The Implementation of Progressivism Philosophy Based on Educational Entities in Indonesia

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Abstract: In order to improve the quality of human resources, education entities in Indonesia implement an education system that includes elementary, middle, and high levels. One philosophical approach widely used in educational entities in Indonesia is the progressivism philosophical model. This research aims to determine the implementation of the progressivism philosophy in education in Indonesia. This research uses qualitative methods with two approaches: descriptive and literature study. Data is obtained randomly from various database sources—data disbursement using keywords related to the research theme. Next, data analysis was carried out descriptively by grouping it based on educational entities. The results of this research show that the philosophy of progressivism has been applied to various educational entities in Indonesia: Early Childhood Education (PAUD), Elementary Schools, Government, Formal Education Institutions, Madrasas, and Islamic Community Organizations. The results of this research have contributed to the insight that future research needs to be carried out regarding applying the philosophy of progressivism to non-formal education entities. Entities that wish to apply the philosophy of progressivism to their entities must pay attention to the implementation carried out by various entities in Indonesia.

Keywords: Education Entity, Indonesia, Literature Studies, Progressivism Philosophy.

Introduction

The philosophy of progressivism is a school of thought that emphasizes individual development through a dynamic and adaptive learning process (Sari, 2023). In the educational context, progressivism emphasizes the importance of direct experience, critical awareness, and developing creative and analytical thinking abilities in students (Sukiastini et

al., 2023). The philosophy of progressivism was first introduced by John Dewey, an American philosopher and educator (Yuliani, 2018). Dewey believed that education should centre on students and their experiences. According to him, effective education occurs when students are directly involved in learning through active interaction with their environment (Nurdyansyah & Fahyuni, 2016). In Indonesia, the implementation of the philosophy of progressivism in the education system is still developing (Salu, 2017). Although the national education system tends to remain traditional, with an approach that is more oriented towards teaching than learning, various efforts continue to be made to integrate the principles of progressivism. Therefore, discussions about the philosophy of progressivism in education in Indonesia must concern various parties.

Nurwahyuni and Hudaidah (2021) identified the education system in Indonesia in six periods: Hindu Buddhism, Islam, Portuguese, Old Order, New Order, and Reformation. Nurwahyuni and Hudaidah (2021) also stated that the education system in Indonesia often experiences changes. Changes in the education system align with the development of the progressivism philosophy at the beginning of the 20th century (Wulandari, 2018), which requires progress (Fadillah, 2017). Rahma et al. (2022) found that the goals of the progressivism philosophy are very compatible with the goals of education in Indonesia. Therefore, it is essential to identify the implementation of the progressivism philosophy in education in Indonesia, and various parties need to pay attention to this issue.

According to Wulandari (2018), progressivism emphasizes change and natural development for progress. The application of the philosophy of progressivism has dramatically influenced the world of education, especially in the United States (Rahma et al., 2022). In Indonesia, the philosophy of progressivism is starting to receive more attention to improve the quality of education and its relevance (Kardiyem et al., 2023; Kossah et al., 2022; Utomo & Ifadah, 2020). In Indonesia, the education system is still heavily influenced by traditional approaches focusing more on memorization and exams (Kurdi, 2024; Yunita et al., 2022). However, there have been several attempts to implement progressivism principles through a more dynamic and interactive curriculum (Efendi et al., 2023). Schools and educational institutions are starting to explore teaching methods that encourage students' active participation and projects that connect knowledge with real situations around them (Sari, 2023).

Rahma et al. (2022) explain that the root of the philosophy of progressivism is Pragmatism. According to several researchers e.q., Maslakhah (2019), Rengganis and Syihabuddin (2023), and Rohmawan and Badi'ah (2022), Pragmatism comes from the Greek word pragma, which means action or practice. Thus, Rohmawan and Badi'ah (2022) analyze that

Pragmatism determines truth based on the principle of expediency. Thus, the philosophy of progressivism is essential to developing human resources through education.

However, the research picture that identifies the implementation of progressivism philosophy in education has not been reflected optimally in Indonesia. Research regarding identifying the implementation of the progressivism philosophy in education in Indonesia needs to be carried out because based on the 1945 Constitution, the aim of education is to make the life of the nation intelligent (Aziizu, 2015). Apart from that, education is also an important indicator that determines the progress of a nation (Aziizu, 2015). Moreover, Indonesia's Human Development Index (HDI) ranking is still at 112 in the second category, High human development, out of 185 countries (UNDP, 2024). It is hoped that the identification of the implementation of the progressivism philosophy in education can provide an overview of the development of its implementation in Indonesia and encourage an increase in HDI.

Various studies have been conducted regarding the implementation of progressivism philosophy in education. Several studies regarding the implementation of the progressivism philosophy in education have been conducted on the meaning of education, educational goals, curriculum, learning, and the role of teachers in learning (Ali, 2016; Fadillah, 2017; Faiz & Kurniawaty, 2020; Rahma et al., 2022), School of Madrasah (Nursikin, 2017; Wulandari, 2018), and at formal education institutions (Khomairroh et al., 2022). In the latest research, Laksana et al. (2023) conducted a systematic literature review of progressivism philosophy research in Indonesia regarding the concept, analysis, and application.

In line with this information, research regarding identifying the implementation of the philosophy of progressivism based on educational entities still needs to be completed. Therefore, this research is needed because the findings obtained are the basis for developing research related to the philosophy of progressivism in education. The results are also used to formulate policies related to education, especially in Indonesia.

Research Method

This research uses qualitative methods with a descriptive approach and a literature study in which the researcher collects data from literary sources such as books and journals (Dirsa et al., 2022; Rusdin et al., 2023). Based on the explanation of Murdiyanto (2020), qualitative methods are the first step in exploring the philosophy of progressivism in education. This research method is also used to identify the implementation of progressivism philosophy in education. Data was obtained by reviewing reference literature documents (Kusumastuti &

Khoiron, 2019; Marlina et al., 2023; Renata & Afrimaigus, 2022). The research data source related to the research theme comes from Google Scholar. The data was analyzed descriptively and grouped into several dimensions, including the history and definition of progressivism philosophy, the implementation of progressivism philosophy in education, and future agendas.

Result and Discussion

History and Definition

The progressive education philosophy was initiated by John Dewey (Ali, 2016; Faelasup, 2024; Mualifah, 2013). Generals (2000) explains that historians of progressive education characterize the historical boundaries of progressive educational theory as the early years of the 20th century (1900-1915), the last years of reconstruction (mid to late 1870s), and the years of progressive education (Cremin, 1961; Dewey & Dewey, 1915; Tanner & Tanner, 1995).

Tippett & Lee (2019) explained that according to Redefer and Hymes Jr (1975), the original progressive education movement focused mainly on elementary and secondary education, emphasizing education of the "whole child" and "learning by doing." Furthermore, (Tippett & Lee, 2019) illustrate that according to Redefer and Hymes Jr (1975), during the early progressive education movement, the oft-repeated dichotomy of passive versus engaged students gained popularity (Tippett & Lee, 2019). Blake et al. (2007) explain that educational philosophy is progressively becoming more prosperous and exploratory.

According to Ramya et al. (2023), progressivism is a school of educational philosophy that believes that humans have unique and extraordinary abilities and can overcome various problems that threaten humans themselves. Progressivism teaches a reality of life so that humans can survive in facing life's challenges (Faiz & Kurniawaty, 2020; Ramya et al., 2023). Furthermore, several researchers e.q., Arifin (2020), Asiyah (2021), and Pebriani et al. (2024) explain that progressive education assumes that education must be based on the nature of humans as social creatures who learn best when they are in natural conditions. According to DO (2022), Dewey criticized several traditional educational ideas and introduced a progressive education system that integrated educational content, curriculum, and methods. In the end, DO (2022) found that the ultimate goal of progressive education is to achieve democracy in education.

Implementation

The Progressivism philosophy has been implemented in various educational entities in Indonesia: PAUD, Elementary Schools, Government, Formal Education Institutions, Madrasah Schools, and Islamic Community Organizations. In the Early Childhood Education (PAUD) entity, the implementation of PAUD teacher education is to explore children's abilities through progressive learning (Pebriani et al., 2024). In elementary school entities, applying the philosophy of progressivism in education in elementary schools shapes students into individuals hungry for change with the goal of progress (Amelia et al., 2023).

According to some researchers, e.q. Anggraini et al. (2022), Faiz & Kurniawaty (2020), Rahma et al. (2022), Rahmi Yulia (2023), Ramadani & Desyandri (2022), Ramya et al. (2023), Sanjaya & Desyandri (2023), Sopacua & Fadli (2022), Syarifah (2023), and Triyatno et al. (2022), in government entities, the Indonesian education system with the Merdeka Belajar concept model refers to John Dewey's progressivism philosophy, which emphasizes that humans must follow developments with the times and the education system. The philosophy of progressivism is practical for character-strengthening programs to realize sustainable national education goals.

Furthermore, the Formal Education Institution entity Faelasup (2024), Fitra (2022), Handayani et al. (2024), and Khomairroh et al. (2022) have identified that Indonesian education applies the concept of progressivism, starting from the implementation of an independent curriculum. The application of the flow of progressivism in the form of students being given guidance and accompanied by teachers based on their ability to develop themselves so that significant and robust characters are formed. Example: SMA Negeri 2 Sangatta Utara Implementation of character education integrated with intracurricular, extracurricular and multicultural education, SMAN 1 Sukanagara and Junior High School.

In the Madrasah School entity, Islamic education must combine traditional and modern teachings without forgetting Islamic teachings. Make changes by formatting a curriculum based on multiple intelligences, and all children can be accepted at the school, including children with special needs. Examples include Madrasah Ibtidaiyah Muhammadiyah (MIM), Madrasah Aliyah Negeri Yogyakarta III. There is a need to develop a curriculum in Islamic education based on the philosophy of progressivism (Asiyah, 2021; Nursikin, 2016, 2017; Wulandari, 2018). Ultimately, on the Islamic Community Organization entity. Based on the perspective of modern educational theory, Muhammadiyah's educational goals are closer to progressive educational theory, which emphasizes the continuous reconstruction of experience as a vehicle for advancing social life (Ali, 2016).

Future Agenda

The research results provided insight into the fact that in the future, it is necessary to research the implementation of the philosophy of progressivism in non-formal education entities. The results of identifying research on the implementation of progressivism philosophy also illustrate that the research that has been conducted is still dominant in formal education entities. Identifying the implementation of the progressivism philosophy in non-formal education in Indonesia needs to be of concern to various parties because education is the right of every Indonesian citizen (Winata et al., 2021). It is in line with the mandate of the 1946 Constitution of the Republic of Indonesia that fulfilling the right to education is the state's responsibility (Affandi, 2017).

Conclusion

This research has identified the implementation of the progressivism philosophy in education in Indonesia. This research used qualitative methods with two approaches: descriptive and literature study. This research found that the progressivism philosophy has been applied to various educational entities in Indonesia: Early Childhood Education (PAUD), Elementary Schools, Government, Formal Education Institutions, Madrasah Schools, and Islamic Community Organizations. The research results provided insight into the fact that in the future, it is necessary to research the implementation of the philosophy of progressivism in entities because its application is still dominant in formal education entities. Therefore, non-formal education entities that intend to apply the philosophy of progressivism to their entities must pay attention to the implementation that various entities in Indonesia have carried out.

Acknowledgements

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