

Ilich's Educational Philosophy in the Perspective of Islamic Educational Philosophy: A Critical Study and its Relevance in the Contemporary Era

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Abstract: The research conducted by this researcher aims to conduct a critical review of Ivan Ilich's educational philosophy based on Islamic educational philosophy and its relevance in the contemporary era. This study is a study based on literature review or can be called a qualitative study. In this study, the data used is qualitative data. The findings are that there are several Ivan Ilich rules that do not conflict with Islamic educational philosophy, such as understanding learning as an activity of spreading knowledge and equal rights to learn without discrimination. However, there are also principles that are considered inconsistent, such as the goal of Islamic education which prioritizes noble morals, while Ivan Ilich's educational goals emphasize social justice. In conclusion, in the context of contemporary education, Ivan Ilich's educational philosophy can support active, creative, dynamic, and confident attitudes, but it needs to be balanced with education based on spirituality and faith.

Keywords: Education, Islamic, Ivan Ilich, Philosophy, Qualitative Research

Introduction

Education is a conscious and systematic work to develop character¹. Education is an important part of life and one of human needs² and can help everyone change into a better person than before³. But if you think that only official school institutions are given full responsibility for education, your thinking is questionable. Because, if this is the case, it means that people who do not carry out formal school activities are

the same as people who do not receive education. For decades, people around the world have been trying to condition the world to be better than before by adding schools. But until now, these efforts have not paid off. Schools only offer classes that force all children to climb an endless educational ladder. In addition, schools only benefit those who are better prepared. Knowledge is treated as a commodity, packaged and sold. Basic education is a service that must be received⁴.

Intellectuals who criticize the education system suggest a number of things that could change the face of the education system. It starts with planning a "voucher system" so that anyone

¹ Hakim, A. R., & Darajat, J. . (2023). Pendidikan Multikultural dalam Membentuk Karakter dan Identitas Nasional . *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 1337-1346.

² Aprilyanti, S., Asbari, M., Supriyanti, A., & Fadilah, I. A. (2023). Catatan Pendidikan Indonesia: Evaluasi, Solusi, & Ekspektasi. *Journal of Information Systems and Management (JISMA)*, 3(2), 31-34.

³ Istanto, D. (2013). Pengembangan Perangkat Pembelajaran pada Materi Bangun Ruang untuk Siswa Kelas VIII dengan Pendekatan Penemuan Terbimbing.

⁴ Iik Jihan, Asbari, M., & Nurhafifah, S. (2023). Quo Vadis Pendidikan Indonesia: Kurikulum Berubah, Pendidikan Membaik?. *Journal of Information Systems and Management (JISMA)*, 2(5), 17-22.

can buy the education they want. Some reformers proposed abolishing the current school system and replacing it with new systems, which were said to prepare people more skillfully to live in modern society. These proposals can be divided into three categories⁵. Illich is one of the figures who disagrees with the current education system. According to him, education often does not develop individual autonomy. Illich's criticism of education was caused by the reality of education policy in Africa and Latin America around the 1970s, which at that time required 12 years of school education. Meanwhile, in Latin America, there was an assumption that those who did not take 12 years of education were considered backward. According to Illich, even compulsory schooling will not be able to achieve socio-economic equality in the two regions. In fact, the more schools in the region, the more it paralyzes the poor to take care of their own education⁶.

Illich also believes that the end of the 'school era' may bring about the age of 'global schooling'. Illich criticized schools because they had become commodities with various coercions that had little impact on social life. Apart from Illich, there are also Muslim figures who have the same interest in education. Muhammad Abduh is one of contemporary Muslim philosophers who pursue the field of education. This study will focus on analyzing Illich's concept of education with the Abduh's rule of education. After that, the researcher synthesizes the results of the analysis and relates them to their relevance to contemporary era education.

Materials and Methods

This study is a study based on literature review or can be called a qualitative⁷. In this study, the data used is qualitative data⁸. This research emphasizes more on existing sources or data. This research uses descriptive analysis and leads to the use of analysis⁹. The aim of this type of research is to clearly analyze the phenomena, observations, thoughts and beliefs of a person, individual or group. A theological approach was used in this study. An approach that examines concepts that are compatible with *aqidah*. In addition, this study also uses a philosophical approach. The philosophical approach is one that aims to discover the truth and purpose of everything with due regard to the principle of systematic, radical and universal thinking.

In this study, the data collection method used was the documentation method. This method involves structured examination and review of existing documents or records. These documents can be written, visual, or audio materials, such as books, articles, photos, videos, and audio recordings. Documentary research is often undertaken by social scientists to assess a series of documents of historical or social value, or to create a larger narrative through the study of various documents surrounding an event or individual¹⁰.

Results and Discussion

The research results in this study are Illich's biography, Illich's educational principles, Abduh's biography, and the concept of Islamic education from Abduh's perspective.

⁵ Ivan Illich, "Alternative Persekolahan" in Paulo Freire, Ivan Illich, Erich Fromm, et al, *Menggugat Pendidikan Fundamental, Konservatif, Liberal Anarkis*, cet III, translated by Omi Intan Naomi, Yogyakarta: Pustaka Pelajar, 2001, page 517

⁶ Ivan Illich. 2008. *Deschooling Society*. [translated.] A. Sonny Keraf. 3rd. Jakarta : Yayasan Obor Indonesia, 2008. Vol. III. ISBN. Page 10

⁷ Hossein Tavakoli, *A Dictionary of Research Methodology and Statistic in Applied Linguistic*, (Teheran: Rahma Press, 2012), p. 573

⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2011), p. 15

⁹ Mudjia Rahardjo, *Sketsa Fenomenologi, Hermeneutika, Teori Tindakan & Teori Kritis Dalam Penelitian Sosial* (Solo: Wisdom Publishing, 2022), page 10

¹⁰ Malcom Tigt, *Documentary Research in the Social Sciences* (Lancaster: SAGE Publications Ltd, 2019)

Biography of Ivan Illich

Ivan Illich was born in Vienna on September 14, 1926¹¹. Illich's father was named Ivan Peter. His father's job was an engineer. This indicates that Ivan Illich and his brother could live comfortably and attend good schools in Europe.¹² He finished high school in Florence. After that he studied histology and crystallography at the University of Florence.. At that time Ivan Illich established himself as a priest. He studied theology and philosophy at the Gregorian University, Rome (1943 - 1946). In 1951 he received his doctorate at the University of Salzburg. After earning his doctorate, Illich began serving as a pastor in Washington Heights, New York¹³. In Washington Heights, Ivan Illich soon spoke out about Puerto Rican culture and against "cultural ignorance".¹⁴ He was fluent in Spanish and several others.

From the beginning Illich wanted this institution (CIF) to be based in Latin America. With the help of Feodora Stancioff and Brother Gerry Morris he founded the Center for Intercultural Documentation (CIDOC) and provided the opportunity for hundreds of missionaries each year to join. It was, in Ivan Illich's words, 'a free club in search of surprises, a place where people came to have, help in redefining their questions rather than finalizing

their answers¹⁵. Ivan Illich was ordered by the Vatican to leave CIDOC, but he managed to stay. Eventually he resigned from all church activities, and then left the priesthood in 1969.

Illich's concern for all the negative effects of schooling made him a much in-demand speaker. His books "Celebration of Consciousness" and "Deschooling Society" brought his thoughts to a wider audience. After the 1980s, Illich divided his time between being in Mexico, America and Germany. He became a visiting professor in philosophy, science, technology and society. He also taught at the University of Bremen. His door was always open to collaborators and he practiced the educational process non-stop.⁶ In the early 1990s he was diagnosed with cancer. On December 2, 2002 Illich breathed his last.

Illich's Concept of Education

As a Humanist and Religious thinker, Illich tends to define education in a broad sense. For him, education is the same as life. Illich also realizes that everyone's right to learn is narrowed by school obligations. Ivan Illich initiated concept of education without school¹⁶. According to him, schools categorize people in terms of age based on three categories that are considered standard, students attending school, students studying at school, and students who can only be taught at school. Compulsory schooling inevitably divides a society into polar opposites. Compulsory schooling also determines international rankings or castes. All countries are ranked like castes where each country's position in education is determined by the average number of people attending school. Of course, this is very painful. Organized schools say that they are shaping people for the future. Broadly speaking, Illich's educational thinking was to place restrictions on

¹¹ Siswadi, G. A. (2022). Pendidikan yang Membebaskan dalam Pandangan Ivan Illich: Suatu Kritik Terhadap Sistem Dehumanisasi dalam Pendidikan. Sang Acharya: Jurnal Profesi Guru.

¹² Smith, L. G. and Smith, J. K. (1994) Lives in Education, New York: St. Martin's Press, page 434. in Smith, M. K. (1997-2011) "Ivan Illich: deschooling, conviviality and the possibilities for informal education and lifelong learning", The Encyclopedia of Informal Education, <http://www.infed.org/thinkers/et-illic.htm>

¹³ Muthohar, S., Syukur, F., & Junaedi, M. (2020). Pemikiran Pendidikan Progresif Ivan Illich dalam Perspektif Filsafat Pendidikan Islam di Era Millenial. EL-TARBAWI, 13(1), 1-22.

¹⁴ Smith, L. G. and Smith, J. K. (1994) Lives in Education...., page 434. Look at Illich, Ivan (1973b) Celebration of Awareness. A call for institutional revolution, Harmondsworth Penguin. 156 pages. First published by Harper and Row 1971; republished by Marion Boyars, hal. 29-38, dalam Smith, M. K. (1997-2011) "Ivan Illich: Deschooling, Conviviality And The Possibilities For Informal Education And Lifelong Learning", The Encyclopedia of Informal Education, <http://www.infed.org/thinkers/et-illic.htm>

¹⁵ Smith, L. G. and Smith, J. K. (1994) Lives in Education...., page 435. in Smith, M. K. (1997-2011) "Ivan Illich: Deschooling, Conviviality And The Possibilities For Informal Education And Lifelong Learning", The Encyclopedia of Informal Education, <http://www.infed.org/thinkers/et-illic.htm>

¹⁶ Subkhan, A. (2021). Relevansi Kebijakan Merdeka Belajar Terhadap Konsep Pendidikan Tanpa Sekolah Ivan Illich. At-Tarbiyat: Jurnal Pendidikan Islam, 4(3).

schoolwork.. Some of Ivan Illich's educational thoughts on the components of education include:

1. Education Objectives

According to Illich, a good and liberating education system must have three objectives, namely: (a) education must provide a container for anyone who wants to learn to use the resources that exist in their lives, (b) education must allow anyone who has knowledge to share (c) the education system can provide a platform for anyone who wants to convey a problem to the community. From the three objectives above, it can be concluded that the purpose of education for Illich is to ensure the freedom of a person to give knowledge and gain knowledge and knowledge is the right of every citizen everywhere¹⁷.

2. Educator

Basically, Illich wants educators and all people everywhere to communicate well according to the problems in society¹⁸. Illich wants to say about the need for a more flexible, accommodating and adaptive attitude when doing learning activities. This can be done by adjusting the language, terms or examples in accordance with the culture and traditions that are developing in society. Schools in turn will make teachers as supervisors, moralists, and therapists.

3. Learners

Many students, especially the poor ones, intuitively know what schools are doing to them. Schools make them not sufficiently able to explain between substance and process. When these two things are combined, new insights will be obtained: the results will be better if more teaching is carried out. This has an impact on students who consider teaching to be the same as learning, grades to be the same as education, diplomas to be in accordance with abilities, and skills to be the

ability to express new insights¹⁹. Schools classify people by age. This classification is based on three things that are considered standard. Children go to school, children learn at school, and children can only learn at school. Illich believes that these unexamined premises need to be discussed in depth. We have become accustomed to deciding that they must go to school, they must do what they are told, because they do not yet have a salary or a family of their own.²⁰

4. Education Curriculum

No matter where the school is, the "curriculum" is always the same. This event requires children of a certain age to join a group of about 30 children. The group is led by a recognized teacher. Ivan Illich considers that the curriculum offered by the school is just mere merchandise²¹. It does not matter what synchronization is designed. whether it revolves around growing fascism, liberalism, Catholicism, socialism, or any other ism. it also does not matter what the purpose of the school is. It also makes no difference whether the teacher is authoritarian or permissive.

If he inculcates personal ideas in the students, it doesn't matter. What matters is that students believe that education is only valuable if it is obtained through school and through a graded process. Students were taught that the degree of success an individual would enjoy in society depended on how much he or she consumed learning²². Universal schooling is intended to provide equal opportunities to all. In this era, many people believe that schools guarantee public confidence in the achievement of relevant learning. However, instead of providing equal opportunities, the

¹⁷ Illich, Ivan. 1971. *Deschooling Society*. New York : Marion Boyars, pages 75.

¹⁸ Amir, F. (2022). Pendidikan Kritis Menurut Ivan Illich. *Jurnal Ilmiah Wahana Pendidikan*, 8(7), 414-423.

¹⁹ Illich, Ivan. 1971. *Deschooling Society*. New York : Marion Boyars, pages 1.

²⁰ Ibid,, pages 26.

²¹ Siswadi, G. A. (2022). Pendidikan yang Membebaskan dalam Pandangan Ivan Illich: Suatu Kritik Terhadap Sistem Dehumanisasi dalam Pendidikan. *Sang Acharya: Jurnal Profesi Guru*.

²² Illich, Ivan. 1971. *Deschooling Society*. New York : Marion Boyars, pages 519.

school system monopolizes the distribution of these opportunities.²³

5. Education Methods

Most learning activities happen by chance, and most are not even the result of programmed teaching. Most people who learn well do so because of a chance situation and not because of continuous teaching²⁴. Schooling has now led to a type of teaching that is given in the form of repetitive and unwelcome drills. Yet there are many skills that a motivated student can master in just a few months if taught in the right way. Opportunities to learn a skill can be expanded if we open up the "market". One of the influencing factors is the availability of the right teacher for the right student. Learning activities based on personal motivation are reliable. Items, models, peers and elders are the four resources needed for true learning. Each requires different arrangements to ensure that everyone has access to these resources²⁵.

Biography of Muhammad Abduh

Muhammad Abduh was born in Egypt in 1849. His father, Abduh Hasan Khaerullah, was a Turk who has been in Egypt for a long time. His mother was an Arab whose lineage extended back to Omar bin Khatab. They lived and settled in Mahallah Nasr. Muhammad Abduh was raised in a family environment that was devoutly religious and had a strong religious spirit²⁶. In addition there are those who say that he was born before that year. This difference of opinion is due to the chaotic atmosphere that occurred at the end of the era of Caliph Muhammad Ali Pasha (1805- 1849). The chaos was caused by the violence committed by Muhammad Ali's government in terms of tax collection. This caused farmers to move from place to place to avoid the heavy burden of taxes imposed on

them. This was also done by Muhammad Abduh's father²⁷.

As mentioned above, they lived during the time of Muhammad Ali Pasha, who ruled Egypt with all its advantages and disadvantages. Because of his disagreement with these policies, Abduh's father was accused of opposing the government, which led to his imprisonment. This socio-political situation meant that Abduh's parents did not receive a high level of education. Nevertheless, Abduh Khairullah's family was known to be very strong in practicing religion, and this is what is used as a foothold in raising his children²⁸. Muhammad Abduh's basic education was first received from his own parents through literacy lessons. Later he learned to memorize the Quran under the guidance of a *hafizh*. At this time, Muhammad Abduh began to show his abilities, Muhammad Abduh was sent by his parents to Thantha in 1863 AD to continue his studies at the Ahmadi mosque. In this mosque, Muhammad Abduh learned various subjects by rote. The teachers only gave themes of Arabic grammar and fiqh to memorize, without explaining the meaning of these terms. As a student, Abduh felt dissatisfied with his teaching methods that relied only on memorization. He then sought and found the idea that reason, while still referring to the Quran and Sunnah, could be optimized to understand the verses of God.

Muhammad Abduh was disappointed with this system of learning. Therefore, he left Thantha and returned to Mahallah Nashr to live as a farmer. It was in this village of his birth at the age of 16 (1865 AD). Abduh solemnized his marriage. 40 days after he got married, Abduh was conditioned by his parents to return to study in Thantha. But on the way to Thantha he defected to Kanisah Urin, where his uncle, Shaykh Darwisy Khadhr, lived. Muhammad Abduh under his uncle's leadership underwent a complete change. From hating learning to loving it. Shaykh Darwisy through his Sufism lessons succeeded in fostering Muhammad

²³ Ibid, pages 12.

²⁴ Ibid, pages 13.

²⁵ Baharudin. 2015. Gagasan Ivan Illich Tentang Pendidikan Dalam Buku *Deschooling Society*. Yogyakarta : Jurnal Terampil, page 143

²⁶ Komaruzzaman. 2017. Studi Pemikiran Muhammad Abduh dan Pengaruhnya Terhadap Pendidikan di Indonesia, *Jurnal Tarbawi* Vol.3, No. 01, page 9

²⁷ Nasution, Harun. 2003. *Pembaharu Dalam Islam: Sejarah, Pemikiran, dan Gerakan*, Jakarta: Bulan Bintang, page 15

²⁸ Aziz, Ahmad Amir. 2009. *Pembaharu Teologi: Perspektif Modernisme Muhammad Abduh dan Neo-Modernisme* Fazlur Rahman, Yogyakarta: Teras. Page 9

Abduh's love for science. In 1866, Muhammad Abduh went to Al-Azhar. But the situation at Al-Azhar when Muhammad Abduh became a student there, was still in a backward and static condition. Even according to Ahmad Amin, al-Azhar considers everything that is contrary to custom as disbelief. Reading books on geography, natural science or philosophy is forbidden. Wearing shoes is bid'ah.

Therefore, it is not surprising that Muhammad Abduh learned philosophy, measurement, world affairs and politics from an intellectual named Hasan Tawil. But the lessons given by Hasan Tawil did not satisfy him. The lessons he received at al-Azhar also did not attract his attention. He prefers to read books in the al-Azhar library. Muhammad Abduh satisfaction studying mathematics, ethics, politics, philosophy, he obtained from Jamaluddin al-Afgani²⁹. In 1877 AD when he was 28 years old, he successfully graduated with the degree of *alim*. An achievement that gave him the right to teach at the University³⁰. he taught at al-Azhar in the fields of kalam and logic. Besides that at home he taught the book *Tahdzib al-Akhlak* by Ibn Miskawih, taught the history of European empires by Guizot and Ibn Khaldun's *Muqaddimah*. In addition, he also received the mandate to teach Arabic at the al-Idrah al-Asun madrasah in 1878 AD. During that period, he always innovated in accordance with his goals, namely to provide a new wind in Islamic higher education. Making Islam victorious with new methods that are relevant to the progress of the times³¹.

Muhammad Abduh's Concept of Education

Muhammad 'Abduh's educational reform is inseparable from the reforms that Muhammad Ali has made. As is known, the schools built during his reign were oriented towards Western

education. He established various kinds of schools that imitated the Western education system³². From the reforms made by Muhammad Ali then granting two types of education in the 20th century; the *first type*, traditional schools, the *second type*, modern schools. The two types of educational institutions have no relationship at all, each stands alone.

The existence of these two types of education resulted in the emergence of two social classes with different motivations. The first type of school gave birth to ulama and community leaders who were reluctant to accept change and tended to maintain tradition. While the second type of school gave birth to an elite class of young people who deified and accepted developments from the West without filtering. Muhammad 'Abduh saw the negative aspects of both forms of thought, so he criticized both styles of institutions. Therefore, he saw that if the first pattern of thought was maintained, it would result in Muslims being left far behind and increasingly pressed by the flow of life and modern lifestyles. While the second pattern of thought, Muhammad Abduh saw that the modern thinking they absorbed from the West without religious values, was a danger that would threaten the joints of religion and morals³³.

Based on this, Muhammad Abduh saw the need to make improvements to both institutions, so that the two educational patterns could support each other to achieve progress. In addition, this was done to narrow the gap between the two educational institutions that would later give birth to the next generation³⁴. The practical steps taken to minimize the gap in the dualism of education is to *equalize* (efforts to harmonize and balance) between the portion of religious lessons with general lessons.

1. Education Objectives

Muhammad 'Abduh set the goal of Islamic education that he formulated himself. the

²⁹ Daulay, Muslina. 2013. Inovasi Pendidikan Islam Muhammad Abduh, Jurnal Darul Ilmi Vol. 01. No. 02. Page 80

³⁰ Aziz, Ahmad Amir. 2009. Pembaharu Teologi: Perspektif Modernisme Muhammad Abduh dan Neo-Modernisme Fazlur Rahman, Yogyakarta: Teras. page 12

³¹ Abduh, Muhammad. (1976). Risalah Tauhid, Translated by Firdaus. A. N. Jakarta: Bulan Bintang. Page 18

³² Suwito. 2003. Sejarah Pemikiran Para Tokoh Pendidikan. Bandung: Angkasa, page 306

³³ Ibid

³⁴ Ibid

ultimate goal of education is the education of the mind and soul and convey it to the limit that allows students to find perfect happiness³⁵. Education of the mind, according to Muhammad 'Abduh, is used as a tool to instill habits of thought that can distinguish between good and bad, between what brings benefit and what brings harm³⁶. While the education of the soul is related to the cultivation of abilities and traits in the soul of students, keeping away from bad traits and following social norms³⁷. By instilling the habit of thinking, Muhammad 'Abduh hoped that the intellectual freeze that hit the Muslims at that time could be thawed, and with spiritual education, it was hoped that it would be able to give birth to a new generation that was not only able to think critically, but also had noble morals and a clean soul.

2. Educator

Education according to Muhammad 'Abduh should try to produce human beings with noble character. Muhammad 'Abduh argued that a professional teacher must have competence, behave well, be knowledgeable and master the material. Furthermore, Muhammad 'Abduh argued that a teacher must have knowledge of morals and at the same time have good morals. In addition, teachers must also have good faith and correct thinking. He further argues that the teacher must always maintain *iffah*, be brave, and energetic, so that he can carry out all his duties as a teacher well.

3. Learners

According to Muhammad 'Abduh, humans in this case students are born with potentials. In other words, humans are born into this world not like blank paper as in the theory of *tabula rasa*. Among the outward (innate) human potentials, especially the 'aqliyah potential does not just develop without an educational process. That is, the 'aqliyah potential does

not function perfectly without the educational process. Therefore, education is a means to develop the potential of human 'aqliyah. At this stage Muhammad 'Abduh is closer to the convergence school than the flow of nativism and empiricism.

4. Education Curriculum

The education system that Muhammad 'Abduh championed was a functional education system that included universal education for all children, boys and girls. The ideal curriculum according to Muhammad 'Abduh is:

a) Elementary School Level

The goal at this level is for students to be able to live independently, to be able to control their lives and to get along with their fellow human beings³⁸:

b) Middle School Level

The secondary school curriculum according to Muhammad 'Abduh includes the entire primary school curriculum and its development. The new curriculum at this level is as follows: Introduction to science, creed about halal and haram laws and *akhlaq*, and history of religion.³⁹

c) College Level

As higher education is specialized for teachers and school principals, it is appropriate to use a more complete curriculum. The curriculum in question includes interpretation of the Qur'an, linguistics, hadith science, morality studies, principles of *fiqh*, historiography, the art of speaking and convincing, theology, and rational understanding of doctrine. Religious studies at this level (prospective educators) were later called by Muhammad 'Abduh *al-Urafah al-Ummah*.⁴⁰

When viewed from the curriculum proposed by Muhammad 'Abduh at the three levels above, it generally describes the religious curriculum. As for Western sciences, Muhammad 'Abduh did not

³⁵ Imarah, Muhammad. 1993. *al-A'mal al-Kamilah li al-Syaikh Muhammad 'Abduh*. Beirut: Dar al-Syuruq, . Vol. 3. Page 29

³⁶ Ibid

³⁷ Ibid

³⁸ Imarah, Muhammad. 1993. *al-A'mal al-Kamilah li al-Syaikh Muhammad 'Abduh*. Beirut: Dar al-Syuruq, . Vol. 3. Page 80

³⁹ Ibid. Page 83

⁴⁰ Ibid

include them in the curriculum. This was done because the general sciences were studied along with the sciences described above. In other words, the general sciences should be integrated into the religious sciences. With such a curriculum, Muhammad 'Abduh tried to eliminate dualism in education that existed at that time and planned an integral Islamic education curriculum.

5. Education Methods

Muhammad Abduh argued that the method is flexible and adapted to the needs of learner development. As for some of the methods used by Muhammad 'Abduh are: Memorization method, discussion method, example method, and training method.

Discussion

In this discussion section, researchers reveal some analysis of some of the things that have been revealed in the research results. The discussion discussed is an analysis of Ivan Illich's educational thinking in the perspective of Islamic education philosophy. In addition, researchers also provide a supportive opinion of Ivan's educational philosophy in relation to millennial era education. No less important, researchers also criticize the concept of education initiated by Ivan Illich. In this section, researchers also try to provide recommendations to several parties based on the descriptions that have been reviewed.

Ivan Illich's Educational Thought in the Perspective of Islamic Education Philosophy

In this study, researchers focused on five aspects of education. First, the purpose of education. The goals of education described by Ivan Illich cannot be juxtaposed with the goals of education in Islam. In Islam (Abduh), education emphasizes the cultivation of intellectual and spiritual aspects. If the mind is educated with science and the soul is strengthened with religious moral values, then Muslims will be able to build a strong civilization based on applicable Islamic laws.

Next, about the educational aspect. In this aspect, the concept of educators described by Ivan Illich can be said to be in line with the concept of

educators in Islam, although there are some things that are different. Educators have a role in seeking the development of all the potential of students, both psychomotor, cognitive, and affective potential. In addition, in Islam (Abduh), educators are not only teachers whose job is only to transfer knowledge, but also someone who trains the soul and personality of students. Educators must have good personality and manners so that they can be used as examples for their students and can guide and foster in order to make them good and civilized human beings.

In the aspect of students, the concept offered by Ivan is not in line with the concept in Islam. Ivan Illich's concept only emphasizes the freedom of students without any restraints from any party without paying attention to ethics and manners in seeking knowledge, while in Islam (Abduh), students must have ethics in seeking knowledge based on Islamic teachings. Even so, the two concepts both carry the concept of no difference in caste or age in obtaining education. So learners must be given freedom in obtaining their education without giving up ethics and manners in seeking knowledge. No less important, learners should also not be hasty in obtaining education. In learning and not learning from just any teacher, but it is necessary to prepare time to find who is the best teacher.

In the aspect of curriculum, these two concepts both consider that the curriculum is a tool in education without any restrictions. According to Muhammad Abduh, the curriculum aims to eliminate the dichotomy between religious sciences and general sciences. In terms of methods, Ivan's concept is in line with the concept in Islam. The method used is a flexible method, because basically the method is a set of ways to achieve educational goals. However, Ivan's educational methods are less comprehensive. In a learning process, students will demonstrate their level of understanding of the material differently, this is because knowledge and wisdom, which are the two main components in the conception of *adab*, are truly a gift from Allah swt. One thing that is no less important in providing education is adequate facilities and infrastructure. Good advice and infrastructure will be implemented optimally if supported by good

financial conditions. So, the implementation of education can run conductively. One thing that can be done is pursuing a social enterprise for an institution. In the educational context, social enterprise is a way to maintain the finances of an institution⁴¹.

Supportive Statement: The Contribution of Illich's Educational Thought in Millennial Era Education

Ivan's thoughts on education are interesting to study. His progressive ideas have stirred the spirit of change in the dynamics of education. In this study, researchers want to analyze the contribution of Ivan's thoughts in millennial era education. The term *Millennial* is a *cohort* term in demography, where the word *millennial* means followers or group. There are currently four major *cohorts* in demography, namely *Baby Boomer* (born in 1946-1964), *Gen-X* (born in 1965-1980), *Millennial* (Y) (born in 1981-2000), and *Gen-Z* (born in 2001-present)⁴². While Neil Howe and William Strauss, the directors of *Generations: The History of America's Future, 1584 to 2069, refer to the millennial cohort as those born between 1982 and 2004⁴³. Today's millennials are those aged 19-38; they are currently students and *early jobbers*. In the coming years, the *millennial* generation will be the backbone of the Indonesian economy. Generations in this *millennial* era such as: *google generation*, *net generation*, *echo boomers*, and *dumbest generation*. Therefore, the *millennial* generation society can be characterized by the increasing use of communication tools, internet, *Whatsapp*, *Youtube*, *Facebook* and others.⁴⁴*

There are 14 attitudes and behaviors of the millennial generation. These attitudes include: (1) love freedom; (2) love to personalize; (3) rely on the *instant* speed of information; (4) love to learn; (5) work with innovative environments, (6) actively

collaborate, and (7) *hyper technology* (8) *critical*, which is used to thinking *out of the box*, rich in ideas and ideas; (9) *confidence*, which means they are very confident and dare to express their opinions without hesitation; (10) connected, which is a generation that is good at socializing, especially in the communities they join; (11) surfing social media and the *internet* as a result of high dependence on the *internet* and social media, they become lazy, not deep, not grounded, or not socializing; (13) tend to be weak in the values of togetherness, mutual cooperation, environmental warmth and social care; (14) tend to be free, westernized and do not pay attention to formal ethics and rules, customs, and manners.⁴⁵

Ivan Illich's ideas are progressive and relevant to the millennial era. This is because he promoted interculturality, which is the ability to dialogue and collaborate with people from different cultural backgrounds. Illich criticized schools as agents of homogenization and standardization that ignore cultural richness and diversity. In the millennial era, interculturality is becoming increasingly important due to globalization and migration that increase contact and interaction between different cultural groups. Researchers also consider Ivan Illich's thinking to be very critical and inspiring. This is because he reveals the hidden curriculum of schools, namely the values, norms and ideologies that are implicitly conveyed through school structures and practices.

Illich shows how schools shape the mentality and behavior of students who are subject to authority, competition, consumption, and specialization. In the millennial era, this hidden curriculum is becoming increasingly relevant due to social, ecological, and political challenges that require creativity, criticality, solidarity, and awareness. In addition, Ivan Illich's thinking is highly ethical. He proposes a politics of limits, an ethic that recognizes the existence of natural and human limits that must be respected and protected. Illich opposes the logic of unlimited growth and progress that is the basis of modern education and economic systems. In the millennial era, this politics of limits is becoming increasingly urgent due to the environmental and humanitarian

⁴¹ Siahaan, D., Iswati, S., & Zarkasyi, A. F. (2019). Social Enterprise: the Alternatives Financial Support for Educational Institution. *International Journal of Economics and Financial Issues*, 9(3), 1-11.

⁴² Al Walidah, I. (2018). Tabayyun di Era Generasi Millennial. *JurnalLiving Hadis*, 2(2), p 317

⁴³ Rouse, M. (t.t.). What is Millennials (Generation Y)? - Definition from WhatIs.com. WhatIs.Com. from <https://www.techtarget.com/whatis/definition/millennials-millennial-generation>

⁴⁴ Al Walidah, I. (2018). Tabayyun di Era Generasi Millennial. *JurnalLiving Hadis*, 2(2), p 317

⁴⁵ Nata, A. (2018). Pendidikan Islam di Era Milenial. *Conciencia*, 18(1), p 10-28.

crisis caused by the exploitation and degradation of natural and social resources.

In the context of this Millennial era, Ivan Illich's progressive education thinking is able to provide progressiveness for students to have an active, creative and dynamic nature which should be complemented by moral self-control with religious education. The combination of progressive education and religious education will have a personal balance for the millennial generation to be able to win the competition and live happily.

Critical Statement: An attempt to provide a critical analysis and proposed Solution to Ivan Illich's concept of education.

In this section, researchers attempt to provide a critical analysis of Ivan Illich's concept of education. Ivan Illich is a philosopher and social critic who rejects the formal education system that exists in the modern world. He proposed an alternative education concept called Deschooling Society.

In this concept, people can learn independently and freely without having to depend on schools or teachers. The first criticism that researchers have expressed is that Ivan Illich's concept of education is too radical and utopian. In this concept, Ivan wants the total elimination of educational institutions that have been rooted in society. Of course this is very difficult to implement in these conditions. Schools still have an important role in shaping students' character, skills, and knowledge, as well as providing certificates or diplomas that are recognized by the world of work. Related to this diploma, some parties still need a diploma to make their events successful. As an alternative, the researcher proposes to conduct a more moderate and realistic school reform, namely by changing the curriculum, methods and evaluation of education to better suit the needs and interests of students, as well as integrating formal education with informal and non-formal education. This school reform aims to improve the quality and relevance of education and provide equal opportunities for all students to develop their potential.

Next, the researcher considers that Ivan Illich's thinking is too individualistic and does not pay attention to the social and collective aspects of

education. Learning independently and freely without the guidance of teachers or a standardized curriculum can lead to difficulties in interacting and collaborating with others. In addition, learning freely can ignore the moral and ethical values that must be taught to learners. In this case, the researcher proposes to increase participation in education by involving students, teachers, parents and communities in the process of planning, implementing and evaluating education. This participation aims to empower and respect the rights of learners, as well as foster a sense of responsibility and solidarity among fellow members of the education community.

Ivan Illich's thinking is also too idealistic and unrealistic. This is because Ivan assumes that all people have the same motivation, interest, and ability to learn independently and freely. However, the reality on the ground is not entirely like that. The reality on the ground explains that not everyone has the same access to learning resources, such as books, the internet, or other media. Not everyone also has a high willingness and discipline to organize and evaluate their own learning process. Therefore, a more comprehensive education system is needed to run the wheels of education better. Not just letting students learn freely. The proposed solution offered by the researcher is that related parties provide more equitable and quality learning resources and facilities, namely by developing libraries, laboratories, studios, and varied and interesting learning media, as well as providing assistance and support to students in need, such as guidance, counseling, tutors, or mentors. These learning resources and facilities aim to improve access and learning opportunities, as well as motivate and guide learners to learn effectively and efficiently.

Recommendations: Proposals for Some Relevant Parties

Based on the review that has been explained above, the researcher tries to provide recommendations for several related parties. Some recommendations for some parties based on the synthesis of Ivan Illich's thoughts and the concept of Islamic education are as follows:

For the government, the recommendation is to provide policies that support more participatory alternative education, such as providing facilities, resources and assistance to community-based learning communities, and recognizing and rewarding learning outcomes that do not depend on formal certificates or diplomas. The government can also undertake more realistic school reforms by adjusting the curriculum, methods and evaluation of education to better suit the needs and interests of students and integrating formal education with informal and non-formal education. The government should also ensure that the education provided is in accordance with Islamic values and norms, and provides space for the development of students' spiritual and moral potential.

For teachers, the recommendation is to change their role from an authority who controls and instructs students to a facilitator who helps and accompanies students. Teachers can also increase participation and democracy in education by involving students, parents and communities in the process of planning, implementing and evaluating education. Teachers must also teach students about Islamic teachings, both related to worship, morals, and science, and provide good examples and role models for students. Teachers can also develop learning networks with other teachers, both online and offline, to share knowledge, experiences and learning resources.

For students, the recommendation is to take advantage of wider and more flexible learning opportunities, both inside and outside school. Students can learn independently and freely according to their interests, talents and potential, without being limited by a standardized curriculum, schedule or tests. Students should also learn about Islam, both related to worship, morals, and science, and practice it in everyday life. Students can also learn interactively and collaboratively with people from different cultural backgrounds, both online and offline, to enhance interculturality and solidarity. Students should also learn critically and creatively, and take responsibility for the impact of their actions and choices on the environment and fellow humans.

Conclusions

This research conducts a critical review of Ivan Ilich's philosophy of education in the perspective of Islamic education philosophy and its relevance in the contemporary era. Ivan Ilich, a philosopher of education, criticizes the conventional education system and offers a more democratic education alternative. In this research, it is found that there are some similarities and differences between Ivan Ilich's progressive educational thought and Islamic educational philosophy (muhammad abduh), especially in terms of learning principles and educational goals. The author of this paper also shows the relevance and implications of Ivan Ilich's progressive education thinking for the millennial generation, which has different characteristics from previous generations. This research provides several recommendations for relevant parties in the field of education to develop progressive education that suits the context and needs of the millennial generation, while maintaining Islamic values in education. This paper is a scientific work that is useful and contributes to the development of the science of philosophy of education, especially in Indonesia.

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