

Comparative Study of Al-Imam Al-Shafi'i and John Dewey Thoughts About the Concept of Education in Islamic and Western Perspectives

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Abstract

Al-Imam Al-Shafii was a 9th century Islamic scholar whose scientific ideas were greatly inspired by the Islamic religion and world. Dewey, on the other hand, was an American philosopher and educator who lived in the late 19th century, and whose beliefs were inspired by the democratic aspirations and scientific worldview of the Western tradition. During the time of al-Shafii, there were many developments in religious knowledge and other sciences. The Muslim community at that time was very earnest in the scientific activities of Islamic knowledge including educational practices. But some Muslims are influenced by philosophical trends. To overcome this, Al-Shafii presented a moderate approach or wasatiyyah in the field of education by applying the Islamic approach and the philosophical approach for the purpose of developing a generation that still adheres to Islam. Education on the other hand, could only be pursued by certain groups during John Dewey's time. Traditional education is considered inefficient for the American country when there is a shift from a society based on agro activities to an industrial society that requires a lot of professional energy. As a result, it pioneered democratic education and progressive participatory education. The purpose of this study is: (1) To find out the educational practices of al-Shafii's thought. (2) Knowing the educational practices of John Dewey. (3) To find out the comparison of the educational practices of al-Shafii and John Dewey. This study uses a descriptive qualitative approach to examine the comparison of two educational practices from two different perspectives with a type of bibliographic research. Data analysis techniques in this research use documentation techniques through primary reference sources and other reference sources that support this research. The results of this research are: (1) education is an effort to find the truth within oneself, develop noble principles, an effort to purify oneself, and steps to get closer to God. The purpose of education is to seek knowledge, form one's identity and achieve eternal happiness. Teachers act as educators, supervisors, guides, and role models for their students. The educational evaluation method used is self-reflection. (2) Education, according to John Dewey, is a continuous process of growth and development that involves the active and direct involvement of learners in developing their understanding of the world. Education seeks to prepare students to participate fully in a democratic society while also developing their abilities and capabilities. The teacher's role in education is to facilitate and supervise learning. He highlights the educational curriculum as valuable practical content for teenagers with problem-solving strategies and a youth-centered approach. Report procedures, documentation and observation, discussion, and summative evaluation are part of John Dewey's educational evaluation. (3) Similarities and differences, as well as advantages and disadvantages, of al-Shafii and John Dewey's educational thought can be observed. Both are comparable because they both emphasize that the material presented to students should be relevant to students' lives. The difference is, al Shafii prioritizes the creation of noble morals and the study of religious sciences, while John Dewey, from a pragmatist perspective, emphasizes the practicality and usefulness of education for life in the world. The superiority of al-Shafii's concept is to apply religious values as a preparation for the afterlife, although his educational concept is considered difficult in adapting to current educational institutions. While the advantage of John Dewey, his emphasis on experiential learning allows students to learn through direct experience and active involvement. But there is a limited focus on core knowledge.

Keywords: Imam al-Syafi'i, John Dewey, Islamic Education, Western Education, Comparative Study.

INTRODUCTION

A lecturer's teaching can be said to be effective when the students under his guidance show interest and have learned something from what the lecturer has said. While learning happens when there is a change in the students' behavior after they experience the teaching process. Kaur R. (2006) defines teaching as a process where activities are arranged to bring about behavioral changes in oneself students in the teaching and learning process. It also highlights how the instructor/lecturer handles a learning activity systematically and not by trying to succeed (Kaur R. 2006). This is because teaching is an effort made by the instructor/lecturer to help students gain or are able to change skills, knowledge, attitudes, their appreciation or perception (Kaur R. 2006).

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In the history of Imam Shafi'i's life, he not only studied related knowledge *fiqh*, Islamic jurisprudence and sciences in the discipline of Islamic studies, he even had time to learn knowledge related to history and some other skills. This because according to him, the concept of knowledge is too broad that includes all branches of knowledge. With extensive knowledge experience, of course he has a certain methodology in conveying the knowledge he has acquired. (al-Bayhaqi. 1970; al-Baghdadi 1997; al-Dhahabi. 1985; al-Razi. n.d).

It is well known that John Dewey is a very famous modern education figure in the 21st century. His contribution is very much not only in the western world but also the Islamic world also benefited from his thinking in the development and progress of education. Therefore, this study is very appropriate to explore his thoughts which are said to have a great influence in the world of modern education.

Teaching And Learning Methodology Of Imam Al-Shafi'i

As a scientist, Imam al-Shafi'i not only studied these sciences but also participated in discussions and debates with them. At that time, the freedom to express views in matters of knowledge and the freedom of *ijtihad* in establishing the law was allowed for those who had the qualifications to do so. The freedom to do so not only involves the fatwa institution but also involves the judicial institution. Thus there are differences of opinion among judges or scholars even in the same case. However, these differences do not involve religious and legal principles as well as principles involving the constitution of the caliphate and government (al-Haqq, J. A. A. 1991; Zahrah, M. A. (1987M).

During the reign of Harun al-Rasyid and when Imam al-Syafi'i was in Baghdad, Harun al-Rasyid gave high respect and appreciation to the scholars and jurists in addition to being fond of holding scientific meetings, especially those involving the field of law. In the meantime, he did not pay attention and respect to the *Mu'tazilah* who always presented unhealthy debates in *ilm al-kalam*. This caused Imam al-Shafi'i to like being in Baghdad since the situation gave him a field to develop knowledge (al-Razi. n.d; Zahrah, M. A. 1987; Zahrah, M. A. 1948; Talib, S. H. A. 1990; al-Haq. J. A. A. 1991).

While in Egypt, he was very active in holding study classes at *Jami' 'Amr bin 'As* Mosque. The class starts from the end of the morning prayer until almost noon. After finishing the morning prayer, Imam al-Syafi'i started his class by teaching the field of *Ulum al-Quran*. Then it was followed by the *Ulum al-Hadith* study class which was joined by the students who took the major. When he finished the *Ulum al-Hadith* class, he held a forum, debate or scientific discussion with the scientists at that time in order to exchange ideas and argue. Then it was followed by the study of the Arabic language which was attended by linguists to deepen the knowledge of the intricacies of the Arabic language (Zahrah, M. A. 1978).

Forum Techniques

The approach of the forum technique done by Imam Shafii is open. Not only did he involve his students but there were also a handful of other scholars who wanted to put forth ideas that were seen as different from his views. This can strengthen understanding and academic excellence as well as improve skills in conveying ideas and thoughts. Thus, the forum journey or scientific discussion conducted by Imam Shafi'i has pure values, understanding and exploration of knowledge, honing talent, eloquence in conveying ideas and thoughts, sharing knowledge and experience as well as being creative and rational.

Moral Values

In fostering good values in forums, Imam Shafi'i has proven that forums and scientific discussions do not prevent someone from maintaining good values in forums or discussions. This is because according to Imam Shafii, a good argument is aimed at finding the truth and does not lead to enmity and strife.

One day Abu Musa Yunus Ash-Shafadi debated with Imam Shafii on a problem, then they separated. On another day, Imam Shafii met again with Abu Musa Yunus Ash-Shafadi and then Imam Shafii held the hand of Abu Musa Yunus Ash-Shafadi and then said: "O Abu Musa, isn't it wrong for us to be brothers, even if we disagree on one issue?" (al-Razi. 1953)

During the forum or discussion between Imam Shafii and his teacher, he was very careful not to become the cause of division, opposition and enmity between fellow Muslims. Even Imam Shafii himself, when he wants to present any view that is seen as contrary to his teacher or the people who participate in the study class, he will use a civilized channel instead of humiliating his teacher and other students (Zahrah, M. A. 1987). This can be proven through his beautiful words (al-Mistawi. 2005):

"I don't talk to anyone just like that, unless I like him to show me, straighten me out and help me. ... And I don't talk to anyone just like that, except I don't care if God explains the truth through my mouth or his mouth."

When interacting, Imam Shafi'i presented some appropriate ways and steps that should be taken by a person during a forum or debate. Among them is someone who expresses an argument and his opinion should not be arrogant and proud. Instead, he needs to talk politely and civilly, especially when in public. In addition, admonitions and advice to a person need to be appropriate for the place and the situation. Never scold someone in public because it can humiliate them. It is better to reprimand for the sake of Allah and in private with the person involved so that he does not feel ashamed (al-Mistawi. 2005).

In throwing ideas, Imam Shafi'i suggested that a person should not be influenced by feelings that can make him stand out. Therefore, when communicating or debating, he suggested that one should not show anger and not mention the badness of others because the goal of a forum or debating is to find the truth instead of height (al-Mistawi. 2005).

Among the examples that show Imam Shafii's feeling of not standing out because he wanted to show off is when he just arrived in Medina after studying for several years in Baghdad. While he has not yet met his teacher Imam Malik and did not have time to introduce himself because he did not want to disturb his teacher's knowledge meeting. In the middle of the crowd to study. There is a discussion or forum about the kharaj tax in the study. Imam Malik put the question and discussion to his students. One after another gave answers and views, but no one gave answers and views that satisfied Imam Malik (Talib, A. L. 2011).

Then Imam Malik opened the scientific discussion to the public, but no one dared to express their views. While Imam Shafii knew the answer but he deliberately did not want to stand out because Imam Malik did not know his presence in the meeting. Then he whispered the answer to a man by his side. Then the man got up and gave the answer as taught by Imam Shafii. Imam Malik was satisfied with the answer and called the man forward so that he could repeat the answer. Then the man gave his views on the kharaj tax at length. Imam Malik was very satisfied with the answer and asked the man some questions related to the background of his studies. Finally the man told that the views on the kharaj tax were taught by Imam Shafi'i (Talib. A. L. 2011).

Understanding

The forum or debate method used by Imam Shafii has encouraged deep learning so as to be able to achieve a high level of understanding. In the meetings held by Imam Shafii, he encouraged the scientists and his students to raise questions and discussions about a science (Zahrah, M. A. 1987).

In the forum and discussion, Imam Shafii presented views and methods that are considered new in the system of understanding a science. The scholars who attended Imam Shafii's study class accepted and understood the views presented by Imam Shafii, even among them there were those who were willing to leave their old schools because they followed the legal methodology introduced by Imam Shafii. They are not only interested in the method introduced by Imam Shafii but they are also interested in the attitude shown by Imam Shafii when arguing and debating. This is because in forums and discussions with other scientists, Imam Shafii was able to give a precise understanding to other scientists by giving clear explanations and strong arguments to support the views presented (Zahrah, M. A. 1987).

Aal-Dhahabi (1413H) once said in commenting on the sharpness of Imam Shafii's reasoning in scientific forums and discussions: "This shows the perfection of the mind and jurisprudence of this imam (Imam Shafii), which debaters (usually) always disagree."

Exploration of knowledge

In the forums and discussions that took place between Imam Shafii and other scientists, he was able to carry out an exploration of knowledge until he was successful and was able to issue to the community the complete and concrete methods of obtaining law which is called *Usul al-Fiqh*. He expressed his thoughts which are considered as a new approach that is no longer bound to the Baghdad school (Imam Hanafi) and the Madinah school (Imam Malik). As a result of his studies and scientific discussions which were patterned on the comparison between the methodology of Imam Hanafi and the methodology of Imam Malik, he was able to give birth to his own methodology and school of thought (Zahrah, M. A. 1978).

Forum experience and scientific discussions with Islamic scholars encouraged Imam Shafii to revise some of his opinions because opponents often showed the weakness of the arguments presented by Imam Shafii. With this, Imam Shafii is able to improve and make appropriate judgments on all the weaknesses of his argument before he enters the discussion arena and the next forum. Furthermore, he encouraged Imam Shafii to continue studying to strengthen his arguments and find the truth and a better view (Zahrah, M. A. 1978).

Hone Your Talent

Scientific forums and discussions in teaching and learning can also help improve students' self-confidence as well as the confidence to communicate in public. Therefore it is not surprising that Imam Shafii succeeded in giving birth to many students who have a very high talent in science and are able to spread knowledge throughout the world (al-Razi. N. d).

Among the teaching approaches carried out by Imam Shafii is that he does not restrict the intellectual talent and thoughts of his students, he even encourages his students to use their minds to give scientific comments and discussions on the fatwas or lessons presented by him (al-Bayhaqi. 1391H).

As a result of the teaching and learning of the forums and discussions held, Imam Shafii succeeded in producing many students who have high talent in science, especially jurisprudence. They are the ones who took the task of al-Imam al-Syafi'i in spreading his sect to later generations (Talib, S. H. A. 1990).

Among the famous students of Imam Shafii is al-Buwayti. His real name is Abu Ya'qub Yusuf b. Yahya al-Buwayti. He was Imam al-Syafi'i's oldest student and took on the task of teaching his teacher after Imam al-Syafi'i died. Buwayti once narrated a hadith from Imam al-Shafi'i and 'Abd Allah b. Wahab and some scholars. Imam al-Syafi'i once bequeathed to his followers when he was about to die for Abu Ya'qub to take over his duties as a teacher because according to Imam al-Syafi'i, he was the most qualified person to take on the task (al-Subki, 1999); al-Subki. 1939),

In addition to al-Buwaiti, Imam al-Syafi'i also succeeded in giving birth to a student named al-Muzani. His real name is Abu Ibrahim Isma'il b. Yahya al-Muzani al-Misri Imam al-Shafi'i once stated: "Al-Muzani is the helper of my school". In the meantime, Abu Ishaq al-Shirazi also commented: "Al-Muzani is an ascetic, pious and a mujtahid as well as a wise debater and a deep understanding of a meaning". He has produced several works, including *al-mukhtasar al-saghir*, *al-jami' al-saghir*, *jami*; *al-kabir* and others. With some works he produced can help the development of Madhab al-Syafi'i (al-Subki. 1999; al-Subki 1939)

Among the talented students of Imam al-Shafi'i is al-Rabi' b. Sulayman al-Muradi. His full name is Abu Muhammad al-Rabi' b. Sulayman b. 'Abd Jabbar al-Muradi. He was assigned as a *muadhdhin* (bilal) at the al-Syafi'i Mosque. Meanwhile, he was entrusted as an assistant to Imam al-Shafi'i and among the greatest narrators in narrating the views of Imam al-Shafi'i in the book of *al-Umm* and other books. Imam al-Shafi'i once stated; "He is my friend who stands out the most in memorizing my sect and is more thorough than other followers of Imam al-Shafi'i in terms of reciting the words of Imam al-Shafi'i". In addition, Imam al-Shafi'i once said: "al-Rabi' is my narration, no one has contributed more to me than him". He was a follower of Imam al-Shafi'i who was the last to narrate the views of Imam al-Shafi'i in Egypt. (al-Subki. 1999 AD).

Proverb Speaking/Communicating Ideas And Thoughts

Eloquence and eloquence when arguing is also one of the factors that can influence scientists and the public so that they are interested in the school of thought and views presented by Imam Shafii during his study class.

His prowess in arguing and debating and being able to defeat his opponent proves that he is a reliable person in conveying ideas and thoughts. Yunus bin Abdul A'la once told about the scientific debate and discussion that took place between Imam al-Shafi'i and his opponent, which would continue until he was able to defeat his opponent's argument.

Once Imam al-Syafi'i himself told a story, "I was involved in a fierce debate with Muhammad bin Al-Hasan. Then, little by little I began to demolish his arguments."

Imam Muhammad bin Al-Hasan: A person cannot pray in his prayer except for a prayer whose wording comes from the Al-Qur'an or the wording is the same as the wording of the Al-Qur'an.

Imam al-Shafi'i: Can a person pray like this, "Oh God, grant me the food of cucumbers, shallots and garlic" or "Grant me sustenance in the form of these foods", or Remove them from my earth?"

Imam Al-Hasan: No.

Imam al-Syafi'i: Isn't such a prayer found in the Qur'an? If the person who prays can only pray with the prayer found in the Qur'an, then the wording of the prayer is in the Qur'an. But if you forbid prayers that are not from the Qur'an, why do you forbid certain prayers and allow certain prayers?

Imam Al-Hasan: What do you think?

Imam al-Syafi'i: Every redaction of a prayer that is allowed to be read other than in prayer, then the prayer can be read during prayer, it is even circumscribed because prayer is a medium that can speed up the fulfillment of a person's prayer. In addition, prayer also means reading and prayer. In prayer, a person should not say words that are usually spoken other than during prayer (Zahrah, M. A. 1978).

Share Knowledge and Experience

While Imam al-Shafi'i was in Medina and Baghdad, he often held scientific forums and discussions with scholars including his teacher Muhammad bin al-Hasan and his students. With the academic experience he has, he is able to unite jurisprudence scholars from Iraq with jurisprudence scholars from Medina. He was able to help him organize the rules and principles of law until he became famous (Zahrah, M. A. 1978).

While in Baghdad, Imam Shafi'i took the opportunity to exchange ideas or in other words hold scientific forums and discussions with Iraqi scholars on the science of fiqh, especially with the companions and students of Imam Abu Hanifah. In these forums and discussions, Iraqi scientists often give in and submit to the arguments put forward by Imam Shafi'i. The forum and discussion is simply to expand the knowledge and academic experience of each open to determine who wins and who loses (Tarikuddin. 2003).

This sharing of knowledge and experience attracted the interest of Caliph Harun al-Rashid at that time to participate in scientific forums and discussions. Therefore, the state officials put forward some questions to be discussed between Imam al-Shafi'i and Iraqi scientists in order to find the truth and legal decisions (al-Bayhaqi. 1391H).

Creative and Rational

As a result of the scientific discussions and forums held by Imam al-Syafi'i and the scientists and his students, Imam Shafi'i has a high level of creativity so that he presented some solutions to the problems that occurred as a result of the scientific forums and discussions he did with the teachers and his student. With that as a step in dealing with the problem, he wrote and compiled the knowledge of usul fiqh. Abu Zahrah (1987) says there are several reasons why Imam Shafii acted in this way which is seen as creative and rational:

Imam al-Syafi'i was at a time of conflict between the hadith scholars and the ray scholars who each had arguments that required a solution.

Imam al-Syafi'i was also in the era of conflicting sources of law such as the conditions for accepting hadith, qiyas, istihsan, ijma' and others.

At this point there were many hadith narrations. Some of them contradict each other. This leads to discussion of Al-Jama' baina al-Adilah and also al-Nasakh wa al-Mansukh.

The atmosphere at that time required qiyas to issue the law. This is because there are things for which there is no evidence that requires the law. So an explanation of the qiyas method is needed.

The expansion of the Islamic Caliphate caused mixing between Arabs and non-Arabs and this caused the ability to speak Arabic to decrease, so the ability to understand arguments was affected.

John Dewey's Principles of Thought About Education

John Dewey (1859-1952) was a famous American philosopher, psychologist, and educator. He was born on October 20, 1859 in Burlington, Vermont. Dewey received his doctorate from Johns Hopkins University in 1884. He was one of the main figures in the development of pragmatism and progressive education. His work has had a major impact on modern educational theory (Westbrook, R. B. 1991; Dewey, J. 1938).

Dewey served as a lecturer at several prominent universities including the University of Michigan, the University of Minnesota, and the University of Chicago, before spending most of his academic career at Columbia University. Dewey is known for his contributions to the field of education, particularly his idea that education should center on practical experience and active learning. He died on June 1, 1952 in New York City at the age of 92 (Westbrook, R. B. 1991; Dewey, J. 1938).

John Dewey conveyed many of his thoughts in the fields of philosophy, the concept of pragmatism, psychology, aesthetics, journalism and education. However, his field of thinking focuses more on education (Nur Arifin. 2020).

According to John Dewey, learning must be focused on practice and trial and error. Humans must be active, full of interest, and ready to explore. Therefore, education must be restructured not only as preparation for maturity, but education as a continuation of the growth of the mind and the continuation of the light of life. Education is directed at social efficiency by providing the ability to participate in activities to fulfill common interests and welfare freely and maximally. John Dewey criticized many traditional educational patterns, namely educational patterns that make children the object of education, not the subject of education. He does not agree with the traditional concept of education, which states that the focus of educational attention is outside the child, whether it is teachers, books, infrastructure, or others; Because the traditional concept of education makes school a formal place for listening, for mass instruction, and separate from life (Arifin, N. 2020).

Traditional education patterns will not be able to see students as living creatures who grow in their own experiences and then develop in a living environment according to their basic potential. Therefore, education needs to be organized democratically. All adult students are encouraged to participate in forming the values that govern life together. The science of education must not be separated from philosophy, that the aim and purpose of school is to generate a democratic attitude to life and to develop it (Arifin, N. 2020).

In the context of education, the philosophical view of progressivism dominates Dewey's thinking. Dewey was of the view that young people's education was not only intended to prepare them for later life in society, but was already a life in itself. Understanding education in an instrumentalistic way in Dewey's view is contrary to the progressivist essence of traditional education which is very rigid, demands strict discipline, and makes students passive (Hasbullah . 2020).

As a pioneer and follower of the school of pragmatism in his educational thinking, Dewey placed experience as the main weapon in realizing that goal (Sharifah Alwiah Alsagoff. 1984). Perhaps, the most accurate expression to explain that statement is education as a ... process of renewal of the meaning of experience... with delivery either through interaction with older people or through formal educational institutions (Dewey. 1957)

So, John Dewey's educational methodology is based on the principle that education should be student-centered and based on practical experience. Here is a more in-depth explanation of the main principles of Dewey's educational methodology:

Learning Based On Experience

Dewey believed that meaningful learning occurs through direct experience that is relevant to the student's life. According to Dewey, experience is not just an event experienced, but an active process that involves interaction with the surrounding world. Therefore there are two approaches in realizing this matter namely; first is practical activities. Students should engage in practical activities that allow them to explore, try, and make mistakes to learn from the experience. The second is contextual Learning should take place in a context that is meaningful to students, making learning more relevant and motivating (Dewey, J. 1938).

Progressive Education

Dewey rejected the traditional teacher-centered approach to education and preferred memorization. Instead, he introduced dynamic and flexible progressive education. Therefore there are two approaches in realizing this matter namely; first is student center. Education should be student-focused, with a curriculum that adapts to individual interests and needs. The second is social interaction. Learning should involve social interaction between students, teachers, and society, making it a social process (Dewey, J. 1916).

Troubleshooting

Dewey emphasized the importance of learning through problem solving. He believes that critical and creative thinking skills can be developed through a systematic problem solving process. Therefore there are two approaches in realizing this matter namely; first is inquiry process. Students are encouraged to ask questions, research, and find answers to the problems they face. The second is Problem-Based Projects. Curriculum can be arranged so that students are involved in projects that require them to use their knowledge and skills to solve real problems (Dewey, J. 1910)

Education As A Social Process

Dewey saw education as a social process in which students learn through interaction with others and with their environment. Schools are miniatures of society where students learn to live and cooperate democratically. Therefore there are two approaches in realizing this matter namely; first is Learning Community: The school should function as a learning community where each member contributes and learns from each other. The second is Collaboration*: Students should be encouraged to work together in groups to complete assignments and projects, encouraging mutual respect and understanding (Dewey, J. 1897).

The Importance of Democracy in Education

Dewey believed that education should foster democratic values such as freedom, equality, and justice. He believes that democratic education is the basis for the formation of a fair and functional society. Therefore there are two approaches in realizing this matter namely; first is Student Involvement. Students should be involved in making decisions about their own learning, giving them a sense of responsibility and ownership. The second is Democratic Values. Education should promote democratic values by teaching students about their rights and responsibilities as members of society (Dewey, J. 1916).

From the description above, it can be concluded that John Dewey's educational methodology emphasizes experience-based learning, progressive education, problem solving, social processes in education, and democratic values. This approach aims to form students who are critical, creative, and democratic, as well as prepare them to be responsible and productive members of society.

FINDINGS

John Dewey, a famous American educational philosopher, and Al-Imam Al-Shafi'i, a fundamental figure in Islamic jurisprudence, exhibit some interesting similarities in their educational philosophies despite their different cultural and historical contexts. Here are the main similarities.

Emphasis on Application and Practical Experience

John Dewey emphasized experiential learning, where students learn by doing and actively engage with their environment. He believed that education should be practical and directly applicable to real life situations. While Al-Imam Al-Shafi'i emphasized the importance of practical application (charity) of knowledge in Islamic law. He advocated a balanced approach between theoretical understanding and practical implementation of law (fiqh).

Integration of Knowledge and Action

In this regard John Dewey suggested that education should integrate academic learning with practical skills and social experience. He emphasized the unity of theory and practice in the educational environment.

While according to Al-Imam Al-Shafi'i that knowledge needs to integrate the principles of Islamic law with its application in everyday life. His methodology in jurisprudence is focused on obtaining practical legal rulings (ahkam) from basic principles (usul).

Focus on Critical Thinking and Inquiry

John Dewey promoted critical thinking and inquiry-based learning as an important component of education. He believes in fostering intellectual curiosity and problem solving skills in students.

Al-Imam Al-Shafi'i encouraged scholars to engage in critical reasoning (ijtihad) within the framework of Islamic legal methodology. He emphasized rigorous intellectual inquiry to obtain a legal judgment.

Adaptation to Social Context

John Dewey argued that education should adapt to the needs of a growing society and prepare students for active participation in democratic citizenship. While Al-Shafi'i legal methodology (usul al-fiqh) also includes the principle of adapting Islamic law to the social and cultural context variety while maintaining loyalty to the basic teachings of Islam.

Individual Holistic Development

John Dewey advocated the holistic development of the individual, emphasizing intellectual, emotional and social growth through education.

As for Al-Imam Al-Shafi'i, Al-Shafi'i philosophy of education aims to nurture individuals who embody ethical values (morality) and uphold justice in their personal and social interactions.

While their specific teachings and methodologies differ due to their respective cultural and religious frameworks, John Dewey and Al-Imam Al-Shafi'i share fundamental principles regarding the practical application of knowledge, critical inquiry, and the holistic development of individuals within their educational philosophies. Their ideas continue to influence educational practices and intellectual traditions globally.

John Dewey and Al-Imam Al-Shafi'i share key similarities in their educational philosophies despite coming from different backgrounds. Dewey, a prominent figure in modern education, emphasized the growth of mental powers and the harmonization of individuals with society, aiming to develop a democratic society through education. Similarly, Al-Imam Al-Shafi'i, a significant Islamic scholar, focused on the sources, perspectives, and objectives of knowledge in Islamic education, highlighting the practical status of experience and thinking, as well as the methods of training in Islamic ideology. Both Dewey and Al-Shafi'i valued the role of education in shaping individuals and society, albeit from different cultural and philosophical standpoints, with Dewey advocating for a democratic society and Al-Shafi'i emphasizing the importance of Islamic values in education.

While John Dewey and Al-Imam Al-Shafi'i had different philosophical foundations, there are some key similarities in their educational philosophies:

Emphasis on Reason and Experience

Both Dewey and Al-Shafi'i emphasized the importance of reason and empiricism in education. Dewey promoted a pragmatic, inquiry-based approach where students actively engage with their environment. Similarly, Al-Shafi'i developed a taxonomy of knowledge that integrated rational and empirical approaches to interpreting religious texts.

Rejection of Rote Learning

Dewey rejected the traditional rote-learning and lecture-based methods common in his time, advocating instead for "learning by doing" and student-centered approaches. Al-Shafi'i also moved away from the rigid memorization of texts, emphasizing the use of reason and critical thinking in understanding religious knowledge.

Cultivation of Thoughtful, Reflective Individuals

Dewey believed education should cultivate thoughtful, critically reflective individuals who can actively engage with problems and shape society. Similarly, Al-Shafi'i's educational philosophy aimed to produce scholars who could rationally interpret religious texts and apply them to real-world situations.

Importance of Practical Application

Both Dewey and Al-Shafi'i saw education as a means to prepare students for active engagement with their environment and society. Dewey emphasized learning through hands-on experiences, while Al-Shafi'i integrated reason and empiricism to derive practical rulings from religious sources.

However, a key difference is that Al-Shafi'i grounded his educational philosophy within an Islamic spiritual framework, while Dewey promoted a secular, humanistic approach. Nonetheless, the shared emphasis on reason, experience, and cultivating thoughtful, socially engaged individuals represents an important convergence in their educational philosophies.

CONCLUSION

This article has combined the educational philosophy of two different sects conducted by two outstanding philosophers and scholars, Imam al-Shafii and Dewey. However, both scholars try to reflect on their reality by offering a new educational model to solve educational problems in their communities. Yet both philosophers agree that humans are social creatures endowed with unique characteristics that allow them to thrive. Both thinkers consider growth as an important component of education, although they may have different perspectives on how to achieve this growth. Growth for Dewey's legacy is mostly experiential growth. Dewey's experiential methodology in education is rooted in pragmatism, with some focus on naturalism, behaviorism, and individualism and to a lesser extent on moral values.

Imam al-Shafii who was inspired by Islamic pedagogy, more connected growth to the soul, mind, and body. Furthermore, Imam al-Shafii emphasized the 'spirituality' of spiritual growth in fostering the human journey towards knowledge and happiness. The best knowledge for Ibn Qayyim is the knowledge that guides individuals to God and discovers His greatness.

However, Dewey associated human happiness with the acquisition of useful knowledge (pragmatism) that made him understand his changing environment and adapt to it. Dewey was more supportive of pragmatism and the utility of education.

Regarding educational theory, Imam al-Shafii presented his own taxonomy of learning, which is similar to Bloom's taxonomy, and he also emphasized learning through teaching methods. Imam al-Shafii presented

several methods in imparting knowledge to his students. Dewey, on the other hand, calls for practicing learning by doing, with the potential to equip students with practice skills to facilitate life tasks.

Both Dewey and Imam al-Shafii emphasize the role of education in finding students' talents and abilities while drawing attention to individual differences in students. Dewey and Imam al-Shafii shared the implications of the learning experience. The master's vision of holistic education, specifically linking learning to student needs, inspires educational utility, with the potential to place students at the center of the learning process. In summary, this article aims to answer some critical questions to develop alternative educational models to enhance best practices and extend current frameworks and literature on contemporary world education. Therefore, its findings will contribute to creating a holistic approach that has the potential to address the world's humanitarian and educational challenges.

Combining the educational methodology of Imam al-Shafii and John Dewey can provide a holistic and effective approach to solving the problem of adolescent education in Malaysia. At the same time, it causes the Malaysian education system to be strengthened to deal with the problems faced by today's youth. This approach emphasizes integrity, hands-on experience, continuous learning, dialogue, collaboration, and ethical leadership, all of which are essential to balanced and resilient student development.

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