

Progressivism in the Perspective of Islamic Educational Philosophy

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ABSTRACT

The world of education needs progressivism that can not only realize and develop children's potential and interests through creating learning freedom through children's experiences directly in the community, but progressivism that can lead students to get closer to their God. This study uses the design of a review literature review method in which the literature taken is in accordance with the subject of discussion. With the aim of obtaining information related to progressivism in the perspective of Islamic educational philosophy. The results of the analysis show that: (1) According to the view of Islamic educational philosophy in learning practice, educators not only equip with materials about the world, but also emphasize aspects that are thick with religious nuances and full of divine dimensions, (2) Educators can apply the concept of progressivism to teaching methods and materials that are in line with Islamic values, such as speculative methods and contemplative (contemplative), analysis of concepts (language), truth and experience as well as normative (values), historical (historical) and scientific approaches to actual problems, so that children have awareness of worship, obedient and able to face various obstacles during their lives, (3) In Islamic education, it is important to provide provisions for students about things that are useful in life in the world through their learning experiences. So, the author suggests learning methods that are suitable for use in a process of western/Islamic education, namely the method of tours (study tours), projects, dialogues, discussions, experiments, fieldwork, field trips and practical experiences, where students can face and solve problems and can learn from these problems so that they have useful experiences in the hereafter armed with the hereafter.

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INTRODUCTION

Among the schools in educational philosophy that supports various changes in the implementation of education is progressivism. Progressivism is a stream of movement centered on students with the aim of developing their abilities after being released from education and ready to face their social environment. A school of philosophy that also opposes the implementation of education that is carried out traditionally. In line with what was explained by Jalaluddin and Abdullah Idi, that the philosophy of progressivism is a school that places faith in the natural power of human beings inherited from birth. Human beings since birth have brought abilities, both talents and basic potentials such as intellect that are useful to be able to overcome all problems in their lives. Able to face various challenges and obstacles and even threats that may come and arise while living the process of life. All systematically refer to and relate to education. (Jalaluddin et al., 2012).

Education itself is an experience for students that is a way to form and make students who have an intelligent, moral personality and can be responsible for the tasks in their lives. Through education, students can also develop their knowledge, attitudes in themselves and can hone their skills to the maximum. In this case, it is clear that the purpose of education has been set out in Law No. 2 of 2003 concerning the National Education System (Sisdiknas, 2003), which states that:

"Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves, society, nation and State (Constitution, No 2, Year 2003)".

Considering the importance of education for today's young generation, where as the nation's successor can have potential in various fields. Thus, education must be designed according to the development of the times and can be implemented as well as possible. Related to education, progressivism offers to make changes towards progress in the learning process, which can lead to educational progress that has an extraordinary impact. By referring to the belief that even though something has differences, it must still continue to make changes. Making changes that are triggered by students' ability to learn, think and be able to predict the future. In other words, progressivism in education pays positive attention to students' abilities to continue learning and make changes in order to achieve educational goals (Pungut, 2022).

Therefore, this study wants to analyze how progressivism is in the perspective of Islamic educational philosophy. Educational progressivism that can direct students to make changes towards progress in order to become contemporary human beings with broad skills and knowledge, which is in accordance with the goals of education and the needs of the times, but cannot be separated from religious control.

METHODOLOGY

This paper focuses on the discussion of progressivism in the perspective of Islamic educational philosophy. This study uses the design of a review literature review method in which the literature taken is in accordance with the subject of discussion. With the aim of obtaining information related to progressivism in the perspective of Islamic educational philosophy. The steps taken include collecting library data, reading and recording important parts and comparing by analyzing in depth the literature found, then processing and producing a conclusion and findings in this writing. The data used are secondary data from books, scientific articles, national and international journals and other literature that is relevant to what will be discussed by the researcher (J. Phillippi & J. Lauderdale, 2018).

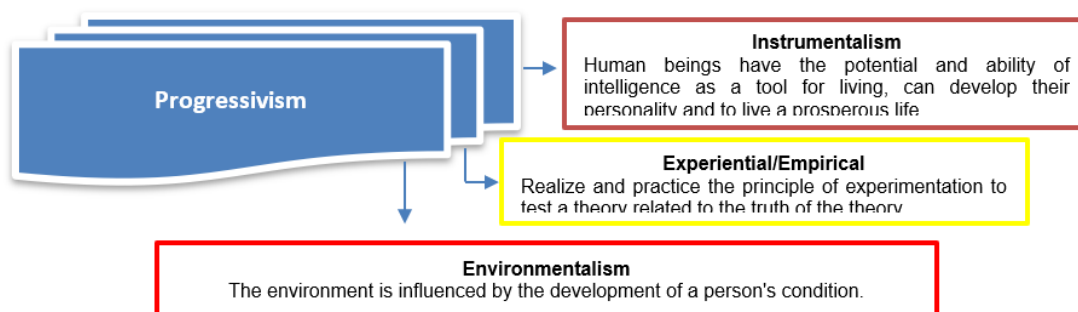
RESULTS AND DISCUSSION

Progressivism

The term progressivism can be interpreted as a school that wants to make progress in education. And in the focus of education, progressivism wants to make changes by producing education that can equip students with a collection of knowledge and wants to train skills that allow students to think through the application of this progressivism, namely by providing analysis, reasoning and a conclusion in choosing solutions to solve problems faced in the world of education, especially in the teaching and learning process (Irega Gelly. G, 2020).

Progressivism is an understanding that assumes that humans have reasonable abilities, as well as being able to overcome problems that even threaten humans themselves. That is, progressivism rejects the pattern of education that is too authoritarian in the past and present, which lacks respect for human ability in the implementation of the educational process. Meanwhile, in education itself, all processes that occur can be likened to a driving force in education to achieve progress towards better changes (Iman Barnadib, 1997). Progressivism is a school influenced by philosophical figures, one of which is John Dewey. This school was born and developed rapidly in the 20th century in the United States (Muhmidayeli, 2011). Since the beginning of the emergence of this school of educational philosophy, it has tried in a positive way to offset the influences that occur on science and technology with the aim that students are able to develop their environment by applying their intelligence and having experiences in their lives, filled with a variety of activities that train children's thinking skills scientifically to solve various problems they face (Anisyah Rahmadania, 2022).

The purpose of progressivism education is always to develop human abilities in all aspects of life in order to survive in the face of all challenges that exist in human life. This means that humans must be practical in their actions and be able to find benefits in terms of their superiority when looking at things. This school is also called instrumentalism, experimental or called environmentalism (Agus Burhan, 2023), which can be understood through the image below:



In addition to the above, progressivism, which is a school of educational philosophy, also has a very strong ontological, epistemological and axiological foundation in an effort to advance education. The following is an explanation related to the view of progressivism:

Ontological View

Human beings can face reality and experience in their lives directly. Because humans have the potential for intelligence in the form of the ability to remember, connect, imagine, formulate and solve problems. Meanwhile, the existence and reality of the human mind can be seen from the way humans act and act (Pungut, 2022).

Epistemological view.

The way to find out the theories of knowledge related to a problem, it is necessary to study the meaning and concept. Everything is still pure, unprocessed and unknown and not yet felt by the senses. Insights are obtained using induction, empirical and real models. Experience is the starting point of true knowledge depending on the results of exercises that are tested in real life and formed when education is implemented and developed. Knowledge is only accepting because it is in the form of insights that are waiting to be used immediately (Pungut, 2022).

Axiological View

Progressivism is united in reality and knowledge, because true values come from desires, emotions, abilities and impulses that follow human nature and the unity between biological and socio-psychological factors (Qiftiyah, 2020). Values arise through language, where social interaction occurs where values are created (Hadi et al., 2021). Grades are also a tool to motivate improvements in learning so that they can see progress when the goals have been achieved (Mulyati, ddk, 2019).

Thus, progressivism wants an advanced education so that students progress according to their demands and environment, because it is very important to actively function the intelligence of a student in the process of implementing learning, so that there is mutual openness. Students can freely and actively learn (independent learning) which can be carried out inside and outside the classroom in order to hone their potential and gain experience that can help children learn independently. It also provides freedom of thought to students to solve various problems they face.

Philosophy of Islamic Education

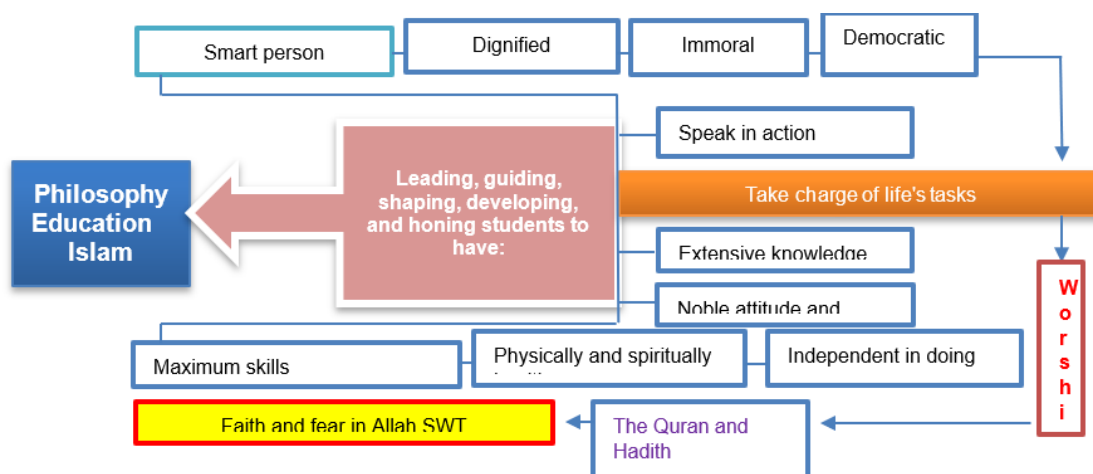
According to Zuhairini, Islamic philosophy of education is the study of a philosophical view that comes from the school and system in Islam, on educational problems and their influence on the development and growth of Muslims. Furthermore, Ahmad D. Marimba argues that the philosophy of Islamic education is a thought that is used as the basis in education based on Islamic norms with the aim of forming an Islamic personality. Useful thinking to help solve various problems faced in education, especially Islamic education. Philosophical studies based on the holy book of the Qur'an and hadith as a basis of reference in formulating educational concepts related to educators, students, curriculum, methods, materials, evaluations, environment and so on in accordance with educational goals and of course also in accordance with the guidance of Islamic values.

One of the main tasks of Islamic educational philosophy is to provide direction in achieving the goals of Islamic education that are programmed through the educational curriculum, because everything related to students must be applied in the curriculum. Thus, the philosophy of Islamic education is different from the philosophy of education in general, which emphasizes the principles of the teachings of monotheism, noble morals and fitrah as a human being who has intellect, physical and spiritual religion in him. As for the purpose of Islamic educational philosophy, one of them is to make the principles of Islamic teachings as the basis for determining various educational policies and as a basis for educational thinking related to spiritual, cultural, political and economic problems (Asrori and Rusman, 2020).

Progressivism from the Perspective of Islamic Educational Philosophy

In general, all education has the same goal, but in the philosophy of Islamic education, it is more about directing and guiding students to become human beings who believe and fear Allah SWT, worshipping only Him. That is, it specifically helps education, both for implementers and planners to form a healthy mindset and make the principles of Islamic teachings as the basis, thinking and guidelines in assessing the success of an education, where also the rampant streams or existing education systems do not guarantee success in education.

line with the goal of national education No. 2, 2003, which according to the view of Islamic educational philosophy, the purpose of education is to develop abilities and shape the character and personality in a dignified national civilization with a noble goal, which is to educate the life of the nation. Guided so that always those who have noble morals, are physically and spiritually healthy, capable in acting, independent in doing, democratic in society and citizenship and can be responsible (M. Fadilah, 2017) so that the realization of kamil people who can construct and achieve educational goals. The overall purpose of Islamic educational philosophy can be understood through the following image:



Islamic educational philosophy certainly has the task of directing and providing a foundation for the process of implementing education based on Islamic teachings. In addition, it also criticizes and corrects the process and implementation of the education, then evaluates the methods used. The philosophy of Islamic education can be used as a handle in terms of advancing education with the aim of producing new generations who can develop and have a true Muslim personality. Thus, it can be concluded that Islamic educational philosophy can function to direct and provide a foundation for deep, logical, universal and systematic and radical thinking on various issues, of course referring to the teachings of the Quran and hadith (Asrori and Rusman, 2020).

In this case, of course, it is in line with the Indonesian Democracy Index (IDI) 2010, stating the same thing, where the improvement and growth of a society and nation is really determined by the development of the education sector in terms of preparing Human Resources (HR) that are commensurate with the development of the times (Maswardi Rauf, et al., 2012). This means that with education, students can equip themselves with knowledge and have understanding, high willpower, be positive and be able to achieve their goals in the future, but students are expected to develop optimally in accordance with and in harmony with the guidance of the Quran and the hadith of the Prophet Muhammad Saw.

Regarding progressivism in education, it is more about the ability and potential of students, so educators must be ready with methods and strategies in seeking a change, of course, there is the involvement of educators as facilitators who play a role in guiding and directing students, especially the existence of educational tools (curriculum, educational methods and evaluation) and the educational environment, where everything must be arranged and motivated by Islamic education. This means that we can better understand what the concept of education is like in processing education towards progress by making various changes that are made according to talents, interests and times, but still under religious control. The ontological, epistemological and axiological views in Islamic educational philosophy related to educational progressivism (Asrori and Rusman, 2020):

Ontological Views

Being able to understand the reality of everything that exists in its entirety then gives birth to new theories or sciences in education. Where, for a progress in education, students need guidance and the creation of awareness that gives birth to a monotheistic attitude in education, therefore from this monotheistic attitude becomes a principle in education as a basis in the preparation of teaching materials, curriculum, methods and educational goals (Asrori and Rusman, 2020).

Epistemological Views

Examining how this knowledge is obtained is then measured and tested first for its truthfulness, both the essence of the source of knowledge and the methods and approaches used in obtaining knowledge and the validity of this knowledge (Franz Magniz Suseno, 2000). In addition, understanding how to process the source of knowledge and the value or benefits of education so that there are changes that lead to an expected progress in education (Jujun Sudarminta, 2002).

Axiological Views

It is related to the usefulness of the knowledge obtained from education so that it can be used in various activities in human life as a form of awareness in oneself to capture something valuable in this universe. In addition, it is also a means to improve the standard of human life towards progress which as a whole creates a valuable and beneficial situation as an implementation of the application of knowledge and the role of this knowledge (Jujun S. Suriasumantri, 1984).

Regarding the views that have been explained above, of course, the progressivism of Islamic educational philosophy wants a progress that begins with providing religious guidance to students which is expected to give birth to a monotheistic attitude in them so that it becomes the basis for the preparation of teaching materials, curriculum, methods and educational goals. Then, educators are expected to understand how to process the source of knowledge and the value or benefits of the educational science so that there is a change that leads to progress in accordance with the educational goals themselves. So that the knowledge gained can be implemented in daily life and can bring students to a better standard of life.

Meanwhile, on the other hand, the progressivism of western education pioneered by John Dewey is more about directing the ability of its students to make improvements, because this school considers that students can explore themselves without having to have pressure from internal or external. Children are considered to have the intelligence to solve their own problems, where the existence and reality of children's thinking can be seen from the way they act and act. It all depends on the results of the child's direct experience in the child's real life, which is formed when the education is carried out. This means that this school does not want an authoritarian education, because according to John Dewey, it will affect the development of students' potential if educators feel that they have full power and are too regulated (Tria Wulandari, 2020).

In contrast to progressivism in the view of Islamic educational philosophy related to educators, students and educational tools (curriculum, methods and evaluation) as well as the educational environment, that:

Educators

Progressivism in the view of Islamic educational philosophy, that educators have important tasks in the problem of children's education, namely tasked with providing guidance with materials that direct children to a progress that has high usefulness in education (Mahmud et al., 2013). The most important thing is to instill the nature of knowingdan in children, because without this knowingdan knowledge children will be lost in living their life process. Then it helps to form children's noble morals (character) based on religion so that it can lead children to become human beings who can socialize in society and are ready to navigate their lives after being released from education. That is, shaping and fostering students' minds with things that are beneficial to them (Asrori and Rusman, 2020). In accordance with the concept of Islamic education, which is to prepare children as a young generation who can fill their role in life with values that are in harmony with the Qur'an and hadith. Being able to do good deeds in the afterlife (Hasan Langgulung, 1980).

Similar to John Dewey's western educational progressivism, according to him, educators play the role of facilitators, supervisors and can direct their students in the educational process. Educators must know the potential of their students to be developed and choose the right way that can be used in learning. However, educational activities focus more on solving problems rather than teaching study material alone (Imam Barnadib, 1997). It provides opportunities for students individually and in groups to gain experience in their lives which is the main capital so that children can think critically and act morally. The community, especially schools and educators, are obliged to provide everything needed for education with the aim of increasing the intelligence of students so that they can live dynamically, disciplined, creative and can think freely (Muis Sad Iman, 2004). This means that in the process of implementing education, all are led and under the supervision of educators.

In this case, it is in line with Muhammad Iqbal, that in the educational process, educators can provide freedom to learn according to their talents, interests and in accordance with what children need to develop

their potential and educators can direct when children are in difficulty. Educators can encourage children to be able to solve the problems they face and all activities that occur in education must reflect the real life of the community (Ahmad Izzan Saehudin, 2016). Thus, the essence of life is dynamic motion, meaning that if the human being is silent and only resigned, without guidance, it indicates that the human being has died. In addition, according to him, in the education system, it is hoped that there will be a balance between the world and the hereafter of children, because every child has a quality of self that is based on faith and can manifest it into their creative movements. Educators must be able to prepare their students for an active life, guide with a liberal spirit, have a broad outlook and be humane (Yunita Furi. A, 2019).

Learners

Progressivism according to the view of Islamic educational philosophy, where children are a mandate from Allah SWT, which is entrusted to their parents to be nurtured properly and correctly and given an education that can make them as students who can grow and develop into a righteous and righteous generation (Mansyur, 2009), namely children have the nature of monotheism, noble character, have a healthy and strong physical or physical body and have the intellect to acquire knowledge which are useful, both in the form of sharia science, modern culture and it is hoped that children will have progress and maturity in thinking as well as knowledge and culture. Children understand in terms of viewing and distinguishing which is good and bad for a behavior (Asrori and Rusman, 2020).

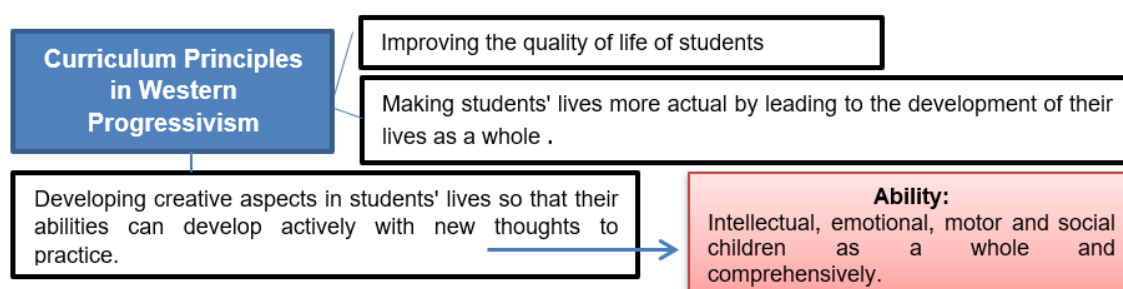
However, in the progressivism of western education, students can prepare themselves to face the demands of life by increasing their experience in practice, the result of activities with their environment through association and language that has value. This school of western philosophy considers that children basically have intellect, abilities and natural strength that they can use to overcome problems in their lives. This means that children seek and multiply their sources of knowledge only in empirical realms, while in Islam the source of inspiration for knowledge comes from the child's religion which can shape his personality so that he can always breathe Islamic values. Thus, progressivism is needed in education because children as the nation's generation should not be left behind, still have the will to build themselves with learning activities that are of worship value and not limited to world affairs, but can build close relationships with fellow creatures and only serve Allah SWT.

Educational tools

Curriculum

Regarding progressivism, according to the view of Islamic educational philosophy, of course, all on the condition of good values in order to realize the righteousness of children to always obey worship and like to do practices that are useful for the purpose of the hereafter. Therefore, as an effort to change towards a progress in education, it is hoped that the educational curriculum contains values that can combine the interests of the world and the hereafter. In addition, it contains moral guidance as an effort to improve children's welfare and happiness, where in the future children can achieve a better life (Abuddin Nata, 2008). So with the values contained in the educational curriculum, students get the benefits and goodness they need to live their lives and carry out activities that can instill noble values in their social life in society.

In contrast to the curriculum in the view of western progressivism, it should be flexible and dynamic, meaning that the curriculum structure is open. The curriculum is ready to accept changes and is oriented towards advances as needed and according to the renewal of the times. The curriculum is based on principles that direct students to progress (Abdullah Idi, 2006), which can be clearly seen in the following figure:



It can be seen in the image above, where the curriculum is according to the view of this school, that the curriculum as an educational and experimental children's learning experience is arranged regularly and can be revised according to the needs of students and of course centered on the child's experience (Tria Wulandari, 2020). However, both in the view of western progressivism and Islamic education, language lessons are important, especially foreign languages. With language lessons, students will easily interact and get to know

the world at large. In addition, including historical knowledge and logic materials in the curriculum can help students' thinking and intellect in solving various problems. Not only that, experiences from past stories can be used as lessons and motivation for children in the present (Yunita Furi A, 2019).

Method

In the progressivism of Islamic educational philosophy, the method used is the right and harmonious teaching method, meaning harmonious, more firm, objective, universal and successfully achieving teaching goals. Educators can use various learning methods in the learning process so that students have the opportunity to carry out various learning activities so that they can develop children's behavior and personality (Ayu Winda Sari, et al, 2020). According to Islamic philosophy of education, methods that can help students solve various problems they face and make many changes that can direct children to progress in themselves, namely can refer to principles and use methods that can be seen in the table below (Zuhairini, 2015):

Table 1. The Method of Progressivism in the Perspective of Islamic Educational Philosophy

	Philosophy of Islamic Education Methods	Method Principle
1.	<i>Speculative and Contemplative</i> (Contemplative) Directing students to think calmly, and reflect deeply to get a truth about something in the child's mind.	- Provides an atmosphere of joy.
2.	Normative Approach (Value) Searching, establishing and determining rules and laws in life, including norms in accordance with Islamic law.	- Provide services and compensation with meekness.
3.	Concept Analysis (Language) Using a specific sentence as a tool to express an object formulated with language.	- Meaning for students. - Prerequisite.
4.	Historical Approach (History) Learning lessons from historical events and events in the past.	- Open communication. - New knowledge.
5.	Scientific Approach to Actual Problems. Development and refinement of a rational way of thinking.	- Provide a good model of behavior.
6.	Truth and Experience. Through a mindset that <i>empirical, intuitive</i> and experienced, the truth is found and is believed to bring a sense of security in oneself (Zuhairini, 2015).	- Practice experience actively. - Affection and providing guidance and counseling (Ayu Winda Sari, 2020).

In line with the learning method according to the view of western education progressivism, where experience is a very important part of the learning implementation process, because with this experience there are many things that can be explored and of course beneficial for students. Similarly, learning materials can be packaged with fun (joyful) concepts, provide a sense of security and can keep boredom away in children during the learning process. It is also hoped that the material presented can be related to the problems that exist in society (Soegiono Tamsil Muis, 2012).

Similarly, Muhammad Iqbal explained that western progressivism has given freedom to students to experiment with their environment directly. With this freedom, of course, it opens up opportunities for children to learn so that they can selectively develop their talents and interests that are their choice. Thus, children can choose the right methods and materials in learning, so that in their progress, children can develop into individuals who dare to appear and be creative without shackles (Muhammad Iqbal, 2002). More precisely, here Muhammad Iqbal advocates an approach with the Student Centered Learning method which of course focuses on developing and improving the critical abilities of students, so that children will be more active in the learning process.

In addition, it also uses scientific research methods that are useful and aimed at the preparation of a concept in education and the cooperation between schools and students' families with the aim of creating wide opportunities for children to express their interests scientifically. Schools are not only a place of learning, but also play a role as a developer as well as a laboratory for children (Redja Mudyahardjo, 2006). The learning methods that can be used and the author considers to be in accordance with the thoughts and perspectives of western and Islamic progressivism of Muhammad Iqbal, which are as follows: 1) Excursions (study tours), students visit places in the community, such as mosques and places of Islamic history to seek knowledge (Ayu Winda Sari, 2020). 2) The project provides learning experiences to students by exposing them to problems related to children's religion in their daily lives that demand to be solved together (Moeslichatoen, 2004). 3) Dialogue, having a conversation with questions and answers for a fact found so that it can develop the mindset of students to trigger their thinking process and children will pay attention to

problems in society, especially socio-religious problems. 4) Discussion, discussing by sitting together, exchanging experiences, opinions and information to find answers to the problems faced by students. 5) Experiments, train students to think critically, scientifically and cultivate the nature of rationality so that children will be more confident, meticulous and confident in what they do, rather than just accepting what the educator says and what they have learned from books. 6) Fieldwork, inviting students to actively participate directly in the community through various useful activities, such as social and religious activities. 7) Field trips, invite students to be active in activities outside the classroom by introducing something related to learning and associating it with religion. 8) Practical experience, students can face and solve problems by responding to the events faced and finding a solution by adhering to the Quran and hadith. Thus, children can learn from these problems so that they have practical experience from these problems (Rosita, 2023).

Evaluation

Evaluation is an effort in education and one of the important components in education to find out whether or not education is successful in achieving the goals that have been set. In the view of Islamic educational philosophy progressivism, evaluation is a process to find out how many results are obtained in the process of implementing education. Where the results of the evaluation show the value contents of each educational component. A progress in education is determined by the success shown from the results of the process or activities in education (Syamsul Nizar, 2002). That is, the results of the evaluation determine the level of progress of an activity in the educational process. A progress, can be seen in the level of students' ability in a lesson. However, not only that, the essence of evaluation is that students can evaluate and assess themselves, such as their religious and faith abilities, as well as their religious experience and morals (Suhendri, 2015).

From the verse above, it can be understood that every human deed will be punished according to his deed, no matter how small, whether it is a good deed or a bad deed. Thus, it should always be possible to evaluate oneself at any time before Allah SWT will evaluate by ordering His angels to record the deeds and deeds of His creatures in the world, where the results of the evaluation determine the reward of hell for those who do bad and heaven for those who do a lot of good deeds. The progressivism of Islamic education philosophy can be seen in the progress of students' understanding and mastery of learning, where there is a change in the child's attitude and experience towards his relationship with his God, himself with society and his life with the environment as the caliph of Allah SWT. All refer to the Qur'an and hadith. Evaluation of student learning can be carried out through oral and written tests (Bukhori, 2010).

However, it is different from western educational progressivism, where the evaluation in the learning process returns to the original goal, namely students are able to face various problems that occur in society. Thus, the evaluation of educational progressivism by paying attention to whether the process in education has provided outcomes, namely students who are able to survive and are able to solve problems in society which has currently undergone many changes. Children can find the best solutions to the problems they face in their daily lives (Syarifuddin T, et al., 2008).

Educational Environment

The environment is a space that exists around human life and a place to interact with each other, such as the atmosphere of religious life, education, culture and customs as well as values that take place and develop throughout the ages (Abuddin Nata, 2020). The environment can affect the growth and development of human behavior (M. Ngalim Purwanto, 2000). The educational environment can be divided into three, namely the existence of an educational environment in the family, school and community environment. In the family environment, it is hoped that children will get affection, attention and the responsibility of their parents to train and guide children as in Islamic education can reflect the example of the Prophet Muhammad. In this case, it is hoped that parents have the awareness to entrust their children's education through school education, where children are not only formally educated with the rules that must be followed, children can also develop their ability to do good things in the social life of children in the community (Norman M. Goble, 1983). This means that in the educational process, the three environments are interrelated and inseparable.

In its progress, the educational environment through the hands of educators can give birth to young generations who have noble character because educators must make their profession solely as a means of worship to Allah swt. Sincerity in educating that gives birth to enthusiasm and awareness in oneself. All is done not only for one's own interests, but also for the interests of religion and all related parties to achieve educational goals (Hasbullah, 2012). Thus, the family, school and community environment have an important role and responsibility for the success of an education. By activating all existing facilities.

However, according to Muhammad Iqbal, if there is a setback and the opening of the world to experience a progress in education, it is certainly influenced by the thinking that society is inductive and closed, while western thinking is much brighter. It has a big role in educational reform with a liberal view, meaning that it is brave to be tolerant and transparent. Therefore, there needs to be a principle in education that is emphasized in progressivism, but this progressivism of western education seems to emphasize students

to the world only. It does not mention the need for the provision of existing materials for life after death, meaning that the concept of education does not have a divinity dementia. Pursuing knowledge is nothing but oriented towards the achievement of the pleasure of Allah SWT, where in fact the world is a field for a good life armed in the hereafter.

John Dewey's view of western educational progressivism is very interesting where the author relates it to the view of Islamic educational philosophy. Both have the same view in the development and progress of education, although according to Muhammad Iqbal educational progressivism does not only lead to worldly things, but can also direct children to monotheism in their lives, because education must be built with religious values and it is hoped that every child has progress that can lead him to improvements that start from the child himself in order to provide changes towards much better progress again in the world of education and life.

CONCLUSION

The world of education needs progressivism in terms of realizing freedom for students to develop their potential and interests. With this freedom, children are invited to think democratically, proficient in applying theories or concepts empirically and contextually in the educational environment and society. Freedom can be interpreted by giving children the freedom to learn. However, in the view of Islamic educational philosophy, in practice this concept of western progressivism does not direct students to get closer to their God. Only student-centered. Greater emphasis is placed on creativity, activity, naturalistic learning, real-world learning outcomes (empirical) and experience than the subject itself. It does not emphasize the need to provide the materials needed for life after death, because in terms of usefulness, it only emphasizes the aspect of worldly goals. Meanwhile, Islamic education emphasizes more on aspects of the world and the hereafter. Through various learning methods, such as speculative and contemplative (contemplative), concept analysis (language), truth and experience as well as normative (value), historical (historical) and scientific approaches to actual problems. Thus, when an educator wants to apply the concept of western progressivism in the lives of Muslims, it is necessary to filter first so that it is in line with Islamic values. Meanwhile, progressivism in Islamic education must be thicker with religious nuances and full of divine dimensions so that a person can understand his position next to God, so that there will be awareness about worship, obeying his God and being able to face various obstacles during his life. However, it is not denied that in Islamic education it is important to provide provisions for students about useful things through experience in the world of education which is a field of knowledge for a better life armed for the hereafter. In this case, there are several methods that are compatible with the concept of western progressivism and Islamic education, namely the method of tours (study tours), projects, dialogues, discussions, experiments, field work, field trips and practical experiences, of course, under the supervision of teachers and religious control.

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