

## COMPARING PHILOSOPHIES OF LANGUAGE EDUCATION: PROGRESSIVISM AND PERENNIALISM

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### Abstract

This is a comparative study of two, amongst others, major educational philosophies—Perennialism and Progressivism—focusing on their respective characteristics: their views of reality, epistemological positions, and, more specifically, their implications for education. Each philosophy offers a unique perspective while sharing certain fundamental principles in shaping student development. Perennialism emphasizes timeless truths and the development of intellectual and moral virtues through classical works and structured learning. Progressivism, in contrast, focuses on experiential learning, a student-centered approach, and adaptability to changing societal needs. After understanding the similarities and differences within these philosophies, this study also explores the contributions and limitations of each within the broader context of language learning and educational practice.

**Keywords:** perennialism, progressivism, curriculum, teaching methodology, student engagement

### INTRODUCTION

Language is not only a means of communication, but also a reflection of thought, culture, and values. Thought-wisely, the philosophy of language education gives a framework for thinking about "Why am I actually teaching?" and "What is the purpose of language learning?" By understanding various schools of educational philosophy, prospective educators can design curricula and methods aligned with the desired educational vision. Teacher educators learn to reflect on their approaches. With a foundation in educational philosophy, prospective teachers can teach language not merely as a technical competency but also as a means of developing critical and ethical thinking.

Culture-philosophically, language carries three intertwined main roles: transmission, interaction, and transformation. Language passes down values, enables participation in the community of speech, and reshapes cultural norms towards equity and inclusion. Grasping the core messages of education philosophy is, thus, worthwhile. Several aspects of educational philosophy, including studies of educational philosophy, schools of philosophy, and their application in various academic domains, such as the learner (student), the learner (teacher/lecturer), and the curriculum, require clear explanation.

A comparison of the objectives, definitions, and implications of philosophy in education will be presented at the end of this article. The presentation style, which compares these two schools of philosophy, is to provide a concise yet comprehensive and clear overview of the philosophical perspectives relevant to education, particularly the philosophies of progressivism and perennialism.



## **LITERATURE REVIEW**

### **Progressivism**

Progressivism emerged in the United States around 1870. This school of thought opposed the traditional education system, which was overly rigid, demanded strict discipline, and rendered students passive. It opposed authoritarianism, especially in the world of education. According to progressivism, education must be constantly prepared to change learning methods and planning policies to keep pace with the development of knowledge and environmental changes. It emphasizes experience, problem-solving, and contextual learning. This prepares prospective teachers to be more adaptable to student needs and changing times.

Education is the interpretation of a series of experiences so that one can replace them with clearer and more accurate perspectives (Pavlis & Gkiosos, 2017). Gaining meaningful experiences of the past and present enables one to navigate the path to future experiences more accurately, so that one does not simply follow the flow but can determine the course of history. Experience holds substantial significance in learning experiences. The experience referred to is not just any experience, but a meaningful experience experienced by a person.

The reality of the universe is a reality in human life. Experience is the key to human understanding of everything. Human experiences of suffering, sadness, joy, beauty, and so on are the reality of human life until death. For this school of thought, nothing is absolute. There are no a priori principles or abstract laws of nature. Reality is an ever-changing, transactional experience; the world is always changing and dynamic. Scientific laws are merely probabilistic, not absolute.

Dewey was a leading figure in the progressive school. His thinking was also influenced by Darwin's theory of biological evolution, which posits that humans are creatures that gradually evolved through natural processes, starting from elementary cells to the highly complex structures seen today. Darwin's theory assumed that humans, with their intelligence, would continue to evolve through various means to improve their abilities for survival. Related to this, Dewey believed that humans evolve and develop without limits through education.

Progressivism believes that knowledge is meaningless without human experience, which is a continuous process and refinement. Humans gain experience as they attempt to overcome and resolve the problems that arise along with the process of life itself. Experience is formed through active and passive interactions. If the environment creates problems, humans will be affected. This is called the passive element. Next, humans will take active steps to adapt to new situations created by their environment or modify and change it. Humans, when carrying out interactions, also bear certain consequences that may arise from the steps taken towards their ecology.

Knowledge is a product of the interaction between organisms and their environment. Experience is gathered from social life, processed by human intelligence, and applied to solve life's problems. Intelligence is not something abstract, but rather a quality of thinking that aims to solve life's problems effectively. Intelligence is how humans approach problems to be solved. An intelligent

person is someone who can think and use effective methods to overcome life's problems. This means that humans can use the Method of Reflective Thinking in their daily lives. John Dewey called this method the Problem-Solving Method (Carson, 2007).

Besides experience, truth is another aspect of focus in this school of thought. Truth is an idea that can be tested, verified, and proven effective in solving problems. Truth is the ability of an idea to solve a problem. Truth is the consequence of an idea's reality, knowledge, and utility in life. An idea can be said to be true if it can be implemented and is useful. Truth is also a social concept. If a group of people has an idea or opinion, then it is examined by experts in the field and declared or recognized as true by the majority of that group; then that opinion is correct.

Progressivism believes that values originate from society (Ornstein & Hunkins, 2021) Values are not inherent qualities within the individual, nor do they originate from divine revelation, but rather are centered within the individual. Values can be defined as anything deemed valuable or desirable by an individual or group; thus, values are relative and lack absolute principles. Values exist through human interaction through language (Hodges, 2015).

Language is a means of expression derived from individual drives, desires, feelings, and intelligence (Collinson et al., 1924). Values can be considered right or wrong, good or bad, if they align with the results of tests experienced by humans in social interactions.

This philosophy sees the principles of learning as follows:

1. Students possess intelligence as a natural potential that distinguishes them from other creatures. From a progressivist perspective, every student is believed to possess intelligence as a natural gift that characterizes humans and distinguishes them from other living creatures (Dewey, 1922). This intelligence encompasses not only the ability to think logically but also the power of reasoning, emotional sensitivity, and problem-solving abilities. Therefore, the educational process must respect the differences in each individual's intelligence potential and provide space for the development of all aspects of this intelligence, including intellectual, social, and emotional.
2. Students have creative and dynamic potential. Progressivism views students as individuals with creative potential and dynamic traits that enable them to continuously innovate and adapt to change (Dewey, 1922). This potential must be nurtured through learning activities that encourage exploration, discovery, and the creation of new ideas. A learning environment that provides opportunities for experimentation, trying different things, and developing imagination will help students realize their creative potential while fostering independent thinking.
3. Experience is crucial for students. According to this school of thought, experience is the primary factor shaping students' understanding and knowledge. Learning is not simply receiving information from a teacher, but rather an active process of connecting past experiences with new knowledge (Weber et al., 1927). Therefore, education must provide opportunities for students to directly experience, experiment, observe, and reflect on various real-world situations. Through rich experiences, they can develop a deeper understanding and skills relevant to everyday life.

4. Education is an effective vehicle oriented toward the nature and essence of human development. Progressivism emphasizes that education is a highly effective means of helping humans develop by their nature and essence. Education should not be solely oriented toward the transfer of knowledge, but should also facilitate the personal, moral, and social growth of students (Dewey, 1938). Such an educational process will help students become balanced, mature individuals capable of assuming positive roles in society.
5. Teachers are learners (mentors, directors). From a progressivist perspective, teachers serve not only as instructors who deliver material but also as mentors and directors who learn alongside students (Dewey, 1938). Teachers need to be open, willing to listen, and able to adapt their approach to students' needs. By becoming lifelong learners, teachers can continuously enrich their knowledge and skills, enabling them to provide relevant and contextual guidance.
6. Teachers must create an educational environment, provide motivation, and provide stimulus. Teachers are responsible for creating a conducive, supportive, and challenging learning environment. This educational environment should encourage curiosity, the courage to experiment, and freedom of thought. Furthermore, teachers need to provide motivation that excites students and stimuli in the form of questions, assignments, or situations that stimulate critical thinking. This way, the learning process becomes more meaningful and enjoyable.
7. School is a part of life. For progressivists, school is a miniature version of life, preparing students to play a role in society (Dewey, 1916). What is learned in school must be relevant to the realities of everyday life, so that students can easily connect academic knowledge with real-life experiences. By making school a reflection of life, learning will not feel disconnected from the outside world, but rather become practical preparation for facing future challenges and opportunities.

The ideal school provides education that integrates its content with the surrounding environment. Schools are part of society, so they must provide insight into the characteristics or uniqueness of that region. Schools are both a transfer of knowledge and a transfer of values that will produce capable and useful individuals in society. Schools are also a vehicle for learning democracy.

According to progressivism, the curriculum is flexible, not rigid, can be changed according to the demands of the times, is open, and not bound by any particular doctrine, so it can be evaluated and revised as needed (Dewey, 1938). The curriculum focuses on process rather than content. The curriculum is centered on human experience. Subjects are not separate but must be integrated into a single unit, with a Core Curriculum type. Subjects are integrated across cognitive, affective, and psychomotor aspects, including values.

This philosophical school believes that student-centered and experiential learning methods will help students grow and develop better. Furthermore, another prioritized learning method is problem-solving, using steps similar to the scientific method. The five steps of the reflective thinking process are (1) problem identification, (2) situation diagnosis, (3) hypothesis formation, (4) solution

formation, and (5) hypothesis testing. If the results align with the hypothesis, the desired truth is found. However, if the hypothesis fails, another hypothesis is tested until the truth is found.

Students are given the freedom to choose learning experiences that will be most meaningful to them. The classroom is viewed as a scientific laboratory. In addition to classroom settings, field studies are also highly beneficial because they provide students with the opportunity to participate directly in interactions with their environment, which can motivate their learning.

This school's view of learning rests on the belief that students are beings with superior qualities compared to others. Furthermore, the narrowing of the dividing wall between school and society is the foundation for developing the idea of progressivism in education (Barnadib, 2013). Therefore, the separation between school and society must be eliminated.

### **Perennialism**

Perennialism views the present situation as an age of cultural disruption, confusion, and disarray (Ornstein & Hunkins, 2021). This situation is seen as requiring efforts to secure the moral, intellectual, and other socio-cultural environments. Like a ship about to set sail, the present requires a clear base and direction. Perennialism argues that seeking and establishing such a base is the primary task of philosophy and the philosophy of education (Barnadib, 2013).

Perennialism takes a regressive path, believing that there is no other way but to return to the general principles that underpinned behavior and actions in ancient and medieval times. This refers to the axiomatic beliefs about knowledge, reality, and values of those eras. All of these have been considered the foundation of civilization from century to century.

The motive of perennialism in taking a regressive path is not merely nostalgia or a longing for old values to remember or revere, but rather the belief that these values hold a vital place in the development of 20th-century culture. These axiomatic principles, unbound by time, are embedded in history.

Perennialism is a philosophy whose structure is a unified whole. Therefore, the premises formed are the result of thinking that enables a person to act decisively and uprightly. Therefore, the philosophical concept of perennialism regarding education is that education should return to the spirit that dominated the Middle Ages, because the medieval spirit was the spirit that guided humanity to understand the rational order of life. With this spirit, the Middle Ages were able to discover first principles that serve as the basis for human intellectual guidance and can serve as a means for discovering self-evidence (Barnadib, 2013).

Perennial means everlasting, long-lasting, or eternal (Alwasilah, 2008). In the history of human civilization, a number of great ideas are known. Perennialists base their theory on the universal view that humans are essentially rational beings, so it is not advisable to lead them by the nose and stick their noses in knowledge of their rational skills. Philosophy lessons are important so that students can think deeply, analytically, flexibly, and imaginatively. Followers of this philosophy

recommend that students read the great books or Great Books, which are profound, beautiful, meaningful, and continue to highlight lifelong truths.

## **METHOD**

This is a qualitative type of research with reference exploration as its bases for the article development. Various views around the philosophies of education were studied, compared, and presented in such a way that they could help readers to easily get a good grasp of the different views in the school of thought. The comparative work should ease comprehension.

## **DISCUSSION**

### **Perennialism and Education**

According to the perennialist philosophy, education must develop a number of general, not specialized, subjects that are liberal, not vocational, and humanistic, not technical. In this way, education will fulfill its humanistic function, namely, the general learning that humans should possess. There are four principles in perennialism (Alwasilah, 2008, p.104):

1. Truth is universal and independent of place, time, and person;
2. Good education involves the search for understanding and truth.
3. The truth is found in great works, and
4. Education is a liberal activity to develop reason.

Finally, we should examine Mortimer Adler's Fatwa on perennialism saying: "The paideia program seeks to establish a course of study that is general, not specialized; liberal, not vocational; humanistic, not technical. Only in this way can it fulfill the meaning of the words 'paaideia' and 'humanistic', which signifies the general learning that should be in the profession of every human being" (Alwasilah, 2008, p.104).

### **Perennialism and Knowledge**

Perennialism holds that everything that can be known and is real is what is protected by belief. Truth is something that demonstrates conformity between thought and objects. By objects, we mean things whose existence is based on eternal principles. This means that concern with truth is concern with the essence of something.

When these things are examined and compared, convincing propositions will be arrived at. The prerequisite for arriving at such principles is that the propositions contain accuracy. This means that the propositions meet logical requirements, making them difficult to reject or refute. Reason needs to conduct a review so that the formulated concepts have their evidence.

The necessary method that can lead people to essential thinking is reasoning. Reasoning has its laws that can be used as a guide towards discovering logical definitions or understandings.

Aristotle's teachings, also used as a guide, are known as logic or organon (tool) (Copi, I. M., Cohen, C., & McMahon, 2016). Aristotle's logic discusses two main things: reasoning (rationorum) and proof. This reasoning is called the syllogism. A syllogism demonstrates the logical relationship between the major premise, minor premise, and conclusion. Each consists of a judgment. Each judgment consists of interrelated concepts.

In addition to the deductive method described above, humans need to understand the world through the opposite method, namely, the inductive method. This method begins with an introduction to particulars. According to Aristotle, induction is a forced effort on the part of humans due to their shortcomings. Therefore, they move slowly towards general understanding because they cannot immediately grasp universals, which are always present. Meanwhile, St. Thomas Aquinas argued that although sensory perception involves particulars, its content is universal (Maritain, 1947). If it does not contain universals, that particular data can't build universal conclusions. Philosophy and science develop independently, with differences in the methods they employ. However, philosophy often provides the final verdict on the results achieved by science.

### **Perennialism and Learning**

The highest demands of learning, according to perennialism, are mental exercise and discipline. Therefore, educational theory and practice must align with these demands. As creatures, humans are unique compared to other creatures because of their nationalistic nature. This rationality is a universal human trait and is self-evident. The beginning and end of the human soul's activity lie in this rationality. This rationality in humans gives rise to the fundamental concept of freedom. Through reason, humans can possess and achieve freedom from various shackles that can degrade their status or dignity, such as ignorance, stupidity, and doubt. With rational weapons, humans can remove the shackles or obstacles they face, thus becoming free. This freedom must be the goal and implemented in education, so that students can act deliberately.

Based on the above perspective, it can be concluded that learning is essentially learning to think. To achieve this, habits must be instilled in students from a young age. As a preliminary education toward this goal, basic skills such as reading, writing, and arithmetic are crucial because they are the foundation for all others. At a more advanced level, training in paraphrasing, logic, and rhetoric is essential.

The rationale behind this type of education and teaching is that language is the essence of mastering logic and rhetoric. To master the basic principles of thought, one must carefully learn to connect words, achieving a clear structure. This allows reason to obtain the resources for work or action. Thus, the soul, the self, can connect internally, meaning with oneself, and externally, meaning with others.

In addition to these exercises, semantics also plays a crucial role. This knowledge, which teaches the meaning of meaning, can provide the foundation for a clear and rich way of thinking. This method can lead to successful thinking because it is based on abstract concepts.

In order to achieve efficiency in learning, mobilizing cognition (knowing), affect (feeling), and conation (doing) are activities that require sufficient attention. The goal is none other than for students to experience holistic and balanced personality development, by the view that humans are psychosomatic.

Learning can be divided into two types: learning through instruction and learning through discovery ((S. Bruner, 1960). In the former, the teacher provides information or knowledge, also providing enlightenment. This enlightenment can be achieved by demonstrating and interpreting the implications of the knowledge and science provided. In the latter type of learning, teachers are no longer needed. Students are expected to be able to learn at their own pace.

### **Perennialism and Curriculum**

The primary task of education is to prepare students for maturity(Barnadib, 2013). Maturity means the intellectual life. Therefore, it is this intellect that needs guidance toward maturity.

Perennialists do not discount memorization. While it is well-known that this memorization is mechanical, since learning plays a role in receiving good seeds, memorization is necessary. Memorization is necessary so that these seeds can be firmly embedded in the students' souls before they can take root and grow.

In line with the above view, perennialists highly value indirect experience, although they do not discount direct experience. Furthermore, direct experience is necessary for learning about real human needs.

Lower-level schools provide basic education and knowledge. With traditional knowledge such as reading, writing, and arithmetic, students acquire an important foundation for other knowledge. Another task of lower-level schools is character education, with a primary emphasis on moral virtues. For this, adequate cultivation and training are needed to firmly instill these virtues. Because lower-level education only provides basic education, it cannot yet serve as a foundation for social renewal in the true sense. Furthermore, it cannot yet be called a body for social renewal. The principles of the elementary school curriculum also apply to secondary schools, with the principle of enhancing the intellectual development of students.

The perennialist philosophy is regressive. Perennialism believes that the axiomatic beliefs of ancient and medieval times should serve as the basis for developing contemporary philosophical and educational concepts. This attitude is not nostalgia (mere longing for the past) but is based on the conviction that these beliefs are useful for the present century.

According to perennialism, reality and ultimate reality lie beyond nature. The ultimate reality is peaceful and supernatural. It is God himself. God is pure actualism and pure form, and completely silent or devoid of substance.

The basic concepts of perennialist ontology are based on definite concepts such as individual objects, essence, accidents, and substance. Meanwhile, knowledge is considered to contain truth if it can possess self-evidence. The basic concepts are found in terms such as the principle of identity, the principle of contradiction, the principle of exclusion, and the principle of sufficient rationalism. The path the mind must take to achieve this is reasoning, both inductive and deductive, or a combination of the two.

Learning, according to perennialism, is mental exercise and spiritual discipline. Therefore, the view of learning should be based on the understanding that humans are essentially rationalistic. Therefore, learning is nothing more than developing logical, deductive, and inductive thinking. The rational nature of humankind fosters the development of fundamental ideas about freedom. Education, meanwhile, seeks to guide and develop this authority so that it remains stable and reasonable.

For learning to be efficient and successful, it must meet the superlative (high-level) needs of humanity, taking into account the interplay between learning through instruction and learning through discovery. The educator's task is to guide students toward maturity using the foundations outlined above.

Guidance toward maturity begins in elementary school, which serves as preparation and provides basic knowledge and training. At this stage, the teacher plays a central role (teacher-centered).

Secondary education serves to further enhance the role of basic education by enhancing the general education program. This program contains key lessons to develop reasoning and knowledge of core values throughout human history.

The ideal higher education, according to perennialism, is organized similarly to the universities of the Middle Ages. Education and all higher education activities are grounded in philosophy. Higher education is principally directed toward achieving the goal of intellectual virtue, the intellectual love of good.

Thus, education according to perennialism is education as a path backward, education as cultural regression, or the process of returning humanity to the present state of past cultures considered ideal. For students, it is a process of learning to reason, learning to think, and for educators, it is a process of learning through teaching, with teachers as students experiencing the learning process while teaching. All of this is done to achieve the goal of education according to perennialism: to create happy students.

The brief description above illustrates the differences and similarities in the views and their implications for the world of education of the two schools of thought discussed: progressivism and

perennialism, both in terms of their specific characteristics, their views of reality, their views of knowledge, and more specifically, their views on the field of education. Some of the differences, from their main characteristics to their views on education, are presented in the following tables.

**Differences in Core Characteristics**

<b>Progressivism</b>	<b>Perennialism</b>
<ul style="list-style-type: none"> <li>• Anti-authoritarianism</li> <li>• Progress as the core focus</li> <li>• Environment and experience are essential for growth and development (progress)</li> <li>• Emphasize the importance of change and the emergence of something new</li> <li>• Focus on the continuous reconstruction of knowledge</li> </ul>	<ul style="list-style-type: none"> <li>• Perennialism opposes the view of progressivism, which emphasizes change and novelty.</li> <li>• According to it, the task of philosophy is to resolve an era plagued by chaos and confusion, requiring a regressive approach, returning to the basic general principles of ancient and medieval behavior. This is because eternal axiomatic principles exist in history.</li> <li>• Perennialism focuses on eternity, idealism, truth, and the beauty of cultural heritage. In an ever-changing era, there remains a "common thread" connecting one era to another, or between one region and another within the same era.</li> <li>• Education must focus more on a proven and resilient ideal culture. Education is a path backward or a process of restoring humanity to its current state as it was in that ideal culture.</li> </ul>

**Perspectives on Knowledge**

<b>Progressivisme</b>	<b>Perrenialisme</b>
<ul style="list-style-type: none"> <li>• Pragmatism, derived from epistemology, is more important than abstract metaphysics.</li> <li>• Epistemology must adhere to inductive, rational methods, empiricism, and pragmatism.</li> <li>• Progressivism disbelieves in theoretical generalizations.</li> <li>• Knowledge is not merely a compilation of facts perceived by the senses (experience).</li> </ul>	<ul style="list-style-type: none"> <li>• Reality comes from fundamental fixed truths-especially related to God. It believes that people find truth through reasoning and revelation and that goodness is found in rational thinking (Maheshwari, 2011).</li> <li>• Since the perennialist ontology is teleological, the hard core of reality is logical, permanent, and unchanging. Truth, therefore, is also logical, permanent, and unchanging (Maheswari, 2011).</li> </ul>

**Perspectives on Values**

<b>Progressivism</b>	<b>Perennialism</b>
<ul style="list-style-type: none"> <li>• Values arise from language.</li> <li>• Values are not exclusive (good or bad depends on the results of testing by individuals);</li> <li>• Values are both intrinsic and instrumental – healthy is both intrinsically and instrumentally good – because healthy people can socialize.</li> <li>• Values are social and individual – they exist because there are members.</li> <li>• The reciprocal relationship between intrinsic and instrumental values results in changes in values.</li> <li>• Therefore, values are temporal, intrinsic, instrumental, dynamic, and relative.</li> </ul>	<ul style="list-style-type: none"> <li>• Truth is a combination of truth derived from thought, truth inherent in the object, and the belief in the correspondence between the results of thought and the condition of the object.</li> <li>• Truth in thought is obtained by applying the laws of logic.</li> <li>• Viewing norms as a psychological issue.</li> <li>• The basis of values is theological, and the measure of good and bad comes from God.</li> </ul>

**Perspectives on Learning**

<b>Progressivism</b>	<b>Perennialism</b>
<ul style="list-style-type: none"> <li>• Humans (students) have advantages over other creatures—they are dynamic and creative.</li> <li>• Students must actively utilize their environment—eliminating the separation between school and its environment.</li> <li>• A good school is a good community in its small size.</li> <li>• This school emphasizes the importance of cultural inheritance and providing students with knowledge and skills that are relevant to their time and their usefulness.</li> <li>• Progressivism emphasizes the importance of catering to individual differences, focusing on students, and varying learning experiences and processes.</li> <li>• Progressivism is the foundation for developing active student learning (Student-centered)</li> </ul>	<ul style="list-style-type: none"> <li>• The starting point of learning is that humans are rational creatures. The starting point of human ability is the ability to think. From thinking, freedom, skills, language, etc. develop.</li> <li>• Learning is a matter of practice and mental discipline. To achieve wisdom and virtue, general education is important (e.g., reading, writing, and arithmetic).</li> <li>• The teacher's function is very central (teacher-centered).</li> <li>• The source of knowledge comes not only from reason but also from God's revelation.</li> </ul>

**Perspectives on Curriculum**

<b>Progressivism</b>	<b>Perennialism</b>
<ul style="list-style-type: none"> <li>• The curriculum must shape educational experiences.</li> <li>• The curriculum must be flexible, dynamic, and experimental.</li> <li>• Attention to the needs of each student.</li> <li>• Experience-centered (Bramel). The core curriculum is based on experience.</li> <li>• Kilpatrick – The curriculum is based on the project-based learning method or learning by doing.</li> <li>• The teacher is the director or guide.</li> </ul>	<ul style="list-style-type: none"> <li>• The curriculum is organized and determined by adults and is intended to train and develop reason.</li> <li>• The curriculum emphasizes general education subjects, including language, history, mathematics, science, philosophy, art, and reading, writing, and arithmetic.</li> <li>• Drilling is considered essential for developing recurring good habits. Therefore, teachers play a central role as sources of information and role models.</li> </ul>

The tables above are designed to provide a reasonably clear overview of the comparison among the two philosophical schools. The information presented has been compiled or obtained from various sources. Classifying the viewpoints according to the domain or perspective of each school is intended to facilitate the processing of input/information, thereby streamlining the acquisition of knowledge related to the two domains of the philosophy of science outlined above.

**CONCLUSION**

Progressivism and Perennialism represent two contrasting but complementary philosophies of education. Progressivism, rooted in the ideas of John Dewey and influenced by Darwinian evolution, views education as a dynamic, student-centered process that emphasizes experience, problem-solving, and adaptability to social change. It upholds the belief that truth and values are relative, emerging from human interaction and practical utility, and it encourages creativity, democratic participation, and contextual learning as essential to preparing learners for life. In this view, schools are laboratories of experience where teachers act as facilitators, guiding students in reflective thinking and problem-solving to address real-life challenges.

On the other hand, Perennialism calls for a return to timeless truths and universal values derived from classical traditions and rational inquiry. It regards education as a path toward intellectual maturity, moral discipline, and freedom through reasoning. By emphasizing great books, philosophical inquiry, and intellectual rigor, Perennialism seeks to preserve cultural heritage and instill enduring truths that transcend time and circumstance. It views teachers as central figures in guiding students toward rationality, order, and self-mastery, with a curriculum designed to cultivate the intellect rather than cater to immediate social or vocational needs.

Taken together, these two philosophies highlight the enduring tension in education between preparing students for the changing realities of the future and grounding them in the permanent truths of the past. While Progressivism emphasizes growth, flexibility, and relevance to social life, Perennialism stresses stability, rationality, and universality. A balanced educational philosophy may therefore draw upon both perspectives—embracing experiential learning and adaptability while also cultivating disciplined reasoning and timeless values. Such a synthesis can help education fulfill its dual role: equipping learners to navigate the uncertainties of the future while anchoring them in the intellectual and moral foundations of human civilization.

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