



The Urgency of Curriculum and Model of Progressive Islamic Education in Realizing Agrarian Justice in Indonesia

(A Study on Agrarian Pesantren Organized by Front Nahdliyin for Natural Resource Sovereignty)

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ABSTRACT: This article describes the urgency of the progressive Islamic education curriculum in the Agrarian Islamic Boarding School organized by the Nahdiyyin Front for Natural Resource Sovereignty (FNKSDA) in the context of the struggle to achieve agrarian justice. This empirical research with a qualitative approach resulted in the conclusion that in the material aspect, the Agrarian Islamic Boarding School has an urgency to overcome the increasingly severe phenomenon of inequality and the agrarian and environmental crisis. In the ideational aspect, Agrarian Islamic Boarding Schools are also very important for introducing progressive Islamic ideas and at the same time providing examples of their actualization in dealing with agrarian problems. Agrarian Islamic boarding schools, in the end, are very useful in providing students with the capacity to research and strive for the emancipation of society from social-ecological problems in the spirit of critical-humanist-religious education.

KEYWORDS: agrarian justice, educational curriculum, progressive Islam.

I. INTRODUCTION

Education serves not only as a means to enlighten the nation but also as a tool to strive for social justice (Mukhlis & Hafid, 2020). The role of education in realizing social justice is crucial, considering Indonesia's ongoing challenges of social and economic injustice (Rozuli, Kholish, Wasito, & Ambo'Dalle, 2023). Which, in the agrarian crisis perspective, result from the imbalance in the distribution and allocation of agrarian resources (Shohibuddin, 2019c). According to data from the Consortium for Agrarian Reform, the current land ownership inequality index is 0.68, signifying that 1% of the population controls 68% of the land in Indonesia (Consortium for Agrarian Reform, 2021). The phenomenon of land inequality is intricately linked to numerous structural agrarian conflicts spanning decades (Herlindah, Kholish and Galib, 2022).

In this context, Agrarian Pesantren has been organized by Front Nahdiyyin for Natural Resource Sovereignty (FNKSDA), an organization identified in several studies as representing the progressive Islamic movement in Indonesia (Almujaddidy, 2022; Kodir & Mushoffa, 2017; Murtadho, 2019). FNKSDA utilizes Agrarian Pesantren as a platform to recruit new cadres while providing a foundation in faith, understanding, and basic technical skills necessary to advocate for agrarian justice to participants (Rozuli, Yasin, Kholish, & Ambo'Dalle, 2022). The study of Agrarian Pesantren is intriguing because, unlike conventional pesantren concepts, it combines Islamic religious texts with critical social science knowledge to impart an understanding of the agrarian crisis and inequality. Moreover, it equips participants with the capacities and knowledge required to realize agrarian justice (Syamsul Arifin et al., 2023).

Paulo Freire once stated that "education functions to awaken humanity. With education, humans transform the world." However, this educational aspect is often overlooked in various studies of progressive Islamic movements (Lukman Hakim, 2023). This study serves two purposes: firstly, to describe the curriculum of the progressive Islamic education at Pesantren Agraria FNKSDA, and secondly, to analyze the significance of the curriculum and the educational model in realizing agrarian justice. This research aims to contribute to the development of relevant models for progressive Islamic education curriculum to address socio-ecological crises in Indonesia.



II. METHODS

This study employs an empirical research design with a qualitative research approach. The data collection for this research consists of observational findings, interview results, and documentation outcomes. The observational data were obtained by observing the implementation of Agrarian Pesantren (AP) in Jember Regency from August 25 to 27, 2023. Initially, the intention was to conduct multiple observations of FNKSDA's AP implementation. However, several FNKSDA plans to organize APs had not yet been realized in several locations in the near future, such as in Malang and Pasuruan. Consequently, the researcher conducted interviews with several FNKSDA activists, simultaneously gathering information about previously conducted APs beyond the author's observational reach. Additionally, information regarding the organization of FNKSDA's AP was obtained from the Agrarian Pesantren module compiled by the National Committee of FNKSDA in 2023, as well as several terms of reference (ToR) for APs implemented in various locations, such as Surabaya and Yogyakarta. These data were then analyzed to provide insights into the curriculum of progressive Islamic education at Agrarian Pesantren FNKSDA and its significance in realizing agrarian justice in Indonesia.

III. LITERATURE REVIEW

A. Progressive Islam

One of the prominent Muslim thinkers associated with initiating the progressive Islamic movement is Omid Safi, an American-born intellectual of Iranian descent. He is a co-founder of the Progressive Muslims Network (PMN) in Toronto, Canada, established in 1999. For Safi, progress in the context of progressive Islam refers to positive change, greater utility, and improvement for the lives of humanity and the world at large (Safi, 2003). (Safi, 2003). Something is considered better if it leads to social justice and beauty (al-ihsan). These key terms are subsequently translated into social justice, gender equality, and pluralism (Murfi & Nursyahidin, 2015). In the realm of progressive Islam, advocating for justice takes precedence over maintaining a peaceful situation devoid of conflict while simultaneously upholding tyranny and unjust social structures (Safi, 2008).

Progressive Islam encompasses several themes: efforts to establish a just and pluralistic society through critical engagement with Islam (Kholish, & Salam, 2020) Relentless endeavors to achieve social justice, emphasis on gender equality as a foundation of human rights, and a vision of religious and ethnic pluralism (Pratama Yudha Pradheksa et al., 2023). Progressive Muslims see themselves as advocates for humanity worldwide, living in perpetual poverty, pollution, oppression, and relentless marginalization not due to their own faults. Their task is to give a voice to the voiceless, empower the powerless, and confront the existing forces that neglect the human dignity that should be spread across the earth (Safi, 2003, 2008).

In Abdullah Saeed's classification, progressive Islam is a school of thought and movement concerned with issues related to social justice, gender equality, human rights, and harmonious relations between Muslims and non-Muslims (Kholish, Irianto & Galib, 2021). The method of *ijtihad* in Progressive Islam is based on contextual *ijtihad*. In this context, Quranic texts and Hadiths are interpreted by elaborating on the perspective of *maqasid al-shariah*, social sciences, contemporary humanities, multidisciplinary approaches, and critical philosophy (Faridah, 2013; Gafur, 2019; Saeed, 2006).

B. Critical-Humanist Education

Critical education and humanist education are two concepts popularized by Paulo Freire. For Freire, the orientation of humanist education includes respecting the dignity of human beings, advocating for social justice, and ensuring that education is grounded in reality (Humaeroh et al., 2021). Both critical and humanist education involve problemsolving methods, where teachers and students learn collaboratively without coercion (Santoso, 2023). Humanist education encourages learners to think critically in solving problems and grants them freedom in the learning process (Humaeroh et al., 2021).

In this context, educators must be able to evoke empathy, provide motivation, foster tolerance, position themselves as learning companions, create a dialogical learning atmosphere, integrate the feelings (students' desires) with instructional materials, and humbly be transparent about any shortcomings (Maqhfira Maulia Rosssyka, 2023). This approach establishes a good multi-directional communication pattern between educators and learners (Nur Zaini, 2019).

According to Freire, one of the tasks of education is to transform human consciousness from magical or naive awareness into critical consciousness. In this critical consciousness, individuals perceive the causes or factors shaping the socio-political structures conditioning their existence. In this context, education, for Freire, is inherently political. In other words, all educational activities have political implications, qualities, and consequences (Nuryatno, 2015).



The concept of agrarian justice may still be relatively unfamiliar in current literature (Dhiaulhaq & McCarthy, 2020). However, this term emerged in the late 18th century through a pamphlet written by Thomas Paine. In this pamphlet (Paine, 1795), it is asserted that the land, in its original form, is the common property of humanity: a natural right bestowed upon humanity as a whole by the Creator. The widening gap between the rich and the poor, according to Paine, is not a division created by the Creator but is linked to the land-grabbing activities of the wealthy.

This study employs the concept of agrarian justice because the agrarian justice framework provides a more effective foundation for mobilizing broader coalitions of actors in heterogeneous contexts and can exert political influence in such conflicts (Bakker, 2018; Hoddy, 2021; Mahfud, 2020). Nevertheless, the prevalence of landgrabbing cases worldwide (Gyapong, 2021; Oya, 2013; Zoomers, 2010), including in Indonesia (Ananta, 2017; Asy'ari, 2022), necessitates a radical and transformative approach in the struggle to achieve agrarian justice.

IV. FINDINGS AND DISCUSSION

Curriculum of Progressive Islamic Education at Agrarian Pesantren FNKSDA

As outlined in the FNKSDA Articles of Association, the organization was initially declared on December 8, 2013, at Pondok Pesantren Tebu Ireng, Jombang. FNKSDA, a cooperative organization, is founded on the principles of Pancasila and the 1945 Constitution of Indonesia. It firmly adheres to the Ahlussunnah Wal Jama'ah principles and aspires to the liberation of the oppressed within the framework of scientific socialism. FNKSDA aims to: 1. Realize the aspirations of the oppressed; 2. Strengthen and support the struggles for democracy and anti-capitalism in Indonesia; 3. Achieve people's sovereignty with a spirit of socio-ecological justice; 4. Raise awareness and sensitivity to various forms of colonization and oppression (FNKSDA Articles of Association, 2023).

Organizationally, FNKSDA consists of the National Committee (Komnas) and Regional Committees (Komda). Komda FNKSDA is currently established in various regions, including Jakarta, Cirebon, Yogyakarta, Semarang, Jombang, Greater Malang, Surabaya, Bojonegoro, Probolinggo, Jember, Banyuwangi, East Kalimantan, Ternate, Makassar, and Sumenep. While FNKSDA members are distributed across regions beyond the Komda areas, such as Kebumen, Kediri, Ponorogo, Pasuruan, Gresik, among others. FNKSDA strives to expand the coverage of its Regional Committees, as mandated in its Articles of Association, which encompasses the entire Indonesian territory (FNKSDA Articles of Association, 2023).

The developmental process of FNKSDA is marked by the organization of Agrarian Pesantren, serving as a platform for establishing new Komda and recruiting new cadres. The first Agrarian Pesantren was held on July 2, 2015, in Jombang, almost two years after the establishment of FNKSDA. Agrarian Pesantren addresses the regeneration challenges within FNKSDA while accelerating the democratization of knowledge throughout the organization's structure. Typically, Agrarian Pesantren spans three days. Since its inception, FNKSDA has organized Agrarian Pesantren more than 20 times across 17 Regional Committees (Agrarian Pesantren Module FNKSDA, 2023; Mushoffa, 2023b).

These Pesantren are often conducted in Islamic boarding schools, although not exclusively. Examples include Pondok Pesantren Tebu Ireng in Jombang, East Java (July 2-5, 2015); Pondok Pesantren Nurul Jadid in Paiton Probolinggo, East Java (September 27-29, 2015); Pondok Pesantren Nurul Ulum in Gresik, East Java (January 28-31, 2016);

Pondok Pesantren Al-Islah in Meteseh, Tembalang, Semarang, Central Java (March 31-

April 3, 2016); Pondok Pesantren Syaichona Cholil in Samarinda, Kalimantan (April 21-24, 2016); the NU Branch Office in Sleman, Yogyakarta (May 12-15, 2016); Balai Dusun Cangar in Batu, Malang (June 17-19, 2016); Bongkoran Village in Wongsorejo, Banyuwangi, East Java (October 21-24, 2016); Kepulauan Riau, Batam (November 26-27, 2016); Pace Village, Silo, Jember, East Java (October 13-16, 2016); Babakan Ciwaringin Pesantren in Cirebon, West Java (October 14-17, 2017); MWC NU Office in Driyorejo Gresik, East Java (January 11-14, 2018); Muftahussa'ada Pesantren in Cicalengka, Cikuya, Bandung, West Java (February 17-20, 2018); Berkah Bumi Foundation in Sumenep, Madura, East Java (April 26-29, 2018) (FNKSDA National Committee, 2018); Yogyakarta (November 22-24, 2019); Ternate, North Maluku (February 13-14, 2020); Pedukuhan Sepat Lidah Kulon, Lakarsantri Subdistrict, Surabaya, East Java (March 12-15, 2020); Makassar (December 25-27, 2020); Semarang (December 16-18, 2022); Yogyakarta (May 26-28, 2023); Berkah Bumi Foundation, Kasengan, Manding, Sumenep, East Java (July 21-23, 2023); and Skill



Nurul Hayat Sukorambi Pesantren, Jember, East Java (August 25-27, 2023) (Mushoffa, 2023b). As emphasized by Hidayatulloh, FNKSDA Perkaderan Bureau 2022-2025:

"Agrarian Pesantren is collective education and a prerequisite for anyone wishing to become an FNKSDA cadre. The hope is that they understand the foundation and goals of FNKSDA before ultimately agreeing to fight together. So yes, this is a medium to foster and maintain the commitment of members, especially in organization."

This function drives FNKSDA to provide an effective educational curriculum that can bind the commitment of members in the struggle for agrarian justice.

The curriculum of Agrarian Pesantren comprises mandatory and additional materials (Agrarian Pesantren Module FNKSDA, 2023). Mandatory materials include: 1) progressive Islamic materials; 2) Islam and political movements in Indonesia; 3) history of agrarian-ecological movements and politics in Indonesia; 4) FNKSDA orientation; introduction to political economy; 5) capitalism and women. Meanwhile, additional materials consist of 1) introduction to agrarian research (brief field methodology and practice); 2) agrarian fiqh; 3) extractive capitalism; 4) politics and media; organizing; 5) rural political economy; and 6) urban political economy. Optional selection of additional materials is left to the discretion of the committee/participants based on regional needs.

The progressive Islam material is provided to ensure that Agrarian Pesantren participants understand the meaning of progressive Islam according to FNKSDA and differentiate it from the progressive Islam used by liberal Islamic groups. FNKSDA uses several writings by young NU intellectuals, including former FNKSDA coordinator (2015-2018) Muhammad Al-Fayyadl, featured on the Islam Bergerak portal, as the main reference.

The Islam and Political Movements in Indonesia material is offered to enable participants to analyze the factors influencing the closeness and gaps in the relationship between Islam and secular political movements, both from liberal and leftist groups. Participants are expected to connect the dynamics of politics and political Islam in Indonesia with global political dynamics and political Islam.

The third material, History of Agrarian-Ecological Movements and Politics in Indonesia, is provided to ensure participants understand the history and diversity of agrarian and ecological movements in Indonesia from political, ideological, and methodological aspects. Reference books include "Dynamics of Class in Agrarian Change" by Henry Bernstein (2019), "Peasants and Rulers" by Noer Fauzi Rachman (1999), and "Agrarian Reform" (2009) by Gunawan Wiradi.

The fourth material, FNKSDA Orientation, is offered to help potential FNKSDA cadres understand the history, ideological and political positions, as well as the strategies and tactics of the FNKSDA movement. The required references are the Political and Ideological Committee formulations of FNKSDA and research results related to FNKSDA.

The fifth material, Introduction to Political Economy, is provided to help Agrarian Pesantren participants understand how capitalism's history and workings are legitimized through liberal political economic discourse. Participants are also expected to understand key concepts in Marxist political economic critique to unveil capitalism in everyday events.

The sixth mandatory material is given to enable aspiring FNKSDA activists to understand the roots and history of the oppression of women (women's question) through a critical economic-political analysis. Participants are also expected to understand various paradigms and feminist movements explaining the oppression of women. References include works by Rizki Amalia Afiat, Alessandra Mezzardi, Silvia Federici, and Tithi Battacharya.

The Agrarian Research Method material is provided to ensure participants have the basic capacity to conduct agrarian research. This material is usually presented in the final session, followed by initial field research practice for at least one day. The reference book is "Metodologi Studi Agraria" written by Gunawan Wiradi. The Agrarian Fiqh material is provided to ensure participants understand the progressive dimension in fiqh so that it remains relevant for responding to social problems caused by social structures.

The extractive capitalism material contains explanations of how capitalism shapes the imbalance in the control of natural resources through policies that lead to processes such as privatization, exclusion, and primitive accumulation. The organizing material is intended to help participants understand how to organize the masses to form social movements. A referenced book is "Mengorganisir Rakyat: Refleksi Pengalaman Pengorganisasian Rakyat di Asia Tenggara" by critical education experts Roem Topatimasang and Jo Han Tann (2003).



The Rural Political Economy material is aimed at analyzing how capitalism forms spatial and agrarian imbalances in rural areas. Meanwhile, the Urban Political Economy material is intended to analyze how capitalism shapes spatial and agrarian imbalances in urban areas.

The Urgency of the Progressive Islamic Education Curriculum at the Agrarian FNKSDA Pesantren

The curriculum of the agrarian FNKSDA pesantren described above indicates that FNKSDA strives to bridge the gap between the ideal of social justice emphasized in Islam and the practices of the progressive social movement. According to FNKSDA activists, this agrarian pesantren has at least two urgencies, both in material and ideational aspects.

In terms of material aspects, the Agrarian Pesantren holds significance in addressing the escalating phenomena of inequality and agrarian and environmental crises. According to Mushoffa, the Head of Research at the FNKSDA National Commission, "the urgency of this Agrarian Pesantren cannot be separated from the widespread land seizures and the conditions of agrarian inequality, both globally and nationally. This Agrarian Pesantren is expected to serve as a platform to raise awareness among peers about the situation of natural resource inequality hindering the realization of Islamic justice. It can be said that agrarian justice is primary. When agrarian inequality occurs, other social aspects also become imbalanced, leading to the current environmental crisis we are experiencing" (Mushoffa: 2023b).

Mushoffa provides substantial data on agrarian conflicts, citing the Agrarian Renewal Consortium (KPA), which reported 2710 structural agrarian conflicts in the last nine years (KPA, 2023). In 2022 alone, KPA reported 212 agrarian conflicts in various sectors, including plantations, infrastructure, mining, property, and others. These conflicts occurred in 459 villages and cities in Indonesia, covering an area of 1,035,613 hectares and affecting 346,402 families (KPA, 2022).

Agrarian conflicts involve disputes over land rights among two or more parties and/or agrarian injustices caused by public policy decisions. These conflicts are structural, involving the seizure of land by state or private enterprises, facilitated by legal instruments and steered by investor groups (capitalism). As a structural problem, agrarian conflicts threaten and/or displace the constitutional rights of communities to agrarian resources. These conflicts affect farmers, indigenous communities, fishermen, agrarian communities, and urban poor facing claims to land rights by business groups and corporations (KPA, 2022).

Hidayatulloh also explains that this agrarian crisis has profound environmental consequences. Many scientific studies predict the imminent destruction of species due to the highly exploitative capitalist system that has become globalized. In this context, agrarian conflicts extend beyond Indonesia and are intertwined with global issues known as global land, water, and resource grabbing (Borras & Franco, 2012; Mushoffa, 2023c; Neef et al., 2023; Yang & He, 2021).

In this regard, the agrarian pesantren serves as a platform for FNKSDA activists to explain the situation and causes of socio-ecological crises, utilizing the treasury of progressive Islamic theology and critical social sciences. The agrarian pesantren becomes a means to change the perspective of participants by introducing the urgency of agrarian justice as a foundation for justice in various aspects. This aligns with the emphasis of Shohibuddin, the author of *Critical Agrarian Perspectives* (2018), who asserts that agrarian resources are essential for developing other means of production and serve as a given and free resource from Allah SWT later privatized in the capitalist economic system. When control over agrarian resources is imbalanced, economic, political, and social aspects also become imbalanced (Rohmah, Herawati, & Kholish, 2021).

In the ideational aspect, the Agrarian Pesantren serves as a medium to introduce the concept of progressive Islam and demonstrate its actualization in addressing agrarian issues. According to Hidayatulloh, "The Agrarian Pesantren has a very close relationship with the concept of Progressive Islam. In the Agrarian Pesantren, there are several materials that can be considered as materials of Progressive Islam itself. Through the Agrarian Pesantren, Islamic ideas, such as Islam that takes sides, studies on the insight and analysis of social classes, and others, are introduced, both in theory and in the organizational work carried out by FNKSDA" (Hidayatulloh, 2023).

Regarding the position of progressive Islam referenced by FNKSDA, Mushoffa explains, "The religious practices of Muslims are still predominantly focused on at least four aspects. First, the ritual aspect (ubudiyah). Second, the muamalah aspect that is contractual or private relations. Third, moderatism among religious communities. Lastly, identity politics. The last aspect can be seen, for example, in the 212 movements. However, attention to the imbalanced social structure and the socio-ecological crisis caused by it is still minimal. The Agrarian Pesantren is expected to fill this void. We hope that our agrarian pesantren can serve as



a medium of awareness that Islam is a universal religion that requires its followers to take responsibility for achieving social justice while combating imbalanced social structures" (Mushoffa, 2023c).

In various writings, FNKSDA activists have argued that the progressive Islam they advocate sharpens the ideas of liberation theology and transformative Islamic theology, which, in their view, are still focused on discourse and lack practical implementation in social movements. The progressive Islam promoted by FNKSDA activists differs from the model claimed by liberal Islamic groups, which seek to integrate Muslims into the global capitalist system. According to Muhammad Al-Fayyadl, an intellectual and young kyai (Islamic scholar) from NU and former FNKSDA coordinator (2015-2018), progressive Islam is:

"Generally speaking, we can say that 'progressive' Islam is not a separate camp from its society, or positions itself as a middle class standing above its society, with its own intellectual attributes and privileges. It is a confluence of the experiences of oppressed people, religious teachings about liberation, drawn from local wisdom, Islamic doctrines, or universal wisdom, and critical social theory with a structural and emancipatory perspective, as well as ethical and moral commitments continually honed in a manifestation of support and real action to embody the discourse of liberation it carries to the most utopian and impossible extent" (Al-Fayyadl, 2015).

In this context, the Agrarian Pesantren also serves as a platform for self-critique of the dominant paradigms in current Islamic beliefs, namely Islamic moderation and Islamic revivalism, as mentioned by several FNKSDA activists (Al-Fayyadl, 2015, 2016; Fadjar, 2021; Mushoffa, 2017). Islamic moderation tends to focus excessively on revising texts and doctrines perceived as sources of intolerance, neglecting power relations in the political economy that foster intolerance and violence in the name of religion. Islamic revivalism makes Muslims more exclusive, hindering cooperation with followers of other religions, and fixating on power struggles through identity politics.

Furthermore, the concepts of liberation theology and transformative theology in Islam, popularized to combat imbalanced social structures, have not provided sufficient knowledge frameworks to address concrete problems such as extractive capitalism, land seizures, and class differentiation in agrarian settings. The Agrarian Pesantren serves as a pedagogical tool to introduce adequate analytical frameworks for understanding contemporary capitalism by drawing on critical social sciences, particularly Marxism (as a science, not as an ideology) (Mushoffa, 2023a).

The explanations above indicate the importance of the curriculum of progressive Islamic education in the Agrarian Pesantren FNKSDA. The issues of social structure inequality have often been overlooked in education, whether taught in schools or universities. As Paulo Freire (1987) argued, education should not be a tool for social emancipation but has become a means of dehumanization by distancing individuals from their nature and divorcing learners from the problems around them. This phenomenon has given rise to educational capitalism, as previously discussed by Wahono (2001) and other authors (Nur, 2022; Rosyid, 2019).

Issues such as poverty and inequality are often understood merely as a lack of motivation and individual capacity to 'progress,' as per achievement motivation theory (McClelland, 1987). However, social problems such as poverty, inequality, and environmental degradation are consequences of the capitalist social structure.

As argued by Hilmar Farid and Vedi Hadiz, the neglect of structural problems in education is related to the knowledge politics applied by the New Order regime in eliminating class analysis and critical analysis of capitalism in the study of social sciences in Indonesia, especially after the suppression of leftist ideologies and movements in 1965 (Fikri & Hasudungan, 2022; Hadiz & Dhakidae, 2006; Ransom, 1970). Consequently, capitalism is perceived as inevitable and the only choice for the best economic system. At the same time, its destructive impacts are ignored or considered unrelated to the effects of the capitalist structure. Social science in Indonesia lacks the capacity to understand capitalism scientifically, leading to inaccurate academic solutions to its root problems. In this context, the agrarian pesantren becomes a means to teach critical theories against capitalism.

Paulo Freire wrote that: "If many masses do not have a more critical understanding of how society functions, it is not because they are naturally incapable, but because of the dire conditions in which they live and survive, where they are 'forbidden to know it.' Therefore, the way out is not ideological propaganda and political 'slogianization,' as said by the mechanics, but critical efforts where men and women take themselves and become agents of curiosity, investigators, subjects in an ongoing search process to uncover the 'causes' of many things and facts" (Freire, 2014). In this context, the agrarian pesantren becomes crucial because its curriculum contains counter-discourse against the dominant discourse in mainstream education used by the ruling class as an instrument to instill false consciousness to prevent protests and resistance from the oppressed.



The curriculum of progressive Islamic education at the FNKSDA Agrarian Pesantren actually shares the same spirit as Paulo Freire's critical education model. In this case, education is utilized as a revolutionary vehicle to achieve critical awareness to liberate individuals from the shackles of oppression, thus regaining their humanity (Manullang et al., 2021). Education, in this sense, is aimed at liberating people from various forms of oppression, such as class exploitation, gender domination, and cultural hegemony (Azhari, 2021).

The Agrarian Pesantren FNKSDA can also be an antithesis to the teaching model in mainstream education, which often only imparts values and theories doctrinally and non-dialogically. This teaching model often fails to provide learners with the capacity to investigate socio-ecological problems in their surroundings adequately. The Agrarian Pesantren rejects such a learning model.

Observations show that the learning system at FNKSDA does not consist of a traditional teacher-student relationship but rather a lecturer-audience dynamic. In this model, learning can be interactive and often sparks enjoyable debates among participants and between participants and lecturers. While debates may not always yield immediate answers or solutions, what remains is the participants' curiosity to find answers or solutions to the issues discussed.

At this point, the role of the lecturer resembles that of an artist in education, as Paulo Freire once expressed: "The teacher is, of course, an artist, but being an artist does not mean that he can make profiles, can shape students. What the educator does in teaching is to make it possible for the students to become themselves" (Horton et al., 1990). To allow students to become themselves, FNKSDA does not obligate participants to become FNKSDA Pesantren cadres. The decision to join FNKSDA is entirely left to the participants. At the very least, by providing research method capacities and encouraging participants to apply progressive Islamic and critical agrarian awareness in their daily lives and FNKSDA activities, the agrarian pesantren is highly beneficial in shaping participants who have the capacity to research and emancipate society from socio-ecological issues, aligning with the spirit of progressive education (Nur Falah et al., 2022; Tambunan, 2020).

Social learning involving the entire community to break free from capitalist traps is highly needed to break away from liberal-capitalist educational traditions (Samrin, 2015). The Agrarian Pesantren is an example of an alternative education model that reaches all segments to understand how capitalism grips our lives, causing various forms of socio-ecological crises. The Agrarian Pesantren is not only relevant for students, urban poor, industrial laborers, rural laborers, and small-scale farmers in rural areas but also for anyone who feels compelled to create a better, just, and sustainable world. In this context, the Agrarian Pesantren is highly relevant for development, expansion, and implementation in various locations.

The FNKSDA progressive Islamic education model and curriculum can also be considered a representation of socialist education. In this context, education is oriented toward eliminating the oppression of one class against another. This education model becomes a tool for emancipation from exploitative modes of production, such as capitalism. This model of education questions the education model that turns its participants into mere 'workers' ready to be exploited by the capitalist class. This education model also does not separate theory and practice because practice is also a means to test the truths found in theories (Afifuddin, 2015).

The curriculum of progressive Islamic education at FNKSDA can also be considered a representation of humanistic education. However, as explained by AlFayyadl, the difference between progressive Islam and secular activism lies, among other things, in the scope of its emancipation. While secular activism emphasizes liberation from worldly oppression only, progressive Islam emphasizes liberation from suffering both in this world and the afterlife. Therefore, it is more accurate to say that the curriculum of progressive Islamic education more reflects religious humanistic education (Abdullah & Nurhaeni DS, 2021; Azhari, 2021). If secular humanistic education focuses on liberation in this world, religious humanistic education aims to liberate humans from both worldly oppression and suffering in the afterlife.

V. CONCLUSION

Based on the above research, it can be concluded that the curriculum of the Progressive Islamic Education at the Agrarian FNKSDA Pesantren encompasses highly relevant materials to advance the agenda of Islamic progressivism in Indonesia. These materials consist of compulsory subjects, namely: 1) Progressive Islam material; 2) Islam and political movements in Indonesia; 3) the history of agrarian-ecological movements and politics in Indonesia; 4) FNKSDA-ism; introduction to political economy; 5) capitalism and women. Additionally, there are additional materials, namely: 1) Introduction to agrarian research (methodology and brief field practice); 2) agrarian jurisprudence; 3) extractive capitalism; 4) politics and media; organization; 5) rural political economy; and 6)



urban political economy. At least, there are two urgencies as to why the curriculum of Progressive Islamic Education at the Agrarian FNKSDA Pesantren should be expanded to various locations. In terms of material aspects, the Agrarian Pesantren has the urgency to address the escalating phenomena of inequality and agrarian and environmental crises. In terms of ideational aspects, the Agrarian Pesantren also serves as a medium to introduce the concept of progressive Islam and demonstrate its actualization in addressing agrarian issues. Ultimately, the educational model in the Agrarian Pesantren is highly beneficial in shaping participants who have the capacity to research and emancipate society from socio-ecological issues, aligning with the spirit of progressive education.

As a follow-up, this research recommends several things: first, the agrarian pesantren needs to be more widespread in its implementation and carried out in various locations to mitigate the trend of socio-ecological damage in Indonesia. Second, research on progressive Islam needs to be enhanced to enrich the study of relevant and distinctive Indonesian progressive Islam. Third, future research on agrarian pesantren should be directed towards measuring the effectiveness of agrarian pesantren in addressing socioecological crises in Indonesia.

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