



The Impact of Educational Philosophy on The Development of Islamic Education Curriculum

Falaqi Muhamad Rizal^{1*}, Nurkholisoh, Siti², Ansharah, Indana Ilma³,
Alfiyah, Nur⁴, : Tricahyo, Agus⁵, Bahruddin, Uril⁶

^{1,2,3,4,6} Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

⁵ Institut Agama Islam Negeri Ponorogo, Indonesia

Abstract

Aim: This research aims to rectify perspectives that overlook the significant contributions made by three important figures in educational philosophy to the advancement of the Islamic education curriculum. The objective of this research is to explain the implications of the ideas put out by three educational philosophy figures, namely John Locke, Henry Giroux, and John Dewey, in the development of the Islamic education curriculum. Each paradigm represents a distinct philosophical viewpoint: Humanism, Reconstructionism, and Progressivism.

Methodology: The research methodology employed is qualitative, specifically based on a literature review. The research model is to explain the perspectives of three major thinkers.

Findings: The findings of this study indicate that the three educational philosophy figures play distinct roles in the development of the Islamic education curriculum. John Locke advocated for the promotion of reason and ethical principles in the context of Islamic education. Henry Giroux enhances students' capacity to critically examine material, comprehend social reality through an Islamic lens, and actively participate in meaningful discussions on significant matters. John Dewey enhanced the curriculum by prioritizing the cultivation of moral qualities and the practical utilization of knowledge in real-life situations. This philosopher introduced educational principles that became influential in the advancement of Islamic education, namely focusing on fostering reasoning and moral development, promoting critical thinking, and advocating for participatory learning.

Implications/Novel Contribution: The implications of this study highlight the need for an Islamic education curriculum that integrates reasoning and ethical reflection, as advocated by John Locke. Henry Giroux's ideas emphasize the importance of critical thinking and social awareness through an Islamic lens. John Dewey's philosophy supports participatory and experiential learning to apply knowledge in real-life contexts. Together, these perspectives encourage a holistic, dynamic, and socially responsive Islamic education.

Keywords: Philosophy of education, Islamic education, humanism, Reconstructionism, Progressivism

Received: 01 October 2024/ **Accepted:** 07 December 2024 / **Published:** 19 March 2025

INTRODUCTION

The field of Islamic education has undergone substantial advancements in recent decades, particularly in the area of curriculum creation. Curriculum creation necessitates a flexible approach that considers both traditional Islamic principles and modern pedagogical insights (Akrim, Setiawan, Selamat, & Ginting, 2022). Yaqin's support is crucial for the development of an Islamic education curriculum that aligns with modern teaching methods. This is necessary to maintain the significance, efficiency, and competitiveness of Islamic education in addressing current difficulties (Yaqin, Hartati, Salabi, Bahri, & Mizani, 2021). This allows for the incorporation of technology, creative teaching methods, and the provision of educational content that is adaptable to social, economic, and technical advancements, in order to comprehensively prepare future generations (Lutfauziah, Al Muhdhar, Rohman, et al., 2023). Hence, it is crucial to establish an educational framework that combines Islamic values with the requirements of contemporary education, which is a challenging endeavor that necessitates the incorporation of several philosophical perspectives.

* Corresponding author: Falaqi Muhamad Rizal

† Email: falaqifalaqi@gmail.com

The task of striking a balance between preserving an Islamic identity rooted in doctrinal learning and adopting progressive educational approaches that promote critical thinking, creativity, and resilience presents challenges (Muazza, Mukminin, Habibi, Hidayat, & Abidin, 2018). The major factor for the comprehensive growth of students in the Islamic education curriculum is the integration of the curriculum with global education standards. According to Elkaleh (2019), incorporating global education standards into the Islamic education curriculum enables students to acquire a more comprehensive knowledge of science, technology, social skills, and entrepreneurship. This, in turn, promotes holistic development in individuals. This endeavor is crucial to guarantee the pertinence, excellence, and equitable comparison with other educational establishments (Arvisais & Guidère, 2020). Therefore, this also enhances students' capacity to compete on an international scale, fosters intercultural comprehension, and equips Muslim persons to contribute effectively to a progressing global community.

This study reviews the contributions of three influential philosophers, namely John Locke, Henry Giroux, and John Dewey, each representing a different philosophical paradigm, namely: humanism, reconstructionism, and progressivism in the development of the Islamic education curriculum. By analyzing this point of view, this research aims to explain and analyze the implications of the thoughts of three educational philosophy figures in developing the Islamic education curriculum. The hope is that studies related to the Islamic education curriculum that are more contextual with the nuances of the thoughts of the three philosophical figures, which are relevant to the needs and demands of progressive Islamic education, can be understood well. In accordance with Hodgson's opinion, it is important to encourage the development of critical thinking and a deeper understanding of the relationship between Islamic thought and western philosophical thought, stimulating intellectual reflection (Hodgson, Vlieghe, & Zamojski, 2018). So, there needs to be a lot of improvement in the quality of the Islamic education curriculum so that it can adapt to global challenges and can compete in an increasingly complex world of education (Muluk, Habiburrahman, Zulfikar, Orrell, & Mujiburrahman, 2019).

This research seeks to correct views that ignore the contribution of these three philosophies to the development of the Islamic education curriculum. This research presents a perspective that enriches insight into philosophical and educational elements that can be applied in the context of Islamic education. The mistake of ignoring the contribution of educational philosophical thought tends to reduce the diversity of perspectives needed to create a curriculum that is holistic and responsive to the needs and dynamics of Islamic education that continue to develop (Ahmed, 2018) Wakhidah & Erman, 2022: 16). By presenting an in-depth analysis regarding the implications of the thoughts of these three figures, it is hoped that this research can open the door to diverse dialogue in the development of an Islamic education curriculum that crosses traditional boundaries. Thus, this research also acts as an initial impetus for the development of a better Islamic education curriculum.

Research related to the views of these three figures in educational philosophy is relatively new and has never been carried out before, but several studies have discussed the development of the Islamic education curriculum. Akrim et al. (2022) conducted research discussing the transformation of Islamic education curriculum development policies in the national education system in Indonesia, using quantitative methods for around 550 students in Indonesia. Muhajir, Naim, Fitri, and Safi'i (2020) with his research exploring the approach to developing a multicultural education curriculum at the Darul Hikmah modern Islamic Islamic boarding school, Tulungagung, Indonesia, using a qualitative approach to cases that occurred at the Islamic boarding school. Development of an Islamic education curriculum (PAI) based on anti-corruption fiqh, which has a research focus on anti-corruption education. Some of these studies discuss the concept of Islamic education using different research methods and research subjects, but do not discuss the concept of Islamic education from the perspective of an educational philosopher.

Meanwhile, Hodgson et al. (2018) conducted philosophical research which discussed post-critical educational philosophy which links education with love for the world, using qualitative methods. Jarrah, Khasawneh, and Wardat (2020) conducted philosophical research which had an interesting focus, namely looking at the implementation of John Dewey's pragmatism and educational philosophy in elementary schools in the United Arab Emirates, especially in mathematics and science teachers. Then Ye also conducted philosophical research which had the same subject as Jarrah. Ye and Shih (2021) discussed the development of John Dewey's educational philosophy and its implications for children's education. Some of these studies discuss the concept of education from the perspective

of an educational philosopher, but the object of the research is not Islamic education. Then the viewpoint of the philosopher studied was only 1 person. In contrast to this research, it has the viewpoints of 3 philosophers, each of whom represents a different philosophical paradigm, namely: Humanism, Reconstructionism, and Progressivism in the development of the Islamic education curriculum. So, this research becomes even more interesting to discuss because it has never been carried out by previous researchers and has new research findings.

Locke, Giroux, and Dewey are known as figures who are widely recognized as having deep critical and conceptual thinking in their respective fields of educational philosophy. Locke with his theory about education and individual formation (Anstey, 2006; H. Giroux, 2018), Giroux with his contribution to critical education (Ichikawa, 2022), and Dewey with his ideas about progressive education and learning experiences (Hachem, 2019). These three figures, although appearing in different contexts and periods, have become the main subjects in the discussion and development of educational theory. Their contributions formed the basis of thinking that has had a significant impact on educational studies. Although the thoughts of these three figures may initially feel exclusive from the scope of Islamic education due to their secular background and approach, their critical, progressive and humanist concepts can be adapted into the Islamic education curriculum to enrich educational approaches, broaden students' horizons, and encourage deeper understanding of the relationship between religion, culture, and science. Thus, by combining the critical thinking and innovative approaches of these three figures in developing the Islamic education curriculum, it is hoped that it can produce an education that is in line with current developments, inclusive, and empowers students to succeed in an increasingly complex and multicultural society.

RESEARCH MODEL

This research was conducted based on qualitative methods using a literature review. The data sources come from various sources such as books, journals, and articles with themes related to the object of research, namely the thoughts of three figures in educational philosophy, namely: John Locke, Henry Giroux, and John Dewey. The data that has been obtained is then analyzed using methodological elements that refer to the article "A Philosophical Discussion Of Qualitative, Quantitative, and Mixed Methods Research in Social Science". The article aims to present a critical review of historical arguments and current philosophical arguments for qualitative, quantitative, and mixed methods research in the social sciences.

This research refers to qualitative research methods (by explaining the analysis of the thoughts of 3 educational philosophy figures) and the unique contribution of an interpretive and critical approach (further understanding the contribution of the thoughts of John Locke, Henry Giroux, and John Dewey in the development of the Islamic education curriculum).

DISCUSSION

The Thoughts of John Locke, Henry Giroux, and John Dewey

John Locke: Humanism

John Locke was born 29 August 1632 AD in Wrington, Somersetshire, during the reign of Charles I. His father was a very simple landowner and attorney in Somerset and had joined military service during the People's Revolution in 1642-1646 AD (Anstey, 2006). The political and constitutional struggle that led to the People's revolution created high tension between the King and the Parliament. This tension was sparked by the intrigues of the Roman Catholic Church which led to conflict between the Supreme Church Power in Anglicanism and the Puritan group. A constitutional struggle against the monarchical government's parliamentary power (Leiter, 2018). These two issues, namely tolerance and the constitution, became something important for John Locke and later became objects of study in his writings. John Locke was a devout and pious Christian who accepted revelation as a source of knowledge, he guarded revelation with rational fences. At one point he said, "The real testimony of revelation is the highest certainty." But on another occasion, he said, "Revelation must be judged by reason." In the end, reason remains supreme (Anstey, 2006).

John Locke is one of the main thinkers in the tradition of classical humanism. Classical humanism is a philosophical view that places humans at the center of attention and emphasizes the values of rationality, autonomy and individual freedom (Di Biase, 2015). Then his views on the philosophy of science, Locke stated several goals of education. First, education aims to achieve welfare and prosperity for every human being. Therefore, as the final

part of education, knowledge should help humans to obtain truth, virtue and wisdom in life. Second, education also aims to achieve each individual's intelligence in mastering knowledge according to their level. In that context, Locke saw knowledge as an effort to eradicate ignorance in people's lives. Every human being is directed towards efforts to develop the potential that exists within him. Third, education also provides the basic characteristics of human needs to become mature and responsible individuals. In this sense, knowledge is seen by John Locke as a means to shape humans into moral individuals. All behavior is directed at efforts to form a good human personality, in accordance with one's own basic character since creation. Fourth, education is a means and effort to maintain and renew the existing government system (Anstey, 2006).

John Locke prioritized education at home rather than at school, because education at home provided the opportunity to get to know the child's personality more closely. The characteristics of John Locke's thinking are: First, learning is like playing. Second, teach subjects consecutively, not at the same time. Third, prioritize experience and observation. Fourth, prioritizing character education (Di Biase, 2015). John Locke emphasized that the curriculum must be directed at children's individual intelligence, abilities and privileges in mastering knowledge and not at knowledge that is usually taught with arbitrary punishment (Anstey, 2006). According to Locke the development of a good personality consists of three parts: virtue, wisdom and education. The educational curriculum includes reading, writing and arithmetic, language and literature, natural science, social science and the arts (Di Biase, 2015). He also emphasized the study of geography, arithmetic, astronomy, geometry, history, ethics, civil law and physical education. Providing language learning is also highly prioritized, it is even mandatory for students to learn it as a tool to understand other sciences.

Basically, Locke rejected the usual teaching method accompanied by punishment and reward. For him, manners are learned through example and language is learned through skill (Anstey, 2006). For Locke, the best learning method is learning while playing and children need to be given freedom and not force their will too much. John Locke's educational method of learning while playing can be said to be a characteristic of his educational method. And this is in accordance with the theory of white paper which is clean of all writing, then filled in at will during the learning process. Along with learning and playing, children will form their knowledge through interactions with the environment, and besides that, teachers also instill knowledge in children. Children's play must be adjusted to what they enjoy, not by giving children punishment for playing. He firmly rejected education by giving punishments and giving gifts. Locke further stated that educational methods must lead students to practice ideal polite activities until they become accustomed to them. Children first learn through the activities they do, then arrive at an understanding or knowledge of what they do (Anstey, 2006). For him, what is important is not material values, but formal values. Therefore, Locke prioritizes the formation of morality rather than the formation of reason.

Several points of classical humanism in the context of education according to Locke are: 1) Development of individual potential, Locke believes that every individual is born with unique potential and abilities (Anstey, 2006). The implication in the education curriculum is providing equal opportunities for every student to develop their potential through quality and inclusive education. 2) Moral and ethical education, Locke views education as a means of forming individual character and morality (Anstey, 2006). The implication is that the educational curriculum must include learning about ethical values, morality and social responsibility, so that students can become responsible and ethical members of society. 3) The rise of rationalism, Locke emphasized the importance of using common sense and reasoning in achieving correct understanding (Anstey, 2006). In the context of the educational curriculum, this means that education must encourage the development of critical and analytical thinking skills in students, so that they can make informed decisions and solve problems effectively. 4) Independence and individual freedom, Locke fought for individual freedom, including freedom to think, express opinions and practice according to their own beliefs and values (Anstey, 2006). The implication is that educational curricula must create an environment that supports students' independence and freedom, allowing them to explore ideas and pursue their interests without fear of repression or restriction. Thus, Locke's thinking in the educational curriculum is the adoption of a student-centered approach, active and real learning experiences, development of moral character, increasing rational thinking, and providing independence and freedom to individuals. An educational curriculum based on these principles is expected to produce qualified, critical thinking and responsible individuals in society.

Henry Giroux: Reconstructionism

His full name is Henry Armand Giroux, who was born on September 18 1943 in Providence, Rhode Island, United States (H. Giroux, 2018). Giroux became acquainted with the critical works of Karl Marx and James Baldwin when he was just starting his educational career in college (Ichikawa, 2022). Thus, the various critical literature from Marx that he read led him to a deep reflection on how strong the relationship between power and education is. Henry Giroux is known for the thought of reconstructionism, or sometimes referred to as "Critical Pedagogy", which is an approach in the field of education that emphasizes the use of education as a tool to encourage positive social, political and cultural change (H. Giroux, 2018) This term refers to efforts to "change" existing social structures and norms through education.

Giroux's basic thoughts regarding critical pedagogy boil down to an education that often has to be subject to bureaucracy and religious formalism which can kill freedom and creativity (Pollard, 2014). This critical pedagogy can be positioned as a critical response to this situation. Critical pedagogy wants to expose all forms of cultural and economic oppression that make schools a place only for the rich. In this kind of school world, the values of consumerism and competition become the main values, while the values of solidarity and the importance of community become marginalized. Critical pedagogy in Giroux's view sees schools as places of struggle and triggers for social change (Morley & Ablett, 2020). It moves between two points, namely criticism of the state of society as well as hope for change for the better.

Critical education views that in this context teachers must be responsible for preparing not just to get a job, but to make them in the world in a way that allows them to influence political, ideological and economic forces (Ichikawa, 2022). So, it is very important for a teacher to have the time and strength to institute structural conditions to produce a curriculum, collaborate with parents, conduct research and work with the community. This needs to be done to build a curriculum that utilizes the cultural resources that students bring to school with the dynamics of everyday life.

Thus, Giroux firmly emphasizes that as a teacher it is necessary to be able to educate students to regulate and exercise power over learning conditions where students are placed as subjects in education, no longer objects. Subject relationships between students and students are very important to build so that it is easier to carry out a dialogical process in education (H. A. Giroux, 2012). As Giroux notes to educators, a teacher must be able to critically analyze the ideologies, values and interests that inform their role as teachers and the cultural politics they promote in the classroom (Pollard, 2014). In this case a teacher becomes someone who is responsible and reflective about their actions. Teachers are agents whose actions they take have enormous political, pedagogical and ethical consequences. And then a teacher should also be able to analyze their relationship with the wider community critically and also be able to understand that teachers are social agents, in this case a teacher can recognize forms of oppression and suffering in humans as well as in their students.

Traditional pedagogy explains knowledge as something that is certain and must be memorized and mastered. However, in critical pedagogy, knowledge is something that must be processed before it is simply believed. Processing occurs through critical forms of questioning and prior empirical or rational proof. In this way, the knowledge gained by students will encourage them to be active and ready to question everything that is widespread in society (Ichikawa, 2022). And it doesn't just stop there, students are also expected to be able to make balanced moral judgments regarding existing circumstances, and act according to needs. At this point critical pedagogy will be directly related to the most important element and various social movements in the world that want to bring about social change, namely moral responsibility.

Until the goal of critical pedagogy initiated by Giroux is to help students live meaningful lives (H. Giroux, 2018). Apart from that, students are always encouraged to question all forms of existing power relationships, and make them function to create the common good. Through critical pedagogy, students are also expected to have the ability, knowledge and courage to always actively question old habits that have been carried out. This was all done to form a more just, free and equal world (Ichikawa, 2022). Therefore, critical pedagogy is an approach that is rooted in the social and historical context of a particular community. It is not as neutral and universal as traditional pedagogy. Critical pedagogy is very close to democratic ideals which require the involvement of all parties in every policy making to achieve a prosperous standard of living and a happy life together.

Several important points of reconstructionism in context according to Giroux are: 1) Increased criticality, reconstructionism emphasizes the importance of social criticism of the power structures that exist in society (Morley & Ablett, 2020). Giroux encourages educators to empower students with the ability to think critically and be critical of injustice and social inequality. 2) Student empowerment, this approach focuses on empowering students so that they not only become passive in receiving knowledge, but also become individuals who are able to think independently, formulate their own opinions, and act for positive change in society (H. Giroux, 2018). 3) Education as an agent of change, reconstructionism sees education as a means to overhaul and restructure society towards a more just, equal and sustainable direction (Morley & Ablett, 2020). Giroux believes that through critical education, social transformation can occur that is built on collective awareness and action. 4) Rejection of the need to depend on authority, Giroux opposes the idea that students should be passive and only receive "certain" knowledge from authorities. On the contrary, critical education must provide a place for students to ask questions, investigate, question, and form autonomous thinking (Pollard, 2014). Thus, in the context of Giroux's theory, reconstructionism provides a deep and meaningful perspective as a tool for social change through education.

John Dewey: Progressivism

John Dewey, was born in Burlington, Vermont (America) on October 20, 1859, and lived there until graduating from high school. After that he entered Vermont University in 1875. In 1879 Dewey received a "candidate diploma", then he taught at a school for 3 years. Post that, he entered John Hopkins college to study philosophy and psychology. He was also a teaching assistant and then appointed as a philosophy lecturer in Minnesota. Two years later (1884), he completed his philosophy studies with a Ph.D from The John Hopkins University with a dissertation on The Psychology of Kant (Hachem, 2019).

Dewey was not only popular among professional philosophers for his philosophy; but also among several experts, because of the development of fundamental ideas in the fields of economics, law, anthropology, political theory and psychology. He is a spokesperson for democratic ways of life that are very popular in America (Hachem, 2019). This figure belongs to an extreme group compared to other figures. In addition, Dewey's contribution is seen as an intellectual force that can drive the development of progressivism.

John Dewey stated that the main characteristic of pragmatism about reality is that it can actually be said that there is no general theory about reality (Jarrah et al., 2020). Among the pragmatists (later progressivism), Dewey had an extreme view, because other figures such as George Santayana and John Childs did not. They claim that metaphysics exists, because pragmatism has a concept of existence. For example, in terms of existence, nature is not seen as something substantial, but is seen in terms of processes (Jarrah et al., 2020).

John Dewey saw that school is a small community environment, and a reflection of it. This is a form of caution in school management towards the community. At the very least, schools should not just be "ivory towers" that tower far above society. Both need to interact with each other positively. This view needs to be firmly held along with the hope that it will be realized, even though the realization is not merely the result of a literal translation (Reich, Garrison, & Neubert, 2019). Progressivism is an intervention or translation in terms of education that is connected with the orientation of the early stages of the emergence of technological society in America (Reich et al., 2019).

Regarding progressivist education, Dewey wrote that education requires (at an important level) the existence of an educational philosophy based on the philosophy of experience. Dewey briefly alluded to the existence of a unified series of experiences. The unity of this series of experiences has two important aspects for education; 1) Continuing relationships between individuals and society, and 2) Continuing relationships between minds and things. Dewey is in line with Plato, that no individual or society is separated from one another, nor can the mind be separated from mental activity and experience.

It is clear that Dewey emphasized how important work is. Work provides experience, and experience leads people to think, so that people can act wisely and correctly. Experience also influences people's character. There are positive experiences and there are negative experiences. Positive experiences are true experiences, experiences that are useful and can be applied in life. Meanwhile, negative experiences are experiences that are not true, detrimental, or hinder life and do not need to be used again (Jarrah et al., 2020). Thus, experience at a time consists of several aspects that are interconnected and form a series of events. An experience must be proven to be useful or not,

anything that is not useful must be discarded.

Dewey emphasized that education is "preparing or getting ready for some future duty or privilege". Furthermore, according to Dewey, "the notion that education is an unfolding from within appears to have more likeness to the conception of growth which has been set forth (Ye & Shih, 2021). Thus, Dewey's thinking about education is more inclined towards a conception of education that must be expanded from what is visible and has many similarities to the conception of growth which is the next tool.

John Dewey's educational progressivism view which requires the principle of flexibility to advance education. For this purpose, according to Dewey, education must be democratic; and to achieve democratization of education requires large amounts of capital, so it could be said that Dewey was very supportive of capitalism programs. "We still find a view put forth as to an intrinsic and necessary connection between democracy and capitalism which has a psychological foundation and temper. "For it is only because of belief in ascertain theory of human nature that the two are said to be Siamese twins, so that attack on one is a threat directed at the life of the other," said Dewey (Ye & Shih, 2021).

The concept of education in Dewey's progressivism is in line with the concept of human growth. He will continue to follow developments flexibly as long as humans are still growing and developing; then education will continue to move forward dynamically. This is relevant to the concept of live long education (Jarrah et al., 2020). Dewey's progressivism also placed great emphasis on the concept of education based on experience. This can certainly be developed as a philosophical basis for participatory education. Students are given education according to the level of experience they have, making it more possible for them to involve themselves actively in every educational process. Remember what Malcolm Knowles (2014: 5) theorized when explaining the concept of adult education; one of the assumptions built is the Experiential Learning Cycle.

Several important points of progressivism in the educational context according to Dewey are as follows: 1) Action-based learning, the curriculum is designed to provide learning experiences that are directly related to students' real lives (Jarrah et al., 2020). Students are invited to actively engage in experiments, projects and activities that allow them to learn through practical experience. 2) Student-centered curriculum, the curriculum is developed by taking into account the needs, interests and talents of individual students (Ye & Shih, 2021). The main focus is on developing students' potential holistically, not just on academic knowledge alone. 3) Collaborative and interactive learning, the curriculum encourages cooperation between students, teachers and the community in the learning process (Hachem, 2019). Students are encouraged to discuss, share ideas, and work together to solve problems and create knowledge together. 5) Integration of content and context, the curriculum is designed to integrate learning with the social, cultural and environmental context of students (Reich et al., 2019: 1011). Students learn to connect the knowledge they gain in the classroom with their experiences outside the classroom. 6) Lifelong learning, the curriculum is designed to help students develop the skills and attitudes needed for lifelong learning (Jarrah et al., 2020). Focus on developing adaptability, innovation and independent learning abilities. Thus, Dewey's thinking about progressivism in education includes several important aspects that change the traditional educational paradigm into one that is more inclusive, responsive, and oriented towards student experience.

Implications: Islamic Education Curriculum

Based on the previous discussion, the implications of educational philosophy's thinking on the Islamic education curriculum can be viewed from the following components: objectives, content, methods and learning strategies. Then these educational philosophers also contributed to Islamic education, including education for the development of reason and morals (John Locke), education to encourage critical thinking (Henry Giroux), participatory learning (John Dewey).

John Locke: Philosophy of Education for The Development of Reason and Morals

The development of the traditional Islamic education curriculum is known to emphasize the preservation of religious doctrines and values that are considered established. As contained in the previous books, which contain the main and essential matters, as well as cognitive subjects as they existed during the Salaf and post-Salaf periods, there is also less emphasis on exploring the problems that grow and develop in the environment or those experienced by students (Wakhidah & Erman, 2022: 236). However, Locke encouraged education that helps individuals develop

their own minds through experience and critical thinking (Anstey, 2006). In the context of Islamic education, students are trained or given experience to solve problems critically from the perspective of the teachings and values of the Islamic religion. So, this could mean an emphasis on deeper understanding and reflection on religious values, not just the acceptance of dogma.

This is based on his view of the philosophy of science. Locke stated several goals of education. First, education aims to achieve welfare and prosperity for every human being. Therefore, as the final part of education, knowledge should help humans to obtain truth, virtue and wisdom in life. Second, education also aims to achieve each individual's intelligence in mastering knowledge according to their level (Anstey, 2006). In that context, Locke saw knowledge as an effort to eradicate ignorance in people's lives. Every human being is directed towards efforts to develop the potential that exists within him. Third, education also provides the basic characteristics of human needs to become mature and responsible individuals. In this sense, knowledge is seen by John Locke as a means to shape humans into moral individuals. All behavior is directed at efforts to form a good human personality, in accordance with one's own basic character since creation. Fourth, education is a means and effort to maintain and renew the existing government system (Anstey, 2006). So, when applied in Islamic education, these new elements can encourage the development of students' character and critical thinking in a holistic and contemporary way.

In applying the content and learning methods in Islamic education, Locke emphasized the importance of individual freedom of thought. The educational environment, such as school or home education, is a place for guidance and education for children in order to prepare children for maturity and form a good personality. Locke also emphasized that the curriculum must be directed at children's abilities and privileges in mastering science and delivered sequentially (Di Biase, 2015: 398). He does not agree if subjects are given simultaneously but must be sequential, such as reading, writing and drawing. He also chooses learning materials that have practical value, which suit daily needs. Thus, involving students in exploring problems that develop in their environment can help them think critically, stimulate their minds, and provide a deeper understanding of the values of the Islamic religion.

In his learning strategy, Locke directs students to practice ideal polite activities until they become accustomed to what he is doing. Children first learn through the activities they do, then arrive at an understanding or knowledge of what they do. Locke does not justify giving punishment to students, including giving punishment to their playing (Anstey, 2015). Like Locke, Al-Ghazali also does not agree with punishment, because it will make children underestimate blame and bad actions, and make their hearts unable to be advised with words (Muhajir et al., 2020). So, it is important to apply Locke's thinking in the Islamic Education curriculum so that learning becomes more interesting for students and educators.

The education system implemented by Locke prioritizes education at home rather than education at school, which he aims to make children good and useful and feel happy in their living environment (Anstey, 2006). In this case, Al-Ghazali agreed with him, which he directed at the formation of noble morals (Muhajir et al., 2020). For him, the family environment is the most dominant in providing good moral education to children. Then, Locke also emphasized the importance of observation and experience as the basis of knowledge (Anstey, 2015). In this context, introducing elements of in-depth experience in solving problems, which are then analyzed within the framework of Islamic teachings, can be an innovative approach to sharpen students' critical thinking. Thus, by integrating Locke's principles such as the development of reason, freedom of thought, and an empirical approach, the traditional Islamic education curriculum can be enriched with new elements that encourage the development of students' character and critical thinking in a holistic and contemporary manner.

Henry Giroux: Educational Philosophy to Encourage Critical Thinking

Traditional Islamic education that does not emphasize critical thinking may leave students less trained in critically investigating, analyzing and evaluating information (in the context of Islamic books). This can hinder their ability to understand social, political and cultural contexts in depth (H. Giroux, 2018). Supported by Morley and Ablett (2020), without critical education, students may tend to be limited in their understanding of different perspectives and diversity in society. This can limit their ability to interact with an increasingly complex world. Thus, it will result in the inability to solve complex problems. Without critical thinking skills, students may face difficulties in solving complex problems and responding to emerging challenges in innovative and effective ways.

Giroux will encourage the empowerment of students through critical education that fosters reflective thinking

skills, teaches them to evaluate information (in the context of Islamic books) critically, and provides space to fight against purely dogmatic thinking (H. A. Giroux, 2012). With this theory, it is hoped that Islamic education will move away from educational practices that do not encourage critical thinking, students tend to be more passive and dependent on authority in receiving information without carrying out independent evaluation or questioning critically. So, this can lead to a lack of development of analytical skills. According to Muluk, education that does not emphasize a critical approach can also reduce students' ability to carry out in-depth analysis of complex contemporary issues, including in the context of Islam and the modern world (Muluk et al., 2019). Therefore, by including critical education in Islamic education, schools can help students develop the thinking skills necessary to succeed in a turbulent society and to better understand the arguments underlying their beliefs and the world around them.

Through its concept of approach known as critical pedagogy, it offers a substantial solution to the content and objectives of Islamic education which does not emphasize critical education. Some things that can be applied in this context include developing social and political awareness among students, enabling them to study social and political issues in depth and build a comprehensive understanding of the social reality around them (Pollard, 2014). Emphasizes the importance of using Islamic education as a means to stimulate positive social change. This will open up opportunities for students to identify social problems and respond to them with critical and progressive action. Then deconstructing Islamic education which still adheres to existing injustice and social inequality, provides a platform for students to understand issues of justice and challenge the power structures that maintain it (Akrim et al., 2022). Thus, by applying the principles of critical pedagogy in Islamic education, it is hoped that it can help increase students' critical awareness, stimulate progressive social change, and help in forming individuals who are independent, critical, and rooted in an understanding of Islamic values that are inclusive and pro-social. justice.

In its application, critical education is very important as a basis for conceptualizing Islamic education policies. And especially to reject the neoliberal educational paradigm which places great emphasis on abilities to win competition in the business world. For Giroux, the educational style with the neoliberalist paradigm emphasizes three things in the learning process, namely systematization of learning, memorization and mandatory tests (Morley & Ablett, 2020). Students seem like machines that must obey the teacher's orders. Thus, this type of education will kill the culture of critical, systematic thinking and involvement in social change which is very necessary in the development of a democratic society.

In the end, Giroux really emphasized that education must return to making students aware so they can find their identity (H. Giroux, 2018). In that sense, the identity in question is not a final list of oneself, but something that is still in the process of continuous formation. In this process, a deep understanding of the relationship between oneself and the surrounding environment is very important. Likewise, a sensitive attitude towards the surrounding situation, and efforts to be actively involved in social change are part of the identity formation process. Critical pedagogy is not just a tool or way to gain knowledge, but more than that, namely to give birth to critical ideas, especially sensitivity in analyzing and evaluating all phenomena of Islamic education, not only in the areas of theory and concept, but also touching on practice. policies, culture and so on which are written in the elements of education.

Giroux's notes are in principle a new alternative in initiating the Islamic education paradigm which actually builds the direction of education from the spirit of education itself. This means that Islamic education should be freed from elements of liberalism, or even political elements that are still entrenched in education. If this condition continues, then education will only be the main instrument in the aim of perpetuating power through ideological content that is internalized in education (Morley & Ablett, 2020). Furthermore, in Islamic education there also seems to be widespread understanding of religious fundamentalism and economic fundamentalism which will make the world of education lose the spirit of educating the nation's children (Muazza et al., 2018). Students are merely formed to be people who obey authority. So that students are only intelligent and creative in obeying orders given by political rulers and capital owners. So, to return Islamic education to its spirit, which is so full of noble religious values, critical ideas from Giroux are really needed which will dismantle the power relationships that shape society and education. Apart from that, critical pedagogy will also play an important role in the development of democracy,

which is not only democracy in the political field, but also democracy in the field of education.

John Dewey: Educational Philosophy for Participatory Learning

Traditional Islamic education that does not emphasize student-centered (participatory) education, such as John Dewey's progressivism theory, will encounter several serious problems. An Islamic education curriculum that is not student-centered tends to make students less active and involved in the learning process (Muluk et al., 2019). This can result in students being powerless in developing critical, creative and collaborative abilities. Supported by Jarrah et al. (2020), curricula that do not pay attention to students' learning experiences tend to focus on traditional methods (providing information) without involving students in direct experiences that inspire and motivate meaningful learning. Thus, this will lead to a lack of development of life skills. According to Ahmed (2018), education that is not student-oriented may pay less attention to developing daily life skills needed to face real-world challenges, such as problem solving, critical thinking, and social skills.

In some cases, the static model of Islamic education, which does not change with the times, may fail to prepare students to face the demands and rapid changes in modern society (Ahmed, 2018). This also creates a lack of empathy and understanding of students' needs. According to Arvisais and Guidère (2020), by not being student-centered, Islamic education can lose empathy for the needs, talents, interests and challenges of individual students, emphasizing more distant groups of values and an unresponsive learning process. Thus, adopting John Dewey's student-centered progressivism approach in Islamic education, might facilitate a more inclusive, innovative and adaptive learning approach in accordance with students' needs, potential, and holistic development.

However, there are several cases in the Islamic education curriculum that are in line with Progressivism theory. Dewey's thought which contains the principle of participatory education states that the educational curriculum must contain students' experiences, where these experiences are discussed in the school room, and if there are social problems experienced by students, they must be discussed together with efforts to solve them (Hachem, 2019). Thus, Dewey's educational progressivism curriculum is a curriculum based on life experience. In this case, the progressivism education curriculum is in line with the Islamic education curriculum. In Islam, the content of the educational curriculum also contains humanitarian issues which are discussed to find solutions through educational spaces, both formal and informal (Muhajir et al., 2020).

In the progressivism education curriculum, subject matter also takes the form of theories that are relevant to the needs of students. In Islamic education, the educational curriculum also contains theories put forward by previous Muslim scholars or scientists, even the theories of non-Muslim scientists that do not conflict with Islamic values are sometimes used in Islamic education (Muluk et al., 2019). Thus, up to this point, no significant differences were found between the progressivism education curriculum and the Islamic education curriculum. However, if you look more closely, you will see very essential differences between progressivist theories and theories based on Islamic educational studies. Bearing in mind, in Islamic education there is something that has never been touched upon by progressivism theory, namely *ilalahiah* values.

Apart from that, educational progressivism places great emphasis on practical-pragmatic educational curriculum material (Ye & Shih, 2021). This is in line with the principle of benefit in Islamic education. Islam emphasizes the existence of use values or the principle of usefulness in its educational curriculum (Abdul, Kholil, Abdullah, Dewi, & Hanna, 2020). In this sense, the learning material given to students must be practical material and not just theoretical, so that students can use it in the practice of their lives. In this way, a practical-pragmatic educational curriculum is followed in Dewey's educational progressivism and Islamic education. The principle of usefulness in Islamic education provides provisions that are useful for the benefit of students in this world and the afterlife. The difference is that educational progressivism only emphasizes aspects of world goals, while Islamic education emphasizes both aspects; the world and the hereafter.

Furthermore, Dewey's educational progressivism emphasized the need for educational curriculum material that is not too dense, because it can make students stressed and uncomfortable in the learning process (Ye & Shih, 2021)). The educational curriculum needs to be kept as minimal as possible but in-depth in the learning process. If students have mastered curriculum material, then other curriculum material needs to be added. This also does not conflict with the concept of the Islamic education curriculum. According to al-Ghazali, when studying a science, do not move to another science before you have mastered the science you are studying (Muhajir et al., 2020). So,

learning material can be understood by students contextually and students can understand the lesson with true understanding.

In addition, educational progressivism emphasizes the existence of an educational curriculum that is appropriate to work needs. Dewey stated that education is work, so the curriculum must be based on work needs (Jarrah et al., 2020). This is somewhat inconsistent with the concept of Islamic education. In Islamic education, the educational curriculum is not always designed to meet work needs, so it is not necessary to provide curriculum material that is based on work needs (Muluk et al., 2019). However, this does not mean that Islamic education rejects work-oriented educational curriculum content. However, this orientation is not the main goal. The Islamic education curriculum is more oriented towards the moral structuring needs of students. Thus, fulfilling work needs is only the second orientation after fulfilling moral needs.

According to Dewey, participatory values in educational progressivism do not lead to knowing oneself. The education developed by Dewey also does not direct students' knowledge to the human creator or God (Jarrah et al., 2020). In fact, knowing God is actually a basic human need, so it needs to be done further to protect the purity of human nature (Muazza et al., 2018). Dewey also seems to reject the existence of heredity, namely denying the absolute existence of heredity, because according to him, heredity is part of the environment. Heredity is formed based on experience, not innateness from birth (Hachem, 2019).

Dewey also emphasized that the education process lasts a lifetime. This is in line with the concept of Islamic education. Muluk emphasized a principle that is the basis for the Islamic education process, namely the principle of lifelong education (Muluk et al., 2019). This principle holds that every human being is expected to always develop throughout his life, which emphasizes that school is not the only time for someone to learn, but only part of the learning time that will last a lifetime.

By understanding the study above, it can be emphasized that learning without limits is not just lifelong learning, and also not just learning to live, but more than that. According to Lutfauziah et al. (2023), unlimited learning contains at least three meanings, namely optimal development of human abilities, optimal development of human life creations and optimal development of human welfare as social creatures and creatures created by Allah. In this regard, Dewey's concept of lifelong education is in line with the concept of Islamic education. Dewey stated that life is education or education is life itself (Ye & Shih, 2021). The difference is, Dewey's concept of education does not direct students to get closer to God.

Dewey's progressivism educational goals, which contain participatory values, emphasize pragmatic educational goals in the world (Jarrah et al., 2020). In that sense, education must be able to provide students with various materials that can be used to work in life in the world. The educational orientation introduced by Dewey in his concept of progressivism is world knowledge, and does not at all mention the need to provide students with the materials needed for life in the afterlife (eschatological). This is caused by the fragility of Dewey's belief in the existence of a metaphysical world. Thus, the concept of education does not have a divine dimension at all. In this case, Dewey's educational goals are clearly not in line with Islamic education. However, even though the aims of Islamic education have many religious nuances, Islamic education does not reject the importance of providing students with things that are useful in life in the world. According to Ahmed, Islamic education also really emphasizes the importance of providing life in the world through education (Ahmed, 2018). So, by maintaining the right balance between preparation for life in this world and the hereafter, Islamic education can play a crucial role in forming empowered, ethical and responsible individuals, who are ready to face the challenges of the modern world with a solid foundation of religious values.

CONCLUSION

Islamic education today faces challenges in combining religious traditions with the increasingly complex demands of the times. The thoughts of three educational philosophical figures have made many contributions to the development of the Islamic education curriculum. These figures are John Locke, Henry Giroux, and John Dewey, each of whom represents a different philosophical paradigm, namely: Humanism, Reconstructionism, and Progressivism. However, the results of this thinking cannot be differentiated dichotomously, contradictory or diametrically. These three thoughts should be combined to create a balanced Islamic education curriculum. Each philosophy provides valuable insights that can complement and enhance the overall educational experience. Then,

through thinking about these three educational philosophies we can answer the question, how the Islamic education curriculum can face today's educational developments. With different tasks, education for the development of reason and morals (John Locke), education to encourage critical thinking (Henry Giroux), participatory learning (John Dewey).

The thoughts of these three educational philosophies also provide inspiration for the development of the Islamic education curriculum. Aiming at the development of reason, morals and rational individuals can be combined with the teachings of John Locke to encourage rationality and moral considerations within the framework of Islamic education. Henry Giroux's focus on critical education can help develop students' abilities to analyze information in depth, understand social reality with an Islamic perspective, and engage in constructive dialogue on important issues. John Dewey's principles of experiential learning and progressive education can enrich the curriculum with an emphasis on participatory learning experiences, character development, and the application of knowledge in real-world contexts. By combining aspects of these three philosophies, the curriculum can address various dimensions of education from intellectual development and rationality to critical awareness and experience-based learning, thereby creating a more holistic and balanced approach to Islamic education. The combination of these three schools of thought can help create a balanced, inclusive and effective education system that equips students with the skills necessary to thrive in a changing world, while still adhering to Islamic values and principles.

It is hoped that the development of an Islamic education curriculum that focuses on the integration of comprehensive religious studies with science can prepare a generation that has a deep understanding of religion as well as skills in various fields. This goal can strengthen the foundation of religious values while also preparing students to face the challenges of the modern world, so that they can apply knowledge in real world contexts without ignoring the values of the Islamic religion. These various efforts are structured so that the portion of Islamic education attainment is not only on the cognitive side but there is an adequate balance with the affective and psychomotor. Teaching in the world of Islamic education must be sensitive to the context of society and bring students back into society and help overcome problems in society. Therefore, in implementing the curriculum, it must balance the portion of learning that is doctrinal in nature with the portion of learning that stimulates students' critical thinking. We hope that the mission of Islamic education is transformative, rational, critical and contextual, so that in turn it becomes a collective force to change reality for the better and more humane. This research still has many shortcomings, for example in terms of examples of its application, therefore we hope that there will be other research that tries to complete the discussion in this research.

ACKNOWLEDGEMENTS

This article is supported by Lembaga Pengelolaan Dana Pendidikan (LPDP/ Indonesia Endowment Fund for Education).

REFERENCES

- Abdul, M., Kholil, L. R., Abdullah, I., Dewi, M., & Hanna, H. (2020). Development of islamic education (pai) curriculum based on anti-corruption fiqh. *International Journal of Psychosocial Rehabilitation*, 24(3), 2434-2446. doi:<https://doi.org/10.37200/IJPR/V24I3/PR201891>
- Ahmed, F. (2018). An exploration of Naquib al-Attas' theory of Islamic education as ta'dib as an 'indigenous' educational philosophy. *Educational Philosophy and Theory*, 50(8), 786-794. doi:<https://doi.org/10.1080/00131857.2016.1247685>
- Akrim, A., Setiawan, H. R., Selamat, S., & Ginting, N. (2022). Transformation of islamic education curriculum development policy in the national education system. *Cypriot Journal of Educational Sciences*, 17(7), 2538-2552. doi:<https://doi.org/10.18844/cjes.v17i7.7685>
- Anstey, P. R. (2006). *The philosophy of John Locke*. Routledge.
- Anstey, P. R. (2015). John locke and the philosophy of mind. *Journal of the History of Philosophy*, 53(2), 221-244. doi:<https://doi.org/10.1353/hph.2015.0025>
- Arvisais, O., & Guidère, M. (2020). Education in conflict: How Islamic State established its curriculum. *Journal of Curriculum Studies*, 52(4), 498-515. doi:<https://doi.org/10.1080/00220272.2020.1759694>

- Di Biase, G. (2015). Aristotle's Physica in John Locke's schemes of natural philosophy. *Rivista di filosofia neoscholastica*, 4, 2015, 22, 867-881.
- Elkaleh, E. (2019). Leadership curricula in UAE business and education management programmes: A Habermasian analysis within an Islamic context. *International Journal of Educational Management*, 33(6), 1118-1147.
- Giroux, H. (2018). *Pedagogy and the politics of hope: Theory, culture, and schooling: A critical reader*. Routledge.
- Giroux, H. A. (2012). Ideology, agency and the process of schooling. In *Social crisis and educational research (rle edu l)*. Routledge.
- Hachem, A. H. (2019). John dewey and the "problem" of the mundane: Implications for philosophy of educational administration. In *The handbook of dewey's educational theory and practice*. Brill.
- Hodgson, N., Vlieghe, J., & Zamojski, P. (2018). Education and the Love for the World: Articulating a post-critical educational philosophy. *Foro de Educación*, 16(24), 7-20. doi:<https://doi.org/10.14516/fde.576>
- Ichikawa, H. (2022). A theory of hope in critical pedagogy: An interpretation of Henry Giroux. *Educational Philosophy and Theory*, 54(4), 384-394. doi:<https://doi.org/10.1080/00131857.2020.1840973>
- Jarrah, A. M., Khasawneh, O. M., & Wardat, Y. (2020). Implementing pragmatism and John Dewey's educational philosophy in Emirati elementary schools: Case of mathematics and science teachers. *International Journal of Education Economics and Development*, 11(1), 58-75.
- Leiter, Y. J. (2018). *John locke's political philosophy and the hebrew bible*. Cambridge University Press. doi:<https://doi.org/10.1017/9781108552370>
- Lutfauziah, A., Al Muhdhar, M. H. I., Rohman, F., et al. (2023). Curriculum development for environmental education at an islamic boarding school. *Journal of Turkish Science Education*, 20(3), 490-503. doi:<https://doi.org/10.36681/tused.2023.028>
- Morley, C., & Ablett, P. (2020). Henry Giroux's vision of critical pedagogy: Educating social work activists for a radical democracy. In *The routledge handbook of critical pedagogies for social work*. Routledge.
- Muazza, M., Mukminin, A., Habibi, A., Hidayat, M., & Abidin, A. (2018). Education in Indonesian islamic boarding schools: Voices on curriculum and radicalism, teacher, and facilities. *Islamic Quarterly*, 62(4), 507-536.
- Muhajir, A., Naim, N., Fitri, A. Z., & Safi'i, A. (2020). Approach to the development of multicultural education curriculum in darul hikmah modern Islamic boarding school Tulungagung, Indonesia. *Universal Journal of Educational Research*, 8(5), 1842-1847. doi:<https://doi.org/10.13189/ujer.2020.080520>
- Muluk, S., Habiburrahim, H., Zulfikar, T., Orrell, J., & Mujiburrahman, M. (2019). Developing generic skills at an Islamic higher education institution curriculum in Aceh, Indonesia. *Higher Education, Skills and Work-Based Learning*, 9(3), 445-455. doi:<https://doi.org/10.1108/HESWBL-06-2018-0064>
- Pollard, T. J. (2014). Hardened cultures and the war on youth: A conversation with Henry A. Giroux. *Review of Education, Pedagogy, and Cultural Studies*, 36(3), 180-192. doi:<https://doi.org/10.1080/10714413.2014.917901>
- Reich, K., Garrison, J., & Neubert, S. (2019). Complexity and reductionism in educational philosophy—John Dewey's critical approach in 'democracy and education'reconsidered. In *John dewey's democracy and education in an era of globalization*. Routledge. doi:<https://doi.org/10.1080/00131857.2016.1150802>
- Yaqin, H., Hartati, Z., Salabi, A., Bahri, S., & Mizani, H. (2021). Influence of image-building, financial stability and curriculum development on education management with moderating effect of educational leadership: An Islamic perspective. *Eurasian Journal of Educational Research*, 94, 422-443.
- Ye, Y.-H., & Shih, Y.-H. (2021). Development of John Dewey's educational philosophy and its implications for children's education. *Policy Futures in Education*, 19(8), 877-890. doi:<https://doi.org/10.1177/1478210320987678>