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PROBLEMATICS OF INTEGRATION OF PHILOSOPHICAL SCHOOLS OF EDUCATION IN ISLAMIC EDUCATION

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ABSTRACT

This study aims to analyze the characteristics of schools of thought in educational philosophy and their implications for Islamic education. This study uses a qualitative approach with library research, sourced from books, scientific journals, and other relevant literature. Data are analyzed descriptively and comparatively to identify differences, similarities, and contributions of each school. The results show that educational philosophy is divided into two main tendencies: traditional (essentialism and perennialism), which emphasizes value stability and the dominant role of educators, and contemporary (progressivism, existentialism, and reconstructionism), which is oriented towards individual freedom, learning experiences, and social change. In the context of Islamic education, each school of thought has both relevance and limitations. The traditional school aligns with efforts to maintain basic Islamic values, while the contemporary school contributes to the development of more adaptive and contextual learning methods. However, the differences in paradigms between schools of thought require a proper selection and integration process to avoid conflicting with Islamic principles. This study concludes that an integrative approach that combines traditional values with modern thinking is a strategic solution in developing relevant, adaptive, and sustainable Islamic education.

Keywords: philosophy of education, Islamic education, schools of education

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INTRODUCTION

Islamic educational philosophy cannot be separated from the dynamic development of the thought of its figures, which continues to change over time. Educational philosophy, both in general and Islamic contexts, is a fundamental foundation that determines the direction, goals, and practices of education.(Arsyad &

Sauri, 2024; Harisah, 2018; Hariyanto et al., 2025)Therefore, understanding the various schools of thought in educational philosophy is crucial, particularly in examining how these concepts influence the development of Islamic education.

In general, educational philosophical thought is classified into two large groups the traditional and progressive schools.(Subiantoro & Mansur, 2025). Traditional schools tend to emphasize the role of educators and established values, so that students are often positioned as passive participants in the educational process.(Hariyasasti et al., 2025; Mardatilah et al., 2025)In this approach, education serves as a means of transmitting existing cultural values and knowledge (Hariyasasti et al., 2025; Mardatilah et al., 2025). In contrast, progressive schools place students as active subjects in the learning process.(Ibrahim, 2018; Mustaghfiroh, 2020)Education From this perspective, education is oriented towards developing individual potential, freedom of thought, and adapting to social change.

Both approaches continue to develop and maintain their existence, each with its own advantages and disadvantages. In the context of Islamic education, the debate between traditional and progressive approaches is a significant issue. This is evident in the existence of two main trends in Islamic educational thought First, the group that seeks to formulate a concept of Islamic education purely based on the primary sources of Islamic teachings, namely the Qur'an and the Hadith.(Nugraha et al., 2024)Second, the group is more open in accepting and adapting external ideas, including Western educational philosophy, as long as it does not conflict with Islamic values.(Husaini & others, 2020).

This development has given rise to various schools of thought in educational philosophy, each with its own distinct characteristics and implications. Among the more influential schools are essentialism and perennialism, which are considered traditional, and existentialism and reconstructionism, which are considered contemporary.(Mustafa, 2018). In addition, behaviorism also provides an important contributes to understanding the learning process through an empirical and measurable behavioral approach.(Darmayanti et al., 2024).

Each schools of thought gives rise to different attitudes and orientations in educational practice. Essentialism emphasizes the importance of preserving cultural values and basic knowledge, whereas perennialism directs education toward universal, timeless values, particularly religious ones.(Ahmad et al., 2025)On the other hand, existentialism emphasizes individual freedom in finding one's identity, while reconstructionism is oriented towards social change through education (Ahmad et al., 2025).(Bora & others, 2025). Behaviorism, with its scientific approach, emphasizes the formation of behavior through stimuli and responses.(Darmayanti et al., 2024).

However, this diversity of thought cannot always be harmoniously integrated into Islamic education. Differences in paradigms, goals, and approaches often lead to inconsistencies and even conflicts in their implementation. This poses a major challenge in the development of Islamic education: how to integrate various schools of educational philosophy without neglecting the fundamental values of Islamic teachings.

Furthermore, the development of modern and postmodern thought presents unique challenges for Islamic education. Postmodern thought, for example, offers a more contextual and critical approach to reality, encouraging thea reconstruction of

the Islamic education system.(Harahap et al., 2025; Ilyas & others, 2024)However, implementing these concepts requires adaptation to ensure they do not conflict with basic Islamic principles.

Based on this description, it is clear that studying the schools of educational philosophy is crucial for understanding the characteristics of each school and its implications for Islamic education. This study is not merely theoretical it also has practical relevance in developing a more adaptive, contextual education system while remaining grounded in Islamic values.

Thus, the main issues to be examined in this paper are: (1) what are the characteristics of schools of thought in the philosophy of education, particularly essentialism, perennialism, existentialism, reconstructionism, and behaviorism; and (2) what are the implications of these schools of thought for Islamic education? This discussion aims to provide a comprehensive understanding of the various schools of thought in the philosophy of education and their contributions to the development of Islamic education.

It is hoped that this study will contribute to the development of scholarship in Islamic education, particularly in formulating a more integrative and relevant educational approach to meet contemporary needs. Furthermore, this study is expected to serve as a reference for educators and academics to understand and implement educational philosophy concepts more critically and constructively.

METHOD

Research methods are systematic ways used to achieve research objectives and answer the formulated problems.(Pakpahan et al., 2021; Ramdhan & others, 2021). Using the right method is crucial for the research process to run effectively and efficiently and produce scientifically accountable findings.

This study used a qualitative approach with a library research type.(Fadli, 2021)This approach was chosen because the study focuses on analyzing the concepts, theories, and thoughts of prominent figures related to schools of educational philosophy and their implications for Islamic education. The data used in this study were conceptual and textual in nature, thus not requiring direct field data collection.

The data sources in this study consisted of primary and secondary data.(Susanto et al., 2023)Primary data was obtained from books, scientific journals, and original works by thinkers discussing educational philosophies, such as essentialism, perennialism, existentialism, reconstructionism, and behaviorism. Secondary data were obtained from various supporting literature, such as scientific articles, previous research results, and other sources relevant to the research topic.

The researcher himself (human instrument) collected the data, using documentation techniques.(Ramdhan & others, 2021)This technique involves collecting, reading, understanding, and reviewing various written sources related to the research object. The collected data were systematically analyzed to identify patterns, relationships, and meanings.

The data analysis technique used is descriptive analysis, which describes the concepts of each school of educational philosophy and then

critically analyzes them to determine their characteristics, similarities, differences, and implications for Islamic education. Furthermore, a comparative analysis approach was used to compare the schools of thought to gain a more comprehensive understanding.

This study did not use a statistical sample but rather used purposive source selection, selecting literature that was relevant, credible, and aligned with the study's focus. The research location was not geographically specific, as this was a library study conducted using various printed and digital sources of information.

The research results are presented systematically, outlining each school of educational philosophy, followed by an analysis of its implications for Islamic education. This presentation aims to enable readers to understand the flow of thought coherently and obtain a clear picture of the contributions of each school.

Using this method, it is hoped that thise research will provide a deep and comprehensive understanding of the schools of educational philosophy and their relevance in the development of Islamic education.

RESULTS AND DISCUSSION

The results of this study show that schools of thought in educational philosophy have diverse characteristics and can be classified based on the orientation of thought, educational goals, and the roles of educators and students in the learning process.

In general, educational philosophies are divided into two main trends: traditional and contemporary ones. Traditional schools, such as essentialism and perennialism, emphasize value stability, the dominant role of educators, and the importance of transmitting established cultures and knowledge. Meanwhile, contemporary schools, such as progressivism, existentialism, and reconstructionism, tend to emphasize change, individual freedom, and the active role of students in the educational process.

The description of each school of thought is as follows:

1. Progressivism: This school of thought is characterized by flexibility, openness to change, and an emphasis on hands-on learning experience. Education is geared toward developing critical thinking and problem-solving skills through real-life activities. The learning methods used weare experimental and student-centered.
2. Essentialism: This school of thought emphasizes the importance of fundamental values that are immutable and time-tested. Education serves to transmit core knowledge and cultural values to students. The educator plays a dominant role in guiding the learning process.
3. Perennialism: This school of thought focuses on universal and timeless values. Education aimse to develop students' rationality and morality based on principles considered timeless. The curriculum typically focuses on classical studies and fundamental values of the subject.
4. Reconstructionism: This school of thought positions education as a means to rebuild social order. Education serves not only as a transmission of values but also

as a tool for social change. Its primary focus is to create a more just and progressive society through the educational process.

5. Existentialism: This school of thought emphasizes individual freedom and personal experience in the educational process. Students are viewed as unique individuals with the freedom to make their life choices. Education aims to help individuals discover their identities and the meaning of their lives.

In addition, the research results also show that in the context of Islamic education there are several typologies of thought that have developed as a form of response to these various schools of thought, namely:

1. The textualist (Salafi) model is oriented towards the primary sources of Islamic teachings without much consideration of the social context.
2. The traditional school model refers to the thoughts of classical scholars as the main reference point.
3. The modernist model is more open to change and adapts education to the demands of the times.
4. The neo-modernist model seeks to integrate traditional values with modern approaches.
5. A social reconstruction model that emphasizes the role of education in building future societies.

These findings demonstrate that each school of thought has its own distinctive perspective on education, both in terms of its goals and methods and the roles of educational practitioners. This diversity forms the basis for understanding how these schools of thought impact Islamic education today.

Discussion

Based on the research findings above, it can be seen that each school of educational philosophy has both contributions and challenges in its application to Islamic education in Indonesia. This is related to differences in basic paradigms, both in their views of humans, knowledge and educational goals.

The traditional schools of essentialism and perennialism are compatible with Islamic education in terms of emphasizing basic values derived from religious teachings.(Bullah et al., 2025)Both emphasize the importance of enduring and universal values. In the context of Islamic education, this is relevant to efforts to uphold the values of the Quran and Hadith as the primary foundation of education. However, an overly conservative approach can hinder development and be less responsive to changes.

Progressivism contributes to the development of more active, creative, and contextual learning methods. Education is oriented not only toward the transfer of knowledge but also toward developing critical thinking and problem-solving skills.(Rahmani et al., 2025)In Islamic education, this approach can help students become more adaptive to modern challenges (Rahmani et al., 2025). However, if not balanced with spiritual values, this approach has the potential to neglect the moral and religious aspects.

Existentialism emphasizes individual freedom and the search for meaning in life.(Nursabit, 2024)In Islamic education, this can encourage students to better understand themselves as beings with moral and spiritual responsibilities. However, excessive freedom without value constraints can conflict with Islamic principles.

Furthermore, the reconstructionist school offers an approach oriented towards social change.(Pratama & Nursikin, 2024)Education serves not only as a means of transmitting values but also as a tool for building a better society (Pratama & Nursikin, 2024). In the context of Islamic education, this approach is relevant for addressing the challenges of globalization and rapid social change. Islamic education must not only preserve traditional values but also contribute to building a more advanced civilization.

Furthermore, the emergence of neo-modernist thought shows an attempt to integrate traditional values and modern approaches.(Widayani, 2020)This approach seeks to maintain old values that are still relevant while simultaneously adopting new values that are more in line with current developments (Widayani, 2020). This approach is one solution to address the tension between tradition and modernity in Islamic education.

Overall, this discussion demonstrates that no single school of thought is ideal for implementation in Islamic education. Each school of thought has its strengths and weaknesses. Therefore, an integrative and critical approach is needed to adopt these various schools of thought to ensure they align with Islamic values and the needs of contemporary society.

Thus, this research confirms that the main problem in Islamic education lies not in a lack of theory but rather in how to integrate various schools of educational philosophy appropriately and contextually. A balanced approach between traditional values and modern innovation is key to developing relevant and sustainable Islamic education in Indonesia.

CONCLUSION

Based on the research results and discussions that have been described, it can be concluded that schools of thought in the philosophy of education have different characteristics in terms of viewing the nature of education, the role of educators, and the position of students in the learning process.

First, the characteristics of each school of educational philosophy demonstrate two main tendencies: traditional and contemporary ones. Essentialism and perennialism fall into the traditional group, emphasizing value stability, cultural inheritance, and educators dominant role. Meanwhile, progressivism, existentialism, and reconstructionism fall into the contemporary group, emphasizing individual freedom, experiential learning, and social change through education.

Second, the implications of these schools of thought for Islamic education demonstrate the dynamic relationship between traditional values and the demands of modernity. Essentialism and perennialism align with Islamic education in upholding fundamental values derived from the Quran and Hadith. In contrast, progressivism, existentialism, and reconstructionism contribute to the development of more contextual, critical, and adaptive learning methods for changing times.

However, not all schools of thought can be directly applied to Islamic education without some adaptation. Differences in paradigms and approaches require

a process of selection, adaptation, and integration to remain a lined with fundamental Islamic values.

Thus, it can be concluded that the development of Islamic education requires an integrative and contextual approach, combining fundamental traditional values with relevant modern thinking. This approach is expected to produce an Islamic education system that not only upholds Islamic values but is also responsive to current developments and societal needs of the community.

Suggestion

Based on the results of the research that has been conducted, there are several suggestions that can be put forward as considerations for the development of Islamic education and further research.

First, practitioners of Islamic education are advised not to adopt a single school of educational philosophy in its entirety but rather to adopt an integrative approach, considering the strengths of each school. This is crucial so that the educational process is not solely oriented toward preserving values but also able to respond to the challenges of modern development.

Second, Islamic educational institutions are expected to develop a more contextual and adaptive curriculum while remaining grounded in the values of the Quran and Hadith. A balanced integration of traditional and modern approaches is necessary to produce a relevant and competitive educational system.

Third, educators should enhance their understanding of various schools of educational philosophy to select appropriate learning methods tailored to their students' needs. Educators are also expected to develop a more creative, critical, and humanistic approach to the learning process.

Fourth, future researchers are advised to conduct more in-depth research, both through empirical approaches and field studies, to directly test the implementation of schools of educational philosophy in Islamic educational practices. Further research could examine the integration of schools of thought into curricula, learning methods, and educational policies.

Fifth, it is hoped that there will be broader development of studies related to the philosophy of Islamic education by considering global dynamics, technological developments, and socio cultural changes, so that Islamic education can continue to develop in a relevant and sustainable manner.

With these suggestions, it is hoped that this research can contribute not only theoretically but also practically to the development of Islamic education in the future.

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