



The Philosophy of Liberation in the Qur'an: An Educational Reading through Critical Pedagogy

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ABSTRACT

Education in Islam has always been viewed as a means to achieve spiritual and social liberation. Although many studies discuss educational theory in Islam based on the values of liberation, most remain limited to normative approaches and have not yet integrated critical pedagogy theory within the context of Islamic education. This article aims to explore how the principles of liberation found in the Qur'an can be integrated into a critical and transformative Islamic education, and how this integration can address social injustice and oppression in society. The research employs a qualitative approach through Qur'anic text analysis and literature review on critical pedagogy. The main findings indicate that the Qur'an teaches liberation in spiritual, social, and economic dimensions, aligning with Paulo Freire's theory of critical pedagogy, which views education as a tool to liberate individuals from oppression. The implications of these findings highlight the importance of integrating principles of liberation into the Islamic education curriculum so that education not only encompasses religious knowledge but also fosters social awareness capable of driving change. This approach is expected to produce a more relevant, participatory, and transformative form of Islamic education that contributes to creating a just society free from injustice.

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INTRODUCTION

The philosophy of liberation in the Qur'an encompasses spiritual, social, and economic dimensions. The Qur'an teaches liberation from social injustice, economic oppression, and spiritual ignorance (Mahmudulhassan et al., 2024). In the context of Islamic education, this principle can be applied to shape individuals who are not only intellectually competent but also sensitive to social issues and ready to actively participate in social change. This liberation-based Islamic education is highly relevant in addressing the challenges of increasing injustice and social inequality, as reflected in Indonesia's current socio-economic conditions (Anwar et al., 2024).

The application of critical pedagogy in Islamic education, as proposed by Paulo Freire, demonstrates how education can serve as a tool to free individuals from injustice (Putra & Ayyaisy, 2025). Freire teaches that education should foster critical awareness and active dialogue between teachers and students, leading to a deep understanding of the oppressive social structures. This principle aligns with the teachings of the Qur'an, which emphasizes the importance of critical thinking and active involvement in the struggle for justice (Khalil & Saputro, 2025). By integrating liberation values into the Islamic education curriculum, education can serve as an agent of change, empowering students not only to understand religious knowledge but also to contribute to the creation of a more just society (Farouq et al., 2025).

The combination of the philosophy of liberation in the Qur'an and Freire's critical pedagogy can create a more relevant and transformative model of Islamic education. This empowering education focuses not only on the transfer of knowledge but also on shaping the character and social awareness of students, ultimately creating a generation capable of confronting and overcoming social injustice in society. The integration of these two approaches into Islamic education is expected to support the creation of a more just, oppression-free, and civilized society (Sanyoto et al., 2023).

Building on these foundations, this study argues that the Qur'anic philosophy of liberation and critical pedagogy share conceptual compatibility that can be synthesized into a coherent educational framework capable of promoting social transformation. The central hypothesis of this research is that interpreting Qur'anic liberation values through the lens of critical pedagogy will offer a more operational, praxis-oriented model of Islamic education that effectively cultivates students' critical consciousness and socio-moral agency. Therefore, the primary objectives of this study are: (1) to analyze the philosophical intersections between Qur'anic liberation principles and Freirean critical pedagogy, (2) to construct an educational reading that integrates both perspectives, and (3) to propose an Islamic educational model that enhances learners' capacities to recognize, critique, and challenge social injustice in contemporary contexts.

RESEARCH METHOD

The methodology of this research employs a qualitative approach, focusing on textual (Qur'anic) analysis and critical pedagogy theory. This approach was chosen to explore the meanings and principles of liberation contained in the Qur'an and connect them with critical education theories. The aim of this research is to develop a more relevant model of Islamic education in

response to contemporary social challenges through the philosophical perspective of the Qur'an and critical pedagogy theory (Shobron et al., 2023). The research design includes two main types of analysis. First, content analysis of Qur'anic verses related to liberation in three key dimensions: spiritual, social, and economic. The focus of this analysis is on verses that emphasize individual rights, social justice, the elimination of oppression, and economic equality, and how these principles were applied in the lives of the first Muslim community. Second, a literature review of critical pedagogy, examining the ideas of thinkers such as Paulo Freire and bell hooks, who propose education as a tool for liberation and empowerment, and how it can be applied within the context of Islamic education.

The primary data sources for this research are divided into two categories. First, Qur'anic exegesis (tafsir) that provides explanations and interpretations of the principles of liberation in the Qur'an, which will be used to identify verses that highlight social justice, spiritual liberation, and empowerment. Second, literature on Islamic education and critical pedagogy, including books, articles, and research that link critical pedagogy theory with Islamic education (Al Mubarak et al., 2023). Data collection techniques involve textual analysis (content analysis) to examine Qur'anic verses containing liberation principles. In addition, a literature review is conducted to understand critical pedagogy theories and their application within Islamic education (Mahdiyin, 2025).

For data analysis, this research uses a qualitative analysis technique with a thematic approach. The first step is to identify thematic patterns related to the philosophy of liberation in the Qur'an, which are then categorized based on the spiritual, social, and economic dimensions. The second step is to interpret how critical pedagogy theories can be applied in existing Islamic education curricula and teaching methods, with the aim of providing an overview of a liberation-based education model that can be implemented in Islamic education systems. Thus, this research aims to provide a deeper understanding of the application of liberation philosophy in inclusive, participatory, and transformative Islamic education (Hussein et al., 2025).

RESULT AND DISCUSSION

Identification of Liberation Principles in the Qur'an

The principle of liberation in the Qur'an encompasses various dimensions of human life, including spiritual, social, and economic aspects. The Qur'an encourages the liberation of individuals and communities from various forms of oppression, injustice, and arbitrary actions that harm humanity. Liberation in the context of the Qur'an is not just physical freedom, but also freedom from

mental, spiritual, and social chains that hinder the development of humanity towards a more just and prosperous life (Shobron et al., 2023).

At the spiritual level, the Qur'an teaches the liberation of individuals from fear, ignorance, and dependence that bind the human soul. This concept is reflected in verses that emphasize the importance of awareness of God's absolute power and liberation from all forms of deviation that obstruct human understanding of divine truth (Rifa'i et al., 2024). For example, in Surah Al-A'raf (7:157), it is stated that a true leader is one who can liberate the people from the shackles of injustice and falsehood (Muttaqo et al., 2025).

At the social level, the Qur'an views liberation as an effort to create a just society, free from exploitation and discrimination. This liberation is reflected in the teachings about the equality of human beings in the sight of Allah, without distinguishing social status, race, or ethnicity. In Surah Al-Hujurat (49:13), the Qur'an asserts that the noblest among people are those who are most pious, not those who are the wealthiest or most powerful. This concept serves as the foundation for social liberation, demanding respect for the rights of every individual in society (Hidayatulloh et al., 2025).

At the economic level, the Qur'an teaches liberation from economic injustice, which often leads to poverty and social inequality. Through various rules related to zakat, charity, and fair wealth distribution, the Qur'an advocates for the creation of a just and equitable economic system. In Surah Al-Baqarah (2:177), the Qur'an emphasizes the importance of supporting the less fortunate as part of the social obligations that Muslims must fulfill. This economic liberation also includes freedom from dependence on unjust economic systems, such as usury (riba), which is prohibited in many verses of the Qur'an (Suhailah, 2007).

Furthermore, liberation in the Qur'an is also related to the freedom of thought and action. Through education and critical reflection on life, Muslims are encouraged not to accept the status quo passively, but to actively struggle for justice and truth. Verses that urge humanity to think, reflect, and understand the world around them provide an important foundation for liberating education. For example, in Surah Al-Imran (3:190-191), the Qur'an invites people to reflect on the creation of the universe as a means to enhance understanding and closeness to Allah (Khasri, 2019).

Thus, the identification of the principles of liberation in the Qur'an involves a comprehensive understanding of freedom that includes spiritual, social, and economic aspects. Liberation is not just about eliminating physical oppression but also about freeing the mind and heart from all forms of injustice and ignorance that hinder the achievement of a just and prosperous life. This

concept aligns with the critical pedagogy approach, which emphasizes the importance of critical awareness in shaping a freer and more just society.

The Application of Critical Pedagogy in Islamic Education

The application of critical pedagogy in Islamic education seeks to explore and integrate the values of liberation found in the teachings of the Qur'an through education that emphasizes critical awareness and social transformation. In this context, critical pedagogy is not just a teaching method but also a tool for liberating individuals from social injustice, economic inequality, and oppression that occur in society. Islamic education that adopts this approach aims to develop individuals who not only understand religious teachings but also actively engage in creating social change that is more just and equitable (Okta Ferdiana, 2025).

This concept of critical education was first introduced by Paulo Freire, who viewed education as a tool to liberate individuals from injustice. Freire emphasized the importance of dialogue between teacher and student, where both learn from each other and critique the existing social structures. In the context of Islamic education, this aligns with the teachings of the Qur'an, which prioritize awareness of injustice and the encouragement to strive for social justice. The Qur'an asserts that every individual has the right to their rights without discrimination based on social, economic, or racial background (Surah Al-Hujurat, 49:13). Therefore, critical Islamic education should guide students not only to understand religious texts but also to question and think critically about the injustices around them (Rachman, 2025).

Moreover, critical pedagogy in Islamic education also includes empowering students to participate in greater social change. This liberation-oriented education emphasizes the importance of the active role of students in addressing social issues such as poverty, inequality, and oppression. In this regard, Islamic education with a liberation paradigm should involve students in a learning process that not only includes academic knowledge but also social awareness that motivates them to act for the common good. This concept is integrated with the values taught in the Qur'an, such as justice (Al-Baqarah 2:177) and equality of rights among human beings, all designed to form a better society (Saidah et al., 2025).

Freire also emphasized the importance of "consciousness-raising education," where education does not only function to provide knowledge but also to change the way students perceive the world and raise their awareness of the injustices that exist. In Islamic education, this is reflected in teachings that encourage people to reflect and think critically about their social conditions, and to seek solutions based on just and prosperous Islamic values (Putra et al.,

2020). Therefore, critical Islamic education will involve students in discussion, reflection, and social action processes to create better change, in line with the Qur'an's goal of achieving liberation from all forms of oppression.

Thus, the application of critical pedagogy in Islamic education focuses on transformative education, which not only teaches knowledge but also shapes the character and social awareness of students. This will create a generation that is not only intelligent in academics but also sensitive to social injustices and ready to play an active role in social change toward a more just and equitable society. Islamic education with this approach does not only focus on the spiritual aspect but also the socio-economic aspect in shaping individuals who can contribute positively to their society (Saiin et al., 2024)

Empowering Education in the Perspective of the Qur'an and Paulo Freire

In the perspective of the Qur'an, empowering education encompasses the understanding that humans are created with high dignity and have the potential to develop in spiritual, social, and intellectual dimensions. The Qur'an emphasizes the importance of understanding and contemplating divine revelation as a way to liberate human minds from the shackles of ignorance and oppression. For instance, in Surah Al-Alaq (96:1-5), God commands humanity to read, understand, and teach knowledge as a path to liberation. Liberation in this context is not only limited to worldly aspects but also involves spiritual awareness that leads to the freedom of the soul from the chains of injustice and ignorance. This aligns with the teachings of the Qur'an, which highlight the importance of knowledge as the foundation for freeing people from all forms of oppression and injustice (Mukminin & Ghofur, 2025).

On the other hand, Paulo Freire, a Brazilian critical education theorist, views education as a tool to liberate individuals from oppressive social structures. In his famous work *Pedagogy of the Oppressed*, Freire argues that education should aim at empowering individuals to think critically and act against social injustice. He emphasizes the importance of dialogue between educators and learners in the educational process, which allows for the creation of critical awareness that can transform social realities. According to Freire, empowering education leads to liberation, which involves a process of critical consciousness (conscientization) that encourages individuals to recognize and challenge forms of oppression in society.

In relation to Islamic education, these two perspectives the Qur'an and Paulo Freire suggest a common goal: to free individuals and society from all forms of injustice. The Qur'anic perspective stresses the understanding and practice of divine revelation as a source of liberating knowledge, while Freire

emphasizes the process of critical consciousness that arises through dialogue and active participation in education. In the context of Islamic education, the application of this empowering concept can be achieved by integrating the principles of liberation into the curriculum and teaching methods, thereby producing a generation that is not only intellectually educated but also socially and spiritually aware, contributing to the creation of a more just and free society.

By combining the principles of liberation in the Qur'an and Freire's critical pedagogy, Islamic education can become more relevant in addressing contemporary social challenges. This empowering education in Islam not only teaches knowledge but also equips students with critical thinking skills, the ability to question injustice, and the courage to participate in greater social change (Hayyi et al., 2025).

The Relationship Between the Liberation Philosophy of the Qur'an and Paulo Freire's Critical Pedagogy

The liberation philosophy in the Qur'an and Paulo Freire's critical pedagogy share profound similarities in their approaches to oppression, social justice, and the liberation of individuals and society. Both emphasize that education must be a tool to free humans from all forms of oppression, whether social, economic, or mental. Freire, in his seminal work *Pedagogy of the Oppressed*, states that education must function to facilitate critical consciousness (conscientization) that allows individuals to see and understand the social structures that oppress them. Through this process, individuals not only learn to understand the world but also to change it.

On the other hand, the Qur'an teaches principles that demand the liberation of individuals and society from the shackles of injustice. In many of its verses, the Qur'an calls for spiritual, social, and economic liberation. Spiritual liberation is reflected in teachings that remove ignorance and misguidance, providing light to those in darkness. Social and economic liberation is closely tied to the elimination of oppression against the weak, as reflected in the teachings of zakat and social justice, which emphasize equality among individuals (Latifatul Inayati & Rohmani, 2025).

Freire's concept of critical education can be directly connected to the values of liberation taught in the Qur'an. In *Pedagogy of the Oppressed*, Freire stresses that education should not be "banking," where teachers merely fill students' minds with unquestioned information. Instead, education must be a dialogue between teacher and student, where both learn from each other and critically analyze their social conditions. This is in line with the teachings of the

Qur'an, which encourages believers to think critically and actively improve their conditions, while building a society that is just and free from oppression (Saputro et al., 2025).

The Qur'an, like Freire, also stresses the importance of freeing the mind and soul from the shackles of oppression (Fauziyah et al., 2024). For example, in Surah Al-Alaq (96:1-5), the first revelation received by the Prophet Muhammad was the command to read and seek knowledge (Rahmawati et al., 2024). This not only leads to theological knowledge but also to a deeper understanding of the world and the social conditions around us. Education driven by critical awareness aligns with the Qur'anic principle that emphasizes the importance of knowledge to free individuals from ignorance that leads to oppression (Armita, 2024).

Overall, both the liberation philosophy in the Qur'an and Freire's critical pedagogy share the same goal: to empower individuals to see and change the oppressive social structures (Yanti et al., 2024). In the context of Islamic education, this means that education should not only teach religious knowledge but also introduce students to the concepts of social justice, solidarity, and the elimination of injustice, as taught in the Qur'an. By integrating these principles into education, we can create a generation more aware of existing injustices and motivated to confront them (Hayyi et al., 2025).

Both call for us to view education as a tool for empowerment, focusing not only on intellectual capacity but also on character development and social awareness (Diouane, 2024). They also emphasize the importance of social action and active participation in creating a society that is more just and free from oppression in all its forms. Therefore, the relationship between the liberation philosophy of the Qur'an and Freire's critical pedagogy lies in their shared commitment to creating social change through empowering and liberating education (Bakar et al., 2025)

CONCLUSION

The philosophy of liberation in the Qur'an encompasses spiritual, social, and economic dimensions. The Qur'an teaches liberation from social injustice, economic oppression, and spiritual ignorance. In the context of Islamic education, this principle can be applied to shape individuals who are not only intellectually competent but also sensitive to social issues and ready to play an active role in social change. Islamic education based on this liberation is highly relevant in addressing the challenges of injustice and widening social gaps, as reflected in the current socio-economic conditions in Indonesia.

The application of critical pedagogy in Islamic education, as proposed by Paulo Freire, illustrates how education can function as a tool to liberate individuals from injustice. Freire taught that education should foster critical consciousness and active dialogue between teachers and students, leading to a profound understanding of oppressive social structures. This principle aligns with the teachings of the Qur'an, which emphasizes the importance of critical thinking and active engagement in the struggle for justice. By integrating liberation values into the curriculum of Islamic education, education can serve as an agent of change, empowering students not only to understand religious knowledge but also to contribute to the formation of a more just society. The combination of the philosophy of liberation in the Qur'an and Freire's critical pedagogy can result in a more relevant and transformative model of Islamic education. This empowering education focuses not only on the transfer of knowledge but also on character building and social awareness among students, which ultimately creates a generation capable of confronting and overcoming social injustices in society. The integration of these two approaches in Islamic education is expected to support the creation of a more just society, free from oppression, and civilized.

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