

PERENNIALISM APPROACH IN THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM: Maintaining Traditional Values

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ABSTRACT: *Islamic religious education in Indonesia has undergone various changes in the development of its curriculum. Education itself has an important and influential role in changing one's self. In the context of the moral and moral crisis that is sweeping Indonesia today, education is expected to help overcome the current crisis. Seeing these problems, the perennialism approach in the development of the Islamic religious education curriculum aims to maintain traditional values that are considered to have eternal and universal truths. In this approach, the curriculum is designed to focus on fundamental values such as faith, morals, and worship, as well as the formation of strong character and good morals. Effective and efficient teaching methods, such as discussion, question and answer, and problem solving, are also emphasized in this approach. It is necessary to adjust to the conditions of the times so that traditional values remain relevant in modern life.*

Keywords: Parnalism, Curriculum Development, Islamic Religious Education, traditional values.



A. Introduction

At this time, the Indonesian nation is experiencing a multidimensional crisis. The results of studies from various disciplines and approaches show that there is a common view that all kinds of crises are rooted in moral or moral crises. This crisis is directly or indirectly related to the issue of education, the crisis according to some parties is caused by the failure of religious education, including Islamic religious education.¹

To overcome this crisis situation, the perennialism approach offers a solution by returning the focus to the culture of the past, namely maintaining traditional values that are considered ideal and tested. There is such a discussion, education is directed to pay more attention to cultures that have been tested and tough. Thus, education is expected to help overcome the current crisis and the crises we face from time to time, in the form of moral and moral crises.² Therefore, education itself has a very important and influential role in changing oneself. If we look back at the history of mankind, we can examine or observe the changes that have occurred, especially the improvement of science. Human attention is used in the form of common sense to think, reason, and evaluate life situations, so that humans find the best answers to the difficulties they face.

By considering the conditions as mentioned above, one alternative to deal with the various negative impacts of education today is to improve the implementation of the teaching of the educational philosophy of Perennialism in schools as well as possible. Because we believe that education not only makes students as subjects of education, but also as objects of quality education and beneficial for the welfare of mankind and the future of the nation. So that we become a nation that is not only able to survive, but also able to prosper, succeed, quality, and be competitive in this modern era.³

Based on this, educational programs are a means for students to participate in various learning activities to stimulate their development and progress in accordance with predetermined educational goals.⁴ In fact, education cannot be separated from the so-called curriculum. A good education certainly has a good curriculum.

According to Didiyanto (2017) in Muh Rezky and Tasman Hamami, curriculum development is the process of producing a new curriculum through the process of compiling a

¹ (Tamam & Arbaeen, 2020)

² King Lottung Siregar, 'The Learning Theory of Perennialism', *Al-Hikmah: Journal of Religion and Science*, 13.2 (2016), 172 <[https://doi.org/10.25299/alhikmah:jaip.2016.vol13\(2\).1522](https://doi.org/10.25299/alhikmah:jaip.2016.vol13(2).1522)>.

³ Alwi Khudaeri, 'Perennialism in the Age of Globalization', *Tarbiyah Journal : Educational Scientific Journal*, 6.1 (2017), 59–75 <<https://doi.org/10.18592/tarbiyah.v6i1.1300>>.

⁴ Ahmad Taufik, 'DEVELOPMENT OF ISLAMIC EDUCATION CURRICULUM', 1.2 (2019), 82 <<https://doi.org/10.51192/almunadzomah.v1i2.320>>.

curriculum based on assessment findings that can be applied within a certain period of time. As a result, curriculum development requires adjustments and transitions from one curriculum to another, and those changes take time. Utilizing academic knowledge Curriculum development ends with the determination of the curriculum This is done to determine the extent of learning success, program success, and curriculum achievement itself.⁵ Many educators and curriculum experts try to set boundaries (definitions) of curriculum meaning. But often there is a lack of understanding and concepts in it. This is due to differences in the views and scientific backgrounds of experts.

Therefore, the definitions set will differ semantically even though they have essentially the same purpose. The curriculum, according to John F. Kerr (1966), is "all learning planned or guided by the school, whether carried out in groups or individually, inside or outside the school". Here it is stated that learning can occur anywhere as long as it is organized and facilitated by the teacher. The curriculum according to Oliver (1977) is an educational program in schools that focuses on (1) study program components, (2) experience elements, (3) service aspects, and (4) hidden curriculum elements. In their book "*Curriculum Planning for Better Teaching and Learning*," Saylor J. Gallen and William N. Alexander (1958) define curriculum as "the total amount of a school's effort to influence learning, whether inside the classroom, in the playground, or outside of school." Meanwhile, William B. Ragan (1966) states that "... It's all the children's experiences that the school is responsible for." In the opinion of Saylor and B. Ragan above, the curriculum seems to concern all aspects, activities, and experiences of students that are the responsibility of the school, regardless of whether the curriculum is intra- or extracurricular; Everything is a curriculum or in the sense of achieving goals. school education.⁶

After discussing some of the meanings of the curriculum above, curriculum development is essentially a deliberate and well-thought-out process or activity so as to produce a curriculum that serves as a guideline in the process and implementation of learning by teachers in schools.

Siregar said that the perennialism approach in the learning curriculum is an effort to shape the child's moral personality, uphold noble religious beliefs, and still uphold traditional, noble values needed in learning.⁷

⁵ Muh Rezky Ramadhan Syamsuddin and others, 'Philosophical Principles in the Development of Islamic Religious Education Curriculum', *Tarbiyah Islamiyah Journal*, 8.2 (2023), 576.

⁶ Hamdan, *Development of Islamic Religious Education (PAI) Curriculum Theory and Practice*, Aswaja Pressindo, 2014.

⁷ Khojir Eko Nursalim, 'The School of Perennialism and Its Implementation in Islamic Education', *Cross-Border*, 4.2 (2021), 681

In accordance with today's challenges, education is a challenge that needs to be found a solution. Perennialism is one of the right and possible choices. Perennialism is a product of ancient philosophical thought that is still relevant to present-day progress and may be applied for thousands of years. The solution to the challenges in the field of education is to instill personality or create character by using a perennialist approach in designing Islamic religious education curricula and upholding traditional values. Through absolute and universal knowledge, the perennialism method seeks to increase the intellectual growth of students.⁸

Previous research has examined "Implementation of Curriculum Development Principles in Islamic Religious Education Curriculum Development". Satria Kharimul Qolbi and Tasman Hamami wrote the study. This study used (library research). Based on the research findings, there are five concepts used in the construction of the PAI curriculum, namely: Theological principles, philosophical principles, psychological principles, socio-cultural principles, scientific and technical principles are examples of these principles. Theological principles are applied using the Qur'an and Hadith, philosophical principles are applied using a combination of concepts from philosophical schools, psychological principles are applied to determine abilities according to level, socio-cultural principles emphasize cultural recognition, and science and technology. This principle is applied to maximize technological development towards Learning Activities.

The study concluded that the application of curriculum development principles contributes to the theoretical and practical development of Islamic religious education curriculum and can be used to assist authorities in making decisions about Islamic religious education curriculum.⁹

After reviewing the various problems above. So education today requires a perennialism approach. That is, an approach that emphasizes the importance of maintaining traditional values in Islamic religious teaching. There are many kinds of crises such as chaos, uncertainty, and disorder, especially in moral and moral life. The life of the modern world today is increasingly sophisticated and developing, so to compensate for it, of course, through the approach of perennialism. In this approach, the curriculum is designed to focus on fundamental values such as faith, morals, and worship, as well as the formation of strong character and good morals. Effective and efficient teaching methods, such as discussion, question and answer, and

<<http://journal.iaisambas.ac.id/index.php/Cross-Border/article/view/972>>.

⁸ Khudaeri.

⁹ Satria Kharimul Qolbi and Tasman Hamami, 'Implementation of Curriculum Development Principles for Islamic Religious Education Curriculum Development', *Educational : Journal of Education*, 3.4 (2021), 1120–32 <<https://doi.org/10.31004/edukatif.v3i4.511>>.

problem solving, are also emphasized in this approach. It is necessary to adjust to the conditions of the times so that traditional values remain relevant in modern life.

B. Method

This research uses literature research procedures, especially research whose data sources are library data in the form of books and periodicals. The findings of this study are available in a number of media, including hard copies, digital documents, and print media. The next step is to read various books, journal papers, and other materials on the research topic. To assess the research data, descriptive analytical methods are used. A content analysis approach is used to analyze the data. The purpose of this analysis is to understand the fundamental arguments and moral principles contained in books and journal articles used as primary research sources.¹⁰

C. Results and Discussion

1. Understanding and History of Perennialism in the Context of Education

The Oxford Advanced Modern English Dictionary defines Perennialism in Indonesian as "eternal forever" which means eternal or Perennialism (eternal). Perennialism is an ancient intellectual discourse that has remained relevant for thousands of years.¹¹ Perennialism refers to everything that has ever happened in history because Perennialism seeks to use the ideals of the past to re-establish belief in past human values in order to solve the problems of human life today. Almost all sources state that "perennialism arose in the twentieth century", but Emanuel Wora claims in his book "Perennialism, Criticism of Modernism and Postmodernism" that "Perennialism arose as a response to progressive schools in the 1930s. Perennialism emerged as an alternative to the emphasis on changes in progressivism in order to create things that did not exist before."¹²

The emergence of perennialism is as a result of world chaos, bad human behavior, and chaos, especially moral, intellectual, and sociocultural decline. Perennialism enhances and preserves it for the benefit of humanity, especially future generations.

¹⁰ Sugiyono, *Qualitative Research Methods, Alfabeta, Vol. - (Bandung, 2020)*.

¹¹ Umami Praises Astutik et al, "Perennialism in the view of Islamic educational philosophy", *Journal of Education and Counseling* 4.1 (2022), 3248

¹² Moch Yasyakur and others, 'Perennialism in Islamic Education', 10.01 (2021), 329. ¹³ Samsul Ramayulis and Nizar, 'The Philosophy of Islamic Education, A Study of the Education System and the Thoughts of Its Figures.', *Kalam Mulia*, 2010.

¹² Moch Yasyakur and others, 'Perennialism in Islamic Education', 10.01 (2021), 329. ¹³ Samsul Ramayulis and Nizar, 'The Philosophy of Islamic Education, A Study of the Education System and the Thoughts of Its Figures.', *Kalam Mulia*, 2010.

The philosophy of perennialism exists not to eliminate diversity, but to seek harmony in it, as well as the life of the nation and state in Indonesia which values cultural diversity and seeks unity indifferences. Surprisingly, the philosophical expression perennialism is quite popular among intellectuals, especially those interested in the study of religion and philosophy. As a result, there have been several contributions to professional opinion on the philosophy of perennialism.¹³

Perennialism about hal is described by AK Coomaraswamy as knowledge that has always existed and will always exist, implying universal knowledge. The phrase "there" always refers to the entire global community, not just the region and time, but to the universal ideal. The philosophy of perennialism is noteworthy because many academics who hold this view are interested in religious studies, so that the philosophy of perennialism has a considerable influence on the philosophy of Islamic religious education.¹⁴ According to the above statement, the philosophy of perennialism is a philosophy that defends the principles or standards of society that are considered timeless or eternal by a particular group. The essence of perennialist philosophy is found in a state untouched by worldly rules or ideals. The ideals or standards of Perennialism may have developed from religious belief systems or teachings.¹⁵

Perennialism philosophy is a philosophy that belongs to the category of ancient philosophy, sometimes known as premodern philosophy, but there are some people who believe and also say that this perennial philosophy is the original and current alira of the school of thought over history. There are various points of view that describe the history of the emergence of¹⁶ this philosophy, a da who say that the birth of the philosophy of perennialism began with a Remundo when he received news through his friend Leibniz on August 26, 1714. Huxley then promoted this thought.

Charles B Schmith said, there are many other points of view that argue and even reject the point of view promoted by Huxley in his work "De Perenni Philosophia" in 1540. This text seeks to reconcile religion, philosophy, and history. Agustino Steuco packaged it in a legitimate work entitled "Philosophia Perenis" today.¹⁷

¹³ Tati Latifah, 'Perennialism', *Journal of Islamic Economics and Business*, 1.1 (2016), 87 <<https://doi.org/10.1002/9781118663202.wberen208>>.

¹⁴ . Nuryamin, 'Implementation of Perennial Philosophy in Learning', *Journal of Creative Education*, 1.1 (2020), 40–51 <<https://doi.org/10.24252/jpk.v1i1.14988>>.

¹⁵ Astutik and Khojir.

¹⁶ Asmadewi, 'THE RELEVANCE OF PERENNIALISM PHILOSOPHY FOR CONTEMPORARY ISLAMIC EDUCATION', *Study of Islamic Education and Science*, 7.1 (2021), 37.

¹⁷ Eko Nursalim. in 1996:34, dalam eko nursalim et all: 2021:676

According to Huston Smith, there are 2 philosophical traditions currently diametrically opposed: "Modern Philosophy" the other "Traditional Philosophy". Radiational philosophy, also called eternal philosophy, always discusses the existence of the "Sacred" or "One" in all its expressions, such as religion, philosophy, science, and art. Modern philosophy, on the contrary, purifies the "Holy One" and the "One". They not only want to separate spirituality from worldliness, but also destroy or abolish it.¹⁸

According to Griffiths, the development of perennialist philosophy reached its peak between the sixth and fifteenth centuries, and it occurred not only in the Western world but also in other theological contexts, although its growth was more pronounced in the Western world. Augustino Steuco was a Renaissance perennialist who was also a biblical scholar and theologian. Many people, including Picino and Pico, were affected by his work. According to Picino, the philosophy of perennialism is an ancient and antique philosophy (*philosophia prisca*).¹⁹

The philosophy of perennialism, or so-called universal knowledge, began to collapse towards the end of the 16th century. One of the most prominent factors is the rapid growth of materialist philosophy. Unlike eternal philosophy which views the cosmos as a whole, materialist philosophy views the universe as based on mechanical models/patterns, which do not allow for transcendent reality. Materialist philosophy later became the dominant form of thought in modern civilization. Some figures include Rene Descartes, Francis Bacon, Galileo Galilei, and Isaac Newton.²⁰

2. Thought and thought of perennialism about education

This perennial philosophy has another term, the philosophy of immortality. Frithjof Schuon mentions terms from perennial philosophy, as well as "*philosophy perennis is the universal gnosis which always has existed and always will exist*". This philosophy is also considered one of the intellectual discourses, where it emerged with its popularity in this century. Perennialism is also not a new term, because its existence is considered one of the solutions to problems that occur in the current era. Moreover, this philosophy emphasizes a thick spirituality. This is because the theme he carries is the wisdom of immortality, something only has meaning and power when discussed in religion. Therefore, it is not unsuspecting that

¹⁸ Komaruddin Hidayat and Muhammad Wahyuni Nafis, 'Future Religion Perennial Philosophical Perspective, (Jakarta: Paramadina, 1995), p. Xxii/22'.

¹⁹ Applied Mathematics, *The Future of Religion*, 2016.

²⁰ Asmadewi.

the creation of eternal philosophy was the product of the critical Sufi philosophers and Sufi philosophers of their time, both in the West and in Islam.²¹

Perennialism in Islamic education tends to be traditionalist and conservative.²² Perennialism also focuses on the process of returning to the past regarding noble and moral values that are beginning to erode at this time.²⁴ Ideology perennialism holds that every value that lived in the past can be used today.²⁵ Ahmadi says Perennialism as a philosophy of education emerged in the twentieth century. Perennialism arose as a reaction against progressive schooling. Perennialism contrasts with progressivism, which encourages change and something new. Perennialism views today's world as chaotic and limited, especially in moral, intellectual, and socio-cultural terms. The Perennialists proposed to regress by reusing broad ideals or concepts that had acquired a strong and powerful vision of life in the ancient and medieval periods. From time to time and century to century, ancient (Ancient Greece) and medieval civilizations were considered the cultural cornerstones of nations around the world. As a result, perennialism views education as a way back or a process of returning to existing humanitarian situations, as in the cultural values in question, education as a cultural decline. Perennialism finds no sensible way but to return to the foundation that has produced habitual attitudes, even human personalities, detached from ancient and medieval civilizations. Perennialism does not believe that this period will change for the better until it returns to previous cultural norms that are considered ideal and established.²⁶

The goal of Perennialism in Education is to develop the power of thought, internalize universal and constant truths, and to ensure that students gain an understanding of the great ideas of Western civilization. It is the most conservative, traditional, and flexible philosophy. Perennialism stimulates students to think critically and thoughtfully, cultivate a rational mind. In Islamic religious education, perennialism²⁹ thinking that tends to be regressive, traditionalist, and conservative causes the application of perennialism in Islamic religious

²¹ M.Ag Dr. Hj. Mila Hasanah, *Philosophy of Education*, Ed. By M.Pd H. Yasir Arafat, S.Ag, Cv.Kanhaya Works, Tiara Aril (Banjarmasin, 2022), 1 <[https://idr.UinAntasari.Ac.Id/19508/1/Filsafat Education.Pdf](https://idr.UinAntasari.Ac.Id/19508/1/Filsafat%20Education.Pdf)>.

²² Muhammad Arfan Mu'ammam, 'Perennialism of Education', *Nur El-Islam*, 1.2 (2014),

²³ –28.

²⁴ Taufik Nurrochman and Endang Fauziati, 'Study of Perennialism Educational Philosophy', *Journal of Education Universitas Veteran Bangun Nusantara Sukoharjo*, 32 (2023), 1–10.

²⁵ Khojir Astutik, Umami Puji, 'Perennialism in the View of Islamic Education Philosophy', *Journal of Education and Counseling*, 4.1 (2023).

²⁶ Ahmadi, 2014: 100-101, in Raja Lottung Siregar 2016:176. Siregar, 'The Learning Theory of Perennialism', *Al-Hikmah Journal*, 13 (2016), 2. ²⁹ M.Pd Suwarno, S.Si., 'Perennialism Education Philosophy', 2020 <<https://pgsd.binus.ac.id/2020/11/29/filsafat-pendidikan-perenialisme/>>.

education to have advantages, such as restoring general values or principles that have become strong and tested.²⁷

Perennialism also considers education as a cultural regression, education as a way back or a process of returning man to his current state. It is like in the previous cultural era, which is considered a cultural ideal. The purpose of education is to provide information about the certain, absolute, and eternal truth values contained in historical culture, which are considered as the ideals of that culture. Perennialism holds that the ideas of education are universal and timeless, as argued above. "Education means teaching," according to Robert M. Hutchins. Teaching requires knowledge. Truth is knowledge. The truth is the same wherever and whenever. As a result, education is the same anytime and anywhere." Furthermore, education is seen as a preparation for life, not life itself.²⁸

Perennialism believes that one should teach things that are considered to be of eternal benefit to everyone. They believe that the most important thing is to humanize humans. Because they believe that the primary purpose of education is to assist students in acquiring and manifesting eternal truth. They also argue that modern times bring damage to humans and culture, so education must be based on values that are considered eternal and eternal. Therefore, the main focus of education in the view of perennialism is to help students understand and realize truths that are universal and constant, so that they can live as real human beings. This is in line with the view that education should teach timeless principles, not just facts, and that the most important topic is developing a person as a human being, not just as a technical being. Thus, perennialist thinking emphasizes the importance of returning to values that are considered eternal and universal to humanize humans.²⁹ Perennialism has essentially existed since the time of ancient and medieval philosophers. As in the field of education, the concept of perennialism philosophy in education is based on the philosophy of Plato who is considered the father of classical idealism, the philosophy of Aristotle who is considered the father of classical realism, and the philosophy of Thomas Aquinas who is considered the father of classical idealism. attempts to combine Aristotle's philosophy with the teachings of Church philosophy. The Catholic Ages flourished in or around his time.³³

²⁷ Muhammad Arfan Mu'ammam, 'Perennialism of Education', *Nur El-Islam*, 1.2 (2014), 17–28.

²⁸ Siregar.

²⁹ M.Ag Dr. Hj. Mila Hasanah, *Philosophy of Education*, Ed. By M.Pd H. Yasir Arafat, S.Ag, *Cv.Kanhaya Works*, Tiara Aril (Banjarmasin, 2022), I <[https://idr.UinAntasari.Ac.Id/19508/1/Filsafat Education.Pdf](https://idr.UinAntasari.Ac.Id/19508/1/Filsafat%20Education.Pdf)>.

³³ Siregar.

a. Plato

Plato lived at a time when culture permeated society. Especially the philosophy of sophistry. According to the philosophy of sophistry, the individual person is the measure of truth and morality, meaning that at that time there was no clarity about morals and truth, so it depended on the individual person. Plato believed that true truth has remained constant since it existed in mankind from the very beginning. Essential, scientific, and moral reality is an expression of ideals, which are eternal and flawless global laws. Therefore, community involvement can only be realized if these ideas become an Act in government. And the purpose of education is to produce leaders who understand and apply these normative ideas in all aspects of their lives. Plato defined the perfect universe as all things that originate from an absolute idea, God. Man discovers truth, knowledge, and moral values through the use of reason.³⁰ The main purpose of education is to shape a person's attitude towards the concepts of an Action and their application to all points of view of life. A just and prosperous unity is the goal of Education itself. Man is said to be good because he lives on the principle of absolute thought.³¹

b. Aristotle

Aristotle reacted to his teacher's theories, particularly idealism. His ideas became known as the philosophy of immortality. He also explained about the realistic way of thinking, and is very close to the nature of ordinary human existence. Aristotle's opinion, which defended Plato's concepts, is comparable because it is closer to the truth of the universe, supernatural and extra-natural, as is Plato's vision. In particular, Aristotle paid attention to the education of thought through the medium of science, as well as the idea of training sensible leaders in the context of political goals and civic life. He agreed with Plato. Aristotle also viewed habit formation as important. Developing discipline or moral awareness in particular must go through a process that starts from habits since the child is young. Ontologically, he states that the child's essence or disposition is more material than material.³²

³⁰ Istidamah Nailal Afiah, 'The Philosophy of Perennialism in Early Childhood Education Curriculum', (*JAPRA Raudhatul Athfal Journal of Education (JAPRA)*), 3.2 (2020), 65 <<https://doi.org/10.15575/japra.v3i2.8885>>.

³¹ Dalmeri, 'Education for Character Development', *Journal of Chemical Information and Modeling*, 14.1 (2014), 269–88.

³² You Juanda, *Philosophical schools of curriculum and learning foundations (from ancient Greek to postmodern)*, 2016.

Aristotle also stated that man is a material and spiritual being. As material, he recognized that man exists in the natural and social environment. Man as a spiritual being is aware that his actions will lead to a greater process that will produce a perfect human being. The growth of intelligence is the focus of education, and philosophy serves as a method to achieve that goal.³³

Basic education is actually more emphasized to teachers, parents and the community in teaching students. Good values should be instilled in their lives from an early age, especially in relation to their future. In dealing with the social environment, moral, moral, and behavioral guidance are all important. Students must be spiritually enriched, and must always take care of, give extra direction, and encourage them to become working and ethical individuals who excel in social contexts.³⁴

c. Thomas Aquinas

Aquinas and Aristotle both argue that the purpose of education is to actualize the capacity (potential) that exists in individuals in order to be active, real, and actual. The teacher's responsibility is mostly instruction in the sense of helping students think clearly and instinctively understand the law intuitively.³⁵

Thomas argues that education guides latent forces to become active or actual, depending on each individual's level of consciousness. The role of the teacher is to help the hidden potential of children become active and real. Aquinas compares the role of the teacher to that of the doctor. Doctors help sick people to recover and be healthy, because sick people tend to recover and become healthy. Therefore, the responsibility of a teacher is to help students develop their current abilities^{36,41}.

3. Educational Objectives Islam Maccording to Perennialism

Perennialism views education as the responsibility of conveying Knowledge about some absolute and eternal truth values found in past cultures that are considered cultural ideals.

³³ Selvies Lea Babutta, 'Interpreting Man in the Dimension of Living Things: A Philosophical Study from a Biological Point of View', *Indonesian Journal of Philosophy*, 3.2 (2020), 48–53
<<https://doi.org/10.23887/jfi.v3i2.22512>>.

³⁴ Ita Utami, Amalia Muthia Khansa, and Elfrida Devianti, 'Analysis of Student Character Building at SDN Tangerang 15', *Fondatia*, 4.1 (2020),79.
<<https://doi.org/10.36088/Fondatia.V4i1.466>>.

³⁵ M.Pd Dr. Muhammad Kristiawan, *Islamic Education Philosophy and History*, ed. by Wirani Atqiya, Cover: Nu (Yogyakarta: Pustaka Ilmu Yogyakarta, 2023) <www.pustakailmu.co.id>.

³⁶ Muhammad Kristiawan, *Philosophy of Education*, ed. by Loni Hendri and Juharmen, 2016. ⁴¹ Afiyah.

Perennialists believe that truth values are universal and eternal, and that this should be the real goal of education.³⁷

Perennialism emphasizes that education must seek to humanize people. Perennialism holds that the purpose of education is to convey knowledge of timeless and unchanging values of truth. Therefore, this school believes that the only way forward is to return to the previous civilization. Perennialism considers the importance of truth to be global and eternal. Therefore, education is necessary to construct permanent values of truth in order to achieve the policies and virtues that exist in life. So it can be concluded that the perennialism view of education is built on the basis of noble ideals and religious standards of the past, and it is believed that education will be able to produce people who obey the rules and are firm in their beliefs.³⁸

According to perennialist thinking, the goal of education is to guarantee students learn a variety of information about unchanging concepts and ideas.³⁹ The fundamental idea of perennialism education is to bring students closer to the search for and internalization of eternal truth, because eternal facts have universal and permanent features. This fact can only be achieved through intellectual training, which organizes and systematizes the mind. In the context of Islamic educational philosophy, permanent knowledge is acquired not only through intellectual teaching, but also through intensive training. The root of truth is knowledge, and truth always has something in common. Education must look for patterns in order for students to adapt and create a balance between global reality and fundamental truths.⁴⁰

4. Islamic Education Curriculum Model in Perennialism

The curriculum is a collection or idea that is developed and becomes a reference or guideline to achieve the goals and even objectives of Education itself. Curriculum refers to the completeness of facilities, programs, and all types of designs in an educational institution designed to achieve the vision and goals of the school.⁴¹

According to this school, education is an effort to prepare for life. Because truth is universal and permanent, the main premise of the institution's education is to help students discover and understand eternal truth. This school of perennialist thought considers education

³⁷ Sutiayah, 'The Relevance of Philosophy Perennialism Education with Curriculum Islamic Religious Education', 2018.

³⁸ Nadiya Ulya and Piaud UIN Sunan Kalijaga Yogyakarta, 'Implementation of Perennialism Philosophy in the 2013 Curriculum in Early Childhood Education', *Children Advisory Research and Education Journal of CARE*, 9.2 (2022), 6 <<http://ejournal.unipma.ac.id/index.php/JPAUD>>.

³⁹ Putu Wisnu Saputra, Ni Made, and Ayu Dwi, 'Implementation of Perennial Philosophy in the Development of Multicultural Education', 03.01 (2023), 56 <<https://doi.org/10.53977/ps.v2i01.1258>>.

⁴⁰ Yasyakur and others.

⁴¹ Afiyah.

as the transmission of knowledge of eternal truths. It can be concluded that perennialism in education adheres to the belief that education must be built on noble values, norms, and religion, and that education is a teaching and learning process that must return to the noble values, norms, and religions of the past.⁴²

Regarding the curriculum, the perennialism view divides it into the following levels of education:

- a. Humans are prepared to live in society through basic education. The main curriculum includes reading, writing, and arithmetic.
- b. This secondary education level focuses on a special curriculum that is used as training in thinking "cognitive components" such as foreign languages, logic, rhetoric, and so on.
- c. State universities or colleges, Higher education, one of the extensions of secondary school, seeks to direct the principles towards intellectual development. "intellectual love of God". Hutchins believes that research institutes are needed at this level.
- d. Adult education aims to expand knowledge about previous schooling. The fundamental philosophical goal of adult education is to cultivate an intelligent attitude in adults so that they can serve as educators for their children. Furthermore, as a means of preserving and passing on culture to future generations.⁴³

This level indicates that perennialism requires an organized way to deliver material to students. Students are only given basic materials for reading, writing, and so on. They then continue to grow until they are able to pass on their knowledge to the next generation. We also find references to levels or stages of education in both national and Islamic schools. Easier knowledge is taught first, and as students' cognitive abilities improve, they move on to more complicated knowledge.⁴⁴

5. Perennialist Perspective in Islamic Religious Education Curriculum Development

Nasron defines the nature of education in Islam, the curriculum is known as *manhaj*, which means a certain path taken to develop students' knowledge, talents, and attitudes. The content of religious education is taught to students as part of the Islamic religious education curriculum in order to achieve the goals of Islamic religious education. Various learning activities intended to help students develop their knowledge, abilities, and attitudes are also included in the Islamic religious education curriculum.⁴⁵

⁴² Sutiayah, 'The Relevance of Perennialism Education Philosophy to Islamic Religious Education' (Raden Intanlampung State Islamic University, 2018).

⁴³ Afiyah.

⁴⁴ Mu'ammam.

⁴⁵ Lola Fadilah and others, 'Academic and Humanistic Subject Approach in the Development of Islamic Religious Education Curriculum', *Islamic Education*, 8.02 (2021), 348.

Curriculum development strategy is a means to produce a better curriculum by using appropriate tactics and approaches while still following a systematic development process. Experts differ on the method of creating the curriculum. Soetopo and Soemanto (1986) proposed two approaches: (1) material-oriented approach and (2) goal-oriented approach, while Subandijah (1993) added a third way: material organization pattern approach. Meanwhile, Muhammad Ali (1992) argues that making the curriculum uses a systems approach, which according to him is the most reasonable and successful technique in curriculum development. The perennialism approach is one of the methodologies used in curriculum development.⁴⁶

Perennialism is an ideology that encourages the growth of the curriculum of academic subjects. The curriculum is built on a basic framework devoted to historical events. Curriculum development, in fact, requires implementation strategies as well as improved classroom teaching. Actually, there are many other types of curriculum development models, on the other hand, this study focuses on perennialist approaches in establishing Islamic religious education curricula and preserving traditional values.⁴⁷

A curriculum, in its broadest sense, is described as a collection of various disciplines that are imparted to students through an activity known as the learning process. While the criteria in a limited sense, according to Muhaimin, are a collection of plans and arrangements of learning content and resources, as well as methodologies used as guidelines for structuring teaching and learning activities in schools. This understanding emphasizes the existence of four main components in the curriculum: purpose, content (items), organization, and approach. Due to the advancement of science, especially social technology, the curriculum is now defined more generally as the entire learning process planned and led in schools, whether carried out in groups or individually, inside or outside the school^{48,49}. Perennialism applies a curricular model consisting of the following elements: a) Entrusting responsibility to students to (1) cultivate intelligence and understanding and (2) education given to students according to student needs, talents and situations. Students must be able to develop concepts in increasingly complex circumstances.

⁴⁶ Ahmad Budiyo, 'The Role of Teachers in the Development of Islamic Religious Education Curriculum', *Journal of Serunai Educational Administration*, 9.1 (2020), 45–50 <<http://ejournal.kopertais4.or.id/mataraman/index.php/wutsqa/article/download/998/733/>>.

⁴⁷ Deffi Rahmawati, Nanda Ihda R H, and Reza Faqih M, 'Education Curriculum in the Perspective of Perennialism, Essentialism, and Progressivism', *Journal of Chemical Information and Modeling*, 53.9 (2017).

⁴⁸ Dr. Fauzan, M.A., *Curriculum and Learning*, ed. By Fatkhul Arifin (Ciputat South Tangerang, 2017).

⁴⁹ Tamam and Arbaeen.

b) In academic lectures, the strategy that is often used is an expository and inquiry approach, especially in the nature of analyzing various problems where the problem needs to be overcome and answers to problems that have existed before. c) The structure of the material or concept studied in a discipline associated with related subjects is the main content or material that must be presented. Then, a framework of teaching materials must be developed that is arranged based on predetermined learning topics, combines content from various scientific fields, and is incorporated into subjects to overcome various kinds of social problems, whether encountered in life or not. Then, using previously obtained information and capabilities from the existing scientific field, actions are carried out. d) Evaluation, Students in educational themes take assessments that are appropriate to the rigorous goals and requirements of higher education.⁵⁰

Perennialism is seen from an educational point of view that perennialism focuses more on the main vision of education, which is to help students to understand the meaning of the meaning of the purpose of the goal of his life. Perennialism also demonstrates the universality and stability of its core concepts. Improving mental and intellectual discipline is the way forward. These educational goals are met through a content-based curriculum that emphasizes literature, mathematics, languages, humanities, and religion. The importance of Allah and the Quran in Islamic education remains important. To understand this reality, education must include teaching about the revelation of Allah SWT. In this scenario, Islamic education is combined with a perennialist approach in curriculum making.⁵¹

When the emphasis is on a lesson, both in curriculum and teaching techniques, and the framework used throughout the teaching process, it functions efficiently in a perennialist educational environment. The use of tactics of debate, problem-solving, research, and assessment of each student's intellectual potential are major components of timeless teaching methodologies. Similarly, open curricula and tools are being developed to cultivate students' creative potential. According to the perennialist paradigm, education must be focused on potential in order to meet the needs of all individuals.⁵²

Curriculum in an ideal educational environment refers to all learning activities in the classroom that involve learning new things, not only those directed at it. In the world of education, the Islamic education curriculum is offered as a goal-oriented strategy. After the

⁵⁰ Muhammad Irsad, 'Development of Islamic Religious Education (PAI) Curriculum in Madrasas', *Journal of Islamic Studies*, 13.2 (2021), 153–67.

⁵¹ King Lottung Sirega, 'The Learning Theory of Perennialism', *Al-Hikmah: Journal of Religion and Science*, 13.2 (2016), 172–83.

⁵² Khojir, 'Perennialism in the View of Islamic Education Philosophy'.

establishment of national educational goals, the curriculum should emphasize institutional goals, curricular goals, and general education goals. The Islamic religious education curriculum is similar to the secular curriculum; The only variation is the number of students taught. According to Abdul Majid's book "Competency-Based Islamic Religious Learning", the Islamic curriculum describes the objectives, subjects, methods, and standards of Islamic education.⁵³

Education according to perennialism is a way to advance or prepare students to face the present. Perennialism provides theoretical and practical recommendations for current educational culture and practice. As a result, according to perennialism, education is a step back into the past, meaning the process of building the present (modern era), therefore education today must begin with developments in the past (past era). In this context, perennialism refers to the concept of how a person develops his intellect and intelligence. Comprehension allows students to understand the topic and circumstances at hand. The fundamental purpose of studying perennialism is to gain wisdom. Perennialism argues that students' topics will be a powerful weapon when facing diverse challenges in the real world. Language, arithmetic, English comprehension, philosophy, and art are all important in achieving the goals of an education.⁵⁹

D. Conclusion

Based on the understanding obtained from the results of analysis and discussion in research on perennialism in the development of Islamic religious education curriculum, it can be concluded that the perennialism approach refers to several important aspects: Traditionalist, regressive, and conservative. In Islamic religious education, the perennialist method refers to regressive, conservative, and conservation beliefs that have an impact on their use in Islamic religious education. According to the perennialist view, the purpose of education is to assist students in acquiring and embodying universal and timeless truths. Holistic character development, Perennialism has the concept of holistic and cyclical character development that is in accordance with the objectives of education, noble moral development, and making human beings. The Islamic education curriculum model that is in accordance with the perennialism approach includes an emphasis on cultural inheritance and maintaining fitrah. The implementation of the perennialism philosophy in the development of Islamic education,

⁵³ Moch. Sya'roni Hasan, 'Development of an Integrated Islamic Education Curriculum in Schools', *Al-Ibrah*, 2.1 (2017), 60–86. ⁵⁹ Siregar.

perennialism is implemented through evaluation and learning methods in accordance with traditional values.

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