



Research Article

Education on John Dewey's Pragmatism (Critical Analysis Study of John Dewey's View on Education)

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Abstract. This study aims to analyze the concept of John Dewey's Pragmatism Education. As far as the author reads, John Dewey's Education is oriented towards Pragmatism by carrying out the concepts of "Learning by Doing" and Progressive Education. Dewey's educational reform was motivated by his passion for traditional dogmatic and authoritarian approaches to education. In the preparation of this article, the author uses the Library Research method by analyzing the concept of Dewey's thoughts

from his works so that it becomes a complete concept. The results of this study have at least two important points, first, John Dewey's Pragmatism Education Concept emphasizes the urgency of experience for students to become provisions in community life. Second, Dewey's concept of education is considered to still have confusion from its method, substance, and axiology, so some Western scientists to Muslims criticize the concept.

Keywords: Education on John Dewey's Pragmatism

INTRODUCTION

Pragmatism was first introduced in America. There are 3 main figures in this genre, namely Charles Sander Peirce, Williams James and John Dewey. Broadly speaking, the Pragmatism school of philosophy is a form of rejection of the idea that the function of thought is to describe, represent, or reflect reality, while Pragmatists argue that the function of thought is as an instrument or tool to predict, act and solve problems. Among the three figures above, John Dewey is known as a figure of modern Pragmatism. According to him, the truth of a theory is measured by its usefulness to human life. The key word in his philosophical thinking was experience.¹ This statement was in reaction to the reduction of experience by empiricists and rationalists.²

Educational thinking has always been a challenge for classical to contemporary researchers. The research has begun with the Greek philosophers, Plato, Aristotle, and Socrates and continues today. In the period of Colonialism formal education was only given to boys and from economically wealthy families.³ However, formal education in the contemporary era seems to be carried out because of the mode or interests of a community, community, politics, and person. So that the output of education produces a community that plays an active role in the success of the goals of these interests.⁴

Departing from the traditional educational problems above, Dewey provides practical solutions to create a democratic society. Dewey argued that education is a process and socialization. Referring to the problems of education in the contemporary era, Dewey agreed with Immanuel Kant, that the purpose of education is to create excellence in each individual. That, these individuals will form groups that make an

¹ According to John Dewey Experience is the whole complex and multifaceted activity and outcome of the active interaction of man, as a conscious and growing living being, with the surrounding environment that has been constantly changing in the course of history. See John Dewey, *Experience and Education*. (New York: Touchstone, 1938),

² According to empiricists, experience is nothing more than sensory data that can be absorbed by humans (especially vision and hearing). Rationalists, on the other hand, tend to underestimate experience and are regarded as not absolute.

³ Education during the Dutch Colonial Period in Indonesia did not necessarily refuse Natives to carry out formal education, some Natives were deliberately schooled by the Dutch government at that time with the aim of meeting the needs of their Government administrative employees. See Endar Wismulyani, *Education of the Colonial Period*, (PT. Cempaka Putih, 2018), ix

⁴ John Dewey, *Democracy and Education : An Introduction to the Philosophy of Education*, (Delhi : Aakar Books, 2004), 106

impact on society. According to him, the component in the educational process is an instrument to achieve its socialist goals. Thus, components that are considered to hinder its goals need to be eliminated and even the need for education reform.

Various studies have been conducted in discussing Education in the Philosophy of Pragmatism John Dewey, among the studies aimed at proving the actualization of the concept of "experience" in the Philosophy of Pragmatism. Rejo Mettinen⁵ Evaluating John Dewey's concept of "experience" in an epistemological point of view, he argues that experiential models of learning are inadequate.⁶ In a different article, Harry Clark examines the Implications of John Dewey's Pragmatism in *Service-Learning*. As a result of the article, Harry assumed that the basic theory developed by Dewey did not fully become a basic principle in *Service-Learning*.⁷ In the studies above revealed that the Pragmatic Education Model initiated by John Dewey has an impact on the development of Education in general, namely the practical-normative side of Education that can be implemented in the reality of life.

Based on the background of the above problems, this article will comprehensively discuss John Dewey's philosophy of pragmatism in the context of Education which is further analyzed and criticized from an Islamic point of view. After criticizing John Dewey's thoughts in the context of Education, the author will explain the concept of Islamic Education comprehensively.

RESEARCH METHODS

This research uses a qualitative approach with *library research* techniques, namely research that uses library data in the form of books or literature as a source or object of study. This secondary data collection technique uses literature studies by reading and reviewing each literature in accordance with the object of research study.⁸ The literature used is in the form of books and journal articles related to the topic of discussion in this study. The data is analyzed by describing and then critiquing the results of the analysis with other discussions

RESULTS AND DISCUSSION

Definiton of Pragmatisme

Pragmatism has its Greek roots *pragmaticus*, which in Latin becomes *pragmaticus*. The literal meaning of *pragmatics* is capable and experienced in legal affairs, national matters, and trade. The word in English became the word *pragmatic*, which means related to practical things or in line with the philosophical school of

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⁶ Reijo Miettinen, *The Concept Of Experiential Learning And John Dewey' S Theory Of Reflective Thought And Action*, International Journal Of Lifelong Education, Vol. 19, No. 1 (January-February 2000), 54± 72

⁷ Harry Clark and Deborah Donnett, *John Dewey Pragmatism : Implication for Reflection in Service-Learning*. Michigan Journal of Community Service Learning. (Spring 2015), 64-77.

⁸ Maydi Aula Riski, *Karl Raimund Popper's Falsification Theory: The Urgency of His Thought in the Academic World*. Indonesian Journal of Philosophy, Vol.4, No.3, 2021. 28

pragmatism. Therefore, pragmatism can mean simply an approach to life's problems as it is and practically. Pragmatism is not merely a theoretical or ideal discourse but it emphasizes usable outcomes because they relate directly to action, not speculation or abstraction.⁹ According to this philosophy, whether or not a saying, postulate or theory is true depends solely on humans in acting. In other words, a theory is true *if it works*, so the question that arises is not *what is but what for*. The term pragmatism was raised in 1865 by Charles S. Pierce (1839-1914) as the doctrine of pragmatism.¹⁰

In the dictionary of philosophy, pragmatism is at the core of philosophy in determining the value of knowledge based on its practical usefulness. The practical usefulness is not the recognition of objective truth by the criterium of practice, but what satisfies the subjective interests of the individual.¹¹ While in the *Great Dictionary Indonesian*, pragmatism is the belief that the truth or value of a teaching (understanding, doctrine, idea, statement, speech, etc.), depends on its application for human interests.¹²

Charles S Pierce took the term Pragmatism from Immanuel Kant. Kant himself named "certain hypothetical beliefs which include the use of a means which is a real possibility of achieving a particular end".¹³ Man has beliefs that are useful but only possible, as possessed by a doctor who prescribes a cure for certain diseases. But Kant only saw that such pragmatic or useful beliefs could be applied, for example, to the use of medicine or the like.¹⁴ According to *George Knight*, Pragmatism has three main features; 1) focusing on things within the range of human sensory experience, 2) what is considered right is what works, 3) humans are responsible for values in society.¹⁵

Overview of John Dewey

John Dewey (hereinafter referred to as Dewey) is one of the figures of pragmatism whose thought has influenced the world, especially in the world of education. Dewey was born in Burlington in 1859. He graduated from the University of Vermont. Dewey taught classics, mathematics and science in high school. His Doctorate was obtained at John Hopking University. Dewey has taught at the University of Michigan, the University of Chicago, and the University of Columbia, where Dewey became a professor at those universities. He has lectured in China, Japan, Turkey, Mexico and Russia. Dewey was a prolific writer. Among his popular

⁹ A. Mangunhardjana, *Isms in Ethics from A to Z*. (Yogyakarta: Canisius, 2006), 189. See also Haniah in *Pragmatic Religion: A Study of John Dewey's Conception of Religion*. (Magelang : Tera, 2001), 33.

¹⁰ Less, Albertine *Pragmatism America*. (Jakarta: Obor, 2005), 95.

¹¹ Lorens Bagus, *Kamus Filsafat*. (Jakarta: PT Gramedia Pustaka Utama, 2002), 877.

¹² Drafting Team, *Big Dictionary Indonesian*. (Jakarta: Balai Pustaka, 1989), 698.

¹³ Bertens, K., (1990) *Anglo-German XX Century Western Philosophy*, (Jakarta: Gramedia, 1990), 87.

¹⁴ Ahmad Kosasih, *Philosophy of Educational Pragmatism: A Study of John Dewey's Educational Management Theory*. (Factors : Journal of Education, 2022.Vol.9(1)), 98-109, see also A. C. McGiffert, *The Pragmatism of Kant*, The Journal of Philosophy, Psychology and Scientific Methods , Apr. 14, 1910, Vol. 7, No. 8 (Apr. 14, 1910), pp. 197-203

¹⁵ George R. Knight. *Issues and Alternatives in educational Philosophy*. (Michigan: Andrews University Press, 1982), 66

writings are *Democracy and Education*, *Reconstruction in Philosophy*. *Experience in Nature*. *Art as Experience*. and *Freedom and Culture*.¹⁶

Dewey had a very wide influence, not only in the academic field, he was active in various organizations. He was head of the *American Philosophical Organization* from 1905 to 1906, and became the founder and first leader of the *American Association of University Professors* in 1915. In 1920, he helped the *American Civil Liberties Union*, although not directly assisting, but his support for Democracy influenced the organization's survival. Dewey was also active in international socio-academic activities, in 1919-1930 he made a Global-Tour to countries East to West. In 1929, he formed the *Impression of Soviet Russia and Revolutionary World, Mexico-China-Turkey* observation movement to review education in the country.¹⁷

Dewey's style of thought was based on his life during colonialism and colonialism. During his life, Dewey was in the midst of civil war to cultural contraversion in America. The situation has an impact on the system of life, from socio-political to academic-education mobilized unilaterally and inhumanely (authoritarian). He also lived during the time of radical political movements, namely Fascism by Benito Mussolini, Nazi Germany by Hitler, the Soviet Union under Stalin and Chinese Communism.¹⁸ Thus, from the various wars and political movements mentioned above, encouraged Dewey to devote his full life to Democracy.

Dewey's pragmatism has its peculiarities in its discussions. The performance of pragmatism initiated by Dewey centered on the harmony of the integration process between knowledge and experience, both of which are instruments in solving problems (Problem-solver) to meet the needs in human life. Dewey is also referred to as an instrumentalist.¹⁹ Dewey's pragmatism also exists as a response to traditional philosophy which is theoretical only, according to him, ideas or thoughts in philosophy are used to estimate, explain, organize and create possibilities for human experience. So, in this case, the truth of a theory is not something that should be highlighted, but the main thing is that these theories and ideas can be useful to bring change and meet human needs and goals.

Dewey's View on Education

John Dewey's thinking was motivated by his anxiety about the traditional educational process. Dewey sees the phenomenon of exclusivity of Education and patriarchal Education in childhood, Historical data shows that in the 19th century, most women were forbidden to access formal education, thus giving the impression

¹⁶ Hadiwijono, Aaron. *Extracts from the History of Western Philosophy* 2. (Yogyakarta: Canisius, 1989), 348.

¹⁷ Herming Way Benton, *John Dewey on The Encyclopedia Britannica*, vol.6, (Chicago : Encyclopedia Britannica Inc., 1973). 417-420

¹⁸ John Dewey, *The Essential Dewey*, vol. 1 : *Pragmatism, Education, Democracy*, edited by Larry Hickman and Thomas Alexander, (Indianapolis : Indiana University Press, 1952), 333 lihat juga di John Dewey, *Teacher, Leaders, and Schools*, edited by Douglas Simpson and Sam Stack Jr., (Carbondale and Edwardsville : Southern Illinois University Press, 2010), 139

¹⁹ Philosophy Instrumentalism in short is a basic concept or idea that emphasizes harmony between theory and writing. see Paul Edwards, *the Encyclopedia of Philosophy*, (New York: The McMillan Company and the Free Press, 1967), 380.

that knowledge and wisdom were considered exclusive rights of men. In addition, curricula of the time often reflected patriarchal values that supported traditional gender roles, reinforcing existing social hierarchies. Although Dewey did not explicitly address patriarchy, his thoughts provided the basis for an educational concept that attempts to address social hierarchies, which could include attempts to address gender inequality in the context of Education. Thus, this crisis in the world of traditional education hinders the realization of an ideal democracy.

Dewey claimed that Traditional Education was monotonous and not progressive. This is shown by the authoritarian model of Traditional Education, where the teacher acts as an informer to students, and students are "forced" to receive the information passively.

*"... since the subject matter as well as standards of proper conduct are handed down from the past, the attitude of pupils must upon whole be one of docility, receptivity, and obedience, ... the teachers are the agents through which knowledge and skills are communicated and rules conduct enforced."*²⁰

According to Dewey, the authoritarian education model is caused because teachers are considered less able to create a democratic and inclusive learning environment. Not only authoritarian, the traditional education model is also dogmatic, where students are required to accept the material given by the teacher passively. Paulo Freire agreed with Dewey, he introduced the traditional approach to education with the term "bank education".²¹ In the book *Education of the Oppressed*, he says;

"Education therefore becomes a saving activity, where the students are the piggy bank and the teacher is the saver. What happens is not the process of communication, but the teacher delivers a statement of intent and "replenishes the savings" which is received, memorized and repeated obediently by the students".

Richard Saull also agrees with Freire, in the Preface to the same book, he uses the term "silent culture".²² Thus, from the anxiety over Traditional Education, some thinkers, especially John Dewey, consider the need for education reform for future generations.

In relation to Dewey's philosophical views on Education, he presents views that link closely between philosophy and education. For Dewey, the philosophy of education was not merely an external application, but rather a vital internal development. The philosophy of Pragmatism makes the main philosophical foothold in Dewey's Philosophy of Education, in this case its urgency lies in a thorough

²⁰ John Dewey, *Experience and Education*. (New York : Touchstone, 1938), 18.

²¹ Paulo Freire used the metaphor of "bank" to describe the traditional model of Education. According to him, traditional education treats students like a bank where information or knowledge is stored by teachers. Students are considered passive recipients, waiting only to receive a "deposit" of knowledge from the teacher. This model creates inequality in educational relations, where the teacher has complete control over the content and flow of knowledge, while the student is perceived as an receiving object without question or critical thinking. See Paulo Freire, *Education of the Oppressed*, (Yogyakarta: LP3ES, 1985), 50.

²² Paulo Freire, *Education of the Oppressed*, (Yogyakarta: LP3ES, 1985), xv.

understanding of reality, in which every element of life has its rightful place.²³ In another explanation, William K. Frankena summarized the relationship between Philosophy and Education into three points; 1) *Education is the Process of forming fundamental dispositions*, 2) *Philosophy is the General theory of forming such dispositions*, 3) *Therefore Philosophy is the general theory of Education*.²⁴ By integrating philosophical principles into the educational process, Dewey believed that philosophy could be a powerful guide to shaping a better society through education that was democratic, inclusive, and centered on real experience.

The purpose of Education according to Dewey reflects the persistence of his progressive and democratic vision towards the role of Education in society. Dewey has explained comprehensively the purpose of Education with a new model approach in various writings. So, to facilitate the explanation, the author will elaborate into five points; *First* Dewey emphasized the importance of education in developing each student's unique potential and individual talents. He sees education as a means to help each student discover and develop their own interests and expertise, so that they can become more complete and meaningful individuals. Dewey continued, through individual development can create development on a larger scale, so that an advanced and developing society is formed. Educated individuals have systematic habits that are contrary to those of uneducated individuals.²⁵ Kamminsky, an education researcher at Harvard University, agreed with Dewey's statement, agreeing *intelligent activity reveals the competence of the young person to plan his/her activities and manage his/her doings in the business of the world*.²⁶

Second, One of the central goals of education according to John Dewey is to form active and participating democratic citizens. For Dewey, education is not just about transferring knowledge, but is also an important tool for building the foundation of an inclusive democratic society. Democratic education in its vision includes students' hands-on experience in collective decision-making, enabling them to feel and understand how important participation is in democratic processes.²⁷ Dewey believed that involving students in democratic school life would shape their character and attitudes toward society. Students are invited to collaborate, discuss, and work together, creating a learning environment that reflects democratic principles. Thus, the purpose of forming democratic citizens in education according to Dewey is not just a concept, but rather a real implementation of democratic values in the daily lives

²³ John Dewey, *A Cyclopedia of Education : Philosophy of Education* , (New York :Macmillan, 1913), 700, dan lihat di John Dewey, *Teachers, Leaders : Essays by John Dewey*, edited by Douglas J. Simpson and Sam F. Stack Jr.(Carbondalle and Edwardsville : Southern Illionis University Press, 2010), 43-45

²⁴ William K. Franketa, *Three Historical Philosophies of Education : Aristotle, Kant, Dewey*,(Michigan : University of Michigan, t.t), 135

²⁵ John Dewey, *Democracy and Education ; an Introduction to the Philosophy of Education*, (Delhi : Aakar Books, 2004), 21

²⁶ Kamminsky, *A Pre History Of Educational Philosophy In Unied States* (Havard : Havard Educational Review, 1992), 181

²⁷ John Dewey, *Democracy an Education ; an Introduction to the Philosophy of Education*, (Delhi : Aakar Books, 2004),

of students, preparing them to play an active role in the construction and maintenance of a democratic society in the future.

In achieving the goals of Education, Dewey established certain components, one of which is the Institute of Education. He mentioned that schools are primary institutions that are effective in providing provisions for children to live in the community. Quoted in "My Pendadogic of Creed" he says:

"I believe that the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends".²⁸

In a different book, he also mentioned that the school is a fundamental institution for training children to be ready to face society, *"The school is fundamentally an institution erected by society to do a certain specific work, -to exercise a certain specific function in maintaining the life and advancing the welfare of society".²⁹* J.S. Ross, agreeing with Dewey's argument against schools, added that in the education process schools do not have the right to force students to obey the will of the school, but the task of the school is to control students. In this context, Dewey affirmed that schools are institutions established by society with specific goals and functions.³⁰ Thus, it is comprehensively explained that, schools are not only tasked with imparting knowledge, but are responsible for ensuring learners develop individually in social goals.

To produce successful output in society, Dewey paid great attention to the aspect of morality in Education. Dewey believed that education is not only about transferring academic knowledge, but also about shaping the moral character of students in order to contribute positively to social life. Dewey's concept of moral education emphasized the development of values such as empathy, justice, and social responsibility through direct experience. In his writings, Dewey agreed with Aristotle regarding Karatker's Education, he argued that moral character is not enough with knowledge between good and bad, but requires habituation and experience.

"...than for a man to know the good and yet do the bad: not knowledge, but habituation or practice, and motive are what is required... moral virtue is like an art, such as medicine; the experienced practitioner is better than a man who has theoretical knowledge but no practical experience of disease and remedies".³¹

Thus, through experiential learning, students are invited to face real situations where moral decisions must be made. This gives them the opportunity to understand the consequences of their actions and hone their ability to make ethical decisions. Dewey views that schools can form individuals who are not only intellectually intelligent, but also have the moral integrity to deal with the complexities of

²⁸ John Dewey, *Teachers, Leaders : Essays by John Dewey*, 26

²⁹ John Dewey, *Democracy and Education ; an Introduction to the Philosophy of Education*, (Delhi: Aakar Books, 2004), 19

³⁰ Ross, Robert J.S. *The Radical Teacher*, no. 65 (2002): 39-41.

³¹ John Dewey, *Democracy an Education ; an Introduction to the Philosophy of Education*, (Delhi: Aakar Books, 2004), 379

community life, adding that if an institution does not recognize that the fact of ethical responsibility can be said to have an abandoned system.³²

In the process of Education, Dewey offers the concept of Education with a new adaptive and progressive approach model in the future, namely *Learning by Doing Method* and *Progressive Education*. First, Learning by Doing Method or being termed LBD, this method is an approach that emphasizes direct experience and action as the main means of learning.³³ In the book *Experience and Education*, Dewey says, "*I assume that amid all uncertainties there is one permanent frame of reference: namely the organic connection between education and personal experience*".³⁴ Dewey believed that students learn better when actively engaged in meaningful practical activities. The meaning of a given experience is the result of the interaction between what the learner brings into a given situation and what happens there. For Dewey, continuity and interaction are two fundamental criteria for determining the quality of experience and its implications for Education.³⁵ This approach has proven to be applicative, this is evidenced by the existence of various literature that examines the concept, characteristics, implementation. Not only in literature research, educational institutions apply this approach.³⁶ The implementation of this concept is clearly seen in universities in Indonesia. The Ministry of Education and Culture and Technology, issued a policy by giving students the right to take courses outside the study program for 1 semester and activities outside college for 2 semesters, this program aims to prepare student careers by ensuring students continue to listen to changes in the world outside the campus while studying and get the opportunity to apply knowledge to problems in the real world.³⁷

Second, Progressive Education is more holistic, encompassing the entire life experience of students. Dewey advocates for this approach to create a learning environment that aligns students' experiences with their developmental needs. The main goal is to produce individuals who are not only intellectually intelligent but also have critical thinking skills, creativity, and social sensitivity. Progressive education aims to prepare students to become active citizens and participate in society. Dewey's conception of Progressive Education can be formulated as follows; 1) Students have freedom in learning, 2) Invite students to get direct experience, 3) Teachers actively participate in all student activities, 4) Create a conducive environment with school, family, and community collaboration, 5) Curriculum flexibility and student-

³² Larry A Hickman, Thomas M. Alexander, *The Essentials Dewey Pragmatism, Education, Democracy*. (Bloomington : Indiana University Press), 246

³³ John Dewey, *Experience and Education*, 25.

³⁴ John Dewey, *Experience and Education*, 225

³⁵ Laila Rizk, "Learning by Doing: Toward an Experiential Approach to Professional Development" 7, no. 1 (Mei 2011) ; Roger C. Schank, "The pragmatics of learning by doing," *Pragmatics and Society* (John Benjamins, 2010).

³⁶ Yugga Tri Surahman and Endang Fauziat, *Maximizing the Quality of Student Learning Using the Learning By Doing Pragmatism Method By John Dewey*, *Papeda Journal*: Vol 3, No. 2, July 2021, 137-144.

³⁷ "What is Kampus Merdeka?," *Kampus Merdeka*, November 18, 2023, <https://pusatinformasi.kampusmerdeka.kemdikbud.go.id/hc/en-us/articles/4417185050777-Apa-itu-Kampus-Merdeka>.

centered.³⁸ Although *Learning by Doing* is often considered an integral part of Dewey's progressive education, it is broader and includes other aspects, such as an emphasis on holistic growth of students and an adaptive approach to their individual needs.

Criticism of Dewey's Model Education

The concept of "*Learning by Doing*" Education that prioritizes Experience according to some critics contains less clear substance. Dewey did not explain comprehensively the definition of experience, resulting in an educational dichotomy that led to relative and multi-interpretation. No less concerning problem in the west is that Science (Science) is considered value-free, thus creating a dichotomy between General Science (Science) and Religious Science.³⁹ Nor did Dewey explain clearly the definition of science to be applied in his Experience. In Islam, science has been defined comprehensively, quoted from the statements of Alparslan Acikgenc and Wan Mohd. David, regarding the nature of science initiated by Syed Muhammad Naquib Alattas, divided science into two premises, first, science is something that comes from Allah SWT, it can be said that science is the coming of the meaning of something or object of science into the soul of the seeker of knowledge, second, as something that is accepted by an active and creative soul, science can be interpreted as the coming of the soul to the meaning of an object of science.⁴⁰

John Dewey presented a critique of the Education system in the Western context, and his thinking focused on the context of American Education. The education offered by Dewey was nothing more than to meet the needs of industry and follow capitalist interests. The liberal change from Dewey's Philosophy of Pragmatism in one way provided great benefits, but on the other hand the result of this process of educators created inequality between the Amarika workers and the capitalist class. Thus, Dewey indirectly took away the humanist rights of the community for the benefit of the group.⁴¹ This does not benefit Education, so, in answering the inequality of Dewey's Pragmatism Education, Islamic Education has long introduced the Concept of Fitrah in Education. Nature is very closely related to humans who have continuity with humans. According to Abrurrahman al-Bani, Islamic education has the main mission, namely maintaining and maintaining the nature of students, developing⁴² and prepare all the potentials possessed and direct these natures and

³⁸ Muhammad Zulfikar Nur Falah et al., "JOHN DEWEY'S PROGRESSIVE EDUCATION: ITS RELEVANCE TO ISLAMIC EDUCATION IN INDONESIA," *The -Hekam* 7, No. 1 (October 3, 2023): 28–38.

³⁹ Kholil Hasib, Ta'dib Concept Education as a Solution for Islamic Education in the Global Era, *Journal at-Ta'dib*, Vol. 5, No. 1, Shafar 1430, 44-57, see also in Syed Muhammad Naquib Alattas, *The Concept of Education in Islam: A Framework for Educational Philosophy Development*, (Bandung: Mizan, 2001), 35.

⁴⁰ Lailah Alf, "The Concept of Science according to Syed Muhammad Naquib Alattas (Analysis of Islamic books and Philosophy of Science)", *Tasfiyah : Journal of Islamic Thought*, Vol. 2, No. 2 August 2018, 195-209.

⁴¹ Irfan Fadhlullah, "Kritik atas Pemikiran Humanisme Pendidikan John Dewey"

⁴² Abdurrahman al-Nahlawi, *Ushul Tarbiyah al-Islam wa Asalibuha*, (Beirut: Dar al-Fikr, 1979), 13.

potentials towards goodness and perfection and realize the program gradually. Therefore, humans who become actors in educational activities need to be precisely defined the nature or nature of humans themselves.

The style of Progressive Education presented by Dewey is too "privileged" students. This encourages Western culture to create learning environments as playgrounds for learners, so teachers and other components of Education are forced to follow their will. Thus, the exploitation of Education causes the output resulting from the progressive Education process to be blurred.⁴³ Education in Islam offers a harmonious relationship between learners and teachers. Al-Ghazali said that a teacher who educates students must respect it (ta'dib) first. Because a teacher who does not respect his students does not have knowledge to give them.⁴⁴ In the same book, Al-Ghazali also explains in detail the ethics and *manners* of a participant in education (muta'allim) towards his teacher.⁴⁵ Thus, the relationship of mutual respect between Mu'allim and Muta'allim in the process of Islamic Education is very harmonious, there is no inequality between one another.

The purpose of education promoted by Dewey is nothing more than a psychological-socialist dimension based on his Pragmatism philosophical thinking. As a western philosopher, Dewey used rationalist-empirist epistemology that was limited to the physical or mundane dimension and discarded the metaphysical dimension. On the contrary, Islamic Education has a wider range of dimensions, from physical to metaphysical. In the book *Ihya' Ulumuddin*, Al-Ghozali says that the activity of the world is only a supplementary factor for the happiness of the eternal hereafter. Thus, the purpose of education must be able to deliver humans in achieving the happiness of the world and the hereafter.⁴⁶ The purpose of education is also explained comprehensively by Ibn Khaldun. He categorized Tujan into three points, first, to develop physical and spiritual potential ('aql, spirit, nafs) optimally so that their human existence becomes perfect, second, to educate humans to have a good society, thus being able to build a society with rapid civilization. Third, make all his activities worth worshipping as caliph fil 'ardh.⁴⁷ Muslim Researcher of Contemporary Education, Syed Muhammad Naquib Alattas, reformulated the purpose of Education by creating good and righteous human beings who worship God truthfully, building the structure of their world life in accordance with Islamic law for the realization of Iman, *"the aim of Muslim education is the creation of the " good and righteous man" who worships Allah in true sense of term, builds up the structure of his earthly life according to the Sharia (Islamic Law) and employs it to subserve his faith"*.⁴⁸ So, based on the explanation above,

⁴³ Paulo Freire, *Suing Education, Fundamentalist, Conservative, Liberal, Anarchist*, (Yogyakarta: Pustaka Siswa, 2003), 123.

⁴⁴ Abu Hamid al-Ghazali, *Minhaaj al-Muta'allim*, (Damaskus : Daar at-Taqla, 2010), 67.

⁴⁵ Abu Hamid al-Ghazali, *Minhaaj al-Muta'allim*, (Damaskus : Daar at-Taqla, 2010), 81

⁴⁶ Syharani Tambak, "Al-Ghazali Educational Thought", *Journal of Al-Hikmah* Vol. 8, No. 1, April 2011, 73-87

⁴⁷ Ahmad Tafsir, *Education in Islamic Perspective*, (Bandung: PT. Remaja Rodaskarya, 2001), 49.

⁴⁸ Syed Muhammad Naquib Alattas, *The Concept of Education in Islam: A Framework for Educational Philosophy Development*, (Bandung: Mizan, 2001), 16.

CONCLUSION

In all the speakers above, it can be concluded that John Dewey's Pragmatism Education carries the concept of "Learning by Doing" and Progressive Education which emphasizes experience for students. It aims to create effective and beneficial educational outputs in the community. Components in Education including schools, teachers, parents, the environment and the community are expected to be instruments to achieve the goals of Education. In the search for truth Dewey uses a rationalist-empirical epistemological psychological-socialist dimension, with this epistemological Dewey discusses the whole of Education in the physical dimension and rejects outright the metaphysical dimension.

The concept of education initiated by John Dewey drew criticism from various western scientists to Muslims. The criticism lies in its method, substance and axiological aspects. Islam is here to answer the problem of John Dewey's Pragmatism Education with the concept of comprehensive education. The concept of Islamic Education is based on *Fitrah* man as *khalifah fil 'ardh*. Another concept was explained by Syed Muhammad Naquib Alattas with his Ta'dib concept.

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