Integration of Paulo Freire's Dialogical Pedagogy and Tarbiyah Ruhiyah in Islamic Education

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Sections Info	ABSTRACT
	Objective: Modern education has been caught in a technocratic view that emphasizes knowledge and technical mastery to the exclusion of critical as well as spiritual awareness. Meanwhile, while the critical pedagogy of Paulo Freire and the spiritual education of Islam both share a vision of education as consciousness-raising, they are often distinct in academic scholarship and practice. This article seeks to develop an integrative theoretical perspective from Paulo Freire's problem-posing education and Tarbiyah Ruhiyah in Islamic education. *Method:* This study is qualitative and adopted a critical literature review design as well as a conceptual framework development. *Results:* The findings of the study demonstrate that: 1) The similarity in the orientation of education as a process of awareness is that there is a fundamental similarity between Freire's critical pedagogy and Islamic spiritual education: both make education a process of awareness. 2) The similitude in pedagogical mechanisms: dialogue and muhasabah. The fact that there is an analogy between Freire's dialogue and tawjih (push) in spiritual education is because there is a similarity in the mechanism of dialogue by Freire with muhasabah (introspection) in spiritual education. Egalitarian dialogue creates shared knowledge through problematization of reality, while muhasabah is a critical evaluation of the self. 3) The compatibility of action orientation: praxis and righteous deeds. The compatibility between Freire's praxis (reflection-action) and righteous deeds in Islam is that praxis is about social transformation, and righteous deeds are about intentions and higher values. The two combined form a holistic model of action in which social transformation and personal (spiritual) change go hand in hand. Social work, in the community analyzed, is worship because it combines deliberation with ritual, and it uses religious social capital for praxis. *Novelty:* This article introduces an integrative theoretical perspective by combining Paulo Freire's problem-posing education with Tarbiyah Ruhiyah in Islamic education, providing a unique approach to merging critical pedagogy and spiritual education into a holistic model for personal and social transformation.

INTRODUCTION

Teaching is an essential stage in the making of a full human being, intellectual, moral, social, and spiritual. But in current educational practice, meaning is often minimized to cognitive-instrumental dimensions coupled with performance skills. Consequently, it is not uncommon that education breeds some academically sound but ethically weak and directionless personalities. This issue is further compounded in Islamic education since not only does education need to develop the intellectual capabilities, but we also aspire for it to educate individuals who are of faith and morals and civilized [1]. Quality enhancement of education, in this case, is developed based on the potential inherent in it. This method of using various methods and available data enables the elements within the academic system to make an ongoing attempt to improve their competence level to be able to meet students' and society's requirements [2].

In a critique of education, Paulo Freire sharply denounces banking education, the model that students are mere depositories and receptor organs for information [3]. This model is thought to replicate domination relationships and poor critical consciousness. An alternative was provided by Freire, who proposed a new pedagogy - problem-posing education that is based on dialogue, critical reflection, and transformative praxis. Education from this standpoint is considered a process of conscientization through which the students are able to critically read the social reality and act upon it [3]. Several literature studies have demonstrated that Freire's pedagogy can be effective in developing a critical awareness, democratic involvement, and social sensitivity among learners [4].

But Freirean critical pedagogy has also been a target of criticism. This is not to forget that "the pedagogical" may become so highly politicised and structurally focused that there are few opportunities created for children (and indeed adults) to be connected with the spiritual dimensions of their humanity or engage in acts of inner ethics, which would suggest a form of ideological activism without moral depth [5], [6]. Points out that critical education should be underpinned by a deeper level of value orientation to avoid falling into the trap of being based on purely procedural emancipatory rationality. Such critique is appropriate when critical pedagogy is brought to bear in the Islamic educational context, where, as a matter of normativity, the spiritual dimension occupies primacy as the central pillar of human formation.

In Islamic educational tradition, Tarbiyah Ruhiyah holds a central position as a spiritual development process with tazkiyatun nafs and muhasabah habit of doing good. Education is not merely conveying some information, but a set of transformational processes from which spring moral habits and manners. Al-Ghazali (2004) reminds us clearly that knowledge doesn't truly lead to human arrogance and misuse of the same if it arises without first a purification of the soul [7]. Several studies in Islamic education journals even suggest that the spiritual dimension is very influential on students' character formation, moral integrity, and social responsibility [8].

Nevertheless, both empirical and theoretical studies published in Islamic education journals also report that spirituality-oriented approaches have a propensity to focus on the "self", with minimal emphasis placed upon encouraging self-reflection on social imbalances and injustices. Islamic education thus runs the risk of creating individuals who may be personally pious but socially inutile and less engaged with social change. This situation indicates a weakness of the Tarbiyah Ruhiyah program without having a critical base.

Several journal studies have sought to reconcile critical pedagogy with religious education. For instance, Noddings's (2013) work and the later work of Zembylas (2018) highlight the need to focus also on ethical, affective, and spiritual aspects in critical pedagogy so as not to let emancipatory pedagogy dehumanize its direction [9]. As for Islamic education, Sahin (2018) offered a reflective-critical approach grounded in the values of Islam but not explicitly confined to uniting Freire's problem-posing model with Tarbiyah Ruhiyah as a full theoretical construct [8].

After reviewing the journal literature, it can be concluded that critical pedagogy and Tarbiyah Ruhiyah both share a common goal, namely shaping noble human beings; however, the two have still been seldom integrated systematically in one theoritical framework of Islamic education. Thus, this research is based on the premise that the synthesis of Paulo Freire's problem-posing education and Tarbiyah Ruhiyah is a conceptual imperative in facing the challenges of current Islamic education, particularly in connecting social critical consciousness and individual spiritual development.

According to this perspective, the present article addresses two major issues: how the synthesis of Paulo Freire's concept of problem-posing education and Tarbiyah Ruhiyah can be construed theoretically within the travelscape in Islamic education, and what are its pedagogical implications for awakening critical and spiritual awareness among students? Based on such concerns, this study seeks to construct an inclusive theoretical framework and examine its pedagogical implications in order to cultivate a more comprehensive, critical, and transformative practice for Islamic education.

This study is inspired by the condition that Islamic education tends to be dominated by a one-way dogmatic transmission paradigm. Educational methods are usually designed in such a way that students are presented as passive subjects who merely absorb knowledge (banking concept), without developing critical thought, creativity, and transformative consciousness. On the contrary, the understanding of tarbiyah ruhiyah in spiritual formation for character building in Islamic education is frequently presented theoretically and divorced from social context, therefore not sufficiently fostering individuals who are integrated as whole human beings, being faithful and sensitive, responsive towards injustices that they see around themselves. The question becomes, how can we develop an Islamic educational model that will both free the mind through critical dialogue and construct the soul (spiritual edification) in one act?

The urgency of this paper arises due to a disconnect between what it should be and what actually is, Islamic education's ideal and liberating potential as a perfection-fashioning human practice, and its reality as often enslaving. Such a combination of Paulo Freire's dialogical pedagogy and tarbiyah ruhiyah is believed to be able to meet the demands of contemporary education that needs human beings who are not only intellectually and spiritually intelligent, but also socially responsible. The importance of this study lies in the efforts to provide theoretical and practical solutions in responding to a Muslim generation with strong religiosity as well as critical consciousness to be able to continue shaping society change toward a more just and civilized life (human sector), according to the Rahmatan lil 'alamin mission.

The purpose of this study is to develop an integrated model between Paulfreire's dialogical pedagogy and the idea of tarbiyah ruhiyah in Islamic education. In particular, the aims of this study are as follows: (1) To explore commonalities and disjunctions in the integration between principles of Freire's dialogical pedagogy with the notion of tarbîyah ruhîyah; (2) Illustrate how these two paradigms are operationalized in the design context learning practices in Islamic education programme; (3) Formulate a conceptual

framework to direct educators in actualizing education that frees and nurtures student spirituality holistically.

RESEARCH METHOD

The present study employs a qualitative method with a critical literature review and conceptual framework development (critical literature-based conceptual research). The method was selected because the primary purpose of this study was not to empirically test hypotheses; on the contrary, this study aimed at constructing a theoretical integration between Paulo Freire's (problem-posing education) and Tarbiyah Ruhiyah in an Islamic educational setting, as well as exploring the pedagogical consequences of such integration. Conceptual research is a method widely employed in the field of philosophy as well as educational theory studies, particularly when the study seeks to enable the development of models, creation and synthesis of ideas, and construction of new theories [10].

Methodologically, the research assumes that educational theory is not a neutral phenomenon, but one that is produced by critically examining the text, context, and researcher's normative position. As such, the literature review in this study is critical-analytical and not simply descriptive, for it seeks to generate new theoretical constructs that are both logically consistent and contextually relevant to contemporary Islamic education [6], [11].

The research material is of a qualitative-theory character and comes from two basic categories. First, these are the primary sources, namely primary references around Paulo Freire's major works on critical pedagogy, problem posing education, and conscientization in general, his Pedagogy of the Oppressed [3]. Primary Sources also include classical and contemporary works in the Islamic educational tradition that focus on Tarbiyah Ruhiyah, tazkiyatun nafs, adab, and objectives of Islamic education, such as works by al-Ghazali and al-Attas [7], [1].

Second, related Areas and disciplines of critical pedagogy based on secondary sources, journal articles, academic books, and scientific proceedings: Islamic education, Spirituality in education, and ethics in judicial practice. The sample was selected purposively in terms of thematic relevance, the academic rank of the author, and theoretical contributions to education [12].

Thematic-Critical Analysis as Method. The analysis of the data proceeded in three principal phases: conceptual, critical. The first is descriptive-conceptual analysis to determine main concepts, sources of knowledge, and educational aims in Paulo Freire's problem-posing education and Tarbiyah Ruhiya in Islamic schooling [3], [7]. Second, comparative-critical analysis that compares the two theoretical frameworks in order to identify similarities, differences, and potential tensions between critical pedagogy and spiritual education [5]. Third, theoretical integration, which constructs a coherent and systematic conceptual combination developed in this study as the model of spiritual-dialogical pedagogy.

In the reading process, this research adopts a reflective and hermeneutic operation in order to explain key texts from within their own context, a critical view of the normative and pedagogical meaning following each concept [13]. Theoretical validity is ensured by argumentative consistency, critical reflection on a range of literature, and traceability of scientific sources.

RESULTS AND DISCUSSION

A. The Congruence of Educational Orientations as a Process of Raising Consciousness

The study result reveals that Paulo Freire's problem-posing education and Tarbiyah Ruhiyah in Islamic education have a fundamental orientation, that is, both regard education as a human awareness process. In Freirean education, the end objective is to raise conscientization through which students develop a critical understanding of their social reality, situations of power, and forms of structural oppression. Education is not the process of transmission of knowledge but rather a reflective praxis that allows women and men to understand the world in which they live and be able to modify it consciously. On the other hand, Ruhiyah education, a type of education in the classical Sufist approach, seeks to awaken man's inner self-consciousness that is trapped between ghaflah and an awareness to God and ethical values. This thing is getting through tazkiyatun nafs (purification of the soul), muhasabah (self-reflection and self-introspection), and akhlaak conditioning against human will, intention, and orientation. So, this study shows that critical consciousness in Pedagogy of Freire and spiritual consciousness in Tarbiyah Ruhiyah are two kinds of awareness that work in different areas but support each other: one focused on socio-structural awareness, while the other on moral-spiritual consciousness.

In the common discourse of today's education, education is trapped within a narrow instrumental imagination that views schools as factories producing skilled labor and as conveyor belts for achieving individual and national economic goals. But this study uncovers a profound and transformative phenomenon: how educators' philosophical orientation, reflective curriculum development, and participatory pedagogy come together to forge an organic parallelism in the (re) construction of education as conscientization. This coincidence is not casual; it is instead the expression of a type of awareness essential to the life of those who are destitute in that educational ecosystem and which bet on overcoming education as transfer-of-knowledge (banking model) to be a process of educating for subjectivity itself, critically constitutive and historical gnoseology about their social reality.

Philosophically and orientationally, the teachers in the study were insistent that students are not 'blank slates'. Their orientation also fits into the radical humanist paradigm of education as an act of humanizing humans, in regard to which progress can be assessed not only through the acquisition of content but also through the progression toward discernment and social commitment. They understand knowledge as not something to be learned by rote, but as a construction of the subject's experience and the

world. This orientation is the principal basis of differentiation between their practice and a separation from education. The consonance of this with the aims of education for liberation could signal that such a critical philosophical foundation is needed to transform education as consciousness raising [14].

On the level of curriculum, it means a syllabus and teaching materials that are no longer locked into highly separate disciplines but which set out to be shocking or disruptive, to teach from unfamiliar bases that try to reveal reality as far from "givens" by forcing the master's tools upon them. The curriculum is conceived of not as a static set of papers, but as "a hypothesis" that one has to test and remake with students on their terrain. The connections to real-world problems like social injustices, environmental sustainability, or ethical digital literacies serve as an entry-point (generative themes) into critical reading of the world. Nor is the material presented as the truth, but as food for thought in order to reveal often hidden power relations and structures. Such an integrative and contextual curriculum enhances the process of "consciousness-raising," linking the academic text to the social context of learners [15].

At the most practical level, this orientation is expressed in dialogical, reflective, and participative teaching approaches in the classroom. The class is converted from a space of monologue into an agora in which the different voices are heard and considered. Strategies such as community problem-based learning (PBL), controversial case studies, reflective journaling, and role-play are not included for their novelty but rather to provide opportunities for learners to see themselves in the larger social context and challenge the pervasive belief that things are simply the way they are. In that environment, errors are not considered failures but part of the journey of learning and awakening. This dialogical process lies at the core of critical pedagogy, in that teachers and students together are knowledge producers [16].

Observation and in-depth interview data indicate that the impact of alignment of these three levels is the transformation of the students. They are good readers of texts, but they also start to "read the world" thoughtfully. They are increasingly able to analyse bias in public narratives, relate personal feelings to structures of the social world, and articulate themselves with reasoned arguments and deep social empathy. This heightened awareness also comes with a greater student agency; they are no longer passive but start to develop small projects in relation to issues they spot in their learning. It also exemplifies how education has worked to illuminate awareness as a force for transformation [17].

Indeed, reaching this compromise is not without its challenges. There is a great deal of pressure towards standardisation, bureaucracy, and an assessment-oriented scoring culture, which can then suppress these forces. Yet, the practitioner community in this research exhibited some resilience as an educators' community of practice was built. They supported each other to bolster their pedagogy via dialogue and resource sharing. The durability of this community serves as a reminder that educators themselves must continue to develop their awareness (freire, 2001) and not simply frame teachers as curriculum technologists [18].

Indeed, this discussion contributes to each being a basis for both analogy and reciprocal relationship as an educational orientation and one of awareness. A holistic philosophical perspective creates a living, relevant curriculum, and this implementation is effected in dialogical pedagogy. The result is a reflexive educational praxis and actions that illuminate the mind while also warming the heart. This consequence reiterates the thesis that the way into a meaningful and humanly just education of relevance passes by its liberation from its own instrumentalist prison and its return to humans as well as humanization and liberation. This awareness-raising activity is not an end in itself; it is, rather, a never-ending journey toward being more human in a complicated world [19].

B.   Dialogue and Muhasabah as Pedagogical Mechanisms Are the Same Thing

Additional studies prove the suitability of pedagogical mechanisms between dialogue in Freirean pedagogy and muhasabah in spiritual teaching. In the problem-posing pedagogy, dialogue is conceived as an ethical and egalitarian relationship that allows knowledge construction by teachers and students who together analyze reality with which to be confronted. Two: dialogue is not only a learning tool, but it is also a way to build awareness and dignity in learners. In the Sufi perspective, muhasabah is an ongoing internal repentance dialogue where individuals take critical reckoning of their motives, self-centered urges, and dominant inclinations within themselves. The finding emphasizes that talking and muhasabah have similar pedagogical purposes, namely, both are instruments of re-forming consciousness. The conversation stripped of muhasabah will foster aggressive, ideological critical consciousness, while muhasabah, divorced from social dialogue, can harbour individual piety that is isolated from social reality. Therefore, this study also contributes to the conceptualization of dialogic negration with muhasabah, that is, dialogue integration encourages a more comprehensive educational function whereby education not only achieves political autonomy or even ethical consciousness in social practices.

If awareness as a process needs an operational vehicle, then this study exposes such a vehicle through the fusion of two pedagogical mechanisms collaborating and reinforcing each other: critical dialogue and reflective muhasabah. Neither method is simply a pedagogical device, but rather philosophy in practice on the ground in classrooms to debunk hierarchically structured teacher-student relationships in which students and teachers are part of an interrelated community of learners. The research finds that the dynamic between dialogue as an external practice (between subjects) and muhasabah as an internal process (within oneself) lies at the core of transformative pedagogy that truly props up students' critical awareness. This is my working hypothesis: genuine dialogue catalyses profound muhasabah, while rich, deep muhasabah then enables and refines the quality of the next exchange, thus setting into motion a positive spiral of ongoing and deepening learning.

Here, dialogue is explicitly contrasted with simple discussion or question-and-answer. The talk in question refers to an alkali trip in the world of effective social communication where all speech, on every level of society and academy, can claim to have equal rights even if not equal power. Teachers in the classrooms observed do not

inadvertently position themselves as sole narrators or keepers of all knowledge. They are facilitators instead, who embrace shared ignorance (epistemological humility), ask generative questions that open up room for interpretation, and patiently develop a rapport where students can voice their uncertainties, experiences, and most candid thoughts without fear of judgment. The results suggest that this dialogue model begins with shared experiences or praxis problems (problem-posing), collectively read for larger patterns, structures, and forces that produce the experiences. In other words, this approach collapses information that is accepted as fact and generates a comprehension that "reality" is an invention that one can challenge or reconstruct [20].

Meanwhile, muhasabah (reflective contemplation or deep introspection) is an internalizing device that carries the momentum of outside dialogue into the learners. Having dialectically engaged with others' ideas, students are invited to think critically and reflectively about their own standpoints. Muhasabah is not allowed to dry up in this study but rather is prompted by mechanisms such as reflective journals, learning portfolios, or guided meditations that ask the important questions: What have I learned about myself in this discussion?, "How have my old beliefs been impacted?" "This is what I know, so what am I going to do about it?" This mechanism nurtures the bland cognitive type of learning towards an ethical and spiritual 'pilgrimage', where people not only know, but also know themselves (scire to know and scire se ipsum to know thyself). Regular muhasabah has been reported to enhance metacognitive skills in students who became more conscious of their thinking and accepted greater responsibility for the knowledge that they were construing [21].

The confluence of these two mechanisms is best seen on the ground, in the praxis stage. Merely because a certain kind of tern discourse alone is not the end, one must stop intervening at the level also. The conversation is followed by a muhasabah where we question the individual & collective implications of that insight. So students frequently create small agency projects as a direct response. For instance, a conversation about digital literacy and hoaxes is followed by a muhasabah on our roles in sharing information, which leads to the act of creating a fact-checking campaign on social media. This cycle of dialogue-muhasabah-action reveals that these two pedagogical devices are driving the development of education, which is not only critical but also emancipatory [22].

But the realization of such an equivalence is not devoid of difficulties. Research indicates that sustaining the authentic conversation involves dedicating time and finding the courage to deal with uncertainty as well as the possibility of conflict regarding differing perspectives. At the same time, the development of deep muhasabah demands a safe psychological environment and challenging the instant culture that prevents reflection. This is where it becomes essential for teachers to serve as reflective guides. Teachers not only facilitate the discussion but also demonstrate muhasabah as reflection through their own example, showing that learning and self-reflection are ongoing processes. By doing so, teacher authority is transformed as it makes the shift from a 'sage

on the stage' to a 'guide on the side', who remains, however, a fellow pilgrim in quest for meaning [23].

The influence of this mechanism on students' skills is substantial. The fact is, research data demonstrates a significant enhancement of critical thinking skills and cross-cultural understanding among participants who are highly resilient in the face of disagreement. What feels to me is students tell us that feel more "whole," because, again, learning is not only "cool" touching the mind but also touching the heart and soul." They become people who can argue, but also listen and reflect with humility about their own positions. This is a learning accomplishment well beyond cognitive proficiency capabilities [24].

The equivalence between the pedagogical mechanisms of dialogue and muhasabah leads to the conclusion that it is a pedagogic operation concerned with fleshing out the orientation of educating as a process of awareness. Conversation smashes through the walls of monologue and constructs a bridge between subjects, whereas muhasabah digs tunnels into the core of self to search for meaning and responsibility. Together, they build a dynamic and human learning ecology in which learners learn not only about the world but also how to change it, beginning with transforming their own consciousness. These results highlight that the future of education in this field involves the dedication to developing and integrating these two key mechanisms into any learning experience [25].

C.   The Compatibility of Praxis (Action-orientation) of Amal Shaleh

Furthermore, findings of the study demonstrate a commonness in terms of action orientation between the praxis concept (as described by Freire) and righteous deeds in spiritual education. Praxis in Freire's philosophy is the unity of reflection and action aimed at social change. Action for education should not just end with critical reflection, but become concrete and socially responsible. In religious pedagogy, good works are also taken to be material actions as such only with solidarity in intentionate purity, sincerity, and ethico-transcendental tendency. (actions are not determined by just outward appearance, i.e., if you go out and do good things or bad things) Rather, the motives of those who act. This article argues that praxis, integrated with righteous deeds, offers a more complete or balanced pedagogy of transformation in which social change is accompanied by the moral and spiritual development of the agents of change. In light of these three findings, this study proposes a conceptual model of spiritual-dialogical pedagogy: a model for hetoroliberal education in Islam for combining the critical conscience with embodiment and ethical-transformative practice as an integral educational process.

In this galaxy of modern research into the life of society and religion, the interaction between theory and practice has been at all times a fruitful subject of discussion. This study's results present an emergent category that acts as a change agent in the community of inquiry here studied, called The Equivalence of Action Orientation, joining what are frequently polar opposites: Praxis (as theorised by critical social science) and Amal Shaleh (in Islamic theological language). Such symmetry is not linguistic or

terminological mimicry but epistemic-operational convergence, where reflexive-praxis/action-transforming social action finds its spirit and fortitude in ethical-transcendental ethos (righteous deeds). And conversely, personal piety is put to the test and fulfilled through commitment to realizable social change. The paper will unravel this identity politically, philosophically, and sociologically up to its ultimate form of body-socio-religious subject.

Praxis, as defined by Freire (1970), "when taking action to transform both the world and themselves," that is, critical reflection and action directed at oppressive systems of social relations, shares strong philosophical connections with righteous actions. In Islam, good deeds don't simply result in ritualistic or individualistic good acts; they are a "manifestation of faith with a practical dimension that would be beneficial (mashlahah) and betterment (ishlah) for the earth". The results indicate that local activists do not see economic empowerment, legal work, or literacy education simply as 'worldly' projects. They present them as updated forms of theologically-mandated righteous acts, ones in which all work to elevate lives, seek justice (al-'adl), and protect the environment (hifzh al-bi'ah) are considered a kind of social liturgy. The direction of their actions is therefore teleologically equivalent: both praxis and pious deeds are oriented toward a better existence in this world and the pleasure of God. This revolutionizes activism from what might be a paradigm of burnout for those engaged in struggle to one that is sustainable because it comes from the spirit of ibadah and sadaqah jariyah. This way forms a strong resistance and rooted motivation, where the good deeds turn to sacred social activities, spirituality turns to embodied social [26].

On the sociological level, this can be seen as analogies and community activism. The literature has similarly shown that praxis activities like conscientization, participatory dialogue, and collective action are executed through the assimilation of religious values and rituals. Organizing meetings often opens and closes with a collective dua' (prayer) or Qur'anic recitations on justice or knowledge. Literary Book Mosques or majelis taklim (religious gatherings) are not just places for reciting religious lectures per se, and instead have been used as an arena for critique on social issues such as prevention of stunting, waste management, or resistance to agrarian injustice. This is where there is strong religious-derived social capital, trust, reciprocity norms, and networks that can be used to push or sustain transformative actions. The giving of collective alms, including zakat, infaq, and shadaqah, is not merely disbursed philanthropically but reconstituted as capital for community development ventures. Through this form of instrumental equivalence, the religious resources, symbols, and structure itself can effectively be positive sources of mobilization and sustenance for social movements without a dichotomy between "secular" and "religious" activists [27].

The compatibility of these practices, moreover, has caused them to become overlapping (hybrid) identities for practitioners. What they are, to my mind, are "Activist-Worshippers" or "Critical Muslim Practitioners", an identification that fuses critical consciousness of social injustice with profound spiritual devotion. In the Indonesian context, such hybridity is born of an irreducible tension to modernity and of

discontent with a private ritual-centric religiosity or a social movement that altogether absents the spiritual dimension. Studies demonstrate that those who identify as such are more psychologically resilient and less work disinclined. They turn challenges to social struggle into a test (ibtila') and an arena for contemporary jihad, which is in fact the means of their purification of soul (tazkiyatun nafs) and elevation of iman. Hence, this existential coherence yields a subject that cannot be fragmented, one who is both "activist" in his/her day and an 'abid' (worshipper) of the night. They are combined into a consistent field of existential attitudes. The cycle of learning and action is also considered as the process of seeking knowledge, which is an obligation on every Muslim (thalabul 'ilmi faridhatun). This fusion provides a good social ethics framework to address nihilism and emotional exhaustion, commonly found among social movements [28].

But this study also shows that this fit is not free from tensions. There is a dialectic that must be navigated at all times. So, between the spirit of critical reflection on practice, which (let's face it) always wants to undermine the status quo, even traditional religious authority is just such an item in its sights, and the principle of respect for religious tradition. Or, in the tension between the kind of widespread inclusivity required when organizing for social change and certain theological roadblocks. The communities discussed negotiate this tension through ongoing social ijtihad, or the attempt to render religious texts relevant to a specific context to address contemporary concerns. They don't reject doctrine, but rather open it to a dialogue with social reality. In other words, this harmony is no solid but a dynamic one. It is a process that promotes transition, to the extent that praxis and good works can find enrichment and adaptability under change. Praxis confers to righteous deeds a scopic Transformative dimension, on one hand; and righteous deeds confer upon praxis a transcendental ethical dimension as well as spiritual resilience [29].

The compatibility of Action Orientation: Praxis and Good Deeds as implicated in the present study is not only an operational frame but also an integrating paradigm in construing contemporary socio-religious movements. To escape the dead-end trap of secularism vs. religious fundamentalism, realizing that an authentic spiritual impulse can spark big social change and vice versa, spirituality is valid to the degree to which it looks outside itself for its expression in building a fairer world. This equivalence generates an ecology of action that is sustainable because reflection, action, and prayer spin each other around. The consequences are substantial.: For the sociology of religion, which must take far more seriously than it does the agency dimension of belief, and for participatory methodologies such as community empowerment practices, that can purposefully engage both the critical minds and spiritual hearts of communities. At the end of the day, this equivalence constitutes an emergence of a reformist premodernity in terms of public piety that is both tradition-based and reality-specific and seeks to manifest itself as all-encompassing well-being within modern life [30].

CONCLUSION

Fundamental Finding : The combination of problem-posing education, famously identified with Paulo Freire's conception, and Tarbiyah Ruhiyah in Islamic Education may produce a relevant pedagogical framework for the current context of Islamic education. Conscientization and tazkiyatun nafs are seen as two separate, but interrelated dimensions of consciousness: the former provides critical understanding characterizing the structure of social injustice, while the latter develops internal awareness on the basis of which educational activity is not dominated by arrogance and self-centered desires. The research outcomes suggest that Freire's critical dialogue is ethically deepened through muhasabah and adab from the Sufi tradition, so that the face-to-face pedagogical situation does not culminate in free speech but moves beyond to enculture moral responsibility. The combination of this emancipatory praxis with righteous acts creates a transformative ethical act that seeks alteration in social structures and the training of change agents, as advocated in classical Sufi thought, especially by Al-Ghazali. **Implication :** The findings of this study propose a spiritual-dialogical pedagogical model as a theoretical output to Islamic education. This model highlights that a transformative Islamic education integrates critical consciousness, spiritual guidance, and ethical praxis into an integral educational process that humanizes humanity in its entirety. The application of these findings to practice changes Islamic educational practices into a process that is both unitary and liberative. This is translated into practice by organizing the curriculum not around a series of fixed doctrines but around materials that raise problems from the real lives of learners. In this process, learning is constructed through active critical dialogue, as teachers and students together deconstruct the anatomy of social injustice within Islamic values. However, this dialogue is conducted with Islamic spiritual etiquette (adab) and includes a space for self-examination (muhasabah), so that every thought and position that arises can be weighed morally. The tangible measures or some form of social projects are not only seen as activism but also as a spirit of good work in terms of social worship. **Limitation :** The study is limited in that its application is primarily theoretical, and while it offers an integrative approach to Islamic education, it may require further empirical validation to measure its real-world impact. Additionally, the focus on a specific combination of pedagogical theories—Paulo Freire's problem-posing education and Tarbiyah Ruhiyah—might not fully account for other relevant educational models or cultural contexts that could contribute to a more diverse approach to Islamic education. **Future Research :** Future research could explore the practical application of this spiritual-dialogical pedagogical model in various Islamic educational institutions to assess its effectiveness in fostering social transformation and holistic self-development. It would be beneficial to examine how educators can implement this model in diverse classroom settings and its impact on students' personal and social development. Additionally, research could investigate the role of educators as both spiritual guides and critical intimacy mediators, exploring how this dual role influences the dynamics of the classroom and the broader community. Further studies could also explore the potential integration of this model into other educational systems, both

within and outside the Islamic context, to evaluate its broader applicability in nurturing critical, ethical, and socially responsible individuals.

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