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Dewey's Philosophy and Thoughts

An analysis of the Compatible Applied on Islamic Education

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Abstract

The study's objective is to analyze the philosophy of John Dewey and its potential application in Islamic education. It aims to explore whether Dewey's ideas, which emphasize the role of experience in shaping human ideals and concepts, can harmonize with the Islamic philosophy of education, centered on the integration of senses, intellect, and religious faith to realize human values. The study will evaluate the compatibility of Dewey's emphasis on critical thinking and personal autonomy with Islamic teachings, which also recognize the significance of knowledge, science, and progress in improving human life. Wherever any ideas are found to be incompatible with Islamic education, the study will provide suggestions on how to improve or replace them to maintain the alignment with Islamic principles. Ultimately, the goal is to enrich Islamic education through a nuanced understanding of Dewey's philosophy and identify ways to bridge the gap between the two educational approaches, fostering a better human existence through continuous engagement and transformation of reality.

Key words: Philosophy, John Dewey, Islamic Education

A. Introduction

John Dewey (859-1952) established a theory of education that required justification and explanation. This theory of learning was connected to a strategy of teaching and, most importantly, his personal philosophy. His philosophy required an understanding of what constitutes a good society and the right way of life, and an acknowledgment that change is a condition of life. He emphasized that the nature of wisdom, understanding, and intelligence is fundamentally moral. Even though he is no longer widely known, Dewey was a writer, professor, theorist, and philosopher whose ideas have had an impact on community and modern education throughout the twentieth century, particularly in the USA. He is mostly recognized and known as the pragmatist educationalist of that century. (Encyclopedia Britannica : 2023)

Boisvert states, "Dewey was a complex thinker who held together many strands that we might no longer think blend particularly well. As we move into the twenty-first century, we must choose which strands to emphasize and which to leave behind". (Encyclopedia Britannica : 2023) For him, Dewey's intellectual ancestry challenges the whole notion of thinking in terms

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of pre-modern, modern, and post-modern. He adds, "Our quest should be to absorb and update what is best from the past, adjust its misplaced emphasis, eliminate its errors, and incorporate novel elements needed to address our own time". (Boisvert, R. D : 1988)

Islamic Education is seeking to achieve the distinct role of the human being which is reform and construction of human life. This Islamic concept of life based on the fundamental concepts as individual, society and the world, and education works to find a balanced relationship and equitable between the parties to this equation which are based on a relationship characterized by a mutual and integration, so one party cannot survive without the other parties.

This relationship is based on ethical authority, who is the religion or the Holy Quran which represents the source of Islamic education that derives their universal values from it, so the task of education to link every human activity or behavior with ideal moral value. Therefore, Islamic education is interested in all activities of the individual at the physical, mental, psychological, spiritual, and try to find a balance between these forces that comprise the human being.

The aims of the study

They are two aims of this study. The First one to analyze the philosophy and thoughts of John Dewey weather or not they can be applied in Islamic education. The second one is to provide the solution of the ideas that are not compatible with the application of Islamic education by giving suggestions on how they can be improved or replaced.

B. Discussion

I. The compatible ideas that can be used in Islamic Education

According to Dewey, education is growth leading to more growth education is growth for the sake of growth (J. A. Boydston, Ed :1980). True education is both worthwhile by itself and a lifelong process. This idea is relevant to Islamic concept. It can be seen from muslims' wisdom words seek knowledge from the cradle until the grave.

The purpose of knowledge is to help man to achieve plenitude and to attain true happiness the happiness of the hereafter by drawing close to God and gazing upon His countenance. The value of learning lies in its usefulness and veracity. Hence, the religious

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sciences are superior to the secular sciences because they concern salvation in the eternal hereafter rather than this transient world, and because they contain greater truth than the secular sciences. This is not to say that the secular sciences should be completely ignored; they have their uses, and are needed by society. Examples of such disciplines are medicine and linguistics.

In addition, John Dewey relates philosophy to all aspects of life: art, politics, science and most extensively on education. According to Dewey, the only way to combat this far-reaching force is to reconstruct the "great society" into "great communities" and thereby sustain the vital, steady, and deep relationships which are present only in an immediate community (Julie A. Hatcher, : 1997). Within this context of the value of community and democracy, three explicit moral dimensions can be identified in Dewey's philosophy of education: (a) education must develop individual capacities, (b) education must engage citizens in association with one another, and (c) education must promote humane conditions. These moral dimensions are inextricably intertwined and equally important in order for education to preserve democracy:

a. *Education must develop individual capacities*. Within a democracy, the aim of education is to develop individual capacities of every citizen. The educational process was taken to be one of disciplinary training rather than of personal development. But in a democracy, he continues, the aim of education is moral development and the freeing of individual capacity in a progressive growth. Dewey states that all institutions of society (i.e., cultural, political, religious) have a meaning, a purpose, and a moral obligation to set free and to develop the capacities of human individuals without respect to race, sex, class, or economic status. Within a democracy, education must insure that individuals are free from subordination to an institution or government and insure that individuals are not confined to a specific class structure. Thus, a moral dimension of education is to develop individual human potential.

b. *Education must engage citizens in association with one another*. Education must engage citizens in association with one another to develop individual capacities and preserve a participatory democracy. Dewey contends that the individual's sense of self is only fully developed in association with others (John Saltmarsh, (1996). Education has an explicit moral role in a democracy to preserve freedom: freedom from the state, freedom from economic class barriers, and freedom to act within the public sphere.

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Dewey describes the public sphere as the local community; therefore, education should equip people with the capacities to live in association with one another in their daily lives. To learn in a humane way and to humane effect is not just to acquire added skill through refinement of original capacities. To learn to be human is to develop through the give and take of communication an effective sense of being an individual distinct member of a community; one who understands and appreciates its beliefs, desires, and methods, and who contributes to a further conversion of organic powers into human resources and values. (Hatcher, Julie A. 1997)

Dewey believes that a good society makes provision for participation and equality for all its members through mutually beneficial associations; such a society must have a type of education which gives individuals a personal interest in social relationships and control and the habits of minds which secure social changes without introducing disorder. (Hatcher, Julie A. : 1997). A fundamental purpose of education is to create public discourse, and through public discourse, personal skills are refined and knowledge can be applied to social problems in a constructive way. Education must engage citizens in association with one another.

c. *Education must promote humane conditions.* The third moral dimension of education is that education must promote humane conditions. Dewey calls for the freeing of individual capacity in a progressive growth directed at social aims. (Hatcher, Julie A. : 1997). Thus, education should develop individual capacities, however they must be for the benefit of the local community and society at large; the development of individual capacities is for the common good. Dewey considers knowledge as a tool for creating a just society. His adaptation of pragmatism is instrumentalism, a philosophy that values ideas as instruments to be used to improve society and a philosophy that connects knowing with action.

Influenced by Charles Darwin's theory of evolution, Dewey argues that man's adaptation to the environment is accomplished through social intelligence. As embodied in democratic life, social intelligence points the way to a moral ideal which is shareable on the widest possible scale. Dewey was firmly convinced that to make democratic social intelligence in human affairs is the greatest and perhaps only possibility for contemporary man to deal effectively with his urgent problems (Gouinlock, J., Ed., (1994).

Based on the above explanation, It can be concluded that most ideas of John Dewey's philosophy of education which cover to all aspects of life are relevant to the following definition of education stated by al-Ghazali (D. 1111) cited by Mushtafa al-Ghalayaini: Education is instilling virtuous ethic into the soul of children, and watering them with guidance and counsel, until a goodness is growth in their soul that will produce the best things, love of works which will benefit the country (Musthafa al-Ghalayaini, : 1913).

In addition, human beings are creatures of nature, like any other animal. Nonetheless, human beings are different because they become thinking and knowing animals, and create the realm of meanings. Communication (written or oral) is the tool which transfers past experiences from one generation to the next one. Human beings have the potentiality to share experiences and create shared meanings from them. (Raitz, K. L., : 1998). It is important to confirm that Dewey consider communication as a natural wonder, not a miracle. It is not a miracle since there is no super-natural source. The mental process that occurs in human beings' brain is part of their biological nature. Through communication these mental processes become shared meanings and culture. That is why communication is the naturalistic link between experience and nature. Dewey wrote a book called Experience and Education. In this book, Dewey stated that there is an organic connection between personal experiences and education. (Raitz, K. L., : 1998)

However, he says that belief that all genuine education comes about through experience does not mean that all experiences are genuine and equally educative. Consequently, Dewey classified experiences into educative, miseducative, and non-educative. Educative experiences are those that promote an individual's growth in the sense explained above while defining education. What makes an experience educative will be more fully analyzed later. Miseducative experiences are the ones that affect a person in a manner that narrows the possibilities for further experiences.

Therefore, miseducative experiences reduce ways for further growth. For example, it is very common to listen students' (young and adults) talking about their "dislike" toward mathematics. Most of these people developed this attitude due to "bad" experiences while learning mathematics in childhood. Their experiences were miseducative since they develop an attitude that instead of make them grow, created a careless attitude toward further experiences in this subject or any other knowledge that has to do with numbers.

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Finally, non-educative experiences are those that are neutral. Those experiences are disconnected. The person may enjoy or not enjoy the experience, but it is just a moment that dissipates without adding or taking anything from the person's ability to grow. (J. A. Boydston (Ed), : 1988). Regarding to this point, Allah mentions in al-Quran *surah al-Nahl*, verse 125 as the following meaning, "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance."

Another important aspect is that Dewey conceived education as a unified whole. For him the social and psychological factors of education are an organic unity. In other words, it means that in the educative process there are two types of interests. On one hand, personal concerns; and on the other hand, society's interests. Consequently, a truly human education consists in an intelligent direction of fundamental activities in the light of the possibilities and necessities of the social situation.

In line with this, Allah says in the al-Quran *surah Ali Imran*, verse 112, meaning: **"**Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.

In addition, In *surat al-Qasas*, verse 77 Allah explains, meaning: ("But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief"). In *surah al-Isra'* verse 15 Allah says, meaning**: "**Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an apostle (to give warning)."

In short, Dewey's philosophy on education is compatible for Islamic education because most of his ideas mention about moral that should be considered in education. In fact, most scholars of Islam pays serious attention to build the character or *akhlaq* to its generation. In this

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sense it is philosophy that beyond what is existing constantly toward absolute values, and is working in the space of Islamic knowledge and who is humane and moral essence. The Islamic Education is seeking to achieve the distinct role of the human being which is reform and construction of human life. This Islamic concept of life based on the fundamental concepts as individual, society and the world, and education works to find a balanced relationship and equitable between the parties to this equation which are based on a relationship characterized by a mutual and integration, so one party cannot survive without the other parties.

In line with this, Muhammad Iqbal said that the goal of Education is "the creation of men", he balances the concern for individuality with an active and responsible social reformation. Islam recognizes the autonomy of individual and his needs, in the same time individual ought to communicate with others. This approach of balance begins in worship that there is individual worship and other in common. It is mutual relation for cooperation that the two sides be benefit.

Ibn Khaldun cited in international *Journal of Humanities and Social Science* shows why people need to cooperate each other. According to him "A single human being cannot live by himself, and his existence can materialize only in association with his fellow men. (Alone) he would be unable to have a complete existence and lead a complete life." By his very nature, he needs the cooperation of others to satisfy all his needs… God caused human beings to act in an orderly and well-arranged manner, as the result of their ability to think".

With regard to the above explanation, there are five characteristics of good education emerge from Dewey's philosophy. These characteristics address three moral dimensions discussed of education consistently evident in Dewey's work. This list is not exhaustive. Its purpose is to generate discourse on what John Dewey might recommend for education as we enter the next century. This is the Dewey on challenge, to convert theory into practice, to convert the "why" into the "how;" for "if a theory makes no difference in educational endeavors, it must be artificial". Applying Dewey's philosophy to undergraduate education is also a way to honor Dewey, to extend his philosophy into new domains, to "reconstruct his insights, to see, if need be, farther than Dewey saw".

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Dewey's writings implicitly support five characteristics of good undergraduate education: (a) good undergraduate education integrates personal experience with academic learning, (b) good undergraduate education structures opportunities for reflection, (c) good undergraduate education is inquiry based, (d) good undergraduate education facilitates face to face communication, and (e) good undergraduate education is connected to the community:

a. Good undergraduate education integrates personal experience with academic learning

According to Dewey, education is the continuous reconstruction of experience. It is through personal experience that theory takes on meaning and individual capacities are developed. "An ounce of experience is better than a ton of theory simply because it is only in experience that any theory has vital and verifiable significance. An experience, a very humble experience, is capable of generating and carrying any amount of theory (or intellectual content), but a theory apart from an experience cannot be definitely grasped even as theory. It tends to become a mere verbal formula, a set of catchwords used to render thinking". For Dewey, knowledge that is segregated from experience is not transferable to new experiences. He warns that the split between real life experience and classroom learning is a fundamental problem in an increasingly complex society. Therefore, it is essential to integrate personal experience with academic learning.

Dewey (1933) recognizes that experience alone does not result in learning. Personal experience is "educative" when it fosters growth and develops critical thinking; "educative" experiences lead to new perceptions and connections and the ability to take informed actions. On the contrary, "miseducative" experiences stifle growth and result in routine action. Dewey notes that routine action may increase skill to do a particular thing, but is inadequate for developing critical thinking to adapt in new situations. Personal experiences must be integrated into undergraduate education in such a way that students learn from their experience.

The above idea is also compatible for Islamic and Muslims' education since its idea alsocan be found in the hadist which narrated by Ibnu Majah, meaning: "Teach your children some things that is relevant with their time of life." (H. R. Ibn Majah).

b. Good undergraduate education structures opportunities for reflection

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Experience becomes educative through reflection. Reflection is the active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends. Reflection begins in perplexity and consists of turning a subject over in the mind and giving it serious and consecutive considerations. For Dewey, reflection is progressive, in that it leads to new action and informed behavior. Reflection is different from other types of cognitive exercise because it includes a responsibility for future consequences which flow from the present action.

The challenge for educators is to construct a state of doubt and perplexity that fosters reflective thinking for undergraduates. Thinking begins in what fairly enough may be called a forked road situation, a situation that is ambiguous, that presents a dilemma that proposes alternatives.

The call for reflection requires that instructors create forked road situations for undergraduates, and then provide students with a variety of structured learning activities that foster reflective thought. Without fostering reflective thought, learning cannot move beyond conditioning, beyond the classroom ... and the connection between thought and action is dissipated. In line with the above explanation, Ali bin Abi Thalib said that: (Evaluate yourself before evaluated by others).

c. *Good undergraduate education is inquiry-based*

Dewey's philosophy of education is influenced by the scientific revolution of the late 19th and early 20th century. He regards scientific inquiry as a progressive form of knowledge. Through scientific inquiry, knowledge can be applied and tested to solve current social problems. Scientific theory lends credence to the value of inquiry and awakens curiosity in learners, which is an essential dimension of learning. Dewey identifies four characteristics of an educative inquiry based project: (a) it must generate interest, (b) it must be worthwhile intrinsically to the student, (c) it must present problems that awaken new curiosity and create a demand for information, and (d) it must cover a considerable time span and be capable of fostering development over time.

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Inquiry based learning provides undergraduates with the opportunity to apply theory to practice and critically question theory through actual experiences as they interact intellectually and personally with real problems. This type of learning assumes that knowledge is not the static accumulation of facts, but rather a means by which a student learns integrated into undergraduate education in such a way that students learn from their experience to apply information within the context of a problem. When inquiry based learning is focused on current social problems, undergraduates can contribute their knowledge and skills to create more humane social conditions. Inquiry based education challenges students to seek answers through experimentation and active engagement. In term of the above explanation, al-Quran *surah al-Ghasyiah* verse 17 says: meaning: "Do they not look at the Camels, how they are made?"

d. *Good undergraduate education facilitates face to face communication*

Dewey articulates a fundamental problem of twentieth century American life: a byproduct of the technological machine age is that local communities have been displaced by complex social organizations that no longer thrive on face to face interaction. As a result, individuals become ambivalent and pessimistic toward their role in community life. In a participatory democracy, Dewey argues, this is a tragic outcome of scientific and industrial progress. Sixty years later Dewey's concern is echoed in *Habits of the Heart: Individualism and Commitment in American Life*.

Dewey argues that the reconstruction of community comes through face to face interaction and he calls for a reciprocal relationship between the individual and the community that is mutually beneficial to both. Dewey values face to face interaction for it is in communication that one has an enlarged and changed experience. Dewey considers communication with others to be the basis for moral development and a condition for growth and the development of new values and behaviors.

In order for undergraduate education to address the moral purposes of education in a democracy, renewed attention must be given to structuring opportunities for face-to-face communication. Educators and practitioners realize that building a community of learners on campus and within the classroom is essential for persistence and academic success.

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Additionally, educators and student affairs professionals recognize curricular and outclass experiences to be an important dimension of student learning. An academic community is achieved to the degree that students have opportunities for educationally meaningful interaction with peers, instructors, and others.

The above discussion is also compatible with the concept of Islamic and muslims' education as mentioned in the *surah* al-Nisa' verse 64, meaning: "(…and speak to them a word to reach their very souls)". In line with this, al-Ghazali stresses the importance of childhood in character formation. A good upbringing will give children a good character and help them to live a righteous life; whereas, a bad upbringing will spoil their character and it will be difficult to bring them back to the straight and narrow path. It is therefore necessary to understand the special characteristics of this period in order to deal with the child in an effective and sound manner.

e. Good undergraduate education is connected to the community

A final characteristic of undergraduate education derived from Dewey's educational philosophy is that opportunities must be designed for undergraduates to interact, in educationally meaningful ways with the local community.

The effect of education on social and ethical growth is that it will make a person able to interact with other human beings without hurting anybody's dignity and/or biological life. This idea is compatible to Islamic education as *Rasulullah* said in the *hadist* as the following: meaning: "The best among you are those who are best for others".

In short, educative processes will impact a person's attitudes. These attitudes may be toward him/herself, toward the world, toward knowledge itself, or toward other human beings. Based on the above discussion, it can be seen that most ideas developed by Dewey are compatible to Islamic and Muslims' education. Since many *surah* of al-Quran and *hadist* of *Rasulullah* peace upon him as well as Islamic scholars mentioned about these. The following are more explanation about the Islamic and Muslims' education point of view.

Islam can provide humanity with a rich source of values worthy of leading men to a better life in this world and to salvation in the hereafter. The Islamic Education represents the Islamic spirit in general, it aspires to construct the human being toward achievement of the

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human values, the role of education to link between reality and values, it means reconciliation between theory and practice, saying or word and doing.

Islamic Education aims to make balance between three levels: sense, mind and ethics, and promoting them by various Educational methods. The ego's progress is a continuous dynamic movement which assimilates the different aspects and stages, without negating any, the perceptive and the intellectual, thought and emotions, ideas and deeds are all integrated into the final aim of the ego. In addition, the same approach in Al-Ghazali writings, his system is so balanced that it is preoccupation with things divine and mystical experience leave room also for rational thinking, logical deduction and empirical observation. It is duty of all educators to find ways and means by which these high values are practically achieved within the learning period of their students from their earliest age to the years of maturity.

Islamic education believes in harmony between Body and soul, and did not invest in one side and neglect the other. Body and soul are not separate things, while they continued, so Islam is not treated them as dialectic and dualism. Keeping soul and body is an Islamic Value; it means that every Muslim ought to keep them healthy, and to bring instruments and aims that achieve preserving value.

Ibn Miskawaih stipulated intellectual, physical and moral education aiming at producing good human beings from the social point of view and achieving eternal happiness and self-realization. He presented the view that physical education must precede the spiritual and intellectual education. True education must therefore, minister to the needs of the body no less than the aspirations of the soul. In addition, Ibn Miskawaih also discusses that knowledge in the background of his concept of soul, which can achieve the knowledge of ultimate reality and possesses rational knowledge. He considers knowledge as the basis of good character and says the root of all virtue is knowledge so in the acquisition of knowledge lies human perfection.

II. Critique of the ideas that are not compatible and suggestion to improvement

Actually, most ideas of Dewey written in his books are compatible to Islamic education as discussion above. However, only few ones that can be argued to the improvement of Islamic education.

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The review of the aims of education as formulated by various notable Muslim philosophers and thinkers, past and present reveals some common themes. The focus is mainly on individual development and less on state interest. The themes are religiosity--God-conscious men having good characters--and intellectualism--putting knowledge to use in the service of God. During one period, intellect was given the highest place in education; at another time, revelation was uppermost. The next section will discuss the ends of education in Islam from its primary source, the Qur'an. The discussion will be based on interpretations of contemporary Muslim scholars such as S. M. Naquib Al-Attas and S. Ali Ashraf.

With the purpose of the creation of man and universe and the objective of the prophetic mission as premises, it can be concluded that the ultimate aim of education in Islam is to produce a good man. This man is a man of *adab* who recognizes and acknowledges that he has been created to serve God and be His vicegerent on earth with all the ensuing implications. To attain this end, education should cater to the balanced growth of man in all aspects of his nature: intellectually, spiritually, morally, and physically. Good moral character ought to be one of the fruits of a balanced education.

Another important aim of education, which has not been spelled out, but is implicit, is a social aim. Man is a social animal and does not live in isolation. Similarly, moral values do not develop in isolation. The difficulty will be in keeping a balance between individual freedom and societal control. In Islam this tension is removed because the individual and society cherish the same ideals. Both individual and society observe the same set of divine rules. In fact most Islamic injunctions, in particular the five pillars of Islam, include a social aim in addition to a personal aim. For example, the performance of the five daily prayers is encouraged in a congregation rather than individually. Similarly, alms giving, which is to purify one's wealth, also is intended for social justice by meting out alms to deserving groups in the community such as the poor, students, and converts.

Individuals enjoy some freedom but not complete freedom. Restrictions on man's freedom are not imposed by society but by Divine laws. Thus, the friction with society is avoided. Individuals have complete freedom in affairs involving technical, scientific, or non-religious affairs, but they do not have the freedom to create new religious principles. Freedom in technical matters is clearly illustrated in a Tradition (*Hadith*) whereby Prophet Muhammad

advised the *Makkans* against their common practice of grafting the date palms in the hope that it would increase the yield. However, the reverse happened (that is, non-grafting decreased the yield) and when it was reported to the prophet he said, "you have better knowledge [of a technical skill] in the affairs of the world." Another Tradition underscores the priority of the Holy Qur'an and Tradition in determining religious principles. Similarly, society cannot impose on individual's regulations that contradict the two principal sources of Islamic law--the Qur'an and the Tradition of Prophet Muhammad. Individual inputs through *ijtihad* and democratic deliberations are sought in determining the course of action society will take.

Another educational aim implicit in the concept of vicegerency is the utilitarian aim. Man will not be able to fulfil his vicegerency if the knowledge he acquired could not be utilized to harness the forces of nature for good ends. But it must be emphasized that the utilitarian aim of education within the Islamic framework is not meant for mere economics.

In addition, both Dewey and Islamic aims of education is that to attain the happiness. However the purpose of knowledge in Islamic education is to help man to achieve plenitude and to attain true happiness-the happiness of the hereafter-by drawing close to God and gazing upon His countenance. The value of learning lies in its usefulness and veracity. Hence, the religious sciences are superior to the secular sciences because they concern salvation in the eternal hereafter rather than this transient world, and because they contain greater truth than the secular sciences. This is not to say that the secular sciences should be completely ignored; they have their uses, and are needed by society. Examples of such disciplines are medicine and linguistics

Islamic Education does not separate between humanism and citizenship. It indicates the humanism but not mentioned citizenship, because it is including in largest circle. There no question that the Muslim being had to behave the same behavior everywhere as well as education for reconciliation between Individual and community.

Halstead argues that the social and moral dimension of education in Islam is therefore eventually a matter of coming to understand and learning to follow the divine law, which contains not only universal moral principles, but also detailed instruction relating to every aspect of human life. The *shari'a* integrates political, social and economic life as well as individual life into a single religious a world view. In Islam, therefore, there is no question of individuals

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being encouraged through education to work out for themselves their own religious faith or to subject it to detached rational investigation at a fundamental level.

The Quran present life issues as values, but the Muslim human being is responsible for implementation these values in his life. It means that implementation is not uniform and constant for every place and time. It is depends on the ability of Muslims for progress and creativity as mentioned in the Quran in two verses that describing the type of regime in general: "…who (conduct) their affairs by mutual Consultation…" (*al-Shura* verse: 37); "It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in Allah" (*Ali Imran* verse 159). The two verses present the regime issue in general as values, but process and details as well as instruments and aims are depending on Muslims ability to accomplish the values of Consultation in the reality.

We should not expect that life issues in Islam are constant, but changing from one intellectual Muslim to another one, because it depends on the experience and point view of the intellectual, and his ability to create the theoretical and practical Epistemology, as well as to develop instruments through the Values Light.

Therefore, the role of Muslims in this world is to apply the ideal values in reality. But these values are infinite and absolute; these values stand in opposite to reality that limited. That means there is no constant form for Islamic Education or Philosophy. It must be in dynamic action in hope to arrive to values which requires query and creativity.

Islam connects free choice with responsibility, which means that each person is responsible for his choice. According to Tariq Ramadan, in the beginning, one's innocence is absolute: an indwelling from life's first breath inevitably moves one to begin searching. Becoming aware of this state immediately makes one a responsible and in fact a free being.

The Quranic interest in guaranteeing people's freedom is clear and frank as can be seen from its emphasis on the principle of thought and religion, as we read in His words: "There shall be no coercion in matters of faith. Distinct has now become the right way from [the way of] error: hence, he who rejects the powers of evil and believes in God has indeed taken hold of a

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support most unfailing, which shall never give way: for God is all-hearing, all-knowing" (*al-Baqarah* verse 256).

Both Islamic and pragmatic teachings view the human being as a social entity who searches for freedom, and that education is a social phenomenon. Ethics are acquired through direct experience in addition to practice. Correspondingly, learning occurs through doing as well as interacting with one's environment. Therefore, both teachings are concerned with the individual and democracy. The major differences, on the other hand, suggest that in pragmatism, the welfare of the individual comes before the welfare of the society; however, in Islamic teaching, these concepts are treated equally. Second, Pragmatism views ethics as humanist since morality and truth are found through the process of investigation; however, in Islam, *shari'a* (the Quran and Prophetic traditions) determines the basis and meaning of morality. Another difference is that in pragmatism, the concern of education is improving one's life; in Islamic teaching, the goal is to improve one's life and beyond. The objectives of education in pragmatism are concerned with the development of a social, intellectual, physical, and emotional individual, but Islamic teaching adds to that spirituality and a successful relationship with God.

In line with this, John Dewey rejected the dualistic epistemology and metaphysics of modern philosophy in favor of a naturalistic approach that viewed knowledge as arising from an active adaptation of the human organism to its environment.

Dewey's educational pragmatic thoughts affected schooling by encouraging more student-rather than curriculum-cantered schools. As an alternative to teaching and transmitting information to learners, students are taught to be graceful and organized in order to familiarize themselves with ever-changing environments. Learners are concerned more about the achievement of the group rather than the accomplishment of individuals. His pragmatist ideas influenced education by encouraging more students instead of curriculum-centered schools. Instead of teaching facts, students are taught to be flexible and adaptive to ever-changing conditions. Students are also encouraged to worry more about the success of the group rather than the success of the individual. State standards in public education have reduced the influence of pragmatism in school since students are now expected to master specific material.

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The student-cantered curriculum calls for team teaching and courses offered by different departments. Projects and hands-on experiences have definite advantages over lectures. According to pragmatists, this methodology focuses on giving students a great deal of autonomy as well as alternatives to their current learning circumstances. The learning environment turns into a methodical laboratory in which thoughts are experienced to determine whether they can be authenticated.

The problems chosen for explaining have to be genuine and true issues for the student. The problem solving technique is embedded in the mental/emotional state and the desires of the learner instead of the traditional array of subject matters. This technique helps children utilize their aptitude in addition to learning methodical methods of solving problems that are relevant to their lives. Learners embrace these healthy opportunities to involve themselves in first-hand interactions with the environment and field trips are more effective than, for example, reading or audio-visual practice. In other words, a pragmatic curriculum is concerned with transforming theory into practice.

The whole education community, including teachers, administrators, curriculum developers, and decision makers, should be involved and concerned with advocating for more democratic, independent, and creative thinkers.

It is a belief that education is not about getting information into the minds of students; rather, children cannot learn unless they are active, using their hands and engaging in varied sorts of experimentation. Teachers also should be physically active in order to teach. They will not teach effectively if they think of themselves as information machines passing on data from one mind to the next. Dewey is a productive and constructive philosopher who tried to do justice to a belief that stressed the continuity between nature and culture. Now, more than ever, John Dewey's pragmatic ideas are relevant and needed to practice, especially those classified as Third World, in order for those societies to strive in the modern world. Dewey's philosophy has influenced not only education but also psychology, jurisdiction, literature, and politics.

C. Conclusion

Most of Dewey's philosophy and thoughts are compatible to Islamic and muslims' education and only few are not especially the ones that relate to metaphysic. Both

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Dewey and Islamic aims of education is that to attain the happiness. However the purpose of knowledge in Islamic education is to help man to achieve plenitude and to attain true happiness-the happiness of the hereafter-by drawing close to God and gazing upon His countenance. The value of learning lies in its usefulness and veracity. Hence, the religious sciences are superior to the secular sciences because they concern salvation in the eternal hereafter rather than this transient world, and because they contain greater truth than the secular sciences. This is not to say that the secular sciences should be completely ignored; they have their uses, and are needed by society.

As Dewey affirmed, all genuine education comes about through experience. Due to this intimate and necessary relation, he considered it indispensable for educators who want to develop an education based on experience to have a correct idea of experience. However, Dewey did not give a clear concept of experience. Consequently, it is a difficult idea to derive from his philosophy.

It should be mentioned that Dewey was a natural empiricist. Dewey believed that experience is the source of all human ideals and concepts. There is not innate knowledge or an external "world of ideas" that has to be reached by human beings. Islamic philosophy of education aspires to Shape the human being based on matching between the three dimensions of sense, mind and religious faith, in the belief that harmony between those dimensions may achieve the human values in reality.

This education believe that human life progress is a duty of every Muslim, progress achievement is done by activism of the three dimensions, namely epistemology production ought to rely on experimental and rational methods, while the ethical dimension   constitutes as a reference and authority to every human activity. Thus, knowledge and science had a functional role which comes to achieve better life for humankind.

Therefore, Islamic Education aware to the importance of development thinking and personal autonomy in order to achieve ideal values. It is apply continues negation to the realty in aim to change and improve it toward a better human life.

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