan, 2019).

Gus Dur believes that education should be liberating. Liberation education does not simply leave students and instructors in the dark. Responses to challenges such as poverty alleviation, environmental preservation, and so on are no less helpful for Islamic education. Even though Gus Dur recognized that Muslims did not commonly understand this thinking, he believed that Islamic education must rectify the reaction to modernization's issues (A. Wahid, 2007, p. 225).

In its application, humanistic education is Islamic education, which nevertheless conforms to the religion of *rahmatan lil alamin*, education that is anti-violence and humanizes people. Humanist education can bring freedom in the sense of liberation from absolute power in critical thinking (Azis, 2016). Upholding human dignity is a way of protecting oppressed people, providing a sense of security

and comfort, assisting with challenges, and paving the road to make things simpler. This is part of efforts to promote religion (H. A. Wahid, 2018).

According to him, Islam is a way of life that embraces diverse non-religious ideologies as well as the perspectives of other religions. This is strongly tied to the ideals taught in Islamic education, including tolerance for Muslims and non-Muslims. Gus Dur's declaration opposes the existence of an Islamic state in Indonesia (A. Wahid, 2006).

Gus Dur was a man who brought Islamic boarding schools into the academic arena so that scholars from both inside the country (inner) and outside the country (outsider) could read them. As an Islamic educational institution, Pesantren has the beginnings of Islamic knowledge that arose from the first Islamic community. Elements of Greek Hellenianism compatible with the spirit of Islamic universalism were assimilated. They became part of the Islamic scientific legacy from the 7th to 13th centuries AD, which also influenced Islamic culture. This tradition is linked to the pesantren's roots (A. Wahid, 2001a). He believed Pesantren played a critical part in the archipelago's Islamization process. Pesantren has been acknowledged as a cultural change agent capable of interpreting religious messages and applying them suitably to their life activities (K. H. A. Wahid, 2010).

He further claimed that the necessity of standardizing the pesantren curriculum, the relevance of the formation of the pesantren curriculum model, and the formulation of the pesantren curriculum are all related to the pesantren curriculum. The pesantren curriculum is employed as an Islamic educational institution. The goal of pesantren education is to integrate religious and non-religious education so that graduates have a whole personality who is united in faith and knowledge in a balanced way (A. Wahid, 1984). On the other hand, Pesantren will include other general information into pesantren. As a result, the major infrastructure and standardized curriculum model must include all elements of knowledge. This is what Gus Dur associates with the character of a self-sufficient life based on one's principles (A. Wahid, 2001b).

There are four major parts based on the utilization of the curriculum, including knowledge and information, data, activities, and experience. Second, instructors' methods motivate students to study and guide them correctly. Third, the educational objectives and objectivity. Fourth, the assessments utilized in evaluating and assessing the curriculum and educational learning objectives, such as quarterly assessments, are designed in the curriculum (Langgulong, 2002).

Gus Dur claims that the learning method in Islamic boarding schools is more doctrinal (A. Wahid, 1984). Sorogan, halaqoh, badongan, or wetonan, and memorization are common methods employed in Islamic boarding schools. The method is separated into two learning directions: individual and group. First and foremost, the sorogan way of learning is personal and private. Learning takes place face to face with the kyai or teacher who reads, and the students listen directly to the book's contents from the kyai, after which the students come forward one by one to explain again. Second, using the rote approach, students memorize what they have learned. Third, there is the badongan or wetonan method, which involves congregational and open learning, similar to recitation in general, with the Kyai reading, explaining, and examining various reference books. Fourth, the halaqah technique is carried out by discussion groups of more than five members, and the Kyai provides subjects for debate with the ustad (Mujtahidin, 2005).

It is clear from the technique above that it teaches that education must be comprehensive to create the personality of each student who learns there. It imparts ethics to more mature and knowledgeable people through creating character through the santri's actions towards the kyai. Santri will develop separate obedience through appropriate communication among students, ustadz, and kyai. This obedience creates a feeling of respect towards the kyai because of the authority. Someone against the kyai will not get his blessing (A. Wahid, 1999).

Gus Dur's application of the method was not written in standard Indonesian but more tailored to the student's needs. Since his return from the Middle East and Europe, Gus Dur has been teaching. The procedure is as follows:

a) Qishah Method

Gus Dur used this strategy by altering the conditions of the students and the content being taught at the moment. By sharing stories about figures who both Islamic figures and historians can emulate. Gus Dur did this because he realized that not many people were aware of stories or narratives that had never been revealed before to better themselves and prepare for the future (Suaedy, 2018).

Aside from these learning objectives to help students grasp historical topics, the storytelling method can also be used to lighten the mood during the learning process while still teaching that the tale can help students evaluate and think critically while answering questions so that the learning process can take place in a relaxed and comfortable manner.

According to Gus Dur, the formalization of Islamic education must be carried out consistently to enter state institutions through legal-formal channels. Islamic education teaches students not only to learn and inquire about societal issues but also to take action in response to these difficulties (A. Wahid, 1999).

b) *Ta'limul Kitab* Method

Another style of teaching used by Gus Dur is the *ta'limul kitab*. By directly teaching the material contained in the author's original book and its contents, that knowledge taught has a source and is directly accountable.

c) *Mauidzah* Method

The Mauidzah method is used to train students' thinking skills in accepting the strands presented by the speaker. Gus Dur employed this strategy to motivate listeners who aren't textualists but can get the message implicitly from the words conveyed. Use words that students will understand and embrace.

The approaches described above are those now in use in Islamic residential schools. Islamic boarding school education also attempts to build productive and creative cadres through the development of enterprises and the empowerment of students within the pesantren setting. According to Gus Dur's curriculum, there are three essential patterns: a curriculum targeted at producing future generations of

scholars, teaching religion at all levels, and offering education in the form of private counseling to students by teachers or kyai, and the overall adaptable (K. A. Wahid, 2001, p. 145). Gus Dur saw studying in Islamic boarding schools as more than just understanding religious sciences; it was also about shaping the outlook on life and behavior of students who would later leave the pesantren and move into community life (A. Wahid, 2010).

One of Gus Dur's views of community empowerment is that at least three points must exist, notably through raising awareness through intellectual movement, developing human resources, and creating enterprises that serve the community's interests. The basic foundation is based on the values of humanity and justice. Gus Dur made it a point to recall Islamic principles when educating others who always support humanity and justice based on Islamic religious law, specifically *hifdz al nas*, *hifdz ad-din*, *hifz nasl*, *hifz al mal*, and *hifz ardl* (Arif, 2013).

Gus Dur thought that Islamic education must be able to correct the reaction to the issues of modernization and comprehension of Islam, as well as the shift from formalist Islamic education to Islamic education based on indigenization. Structural awareness is required as a natural aspect of Islamic education's growth. In other words, we must pay attention to the growth of Islamic education in diverse locations and provide a clear map of Islamic education's layout (A. Wahid, 2006).

Thought Characteristics of Paulo Freire and KH. Abdurrahman Wahid on Humanistic Education

According to Paulo Freire, education is of critical importance in the development of every human being. The key quality employed by Freire is education that liberates (Muhammad Fahmi et al., 2022). Freire's first goal for schooling was to resist oppression and injustice in his nation. The disparity in treatment compelled Freire to actively consider schooling until he could intervene to tackle educational difficulties by checking rural locations where there was still a shortage of education, particularly among the illiterate. By deploying a group to

educate literacy, reading, writing, and critical thinking about government and its environment.

Freire's educational paradigm is more fundamentally critical of conservative attitudes deemed improper in carrying out its goals as a humanization process, like his view of the teacher, who is too often portrayed as a character who owns all rights in the teaching and learning process. As Freire later called it, the banking style of education does not value problem-solving at all (Bahri, 2019). As a result, the teacher's instruction reflects tyranny for the students. Other personalities may regard this viewpoint as excessively liberal or too free in voicing opinions about teachers. But it is because of this problem of teacher dominance over students that Freire is criticized.

Students are cast as participants in the learning process. Learners, according to Freire, should be in the same position when it comes to learning. Teachers should provide students equal opportunities to discuss or criticize educators. So that there is a balance between instructors and students in terms of improving integrity, intellect, and sustaining self-esteem, so that students' learning demands in science and good and proportional morals are met. Teachers who behave in this manner are progressive (Saefudin & Subaidi, 2014).

Educators or teachers, according to Freire, are human beings who should be able to grasp the circumstances of their students. Educators must teach students science and other vital elements through a constructive dialogic process (Fitriana, 2017). According to Freire, the concept of educators is teaching, thinking for themselves without including students, making their own choices, and students may only listen. Educators are in the same boat as depositors, who treat them as empty savings accounts. So Freire hopes that educators not only have duties as leaders but also try to open opportunities for dialogue between educators and students, which leads to critical thinking for students and, as a result, a sense of mutual respect and respect arises because they have been given time to present their ideas.

According to Freire, the method used in education is education that believes that every human being has the right to equal treatment in receiving education,

teaches with problem-solving methods, opens a dialogue between students and educators, and understands each student's situation to open critical awareness, among other things. Students will gain a strong sense of self-confidence as a result of this. Education opposes excessive ideological hegemony as a source of authority for societal knowledge, norms, and values. According to Freire, curriculum development is education that helps students grasp all aspects of social life, which is viewed as having a strong relationship. Education that is distinct from the others in terms of fully developing children's potential.

According to Gus Dur, humanistic education attempts to promote human ideals and maintain human dignity in accordance with human nature. With the human rights standard enforced by the Indonesian state. According to Gus Dur, religious humanism is education that continues to highlight Islamic principles (Kurniawan, 2022) and strikes a balance between *hablum minallah* and *hablum minannas*. Thus, it can be used in facets of human existence to promote justice, wealth, and the well-being of the people.

Gus Dur's humanistic education method focuses on developing free critical thinking (Sa'diyah & Nurhayati, 2019). Gus Dur did this in various ways while teaching at Islamic boarding schools. Starting with inspirational figures' stories, learning directly from the author's book, and *mauidzah* accompanied by questions and answers. Gus Dur presents stories ranging from Islamic leaders to public characters to extract the good and evaluate the terrible in life's stories. Make students engaged in listening and, more importantly, in assessing the application in today's world. Gus Dur attempted to review it so students might criticize it to better comprehend the current situation.

Gus Dur believes that education in Indonesia, both formal and informal, deserves standardization. As a curriculum framework in educational institutions with Islamic students, the Islamic boarding school curriculum or Islamic learning should still be included in every school institution. Islamic education, on the other hand, must incorporate general knowledge. As a result, education continues to have

a reference in terms of religion and education that is perceived to have a balance of general information and Islamic knowledge (Sa'diyah & Nurhayati, 2019).

Gus Dur's humanistic education regards educators as capable of leading by example and broadening educational horizons by addressing modernity's challenges. Educators must be involved in and broad-minded about environmental knowledge and situations. Education liberates students by allowing them to express their potential and critical thinking.

Gus Dur believes education must protect human dignity to continue addressing obstacles. According to human nature, students have a high position in developing all their potential and creativity in active and critical thinking. While Gus Dur was studying, KH. Abdurrahman Wahid had a pesantren background and expertise. His vision of humanism is always based on religion, reverting to religious norms, especially *rahmatal lil alamin*, having a background in Islamic boarding schools descended from his grandpa and being Muslim. As a result, any opinions that are too devoid of Gus Dur can be supported by religion. The Islamic perspective teaches people to appreciate and esteem others.

Table 3
Characteristics of Humanistic Education

Paulo Freire	KH. Abdurrahman Wahid
Liberation education is a point of view founded on humanity.	Gus Dur's education attempts to instill human ideals and uphold human dignity following God's created nature.
The methods used include educational problem-solving, communication, and offering opportunity for self-confidence at each event.	The strategy offered is to prioritize expanding critical thinking with the most unfettered thought possible and to use <i>adab</i> .
The curriculum presented is an understanding of the community's social life, intending to develop the child's potential to the greatest extent feasible.	Implementing the pesantren curriculum in all formal and informal Muslim education.
The teacher occupies the same position as the students. In every circumstance, give freedom.	An educator can set an example and widen the frontiers of education by presenting modern-day issues.
Having a common history and being in another country helps Freire to be free.	He can understand social differences because of his pesantren heritage and extensive educational experience.

CONCLUSION AND SUGGESTION

According to Paulo Freire, humanist education concerns students' human dignity. Freire strives to abolish various forms of restraint in the world of education by fostering a stimulant for students' freedom to think critically, offering them equal rights, and teaching literacy and critical thinking to their surroundings. The bank-style teaching paradigm irritated Freire. Gus Dur's crusade for humanism is essentially identical to Freire's evaluation. According to Gus Dur, the objective of education is to humanize humanity, or what Gus Dur's followers refer to as humanitarianism. Humanistic education emphasizes that humans can choose their fate based on Allah SWT's design. The point of convergence between Paulo Freire's and KH. Abdurrahman Wahid's ideas is humanism. They attempt to raise human dignity through education. The education sought is comprehensive. Education that allows students to explore their gifts more deeply while also being critical of the constrained social realities. Their ideal school can separate students from idiocy, oppression, and human mental frailty. The difference in thought between the two is on the background side. Freire has a Western background, whereas KH. Abdurrahman Wahid has an Islamic background. Gus Dur believes that liberation of education may be carried out by anyone as long as his every move is founded on the corridors of divinity. In contrast, Paulo Freire believes that the liberation of education is based on humanity. Freire's method is problem-solving education and critical thinking. Gus Dur believed in the same thing that students should be critical thinkers who do not easily believe in socially created theses. There are still some limitations in this study. This limitation is due to the researcher's approach and type of investigation. This research employs library research, which researchers utilize to locate data sources originating from library sources. As a result, this study is limited to appropriate data sources rather than direct field research. Limitations in focused research, namely research that focuses solely on humanistic education philosophy as expressed by Paulo Freire and KH. Abdurrahman Wahid. Apart from humanist education, the notion of thought from Paulo Freire and KH. Abdurrahman Wahid is highly broad and unlimited. Future researchers should expand on the ideas

of the two figures by employing a multi- and interdisciplinary method and type of research.

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