The Educational Philosophical Thoughts of Abu Hamid Al Ghazali (1058 - 1111) and John Dewey (1859 - 1952): A Comparative Study

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Abstract: The purpose of this study was to compare the educational thoughts of Al Ghazali and Dewey, two renowned scholars. In this study, the researcher surveyed Al Ghazali's and Dewey's efforts on education using methodological qualitative research methods, namely constant comparative analysis and discourse analysis, to discuss and evaluate their educational thoughts and to determine their educational philosophical thoughts in order to objectively validate their educational aspects as educators. Similarities and differences were discovered in the results of this study. The results indicated that the educational philosophical implementations of Islamic and Pragmatic thoughts in terms of school curricula, teaching methods, roles of teachers, roles of students, and school roles are viewed differently by each philosopher. Generally, Al Ghazali's educational philosophical perspectives embody the idea that education involves the intellectual, mental, spiritual, ethical, moral, and physical elements of a person. Whereas, Dewey's educational philosophical perspectives embody that the person, who is a social being, acquires knowledge through personal experiences and is born with intrinsic skills that education should develop. Education must aim at nurturing and promoting those skills to students' fullest potential. Both scholars believed that promoting the well-being of children would be the school's role by providing students with curricula enriched with a range of subject matters. Based on the study results, the researcher recommended that those who are concerned with the business of changing lives must realize the importance of teaching philosophy in order to establish their own. The researcher also made a number of recommendations, the most important of which was that future research on this topic should take into account only one educational aspect as opposed to combining all five aspects into a single study.

(**Keywords**: Abu Hamid Al-Ghazali, John Dewey, Educational Philosophical Thoughts, Comparative Study)

Introduction

There are several primary educational philosophical thoughts within the epistemological frame that focus on the nature of knowledge and how people come to know it, each of which is related to one or more of the general or global philosophies. These philosophical approaches to teaching are currently most likely being implemented in classrooms. Such educational philosophical thoughts are Idealism, Realism, Pragmatism, and Existentialism (Noddings, 2018; Devendorf, 2013; Boucher, 1998; Ornstein, Levine, Gutek & Vocke, 2017) in addition to the Islamic educational beliefs looked upon as the major schools of thought.

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الفكر التربوي الفلسفي لأبي حامد الغزالي (1058 - 1111) وجون ديوي (1859- 1952): دراسة مقارنة

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ملخص: هدفت هذه الدراسة إلى مقارنة الأفكار التربوية الفلسفية لعالمين بارزين هما الغزالي وديوي. استخدم الباحث أسلوب البحث النوعي المنهجي وهو التحليل المقارن المستمر وتحليل الخطاب في هذه الدراسة كمسح لجهود الغزالي وديوي في التعليم من أجل مناقشة وتقييم أفكارهم التربوية. وتحديد أفكارهم الفلسفية التربوية من أجل التحقق الموضوعي والمصادقة على جوانبهم التعليمية كتربويين. تم استخدام تقنية البحث النوعي لتحديد أوجه التشابه والاختلاف نتيجة هذه الدراسة. أشارت النتائج إلى أن التطبيقات التربوية الفلسفية للأفكار الإسلامية والبراغماتية من حيث كيفية عرض المناهج المدرسية وطرق التدريس وأدوار المعلمين وأدوار الطلاب والوظيفة المدرسية من قبل كل فيلسوف. وأشارت النتائج إلى أن وجهة النظر الفلسفية التربوية للغزالي تجسد أن التعليم يشمل العناصر الدينية والفكرية والعقلية والروحية والأخلاقية والمعنوية والجسدية للإنسان. من ناحية أخرى، تجسد وجهات نظر ديوي الفلسفية التربوية أن الشخص يولد بقدرات جوهرية طورها التعليم الذي يهدف إلى تنمية هذه القدرات إلى أقصى إمكاناته. ويجب أن يهدف التعليم إلى رعاية تلك المهارات وتعزيزها لتحقيق أقصى إمكانات الطلاب. يعتقد كلا العالمين أن تعزيز رفاهية الأطفال سيكون وظيفة المدرسة التي تزود الطلاب بمناهج غنية بمجموعة من الموضوعات. وبناءً على نتائج الدراسة، قدم الباحث بعض التوصيات من أهمها أنه ينبغي على المهتمين بتربية وتعليم الأجيال الذين لهم دور أساسي في إحداث التغير لدى الطلبة أن يدركوا أهمية تدريس الفلسفة التربوية من أجل إنشاء فلسفة خاصة بهم. بالإضافة إلى إجراء دراسات مماثلة تتناول هذا الموضوع من حيث التركيز على جانب تعليمي واحد فقط بدلاً من الجمع بين الجوانب الخمسة في دراسة جماعية واحدة.

(**الكلمات المفتاحية**: أبو حامد الغزالي، جون ديوي، التطبيقات التربوية الفلسفية، دراسة مقارنة)

These educational ideologies place a strong emphasis on what should be taught in school curriculum. The branch of applied or practical philosophy concerned with the nature and goals of education, as well as the philosophical difficulties resulting from educational theory and practice, is known as education philosophy (Nofal, 2009; Khalid, 2005; Devendorf, 2013). The subject is broad, incorporating issues in ethics and social/political philosophy, epistemology, metaphysics, philosophy of mind and language, among other areas of philosophy, due to the extensiveness of practice in and across human societies, its social and individual manifestations, and its profound influence (Groff, 2012; Strauss, 1999) for the reason that in education, philosophy plays an important role.

Philosophy plays an important role in every educator's education. It is beneficial for educators, particularly in the Islamic as well as the Western World to study, compare, and revisit the work of such educational thinkers as Al-Ghazali and Dewey. Both Islamic and Pragmatic teachings view human beings as social entities who seek freedom, that is; education is a social phenomenon through which ethics are attained through direct experience and practice (Devendorf, 2013; Jackson, 1990 & Ibrahim, 2015).

As a Muslim educator, who has been involved in teaching professional graduate and undergraduate students ancient in addition to modern educational thoughts, the researcher sought to contribute a comparison between A Muslim educational thinker and a pragmatic educational thinker. The researcher aimed to give an argument regarding several educational implementations that include teaching methods, roles of teachers, students, and school function. Muslim academics have specific spiritual responsibilities to fulfill as part of their research. As a result, the researcher pursued and encountered this topic of concern as a challenge to provide a brief comparison between Al Ghazali and Dewey. This research aims to provide a basic overview of some significant concerns relating to some major educational implementations as clarified through this study purpose.

The purpose of the study, however, is not to offer evidence to support or disprove theories, rather, it is to offer a debate on the issue of concern which regard to the research problem and inquiry. The study problem was identified through some casual observations, the researcher's own field experience, and the scarcity of exact research papers pertinent to his area of concern concentrating on the great influence of an early eminent scholar, and a modern eminent scholar. Al Ghazali and Dewey are influential thinkers and/or philosophers who have inspired current thinking in education.

Current thinking in education has been greatly influenced by ancient, medieval, and modern eminent scholars, thinkers and/or philosophers (Campanini, 1996; Griffel, 2009; Khalid, 2005). This paper presents a comparison between two influential philosophers; Abu Hamid Al Ghazali (1058 - 1111) and John Dewey (1859 - 1952), who significantly still play a vital role in contemporary education. It is the researcher's objective to present

worthy educational experiences of both thinkers which still inspire teaching/learning philosophies and practices based on contemporary educational principles. Akhyak (2014) defined educational philosophy as a discipline shared with other disciplines within humans' condition involving all experiences from cradle to death. According to Odhiambo (2013), philosophy of education would be organized to make people seek out others, be beneficial to their society, and be constructive individuals.

This study examines the educational philosophical implementations of Islamic thought from the perspectives of Al Ghazali and pragmatic thought from the perspectives of Dewey. How does each philosopher view school curricula, teaching methods, the roles of teachers, and students, and school function? Therefore, throughout this paper, Al Ghazali and Dewey will be observed only as educators. As an educator, Abu Hamid Al Ghazali (1058-1111) could be looked upon as one of the most influential figures in Islamic education by whom Islamic thinking on education was profoundly influenced (Nofal, 2009). As an American philosopher, educator, psychologist, social critic and political activist, John Dewey (1859-1952) is considered the most substantial and influential scholastic figure (Devendorf; 2013; Field, 2001; Nofal, 1993; Campbell, 1995).

Al Ghazali's educational philosophical perspectives embody the idea that education involves intellectual, mental, spiritual, ethical, moral and physical elements in a person, not just filling the mind with information (Nofal, 2009; Watt, 1963). He influenced modern educational beliefs worldwide. He had developed his educational philosophy over a period of 10 years, which was based on his personal philosophical experience (Khalid, 2005; Campanini, 1996; Nofal, 1993). Al Ghazali presented several theories in education; such as aims, teaching methods and techniques, curriculum, female education and affection. His concepts of education captured the educational thought of the Islamic community of teachers and learners (Myers, 1964). He proposed a valuable and practical education that would lead students to pursue an appropriate future profession (Nofal, 2009; Khalid, 2005). Even though his educational philosophical thoughts do not exactly

correspond to Pragmatic views, his perspectives on education may be similar to Dewey's.

Dewey's philosophical and pragmatic contributions to the progress of educational philosophy through the 20th century in regard to interaction, reflection and experience, in addition to his interest in a democratic society, shaped an educational reform (Devendorf & Field, 2001; Campbell, 1995). His contributions paved the way for countless scholars in the field of education to carry on his educational philosophical thought. Dewey's influence for educators is represented in his beliefs; that education must be involved in experience and practice. His investigation of the thinking and reflection on educators has continued to be an inspiration along with his concern with interaction and learning environments, providing an ongoing structure for practice. His passion for the democratization of education for a shared life for all citizens provided a vigorous justification for practical experiences within educators' settings (Devendorf, 2013; Blewett, 1960). The educational approach he pursued, was neither teacher-centered nor subject-centered, but child-centered, known as Dewey's pragmatic and democratic approach.

Dewey's pragmatic approach was truly child-centered to education. Such learning approach concentrates on children's interests, who must be given opportunities to explore their learning environments. Schools must provide children with opportunities to practice social activities in play forms rather than teaching them insights into the importance of social activities because children acquire skills through personal experiences (Novack, 1960). He believed that "Education is not preparation for life: Education is life itself" (Dewey, 1916, 239).

Education must be based on such ideas as; education and life are interrelated, children learn by doing and acting upon the world, experience, and continuity which is important for growth (Dewey, 1916). He perceived philosophy of education as philosophy of life, and believed that 'philosophy of education' is the most essential of all other branches. Education is identical to growth, and he contended that growth must be the fundamental goal of education (Noddings, 2018). He is considered of the most influential thinkers in terms of educational philosophy as he authored books and wrote articles in many branches of philosophy related to epistemology, logic, metaphysics, science/ political/social philosophy,

and moral education (Renn, 2021; Jackson, 1990). Dewey believed that the best approach to educate children for a productive future would be to provide them with the most interesting and productive current experience. Only by practicing living fully in the present they can learn to live fully in the future (Frank, 2019).

Dewey suggested that prosperity and the welfare of the individual come before the welfare of the society, while Al Ghazali's teachings suggested that such concepts must be dealt with fairly. In contemporary education, it is observable to an extent that both educational movements are implemented. The researcher's intention is to initiate and publish such a study by comparing and revisiting the educational works of such influential contributors to the field of education from which stems the study problem.

Study Problem

The researcher has chosen to produce a piece of literature on studying the educational philosophical implementations of Islamic thinking from the perspectives of Al Ghazali and pragmatic thought from the perspectives of Dewey through reflecting on some of his genuine research interests. This study problem stems from the researcher' observation; that is there is no research study which discourses a comparative between two eminent scholars who contributed a great deal to the field of education. Despite the abundance of literature on both thinkers, there are few specific research findings relevant to this topic of concern.

A number of drives have contributed to the development of the study problem such as casual observations, previous associated literature, real teaching situations, and deductions from theory, and personal insights of the researcher. Furthermore, through engaging in the business of teacher education for several years, the researcher felt that a vast majority of his graduate plus undergraduate students enjoy insufficient acquaintance vis-à-vis the Islamic as well as Pragmatic educational implementations of Al Ghazali and Dewey.

Moreover, Al Ghazali and Dewey's views on education could accurately and precisely be applicable to current issues regarding the educational field. Thus, the problem of this study stems from the fact that, to the best of the researcher's knowledge, first, that there is no

research tackling this topic of concern. Second, through observations and while teaching graduate as well as undergraduate students, the researcher felt that a large number of his students have very limited experience about both philosophical educational movements, particularly the mutual or common beliefs and views. Additionally, by reviewing and searching related literature and previous studies, the researcher has not found a single study that provides a comparison between educational thoughts of Al Ghazali and Dewey. As a result, this study would come up with helpful/supportive results for educators upon responding to the study questions.

Study Questions

- What are the educational philosophical thoughts of Abu Hamid Al-Ghazali and John Dewey?

- What are the similarities, differences, relations, connections and common ground among both thinkers? And how are their educational philosophical thoughts matched and compared?

Upon examining and responding to the study questions in order to determine and conclude the results, this study may be one of a kind, which also contributes to its significance.

Study Significance

Through the results of this research study, academic institutions administrators, students may be directly benefited from this research as its findings may encourage them to reflect upon Al Ghazali's educational philosophical perspectives which symbolize that education involves religious, intellectual, mental, spiritual, ethical, moral and physical elements of a person. Additionally, those stakeholders who are concerned with teaching/ learning process may benefit from Dewey's educational philosophical perspectives symbolize that the person is born with intrinsic capabilities developed by education whose aim is to enlightening such experiences to their fullest potential.

By comparing the two eminent scholars' educational philosophical perspectives through this research study, there might be an expansion in future research on the current understanding of philosophical educational implementations in terms of not only conducting further research studies, but also filling a gap in related literature.

Moreover, the analysis that is presented in this research study would convey valuable information for future research that might examine other eminent scholars' educational thoughts in order to become acquainted with several educational ideologies resulting from the value of educational philosophy.

The value of educational philosophy, in general could benefit educators due to the fact that both disciplines are so interrelated. This study would be useful to those who are concerned with teaching philosophical educational movements. 'Philosophy of Education' shows that opposing as well as similar positions such as Islamic and Pragmatic thoughts in addition to enabling educators to consider the origin and attribution of educational practices.

Accordingly, the value of this study may be in presenting a well thought-out argument for different theoretical positions, provides a source of alternative ideas to challenge fundamental/ prevailing beliefs. It justifies educational practices, contributes to the scholarship of teaching, provides education with some intellectual roots; familiarize educators with a tradition of educational discussion and/or dialogue. Such study could provide educators with intellectual support in terms of educational views and simplifies open-mindeness and rid school teachers from narrow-mindedness, through proposing different philosophical educational perspectives represented by means of five central educational implementations that signify the study limitations.

Study Limitations

No study is absolutely perfect or comprehensive of all potential aspects and/or parts. Hence, declaring the study limitations could reflect decency, integrity, transparency, and reliability which exhibit an ample understanding with reference to the topic of concern. As a result, this study only focused on some educational aspects or implementations that include; school curricula, teaching methods, teachers' roles, students' roles, and school function which may benefit such stakeholders as school teachers. Teachers, instructors, and several individuals who are involved in the business of education may benefit

from this study's results which are extracted from reviewing related literature.

Review of Related Literature

Throughout the nineteenth century, there was a divide between the West and the Islamic world. Several theories have been offered to explain the gap. People of many religions, cultures, beliefs, and different philosophical educational thoughts must communicate in the modern world. Islam should live with modern Western culture, but this does not require it to accept all of its cultural practices. As a result, secular as well as spiritual philosophers should be knowledgeable in multidisciplinary areas. The study of philosophy of religion demands a multidisciplinary approach. (Wildman, 2010).

In the twenty-first century, interaction has continued between the Arab and Islamic cultures and the Western world. Despite a great deal of recent conflict between the West, especially the United States, and Arab and Islamic groups, more positive encounters have occurred between Arabs and Americans. In particular, many Americans are giving more attention to and learning more about the contributions of Arabic civilization and the Islamic religion to world culture (Ornstein & Levine, 2006, 77).

Mutually, Islamic and Pragmatic traditions view the person as a social being searching for autonomy, and in turn, education would be a social phenomenon. Ethics are developed through experience and practice. Both teachings are concerned with the individual and democracy (Ibrahim, 2015). The major differences, on the other hand, suggest that in Pragmatism, the prosperity and welfare of the individual come before the welfare of society; in Islamic teachings, however, such concepts are dealt with equally (Khasawneh, Miqdadi & Hijazi, 2014). This section will be divided into five subsections corresponding to school curricula, teaching methods, roles of teachers, roles of students, and school function. Although such educational implementations are viewed differently by both scholars, there are several similarities between the two.

One of the most important schools of philosophy of education is pragmatism, which could be considered a reconciliation and settlement among idealism and materialism." This school of philosophy aims at developing a flexible, dynamic,

and practical mind that creates new or changing values and ideals. According to Dewey, education would be defined as the processes to develop all the capabilities of an individual as he or she could govern his or her environment in order to achieve his or her obligations (Boucher, 1998). On the other hand, according to Al Ghazali, education would be defined as the processes that facilitate individuals ability to recognize true and false and distinguish between right and wrong behaviors (Khalid, 2005). Al Ghazali offered several dynamic theories, teaching methods, and curricula for education. He proposed a practical form of education to prepare learners for futuristic professions. He focused on personal experiences and relationships between teachers and students. Such thoughts have been presented by modern philosophers (Khalid, 2005). His philosophy of education could be considered a reconciliation and settlement between *idealism* and *realism* Pragmatism could be defined as "a philosophy that assesses the validity of ideas by acting on and testing them; the consequences of such action determine an idea's viability" (Ornstein, Levine, Gutek & Vocke, 2017, 487). Pragmatic views are morals as humanists due to the fact that morality and reality could be found through investigation. The aims of education in Pragmatism focus on the growth of social, intellectual, physical, and emotional individuals. The concern of education in Pragmatism is to improve one's life. Nevertheless, Islam determines the foundation and the meaning of morality. The aims of education focus on the growth of spirituality and a successful relationship with AL Mighty which must also be fixed values (Khasawneh, Miqdadi & Hijazi, 2014). Al Ghazali stressed that only some individuals can manage to attain genuine or supreme happiness, which is a delighted state of unification and closeness with the Great Devine (Field & Daniel, 1991).

The ultimate bliss would not be found in the physical world, rather it could be found in the metaphysical world through personal experiences. Immediate experience depends on intuition and imagination rather than on logic. Al-Ghazali argued that happiness in both lives - the eternal and the worldly - would be the purpose of knowledge (Griffel, 2009). The purposes of knowledge, is providing individuals with an attainment reasonable degree of

happiness and reach true gratification in this Earthly World as well as in the Hereafter by contemplating upon Al Mighty God's conduct or countenance (Nofal, 1993).

The value of learning lies in its effectiveness and genuineness, which prove that the spiritual or religious sciences are superior to the secular or earthly sciences. Spiritual knowledge concerns salvation in the eternal life while earthly science is concerned with this transient and temporary world (Griffel, 2009). Secular or earthly sciences, however, should not be fully ignored as they have their advantages and benefits necessary for societies. Such sciences would be medicine and linguistics imbedded in the school curricula (Nofal, 1993; Griffel, 2009).

School curricula,, according to Al Ghazali should be composed of obligatory and optional knowledge. It should be a combination of religion and worldly education (Akhyak, 2014; Salih, 1982; Ashraf, 1985). Similar to Dewey, Al-Ghazali viewed the school curriculum as a tool to nurture the total personal growth of children in order to prepare them to become constructive individuals in their society (Nasr, 1987; Myers, 1964). His view of curriculum is represented by his views about knowledge. Education, according to Al Ghazali, could be a systematic process of activities in order to build progressive regarding changes in a person's behaviors. School curricula, from Dewey's perspective, are divided into such levels as "Making and Doing", "History and Geography", and "Science". Making and doing would entail students engaging in assignments and projects in order to explore their own environment in addition to acting upon and reflecting upon their ideas. Such actions would develop their somatic and bodily abilities, plus help them become social beings through group work. Second, History and Geography would broaden their notions regarding time and space while working on projects related to both history and geography. Third, Science, which would help students use such subjects as biology, chemistry, and social studies to solve problems (Ornstein, Levine, Gutek & Vocke, 2017, 106). Dewey's pledge to democratic educational practices was evidence of such philosophical views that teaching critical thinking skills was more important than rote knowledge memorization. His school was a learning community concerned with developing not only the minds of students, but also the minds of teachers (Xie, 2020; Boucher, 1998;

Blewett, 1960). His perspectives were drawn from his book 'Democracy and Education'. Democratic education and schooling, Dewey believed, would be open-ended processes through which teachers and students would examine beliefs, ideas, notions, thoughts and values. He believed that democratic societies inspire individuals to share experiences with one another in order to solve mutual problems. He was against discrimination and segregation of people based on origins, ethnicities, cultures, gender, or economic/social class (Xie, 2020; Ornstein, Levine, Gutek & Vocke, 2017).

Dewey called for finding in the experience of any person the fundamentals of ideas which lead to a formal study of almost all subject matters. He ascertained that the child and the curriculum are connected to one another. Dewey stated: "the child and the curriculum are two limits which define a single process" (Dewey, 1902, 278). The connection between the child and the curriculum, according to both scholars might be understood by analyzing that education as a process is concerned with making a good difference in the lives of children (Hermanowicz, 1961; Hiebert, Carpenter, Fennema, Fuson, Human, Murray, Olivier & Wearne, 1996). In other words, the curriculum which is composed of several subject matters, can build progressive changes in human behaviors as a result of learning experiences through the acquisition of a variety of mental and physical skills. Such a curriculum would require a variety of teaching methods.

Teaching methods, according to Dewey would be represented by viewing the person as a social being who gains knowledge through personal experiences. Children ought to be taught through their society in order to develop their social skills and promote their well-being. They are the function of learning institutions such as the school whose curricula must provide them with a variety of subject matters (Hermanowicz, 1961; Hiebert, Carpenter, Fennema, Fuson, Human, Murray, Olivier & Wearne, 1996). Al Ghazali believed that teachers must act as facilitators through dynamic teaching methods not only knowledge transmitters (Nasr, 1987). Teachers must be enthusiastically engaged in guiding students' behavior, skills, morals, and spiritual knowledge (Nasr, 1987). That is how Al Ghazali's viewed the role of teachers.

The roles of teachers, according to both scholars, in spite of their different views, could be similar in some aspects. Al Ghazali regarded teachers as guides to students, who should not be pretenders but ought to have virtuous qualities such as trustworthiness, good manners, credibility, morals and sound charisma. Such teachers must have spiritual/divine dispositions, intuitions, insights, visions, and knowledge. Additionally, teachers should be able to analyze failures of others in order to learn from such mistakes. He considered children's minds clean sheets that teachers could transform with time (Al Kandari, 2001).

Somewhat similarly, Dewey regarded teachers as helpers, guides and philosophers. The primary function of teachers would be to suggest problems to their pupils in addition to stimulating the learners to realize the solutions on their own. A major role of teachers,, therefore, is to provide students with opportunities to become problem solvers. Problem solving was the central method of learning in Dewey's experimentalist philosophy by using the scientific method which would be significant to thinking in addition to learning (Ornstein, Levine, Gutek & Vocke, 2017). To him, problem solving was a major role of students.

Roles of students, from Al Ghazali's perspective, entailing students as problem solvers represented in adopting such active methods as reflection, reasoning, problem solving, and independent learning (Al Kandari, 2001). Dewey's influence on education would also be represented in implementing the roles of students as problem solvers, "Dewey's contribution to education has been identified with child-centered schooling" (Cohen, 1998, 427). His perspectives for students as problem solvers would be represented in adopting such active methods as his notion of reflective inquiry. Problem solving is the basis for most teaching-learning activities as a teaching method (Hermanowicz, 1961). A teaching method that permits students to problematize their subject matter. "Allowing the subject to be problematic means allowing students to wonder why things are, to inquire, to search for solutions, and to resolve incongruities" (Hiebert, Carpenter, Fennema, Fuson, Human, Murray, Olivier & Wearne, 1996, 12). Dewey argued that learning is a result of problem solving involvement (Ornstein & Levine, 2006).

Dewey stressed the process of problem solving. For Dewey, learning occurs as the person engages in problem solving. In this experimental epistemology, the learner, as an individual or a member of a group, uses the scientific method to solve both personal and social problems. For Dewey, the problem-solving method can be developed into a habit that transfers to a wide variety of situations (Ornstein & Levine, 2006, 103).

Such habits could be transferred to a variety of situations as searching for situations, such resolving inconsistencies, inquiring, and wondering as to why things are. Dewey argued that students learn by doing and learning must be manifested as a result of their actions. 'Learning by Doing' helps produce a creative person, who is self-confident and supportive. Problem solving, as a teaching technique can be used according to pragmatic view (Ornstein & Levine, 2006).

Roles of students, according to Al Ghazali, are symbolized by the fact that learners ought to make practical use of their knowledge. This may show that his educational thoughts are liberal or progressive. Theory into practice, a major measure of his educational thoughts, specifies that it is essential to place theoretical learning into practical learning; therefore, genuine learning must affect students' behavior (Nofal, 1994). He stressed that proper and moral upbringing would provide children with proper and moral character in addition to maintaining a virtuous life. The fundamental accountability for their education is familial and parental within their household (Al Ghazali, 1058-1111). As the very first learning institution, home is regarded as a continuity instrument for school function.

School function, according to Dewey, is viewed as a' miniature of society' in which children acquire real experiences so that they can act and behave according to their interests and abilities (Dewey, 1915). True knowledge and real understanding would only be obtained through real life experiences, activities, and experiments. Children are born with intrinsic capabilities developed by education. Thus, a major goal of education is to cultivate such capabilities to children's fullest potential (Dewey, 1926). Dewey argued that Education and schooling would ensure social continuity and stability in life. The educational process has no end beyond

itself and is continuously reorganizing the experience and activities of the race as well (Dewey, 1926). Such views could be implemented through teaching methods as well as the school curriculum.

To conclude, all five aspects of education could be examined as one unit because of the solid connectedness amongst them because, even though each aspect has its own characteristics, they complement one another. So, by reviewing some related literature, the researcher settled on summarizing the key components and the most important works that touched on this topic of concern. As one field of study, education is one unit or discipline that would be investigated using several research methods. Mixed methods could be a good way to do research for this research paper. The constant comparative and critical discourse analysis methods as well as qualitative research techniques that will be used in this study will be explained in the section on the study's methods. (Al Kandari, 2001).

Study Methodology

Constant comparative analysis and discourse analysis were the two methodologies employed in this study. Other approaches could be utilized, however the researchers are interested in learning more about the practical challenges and relative effectiveness of two notable academics' educational philosophical concepts. In particular, Comparative and Discourse Analyses are concentrated to help respond to the following research questions:

- What are the educational philosophical thoughts of Abu Hamid Al-Ghazali and John Dewey?

- What are the similarities, differences, relations, connections, and common ground among both thinkers? And how are their educational philosophical thoughts matched and compared?

Using both methods allowed the researcher to best target the research questions as continuous comparative analysis is particularly helpful in comparing the educational ideas of two prominent thinkers, Al Ghazali and Dewey. The researcher used such research methods in surveying Al Ghazali's and Dewey's efforts on education in order to discuss and assess their educational thoughts, and to determine their educational philosophical thoughts in order to objectively validate their educational aspects as educators.

Using multiple methodologies and different data sources addressed common concerns with this approach with regards to the accuracy of data collection and analysis.

The pragmatic approach to research (mixed methods); the constant comparative and critical discourse analysis methods as qualitative research techniques (Fram, 2013), were used in this study simultaneously which seemed appropriate to the research problem. The researcher did not base his study on pre-determined assumptions since the purpose of this study is to compare the educational philosophical thoughts of two eminent scholars. The constant comparative method and critical discourse analysis are used as tools to help elaborate and stipulate themes created during constant comparative analysis to discover patterns in comprehensive accomplishments.

The constant comparative method, which requires researchers to compare and relate facts that are either similar or different and pinpoint the significant differences progressively, is now more commonly used as an analysis technique in qualitative studies, even though it was primarily established for use in grounded theory approach. On the other hand, critical discourse analysis looks at relations, arguments, and/or written texts. This method helps researchers specify themes produced in the course of constant comparative analysis. (Leong, Samuel, Joseph and Boulay, 2010).

In particular, this comparative study presents the valuable educational experiences of two thinkers who have influenced contemporary educational philosophies due to the fact that it concentrates on such questions as:

1- What are the educational philosophical thoughts of Abu Hamid Al Ghazali and John Dewey?

The researcher used critical discourse analysis to further examine:

2- What are the similarities, differences, relations, connections and common grounds among both thinkers?

3- How are their educational and philosophical thoughts matched and compared?

For qualitative research studies, the "best way to understand any phenomenon is to view it in context" (Trochim, 2006, 5). Lijphart (2014) argued that the comparative method could be defined and examined in terms of its similarities and differences. As is the case withcontextualization of communication, discourse analysis is a research method which could help in releasing the motivations behind text or choice of words. As a standard form of research, social science researchers may employ discourse analysis as a study method in many fields. Such study fields would be philosophy, political science, sociology, anthropology, and psychology (Gee, 2014). This study methodology has led to an answer to the study questions through which the researcher presented the study results.

Study Results and Discussion

The results of this study rely heavily on previous literature through the words of both Al Ghazali and Dewey, as well as several other writers who wrote about them. As the topic of concern indicates, the educational philosophical implementations of Islamic and Pragmatic thoughts in terms of school curricula, teaching methods, roles of teachers and students, and school function are viewed by each philosopher. Generally, Al Ghazali's educational philosophical perspectives embody the idea that education involves the intellectual, mental, spiritual, ethical, moral, and physical elements of a person. On the other hand, Dewey's educational philosophical perspectives embody the idea that a person, who is a social being, acquires knowledge through personal experiences and is born with intrinsic skills that education should develop. Education must aim at nurturing and promoting those skills to students' fullest potential. Both scholars believed that promoting the well-being of children would be the school's function by providing students with curricula enriched with a range of subject matters. An interesting result of this study indicated that both Dewey and Al Ghazali, thoughthey had different religious backgrounds, spoke the same educational language regarding a societal and acculturated educated person. Even though their views on faith differ, they have come to somewhat similar conclusions. They both settled that *Education* refers to the upbringing of the undeveloped minds of children to help them understand the cultural, physical, social and moral worlds in which they live. Children/Learners, who

are major part of the curriculum, not only need to learn what their ancestors had learnt, but educating them means total growth. Such a task would be the burden of their teachers, who must play vital roles in the education process and are able to make a difference in the lives of their students.

Teacher roles, according to both scholars, are somewhat comparable in some aspects. Al Ghazali believed that teachers, who play such roles as helpers and guides, are required to maintain spiritual characters, awareness, comprehension, and knowledge. They should possess righteous qualities in order to lead their students and be able to investigate students' mistakes in order to learn from their faults. Somewhat similarly, Dewey believed that teachers ought to play such roles as helpers, guides and philosophers. Their major role would be challenging their pupils with problems to solve on their own. Therefore, teachers can help their students become problem solvers. Ornstein, Levine, Gutek, and Vocke (2017) argued that problem solving would be a major learning method in Dewey's philosophy of education using the 'scientific method' which is important to learning.

Nofal (2000) asserts that Al Ghazali's educational ideas are progressive and liberal because the practical rather than theoretical use of knowledge represents the roles of students from his perspective. The responsibility for children's education is parental in the homes that are viewed as continuity instruments of school function. From a pragmatic perspective, Dewey (1915) believed that schools would be regarded as learning communities where students obtain genuine performing experiences and educational practices based on their interests and capacities. Dewey (1926) claimed that true knowledge could be attained through actual life experiences, which would be acquired through education since people are social beings who learn knowledge through personal involvement. He argued that Education and schooling would maintain social continuity and stability because the educational process would adjust students' learning experiences, which would be put into practice by teaching methods inserted in the school curriculum. According to Dewey (1902), school curricula are defined as programs that provide students with an innovative learning engagement

with a purpose. Teaching methods must be flexible so that children can learn by doing and acting (Simpson & Jackson, 2003). Additionally, Dewey put emphasis on examining teaching methods.

Teaching methods from Dewey's perspective entail that students as well as teachers must be engaged in continuous education and learning. He initiated the theory of learning communities, in which all school members, for example, are learners. Whereas, Al Ghazali believed that teachers must act as parents and that teaching should be knowledge- and experience-based (Nakosteen, 1965), which may help them select what existing knowledge students have and what their preferences are. Generally, the study results indicated that there are similarities and differences between the educational philosophical thoughts of both Abu Hamid Al Ghazali and John Dewey. They both accepted philosophy in general and the ancient philosophical movements in particular. They benefited from previous educational philosophical teachings, as both took what worked for their cultural and societal schooling and education and rejected what did not fit their own faith. Al Ghazali and Dewey could be looked upon as progressive and liberal educators when examining and analyzing their views on the field of education. They suggested that school curricula must consist of logic, reason, and philosophy; social studies; mathematics; medicine; and religious or spiritual studies, as each person is one unit combining both the physical and the spiritual domains. However, it could be concluded that they both settled on an educational theory that says what works for a group of people or society may not necessarily work for others'.

The preliminary results presented here indicate that there are some similarities and differences between Abu Hamid Al Ghazali's and John Dewey's educational philosophical views. They were both in favor of philosophy in general and ancient philosophical movements in particular. They profited from earlier educational philosophical teachings in that they adopted what worked for their cultural and societal training and education while rejecting what did not match their own faith. When reviewing and assessing their perspectives on education, Al Ghazali and Dewey could be considered progressive and liberal educators, respectively. They proposed that school curricula include logic, reason, and philosophy, as well as social studies, mathematics, medicine, and

religious or spiritual studies, because each person is a single entity that encompasses both physical and spiritual dimensions. It's possible though; that they both agreed that what works for one set of people or civilization may not always work for others, according to their educational philosophy.

Education was influenced by Dewey's pragmatic educational views, which encouraged schools to be more student-centered than curriculum-centered.. In order to familiarize themselves with ever-changing settings, students are taught to be graceful and structured as an alternative to teaching and providing knowledge to learners. Learners are more concerned with the group's achievement than with individual accomplishment. His pragmatist ideas influenced education by emphasizing the importance of more pupils above curriculum-driven schools. Students are taught to be adaptive and flexible rather than taught facts in the face of constant change. Students are also encouraged to place a higher value on the accomplishments of the group than their own individual accomplishments. Because pupils are now expected to learn specific topics, state standards in public education have lessened the effect of pragmatism in the classroom. The student-centered curriculum necessitates collaborative teaching and courses from several areas. The advantages of projects and hands-on experiences over lectures are undeniable. This style, according to pragmatists, focuses on providing students with a significant lot of autonomy as well as alternatives to their existing learning situations. The learning environment is transformed into a methodical laboratory where notions are tested to see if they can be verified.

The challenges chosen for explanation must be real and relevant to the student. Instead of the typical array of topic matters, the problem-solving technique is based on the learner's mental/ emotional condition and desires. This strategy allows youngsters to use their natural abilities while also learning methodical problem-solving techniques that are relevant to their life. Field trips are more beneficial than, say, reading or audio-visual practice because students enjoy these healthy opportunities to engage in first-hand interactions with the environment. A pragmatic curriculum, in other words, is concerned with putting theory into practice. According to the experts, more should be done in

Jordan to educate Jordanian teachers about this prominent man. Teachers, administrators, curriculum developers, and policymakers should all be involved in lobbying for more democratic, autonomous, and innovative thinkers. Education, according to the researcher, is not about instilling information in kids' heads; rather, youngsters cannot learn until they are active, using their hands, and engaged in a variety of experiments. In order to teach, teachers must also be physically active. If they think of themselves as information machines transmitting facts from one mind to the next, they won't be able to teach effectively. Dewey was a prolific and constructive philosopher who attempted to honor a conviction in the continuity of nature and civilization. Instead of passing down predetermined knowledge to learners, curriculum should bring disciplines together and focus on solving issues through an interdisciplinary approach. Pragmatists believe that experimental studies should be used to put knowledge into practice in real-world situations. This method prepares students for citizenship and future careers To help them grow and become good citizens and, in the future, productive citizens, students must learn to work together in groups in the classroom and in their communities. Pragmatism has the ability to change the way people think about education. In view of recent changes in the economic, political, and social climates, it might indicate an obvious need for educational philosophy.

According to pragmatic educational philosophy, learners should be aware of the consequences of their assessments and how they affect the entire group. Pragmatists value hands-on problem-solving, experiments, and projects, and they prefer pupils to work in groups. To help students master facts and basic abilities, demonstrations and recitation are used. Teaching methods also emphasize the dissemination of ideas through lecture and conversation, as well as the use of questions to assist students in discovering and clarifying knowledge. Individualism and collectivism are balanced in traditional Islamic philosophy according to Al Ghazali.

According to Al Ghazali, 1108 (1972), individual development is important, but so is the development of social wisdom and cooperative work. Individuality is expected to be preserved in a communal and societal way. As a result, an ideal educational system will always strive to strike a balance between individual growth and social consciousness. As a result, the primary goal of education should be to instill this idea and doctrine in students. They should be well-educated and well-informed about life's purpose and meaning. Individuals with firmly held convictions concerning the Islamic standards and ideals of personhood as well as conceptions of a collective life must be produced through education.

There was a split between the West and the Islamic world throughout the nineteenth century. A number of explanations have been proposed to explain the disparity. In the current world, people of various religions and customs must communicate. Although Islam should coexist with modern Western civilization, it does not have to adopt all of its cultural traditions. Furthermore, a number of Muslim intellectuals and thinkers studied ancient philosophical movements from which they benefited. The past history of Islamic societies encompasses numerous examples of reforms and revival movements that arose as a result of changing political and economic conditions. The origins of these movements may be traced back to such Muslim intellectuals as Al Ghazali. Predecessors to today's movements can be found in a comparable wave of Islamic revival in the 18th and 19th centuries, which arose in response to the collapse of Muslim empires and European economic and colonial invasions. Earlier reformist teachings and the example of the Prophet Muhammad himself, an enduring paradigm for how Muslims adapt with changing global realities, are at the root of these movements.

Islamization, a newly coined term, has evolved as a reaction to modernity as a result of the resurgence and renewal of Islam in some Muslim communities. Some Muslim countries aspire to accept all types of knowledge while adhering to traditional Islamic principles and maintaining control over their secularization, transformation, and rebuilding. This motivation derives from a major political gathering aimed at forging a new political discourse that bridges the gap between state and religion. Moral discourses determine governmental authority and public control in Muslim culture (Geertz, 1971).

The major contrasts, on the other hand, show that under Pragmatism, the individual's welfare comes before the welfare of society; however, these notions are addressed equally in Islamic teaching. Second, Pragmatism considers ethics to be humanist because morality and truth are discovered by study; yet, according to Al Ghazali, 1108 (2001), Islamic theory dictates the basis and meaning of morality. Another distinction is that although Pragmatism is concerned with improving one's life, Islamic doctrine is concerned with improving one's life and beyond. The goals of education in Pragmatism are to help people develop socially, intellectually, physically, and emotionally, but Islamic teaching adds spirituality and a successful relationship with Divinity. Several works in the literature demonstrate a connection between Islamic traditional and pragmatic educational ideas. Finally, the researcher will briefly present this study and provide some recommendations for future research throughout the next section of conclusions and recommendations.

Conclusions and Recommendations

To conclude, the researcher will introduce some of the similarities and differences between the Islamic thought of Al Ghazali and pragmatic thinking as both hold that the human being is a social creation desiring freedom, and that education is a social phenomenon. Ethics are learnt through firsthand experience in addition to practice. Learning occurs as a result of doing as well as engaging with one's surroundings. As a result, both philosophies focus on the individual and democracy. It can be concluded from this research study that there were many similarities between the educational philosophical thoughts of Abu Hamid Al Ghazali and John Dewey.

Given Al Ghazali's role as a spokesman of Islam and Dewey's role as a portrait of a progressive thinker who believed that 'Democracy as a way of life', and the dominant theme of his works was his philosophical conviction in democracy, it would be possible to argue that these parallels as well as opposites can be found in both educational philosophical thoughts. As a result, a shared model of Islamic and democratic philosophical ideas could be expected, which would be useful to some philosophers. The key points of agreement between Al Ghazali and Dewey on their educational reflections included, but were not limited to, teaching methods, knowledge, the relationship between teachers and learners, teaching methods and principles. Additionally, some of the earliest educational principles were acknowledged by Al Ghazali and Dewey by examining the traditional thoughts of education and ancient civilizations.

between the Islamic thought of Al Ghazali and pragmatic thinking, as both hold that the human being is a social creation desiring freedom and that education is a social phenomenon. Ethics are learned through firsthand experience in addition to practice. By examining the traditional thoughts of education and ancient civilizations, Al Ghazali accepted some of their teachings so long as they did not oppose monotheistic beliefs. Somewhat similarly, Dewey thoroughly read those traditions and ancient civilizations and then employed what worked for his democratic nation, so long as such conduct did not contradict the practical educational views of the pragmatic educational philosophy. For Dewey, education would be a vehicle that endorsed peace and democracy." He stated, "I believe that education is the fundamental method of social progress and reform" (Dewey, 1897, 234). In other words, Al Ghazali accepted some ancient philosophical teachings as long as they did not contradict Monotheistic views. Dewey had accurately examined those traditions and ancient civilizations and then applied what he had learned to his democratic society, as long as his actions did not contradict the pragmatic educational philosophy's practical educational ideals. Al Ghazali preferred a philosophy that well-maintained the fundamental teachings of Islam and strengthened theological or spiritual behaviors. He had integrated and unified theoretical and spiritual concepts to form an original aspect of divine or unworldly philosophy though he believed that science if pragmatically and reasonably practiced and implemented would provide societies with countless advantages and rewards. His contributions to philosophy would best be presented as he transformed philosophy as viewed by Greek philosophers into an Islamic context which presented moral ethics in the holy Quranic verses. His structure of education included several parts of studentship, teacher methods, and teaching/learning goals in order to establish and activate a progressive as well as a liberal educational system, whoJohn Dewey also called for; that is, democratization of education.

They both are viewed as influential figures that inclined educational thought not only within their own societies or national borders but beyond.

Al Ghazali's contributions in many disciplines, particularly education, have had a significant impact on many Western writers and intellectuals, in addition to many Muslim writers and intellectuals. For example, St. Thomas Aquinas, Hume, Rousseau, and Herbart were some of those western scholars by whom John Dewey's conception of education as preparation for responsible citizenship has been influenced. Their legacy of educational thought is still influential in modern Western and Islamic cultures. Therefore, based on the study results, the researcher recommended that first, individuals who are concerned with the business of changing lives must realize the importance of teaching philosophy in order to establish their own in order to allow them to promote some skills to their fullest potential. This recommendation was based on one of the results of this study, which is that a social being acquires knowledge through personal experiences and is born with intrinsic skills that education should develop and aim to nurture and promote to their fullest potential. Education also involves the intellectual, mental, spiritual, ethical, moral, and physical elements of a person. Second, conducting similar studies tackling this topic, taking into account only one educational aspect rather than combining all five aspects in one collective study, as this recommendation has been as a result of these study results, which indicated that the educational philosophical implementations of Islamic and Pragmatic thoughts in terms of school curricula, teaching methods, roles of teachers, roles of students, and school function are viewed by each philosopher. Lastly, since both scholars believed that promoting the well-being of children would be the school's function by providing students with curricula enriched with a range of subject matters, the researcher recommended that future researchers conduct related studies in order to connect, as future research may consider comparisons between the educational philosophical thoughts of other traditional and modern eminent scholars, whose influence on education is still outstanding. Other related studies could be conducted using similar research methods and comparable references.

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