

## The Relationship of Progressivism Philosophy with Modern Islamic Society

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### Abstract

Progressivism is a philosophical teaching that wants rapid progress. In the world of education, the flow of progressivism does not only emphasize a collection of knowledge, but rather directs students to ability training activities. Through the perspective of Islam, education must be able to reconstruct various experiences guided by divine revelation so as to give birth to obedience. Muslim society is an open society and can accept good things from wherever they come, including the philosophy of progressivism with the aim of achieving world success as a Muslim society that is advanced in science and technology, without being separated from the divine spirit and led by the Prophet Muhammad SAW. Holistically, the function of Islamic education for society is to improve (Islahul Jama'ah) in the lives of society, nation and state so that they become *Baldatun Tiyibatun Warabbun Gofur*.

**Key words:** Philosophy, Progressivism, Society, Islam, Modern

### Introduction

Progressivism is a school of philosophy that emphasizes the importance of education. To make progress in the field of science, including philosophy, must go through the world of education. Philosophy is a separate field of knowledge (H.A YUNUS, 2016), which is different from other knowledge. Therefore, philosophy must also be studied in its own way (Masang, 2020). If knowledge other than philosophy can be studied through research or laboratory, then philosophy can only be studied with common sense and sharp reasoning (Mahfud Junaedi, 2017). In addition, philosophy researchers must also have a mental attitude, namely eliminating the a priori nature that they already know everything, that someone cannot possibly learn something that they already know (Rohmah, 2013).

According to Notonegoro who is known as an Indonesian scientist and philosopher and an expert in Pancasila Philosophy. The philosophical study he meant is mental education that contains general and specific goals (Ridwanudin, 2015). The general goal is to become a moral person (Salu, 2017). The definition of morality here is contained in a certain scope, according to the place or existing rules. A moral person can be seen as a philosopher, a life expert as well as a wise person (Isnainiyah & Sauri, 2021).

While the specific goal is to make humans knowledgeable. Science, philosophy and religion have a related and reflective relationship with humans, it is said to be related because the three cannot move and develop if there are no three tools with the main power that is in humans. Three tools and powers for humans are reason, feeling and belief, so that these three things can achieve happiness for humans (Fauziya & Aziz, 2022). According to Nasrun, true philosophy must be based on religion. If philosophy is not based on religion, then the philosophy will not contain objective truth, because the only decision maker is human reason

alone, the ability of human reason is very limited, so it does not provide satisfaction, especially good problems (Lubis, 2014).

## **Research Method**

This research, when viewed from the location of the data source, is included in the field research category. Field research is to find where the events that are the object of research took place, so as to obtain direct and up-to-date information about the problem in question, as well as cross-checking existing materials. The data collection techniques used in this research are, Observation, Interviews, and Documentation. Data analysis techniques are efforts made by 1) data reduction, 2) data presentation and 3) conclusion drawing/verification

## **Results and Discussion**

### **Philosophy of Progressivism**

Progressivism comes from the word "Progres" which means progress. Literally it can be interpreted as progress or a school of philosophy that wants progress. Progressivism is a school of thought that emphasizes that education is not the provision of a collection of knowledge to students, but should contain activities that lead to training their thinking skills in such a way that they can think systematically through scientific methods (Samuji, 2019). This way of thinking is through providing analysis, consideration and making conclusions towards choosing the most possible alternative to solving the problems faced (Soedardi, 2019). Progressivism is also often called Instrumentalism, because this school of thought assumes that human intelligence is a tool for life, to develop human personality (Adisel & Suryati, 2022). Muhmidayeli in his book *Philosophy of Education*, Progressivism is a school of thought that wants rapid progress. In the context of the philosophy of education, progressivism is a school of thought that wants and emphasizes that education is not just a transfer of knowledge, providing a collection of knowledge to students, but leads to training in thinking skills with various activities as a whole (Fadlillah, 2017).

He further said that progressivists believe that naturally, having reasonable abilities can face and overcome various life problems leading to better development which leads to progress. Historically, progressivism has emerged in the 19th century, but its rapid development was only seen in the 20th century, especially in the United States. The figures include: Carles S. Fierce, Williem James, Jhon Dewei (Experimentalism Figure), Fracis Bacon (expert in Freedom Political Science), Jhon Locke and JJ Resau (who believe in the existence of good and evil in humans and try to maintain that goodness). Likewise with Imanuel Khant who sees humans as creatures who have high dignity, Hegel who teaches that the universe is dynamic. According to Teodory Bradmeld, culture also plays an important part in the field of technological and industrial revolution. The philosophical basis of progressivism according to Catles.S. Pette knowledge is a picture obtained from the consequences caused, its value is very dependent on its application in the midst of community life. The more science and technology produced, the more advanced a society. Because the progress of science is a picture of an advanced society (Ikhsanudin, 2009).

According to John Dewey, in order for students to understand science well, learning activities should not only involve providing knowledge and simple exercises (Ibrahim, 2018).

But how to make the materials packaged in a context that is enjoyable for students, as well as teaching foreign languages, both ancient and modern, and have a significant role, especially in junior high schools (Ankesa, 2021).

### **Implementation of Progressivism in Education**

Progressivism does not approve of authoritarian education, whether it arose in ancient times or now. Authoritarian education can be expected to have difficulty in achieving good goals, because it does not appreciate and give the right place to the abilities of students in the educational process. Progressivism highly values the ability to think that can foster progress in thinking as the core of progressivism because it is a major part of culture (Salu, 2017). Progressivism does not recognize the absoluteness of life, rejects absolutism and authoritarianism in all its forms, the values adopted are dynamic and always changing, in the world of education progressivism strongly rejects teacher-centric teaching (H.A YUNUS, 2016). Progressivism lays the foundation for free respect for human dignity in general and personal dignity in particular (Mubin, 2018). Thus progressivism upholds individual human rights and upholds democratic values. Therefore, progressivism is oriented towards democratic values that always develop the flow of education (Utomo & Ifadah, 2020).

### **The View of Islamic Educational Philosophy on Progressivism**

Progressivism has the concept that humans or students have reason and intelligence as potential which is an advantage compared to other creatures. The advantage of humans is having the potential for reason and intelligence as a creative nature and the dynamics of the development of human reasoning power itself. Progressivism places great emphasis on active learning and innovative (Sawaluddin, Koisyahbudin Harahap, Imran Rido, 2022). Students have the provisions to face and solve their problems (Fauziya & Aziz, 2022). The quality of education cannot be determined from the standardization of a value of goodness, truth or beauty that is perennial, but is determined by the extent to which an education is able to continuously reconstruct various experiences (Sawaluddin, Koisyahbudin, Imran Rido, 2022). Along with the above view, the philosophy of Islamic education acknowledges that students do have the potential of reason that can be developed and also acknowledges that individuals or students are basically active, creative and dynamic people (Adisel & Suryati, 2022). However, Islamic education does not only acknowledge that children (students) have many potentials which according to Hasan Langgulung human potential is as much as the attributes of God as contained in Asmaul Husna. However, among the many potentials, the one that really needs to be developed is religious potential (Soedardi, 2019).

In the perspective of progressivism, education is nothing but a process of development. So that a student must always be ready to continuously modify various methods and strategies in the pursuit of the latest sciences and various changes that are tendencies in a society. The attitude of progressivism views everything based on flexibility, dynamics and similar characteristics, reflected in the view of the curriculum as an educational experience, experimental in nature and the existence of a flexible plan or structure that can be revised and evaluated at any time according to needs (Fadlillah, 2017). The Philosophy of Islamic Education recognizes the same thing as desired by the philosophy of Progressivism, namely that society is dynamic in accordance with the development of science. Therefore, we must be

open in facing problems and yet accept criticism to achieve perfection (Darda, 2015). To achieve a change, humans must have a view of life that is based on flexible characteristics (not rigid, not rejecting change, not bound by certain dogmas) eurius (wanting to know and investigate) tolerant and open mind (having an open heart) (Ikhsanudin, 2009). However, in the stream of progressivism, the values that are used as a measure are not absolute values such as the values of revelation that are a requirement in Islamic education, but rather relative values, namely good and bad values that are linked to considerations of the culture of society, the truth of which of course depends on place and time, and of course these values are relative, whereas in Islamic education these values are absolute (Ankesa, 2021).

Progressivism, especially according to the thoughts of John Dewey (one of the reporters of progressivism) does not recognize or eliminate absolute values such as those obtained in religion, progressivism only recognizes relativistic cultural values as a guide in the education process (Sawaluddin et al., 2018). While in Islamic education, the education process is based on absolute values that can guide the mind, intelligence and basic abilities to develop and grow (Ankesa, 2021).

### **The Relationship between Islamic Educational Philosophy and Society**

When associated with society and Islamic education, it actually has a very important relationship, starting from early civilization with the descent of Prophet Adam AS the education process has been running. Actually since humans were born, they already have the instinct to live together (homo socius)(Daud, 2013). This is where the role of Islamic education can accommodate human desires and needs in order to achieve a harmonious, peaceful and prosperous community life (Ibrahim, 2018).

In detail, the function of Islamic education for society is to improve (Islahul Jama'ah) the life of society, including:

1. **Islah Al-Aqidah:** Improving the faith of the people. Islamic teachings have been able to improve the faith from a society that worships idols to a society that believes in monotheism. In Islam, the only substance that has the right to be worshiped is Allah SWT, the Almighty. And reason also confirms that the one who has the right to be worshiped is only Allah SWT.
2. **Islah Al-ibadah:** Improving the way of worship. Rasulullah SAW has given examples of how to pray, how to fast, how to give zakat and how to do Hajj. Even verbally, his actions and decisions include other aspects such as how to do good economics, how to do good politics and even being a good diplomat(Yusdani, 2007).
3. **Islah Al-Ailah:** Improving relationships within the family. Marriage in Islam is regulated as carefully as possible. The rights and obligations of husband and wife are explained clearly. Likewise, the rights and obligations of children and the rights and obligations of servants if any. All those related to the family have their respective rights and obligations and responsibilities. All of that will be held accountable by Allah SWT in the afterlife (Utomo & Ifadah, 2020).
4. **Al-Islah-Al-Adah:** Correcting the savage and cruel customs of the Arab nation of Jahiliyah, such as burying their daughters alive which was considered to lower the status of women. So with the arrival of Islam, it was emphasized that human souls are very valuable, they

should not be destroyed, except with the right. You cannot kill yourself or take the lives of others. It was even explained that whoever kills a human being, it is as if he killed all humans(Nasr, 1987).

5. Al-Islah al-Mujtama: Improving humanity. In general, Islamic society does not only socialize with each other, However, they mix with non-Muslims. This is regulated through the provisions that have been demonstrated by the Prophet Muhammad. Muslims must get along well with each other, even with non-Muslims, Islamic communities are also encouraged to do good, even if the unbelievers are under the auspices of an Islamic government, they are obliged to protect them(Rafiyanti Paramitha Nanu, 2021). They are allowed to worship according to their respective religions and beliefs. Even Allah SWT stated that there is no compulsion in embracing Islam. And continued with the verse "For you is your religion and for me is my religion." There is no tolerance for mixing up religious teachings(Ibrahim, 2018).

### Conclusion

From the descriptions above, the author can draw several conclusions: That progressivism is a philosophical teaching that wants rapid progress. In the world of education, the flow of progressivism does not only emphasize a collection of knowledge, but rather directs students to ability training activities. While in the Islamic perspective, values are not only determined from the standardization of a value of goodness, truth or beauty, but to what extent education is able to reconstruct various experiences. In Islamic society, progress is indeed something that is desired as long as the progress does not contradict the perfect teachings of Islam. Islamic society is an open society and can accept good from wherever it comes, including the philosophy of progressivism with the aim of achieving world success as a Muslim society that is advanced in science and technology, without being separated from the Divine spirit and led by the Prophet Muhammad SAW. Holistically, the function of Islamic education for society is to improve (Islahul Jama, ah) in the lives of society, nation and state so that they become Baldatun Tiyibatun Warabbun Gofur.

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