THE PHILOSOPHY OF CONTEMPORARY EDUCATION AND ITS IMPLICATIONS FOR THE DEVELOPMENT OF ISLAMIC EDUCATION

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ABSTRACT

The title of this research is Theoretical Debate over the Philosophical Roots of Contemporary Education and Its Implications for the Development of Islamic Education. The purpose is to disentangle, to explore and to discuss the foundations of theoretical roots of educational philosophy and its relational consequences with Islamic education. The issues raised are: 1). how is the philosophical foundation of education and its relationship to philosophy and education? 2). what are the Philosophical Roots of Educational Theory and Its Implications for Curriculum, Teaching and Learning? 3). what are the implications for the development of Islamic education? The type of research is Library Research which uses philosophical and pedagogical approach, with descriptive method. The findings of this study are: a) the study of the key philosophical ideas that influence thought and development of education are aspects of metaphysics, epistemology and axiology. Without these three philosophical foundations, science and its various disciplines will fail; b) the relationship between philosophy and education are like two sides of one coin that cannot be separated, both give and take in the context of mutualism. So the existence of philosophy in education is a necessity; c) The theoretical debate over the roots of the philosophy of education requires the development of Islamic education.

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INTRODUCTION

What is to be offered in this paper, in substance--borrowing the thought patterns of Robin Barrow and Ronald Wood-- is not trying to review various literatures in the field of philosophy, or choosing topics to analyze, but to help students exploring the debates of various educational theories and discuss philosophical issues, something they had not owned before, and smething they had not read from other philosophical thoughts. In this way, they are expected to be more skilled in using philosophy as a tool and methodological basis in scientific development in the field of education, especially, Islamic education.

It is the nature of human being to want to know everything. This never-ending human effort to understand reality can be called philosophy. Philosophy is an attempt to solve the mysteries of life and find its meaning. That is why philosophy is called "mother of all arts and the science of all science". In terminology, philosophy " is a system of beliefs about reality" , an integrated world view, including an understanding of the nature that exists, humans, and their role in the world. Philosophy "is the foundation of knowledge". He explained, " Philosophy is a critical examination of reality characterized by rational inquiry that aims at the Truth for the sake of attaining wisdom"

As a belief system about reality, philosophy in terminology refers to beliefs, concepts and attitudes held by a person or group. We can simply say that, "if you have a view of life that consists of a general set of beliefs, concepts, and attitudes about life, then you are likely to have a philosophy of education in which you have a general set of beliefs, concepts, and attitudes about education." From this understanding, it can be briefly said that "philosophy is life, and life is philosophy" .

The meaning of philosophy like this, is inspired by the view of Rupert C. Lodge, in his book Philosophy of Education, when interpreting the word education. According to him, the word education is sometimes used in a broad sense, sometimes in a narrow sense. In a broad sense, all experience can be called education... Therefore, life is education, and education is life. While in a narrow sense, education has a limited function, namely providing the basics and views of life to a growing generation, which in practice is identical to formal education in schools and in situations and conditions as well as a completely controlled learning environment. Thus Lodge argues:

"In the narrower sense, education is restricted to that functions of the community which consists in passing on its tradition, its backround and its outlook to the member of the rising generation...in the narrower sense, education becomes, in practice identical with "schooling", ie formal instruction under controlled conditions"

As an additional explanation, at least, there are three rationale why the learning model is carried out in such a way: *first,* philosophy material is not something easy to read and to understand. Philosophy is not something like that. It requires extra thinking energy, it requires deep understanding, to analyze it

beyond the various schools of thought that exist, and lastly -- this is very important – it needs to make an understanding mapping. This mapping is intended to make it easier for us to classify and categorize thoughts, which LeoNora in "Philosophical Perspective in Education" says "help teachers to reflect on key issues and concepts in education". *Second,* the philosophy material, especially the philosophy of education, in the context of the doctoral program level, not only examines several key philosophical concepts that influence educational thought and its development in the world, but also discusses or connects it with several main theories of education and their implications for the curriculum, teaching and learning. Here, the analysis and synthesis becomes very significant, especially how students are able to knit a world view of philosophy and educational theories in the context of developing Islamic education in the future. *Third*, encourage students' critical attitude to place philosophy not merely as a body of knowledge or as a building of science, but as an activity of ciriticism, a tool of analysis, in such a way that the development of Islamic education is not to be outside a historical vacuum, doesn't become an ivory tower, or even become meaningless. For this kind of meaning, DJ O'Connor, argues that: "Philosophy is not in the ordinary sense of the phrase a body of knowledge but rather an activity of criticism or clarification."

Methods

Starting from this reasoning, this research uses a philosophical and pedagogical approach, with a descriptive method. The type of research is library research, which the data's collection techniques taken by reviewing books, literature, notes, and several reports related to the problem to be resolved. The purpose of this study is to unravel the philosophical foundations and roots of educational theory, to portray the position of Islamic education in the context of current educational philosophy discourse, and to analyze its implications for Islamic education. The focuses of this research are: 1) How is the philosophical foundation of education and its relationship to philosophy and education?; 2) What are the Philosophical Roots of Educational Theory and Its Implications for Curriculum, Teaching and Learning?; and 3) What are the implications for the development of Islamic education?

RESULT AND DISCUSSION

The term philosophy of education is a branch of philosophy whose philosophical questions related to the nature, goals and problems of education. As a branch of practical philosophy, educational philosophy, on the one hand is seen as a closer branch of the discipline of philosophy, and on the other hand, is related to the branches of developmental psychology, cognitive science, sociology and other relevant disciplines. Therefore, the expression "Philosophy of Education" indicates meaning, not only part of philosophy, but also part of education, even close to psychology and sociology. It can be said to be a branch of axiology, because it studies the value of education. It is also considered a branch of education because it studies the goal, process, nature and idea of education. William K. Frankena, educational analytic philosopher, considers educational philosophy as part of axiology. It is because educational philosophy questions the

goals, methods and all elements of education related to morals and social conditions. So, he explained, the philosophy of education is a philosophy that is applied to education as a specific area of human endeavor. "Philosophy of education is the study of key philosophical ideas that have influenced educational thoughts and developments in the world."

The study of the key philosophical ideas that influence the thought and development of education is what is meant by the "Philosopichal Foundation of Education". This key idea about the philosophical foundation, in the study of philosophy is known as the "Branches of Philosophy". Its main branches consist of Metaphysics, Epistemology, and Axiology. These three main branches will be briefly explained below by looking at their relationship and implications for education:

Metaphysics

Metaphysics is a branch of philosophy that deals with questions about reality. The main concerns that become philosophical questions are: What is reality?, Are humans basically good and evil?, What is the nature of the world we live in?, What is the nature of being and the nature of reality? (the branch of metaphysics that deals with this is called ontology), What or who is God?, what is the relationship between God, man and nature? (The branch of metaphysics that deals with this is called theology.)

The questions above, for example, "what is real"? seems too simple for a question. However, considering the example given by George Knight of the existence of a floor, we will see that the question has far-reaching implications: What is the essence of the floor on which you stand? To answer its existence seems very easy, namely flat, solid, and smooth. The floor has a special color, identifiable composition of materials, such as wood and concrete. However, when a physicist walks into a room and is asked about the reality of the floor, he will reply that the floor is made of molecules; and molecules consist of atoms, electrons, protons; and this in the end, becomes electrical energy. This is proof that the question of reality is not as simple as it seems. If the reality of an ordinary floor is confusing, then what about the big problems we face today such as humans researching the ultimate reality in this universe?

Epistemology

Epistemology is a branch of philosophy that is concerned with the nature and field of knowledge. Etymologically, this word comes from the Greek words, episteme which means knowledge, and logos, which means way of thinking or theory. So epistemology is a branch of philosophy that is concerned with the theory of knowledge. As for terminology, the term epistemology explains that this branch discusses the source, structure, methods and validity of knowledge. Christopher Winch and John Gingell, in Key Concepts in Philosophy of Education call epistemology with the term " The heart of the philosophical interprise ."

This field of epistemology answers basic questions such as "What is knowledge", "what is truth?", "where does knowledge come from"?, "how do we come to know"? "how do we learn", etc. All forms of philosophical questions will produce answers, depending on the philosophical orientation of the philosophers. Therefore, for the purposes of its relevance to education, we will discuss four forms of knowledge sources, including: *First*, Knowledge comes from Ratio

Knowledge that comes from reason is a form of knowledge that is obtained through the application of reason or intelligence without reference to observable facts. It is a form of knowledge that is firmly rooted in logical analysis. As a product of reflective thinking, rational knowledge is based on three laws or principles of rationality from Aristotle which are universally applicable, indisputable and true. Without these three laws, it is difficult – not to say impossible – to imagine how anything could be understood. These three laws of thought are: (i) the Identity Principle; (ii) the Non-Contradictory Principle; and (iii) the No Middle Way Principle.

Second, Knowledge comes from empirical data. Empirical knowledge is an attempt to find the basis of our knowledge through experience. In other words, empirical knowledge is a form of knowledge obtained through "the evidence of sensory experience" . Evidence of this experience comes from seeing, hearing, smelling, feeling, and tasting. This is the evidence from the senses that gives meaning to empirical knowledge, which according to empirical philosophers is the source and origin of our knowledge. According to empiricists, there is no knowledge that is more important than experience, and there is no knowledge outside of sensory experience. This empirical knowledge is fundamentally rooted in sensory experience, and its support is observation and experimentation.

Third, knowledge that comes from revelation. This form of knowledge is generally found in religious language. For those who profess this knowledge, revelation is the primary source of supernatural being, eternal power, which cannot be said to lie or make a mistake. Within the Christian community, for example, dreams, visions, and even the Bible have been accepted as forms of knowledge that come from revelation. In the Islamic tradition, the Qur'an is believed to be the authoritative source of knowledge. In traditional African religion, the position of revelation itself is the "given" of the gods, the ancestors, the prophecy of dreams and prophecies. Several research results have shown that some of the knowledge that we find in religious institutions is obtained from the view of revelation. However, it should be noted that the main problem of knowledge of revelation, is in the interpretation of God's Word. In other words, God's Word can be misinterpreted or subjective, and thus open up space for misunderstanding of knowledge.

Fourth, Knowledge that comes from Intuition. According to Ezewu, the way to know intuition is the involvement of an instantaneous vision or appearing into the consciousness of thought produced by a long process of subconscious work. That is, in simple terms, intuition is a way of knowing something that one

cannot really explain, because it transcends reason and sensory experience. Intuition sometimes occurs in the form of a solution that comes suddenly to someone who is experiencing a problem, such as difficulty solving a "puzzle" problem, working hard for several hours or several days, without a solution. It can also come in the form of an unexpected solution, suddenly emerging from a problem presented by another person.

Some of the epistemological sources mentioned above, which Shri Nikunja - if associated with education - are considered as "the driving force of education", because epistemology encourages the educational process. Whatever form of educational theory and practice we use, it will inevitably involve epistemology. Epistemology has a direct impact on the basis of educational moments. For example, the notion of the importance of diverse sources of knowledge will certainly be reflected in the academic process and methodological teaching.

On the other hand, with a varied epistemology like this, both lecturers and teachers are not only given space to choose and determine various sources of knowledge, in such a way that students will be taught a variety of knowledge, but also at the same time given a variety of sources of knowledge or teaching methodologies, indirectly will create awareness for a teacher of the importance of space for differences. Such this situation, indirectly lead a lecturer, teacher, and student not to claim the truth. Why can you avoid claiming the truth? For a lecturer or teacher, because they understand that each of these sources of knowledge has advantages and disadvantages, they will automatically suggest to students to take advantage of existing sources of knowledge according to the each context. In fact, if possible, students are taught to integrate each approach in the learning process on campus or at school. For example, in addition to being taught the importance of cognitive competence, contemplation or abstract thinking, students are also familiarized with experimentation and observation.

Axiology

Axiology is a very fundamental third philosophical concept. It queries the nature of value. Etymologically the term axiology, taken from the Greek word, "axios" means value, and "logos" means reason, theory, symbols and the study of. Thus, axiology is the philosophical study of value. The term "value" originally meant the worthiness of something. As for terminology, axiology according to Dagobert D. Runes is "Theory of Value", investigating the nature, criteria and metaphysical status in the philosophy of value. The main questions from this field are: what is value?, where do values come from?, how do we justify our values?, how do we know if something is of value?, what is the relationship between value and knowledge? Can we demonstrate that one value is better than another?, and so on.

Axiology has two main branches – ethics and aesthetics. Ethics is the study of moral values and behavior. "How do we behave"? is an ethical question. Aesthetics is related to the problem of beauty. These two branches, similar to

metaphysics and epistemology, are directly related to the educational process. The main aspect of education is the development of values. And in the context of education, the classroom is a theater of values where a teacher cannot hide his own moral values. Through his actions, the teacher, directly influences students, and students will follow or model what the teacher does. In this context, education plays a very significant role in introducing values, such as the value of truth, beauty and goodness, and transforming them from one generation to another through the curriculum.

Under these conditions, it is true to say that culture is the totality of values created through history, and that education is a tool for shaping culture. This is why then axiology requires the importance of the educational dimension, where the components include: First, projecting a value system, by processing educational goals in the form of ideal and objective values. Second, include values, both general human values or specific human values that have been determined by society, because they contribute to shaping personality. Here education plays a role in maintaining and transmitting values to ensure the maintenance of human cultural identity. Third, the use of values involves knowledge and experience, which means the involvement of cognitive and emotional values in the educational planning process. And fourth, because axiology is the horizon of the manifestation of human creativity, then education has a fundamental function to introduce the creative power of individuals and society. In other words, although personality is the source of all values, it does not mean that personality is born by itself, but can be developed through education. That is why we estimate today that education is one of the fundamental resources for the development of society in the future. The important idea we can say to end this review is: "without education, axiology would be deprived of living power, and, without the light of axiology, education would grope about in the dark".

Philosophical Theory of Education And Its Implications on Curriculum, Teaching And Learning

There is not the slightest doubt among observers and practitioners of education in the contemporary century, that the progress of education and its development in the West, in particular, and Europe in general, is because philosophy has played a very significant role in explaining and exploring every aspect of education. Various basic problems of education, such as curriculum, learning, teaching, method, motivation, and so on, are not only an important theme and study of philosophy, but also become "subject matter", both in high school and university. Here, philosophy on one hand becomes part of education. Aand education itself, on the other hand, "is the best means for the propagation of philosophy" . This is what J. Adam meant, that education is the dynamic side of philosophy. Philosophy and education are like two sides of the same coin, says Roos. John Dewey, more firmly stated that "education is the laboratory in which philosophical distinctions become concrete and are tested" .

With an educational laboratory, philosophy has provided various analytical tools, methods and approaches to help dissect various educational problems. In this section, we will briefly describe some of the main models of educational philosophy, including: idealism, realism, pragmatism, and existentialism, then analyze where the philosophical roots of each of these schools are in existing educational theories, such as, among others, perennialism, essentialism, progressivism, and critical theory, then we will see how their implications are in the aspects of curriculum, learning, and teaching.

Idealism-Realism and Its Roots in Educational Theory

Philosophy of Idealism Education is one of the first-born traditional philosophies, having its origins in Socrates and Plato in ancient Greece. In modern times, for example in Germany, the main supporter is Georg WF Hegel. He created a comprehensive philosophical worldview based on idealism. In America, the characters are Ralph Waldo Emerson, and Henry David Thoreau who developed the notion of transcendentalist idealism, and including Friedrich Roebel who based his kingdergarten theory on idealistic metaphysics.

Idealism holds that nature is an expression of the mind, that the substance of this world is from the realm of thought, and that material things can be explained through the soul. Since only the soul or spiritual is ultimately considered real, they see nature as an expression of universal reason. A person's spiritual essence, or soul, is the permanent aspect of man that provides vitality and dynamism. This world of the soul of ideas is eternal, permanent, regular, and regular. Truth and values are absolute and universal.

Idealists argue that the purpose of education is to develop students' intellectual abilities by helping them appreciate enduring or enduring principles and ideas. Schools are seen as intellectual institutions for students to explore and discover the truth. The emphasis is on cognitive, not vocational development. In the form of the curriculum, the material is taught with an emphasis on holistic learning, abstract principles and an interdisciplinary approach. Teaching and learning are carried out in stages with the aim of preparing students to see reality through the power of reason. This means that at the elementary level, students are taught basic skills, such as the 3 Rs –reading, writing, and arithmetic, to acquire the desired way of thinking, such as having a passion for learning, open-mindedness and perseverance. At the Second level, and beyond, the curriculum should focus on subjects that introduce students to enduring (long-lasting) concepts. Major works in philosophy, history, art, politics and culture are especially valued. While mathematics and science are taught, the aim is to help students understand abstract mathematical principles and scientific theories so that students can understand enduring ideas across different scientific disciplines. Since the idealists believed that everyone would know reality through a study of the right ideas, they advocated that everyone should attend school. However, this emphasis on the intellectual development of students indicates the meaning that not everyone is able to achieve this intellectual standard as set by the idealists.

One criticism of idealism is that it promotes intellectual elitism where only a few talented intellectuals are valued in society.

What are the implications for teachers? For idealists, the teacher is someone who is respected because he has knowledge of universal and absolute ideas. He is able to teach key concepts and principles from classical knowledge, patiently guides students in seeking the truth, and promotes students' thinking skills. While using teaching methods such as the literature method, group discussions, and project work, the teacher encourages students to understand ideas and thoughts for themselves and not merely to recall the knowledge gained to pass an exam. The Socratic method, in particular, is suitable for teachers to use to stimulate students' learning awareness of the idea, by directing them to ask a lot of questions. According to Ornstein and Levine, the act of knowing or understanding this idea is to recall ideas hidden in one's consciousness or mind. Therefore, Socrates' dialogical method is the most suitable method for idealism. In the Socratic dialogical method, an educator stimulates the awareness of his students by asking guided questions that are able to give birth or issue ideas hidden in the consciousness or minds of students.

Realism

The philosophy school of Realism argues that (1) There is a real world of existence, which humans do not create; (2) the human mind can know the real world; and (3) This kind of knowledge is a very reliable guide for knowing social and individual behavior. These three doctrines become entry points to see the educational implications of realism.

For realists, the world of things exists independently without relying on external knowledge or conscious awareness. All objects are composed of matter, and in turn must be assumed to be the structure of certain objects. Humans can know these objects through their senses and reason. Knowing is a process that involves two stages: sensation or vision and abstraction. First, a person who knows (knower) receives an object and records it through his observational data, such as color, size, weight, smell or hearing, then the mind filters this present data qualitatively by abstracting the objects. In this way, for a certain class, students form a concept about the object and know the quality of each object. With this object classification, students understand and share how to find out in the same class.

Like idealists, realists believe that in organizing a curriculum, to separate subjects is the most effective way of learning about reality. Organizing subject matter, like what scientists do is an extraordinary method of object classification. For example, past human experiences are included in history subjects. Plants can be studied systematically according to their classification in Botany. Political organizational units, such as the state, government, legislature, and judicial system can be gathered into political science. For realists, the way to gain knowledge of reality is through systematic examination of the subject.

For realists, schools are seen as academic institutions that seek to develop students' abilities, both in reasoning, observation and experimentation abilities. The function of the school is to train and to prepare technicians and professionals in a society where processionalism and technical ability are highly valued. The curriculum is systematic, organized, and classified under different subject disciplines, such as language, mathematics and science. Meanwhile, all students at the elementary level are taught basic skills, such as reading, writing, arithmetic and morals. All of this materials, then are divided, and specialized in different areas of study. Students who have high abilities will be given liberal education, such as art and science lessons, while students who are weak will be directed to vocational training.

Realists see the teacher as an expert in many subjects. For example, the teacher knows the subject completely, has the ability to explain the content of the material to students and to guide students to understand it. Teachers, for example, do not teach what students want, but what is essential to develop their understanding of natural law knowledge. Objects are presented in an orderly and organized way and the content is based on facts, makes sense and can be used practically. This criteria are clearly defined in the subject matter taught to students, and they are formally assessed in standardized achievement tests. For example, a mathematics teacher in elementary school will teach about multiplication by explaining examples so that students can understand and complete various exercises given by the teacher.

Pragmatism-Existentialism and Its Philosophical Roots in Educational Theory

One of the most important schools of educational philosophy is pragmatism. This school of philosophy stands between idealism and realism. Its origins can be traced to the ancient Greek philosophers, who argued that humans are measured by their actions on everything, "man is the measure of all things". The term pragmatism comes from the Greek word which means to do, make and carry out. Therefore, this term is also associated with words such as "action", and "practice". Action is more important than thought. Experience is the center of the universe. Everyone feels touch from experience. Beliefs and ideas are considered true if they are applicable and beneficial to others. If not, then it is considered wrong. Will Durant summarizes this pragmatism teaching "as the doctrine that truth is practical efficiency of an idea"

This school developed in America at the end of the 19th century, with a focus on experience as reality. Unlike the realist and rationalist views, pragmatism believes that reality is always changing, and with that ever-changing reality we learn to apply our thoughts and experiences to deal with various problems that arise. Nature is dynamic and developing, a "becoming" view of the world . There is no absolute truth. Truth is what we do and gives practical benefit in someone's life.

Pragmatists hold to the opinion that reality is always changing and depends on what we observe and experience. John Dewey, for example, stated "that experience is not a mental state that is within us; instead, we are within experience". Because experience is not a mental state that is within us, on the contrary, it is outside of us, so Dewey believes that -in the context of education--, learners or students must adapt to each other and also to their environment. For this reason, schools must emphasize their subject matter on social experiences. All learning depends on the context of place, time and environment. Different ethnic and cultural groups learn to work cooperatively and contribute to a democratic society. The ultimate goal is to create a new social order. Hence, schools are not only academic institutions, but also social institutions to prepare students to live in society and democracy. As a miniature of society, schools offer opportunities for teachers and students to be actively involved in learning, experimenting with new ways of thinking, acting, solving problems and building social consensus.

For pragmatists, educational theory and practice are based on two main principles: First, education must have a social function; and second, education prepares real-life experiences for students. This real-life experience depends on two things too: "Thought and Action" . Action according to pragmatism is more emphasized than thought. Thought is subordinated to action. Reason is just a tool to find a suitable meaning for an action. That is why pragmatism is also called instrumentalism, and on this basis, in its teaching methodology, pragmatism uses experimental scientific methods.

Regarding the purpose of education , pragmatism argues that, the only purpose of education is for children to be able to create value in their lives. In Ross' language, education must create new values: "the main task of educator is to put the educand into a position to develop values for himself". The pragmatism teaching method, in addition to using experimental science methods, also focuses on problem solving, experimenting and making projects, usually involving students working in groups. Regarding the pragmatism curriculum, it includes various disciplines to focus on solving problems in an interdisciplinary way. Moreover, students will be taught to apply their knowledge in real situations through experimental-based investigations. The pragmatism curriculum is formed on the basic principles, i.e.: utility, interest, experience, and integration . The material subjects include: language, health, history, geography, physics, mathematics, science, combined with domestic science for women, agriculture for men, psychology and sociology.

Regarding the role of the teacher, pragmatism views that the ideal teacher is a teacher who can help to develop students by empowering themselves through knowledge, skills, and character to make smart decisions in life. For example, teachers are not limited to textbooks or standard scientific buildings. The teacher is able to introduce topics that are of interest to students and are related to the realities of their daily lives. More than that, the teacher is a source of reference

and facilitator to guide students to learn by using various methods/active strategies (active learning). The teacher provides a conducive learning environment, encourages openness and cooperation among students, organizes student learning and guides students to apply their knowledge in dealing with their problems.

Rather than pragmatism, Existensialisme, As its name implies, existentialism is a school of educational philosophy whose main concern is related to issues related to human existence. This school basically emphasizes certain general themes, such as, "the individual, the experience of choice, and the absence of rational understanding of the universe with a consequent dread or sense of absurdity in human life" . The key concepts of this philosophy come from existential philosophers such as Soren Kierkegaard, FW Nietzche, Martin Buber, Karl Jaspers, and Jean Paul Sartre. Existentialist philosophers reject absolute and universal ideas. For existentialists, reality is constructed by individuals. The knowledge one needs to gain is knowledge of the human condition and one's free will to choose.

For existentialists, schools are strongly presumed to be incapable and inefficient in helping our children to master the knowledge and skills they need to live in an ever-changing and high- technological society . This attack comes from humanistic educators who claim that today's schools are not only repressive, but also inhumane, because schools have destroyed spontaneity, curiosity and creativity. This happens at a time when the world is faced with so many economic and natural disasters that lead to despair, anxiety, and sadness in a person.

To respond to this kind of learning model, existentialism offers a school model that recognizes that every student is free, unique, individual who experiences the sensation of fear, has hopes and aspirations. There is no fixed curriculum for existentialists. Content and teaching are determined by the needs and preferences of students. However, the human sciences and arts are specifically used to describe students' attention to various issues, challenges, dilemmas and problems faced by humans. They are also provided with avenues for expressing their choices in creative ways, for example, drama, drawing, and creative writing.

The teacher of existentialism is one who respects individual freedom and student choices. With an open and reflective mind, the teacher creates a learning environment where both teacher and students are free to reflect on their thoughts, ask questions, and encourage philosophical dialogue about issues and moral choices in life. Real-life examples of various challenges faced by students are introduced through various tools, such as literature, film and music. The teacher does not determine the answers to various problems faced by students, instead responding to their life situations based on the context. In terms of assessment, existentialist teachers avoid standardized assessment, seen as something rigid, inaccurate and considered a tyrannical method that limits interpersonal relationships between teachers and students, and between students themselves.

Instead, adopt authentic assessment where students are free to create their own self-assessment tools, and produce creative research, such as creative writing, coloring or portfolio creation.

Contemporary Education Philosophy And Its Implications On The Development Of Islamic Education

One important issue that is widely debated among Islamic intellectuals is "how to resolve the issue of dualism or bifucration in Muslim education system nowadays". This issue was seriously debated at the First World Conference on Islamic Education, 1977 in Makkah. This conference resulted in the diagnosis that the impact of colonialism in several Muslim countries had resulted in the "malaise of the Muslim Ummah", the distrust of the ummah through the process of intellectually, mentally and emotionally secularization of Muslim children. Ismail Raji Al-Faruqi asserted that " the core of the malaise of the Ummah"--can be discovered--is due to the decline in intellectual and methodological abilities of Muslims. The education system, said Al-Faruqi, has become "the breeding ground of the disease". The current educational situation in the Islamic world is very bad. This is due to the dualistic curriculum, there is an Islamic curriculum and there is a modern curriculum. Curriculum dualism like this has led to an unsolvable problem, namely the low standard of education in the Islamic world.

Another issue that is no less important is that there is a very strong impression that Islamic education, both in terms of curriculum, teachers, and the school environment seem passive-consumptive, such as losing their creative power altogether, so they are unable to take an active role in the development of Islamic scholarship. This condition occurs, in addition to the life of Muslims borrowing Shahed Ali's analysis "to become carbon copy of the west," and the consequence is that they lose their identity, also because--as JM Healstead said--independence of thought and self-autonomy not included in Islamic education.

Responding to such a phenomenon, as has happened in the "golden age of Islam", where Islamic thought interacted and was in direct contact with Western (Greek) culture, and at its peak, Islam became the center of world civilization, so I think it is very natural that the problems of Islamic education is currently faced with the basis of Western philosophical support, which includes: "Philosophical Foundation of Education" and "Philosophical Root of Educational Theory: Its implications for Curriculum, Teaching and Learning." By introducing a discourse like this, students are not only expected to be able to portray where the position of Islamic Education is in the current vortex of contemporary educational philosophy, but also to discuss it with the thoughts of Islamic philosophers, for the purpose of reconstructing the current model of Islamic education.

Islamic education--borrowing Western educational philosophy debate--has never shifted or is still trapped in a conservative educational paradigm based on perennialism-based idealism. Learning is still centered on the authority of tradition, the Qur'an and Hadith, and what was produced in the classical period

of Islam. Both teachers and students understand the truth not in the reality of now or here, but there in the great works of classical Islamic civilization. As a result, Islamic education is not only become a historic, but also creates a legacy of Islamic scholarship, where teachers and students stutter in the face of modernity. Surprisingly, this learning model is still a priority and colors the current Islamic education curriculum, which implies that religious teachers in Islamic education become authoritarian. They are responsible for deciding which knowledge to export to students, and are seen in the eyes of students as the only expert in his field, capable of developing reason, memory, and having strong power over his students. This learning model, in the context of Paulo Freire's approach, is called the banking education system. Conditions like this, if allowed to continue without criticism, then Islamic education--as said by Fazlurrahman--will experience what he calls "intellectual suicide".

Actually, Islamic Education has tried to improve itself and has struggled to change various curricula and educational goals. But the changes are only limited to developing various educational theories in a textual-normative manner, without understanding the philosophy of education and its scientific substance. As a result, the knowledge that teachers teach to students is not science for praxis, but science for science. Islamic education teachers are not ignorant of the philosophy of pragmatism, existentialism and their theoretical roots, such as progressivism and constructionism, for example. More than that the teaching paradigm is based on science for science, teachers who teach these theories get rewards, or knowledge to get test scores for students, then the philosophy of pragmatism and existentialism with their educational theory of progressivism which necessitates the practice of freedom, democracy and justice, will only become "castle in the air", or become dreams and fantasies in the heads of teachers and students. Islamic educational institutions should be the first and foremost in formulating an educational model that is liberating, democratic and fair. It is because learning from the educational model of the Prophet Muhammad, he was sent not only as an exemplary teacher for humans, but also to represent the groups and interests of the oppressed. The principle of education practiced by the Prophet to his companions is that education must create new values, which is said --in Ross's language--to be the main task of educators, i.e. to put education in a position to develop value for himself (and for his students).

Current Islamic educational institutions--borrowing the existentialism philosophical debate above--are strongly presumed to be unable and inefficient in helping our students to master the knowledge and skills they need to live in an ever-changing and high-tech. society . It is because today's Islamic schools are not only repressive, but also inhumane. Because today's Islamic schools, consciously or unconsciously, have destroyed the spontaneity, curiosity and creativity of students. This fact can be seen and witnessed, when the world is faced with a lot of economic and natural destruction that leads to despair, anxiety, sadness in a person, Islamic schools seem to be silent on this human tragedy. Currently, there

is no other alternative, Islamic schools must recognize that every student is free, unique, individual who experiences the sensation of fear, has hopes and aspirations. There should no longer be a perception in Islamic schools that dominates or suppresses the individuality of students and views students collectively as unable to serve the needs of the community. Islamic schools must provide education outside of school, by providing many options for students to explore, reflect on and articulate their beliefs. Schools, teaching and Islamic education curricula must be flexible with the times, responsive and reflective in addressing other important humanitarian issues, so that teachers, students and schools not only become producers of knowledge, but also become "beacon of the dawn of a new civilization". emancipatory, and civilized.

CONCLUSION

Contemporary philosophy debate, with various key philosophical ideas, its philosophical roots, and its implications for schools, curricula, teaching and learning, is a necessity for everyone to develop and produce scientific ideas, thoughts and attitudes. Long discussions on the themes of educational philosophy and their relationship to the development of Islamic education today, will not only boost a critical attitude among teachers, students and observers of Islamic education, but will also inspire the birth of creative ideas for the development of contextual, responsive Islamic education and emancipatory.

This research provides a positive picture of the theoretical-philosophical debate on the roots of educational philosophy, which can be specifically classified into three conclusions: First , aspects of metaphysics, epistemology and axiology as the scientific foundation of educational philosophy are the keywords for educational development. Second , between the philosophy of education and its theoretical roots, it becomes the fundamental structure for the birth of new scholarship in education. Both cannot be separated, like two sides of a coin . Third , the productivity of the development of Islamic education can actually be unraveled if the philosophical-theoretical debates of contemporary educational philosophy are studied , understood and discussed in a good and comprehensive manner.

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