

CHAPTER ONE

INTRODUCTION

The writing in this thesis begins with an introduction that contains a brief overview of the content of this thesis as well as providing a guideline for entering the following chapters. The introduction contains a brief description of the contents of this thesis as well as providing signposts to enter the following chapters. This chapter explains the background problem, problem formulation, research objectives and benefits, literature review, theoretical framework, research methodology and systematic discussion of the thesis which explains the organising structure of the thesis writing.

A. Background of Study

The critical thinking index of Indonesian students is relatively low based on the results of the *Programme International Student Assessment (PISA)* 2012, with Indonesia's score of 382 and ranking of 64 out of 65 countries. PISA states that students in Indonesia could only reach levels 1 and 2 of the six-level questions, where each level representing progressively complex level of thinking.¹ Meanwhile, the latest results for 2018 Indonesia's achievements and ranking in the reading ability category were ranked 74th

¹ Kompas, *Hasil PISA Indonesia di Rangking 63 dari 65 Negara.*, <https://kumparan.com/kumparansains/menilik-kualitas-pendidikan-indonesia-menurut-pisa-3-periode-terakhir-1sO0SIXNroC/2>., accessed 20 Jul 2023.

out of 79 countries, and 73rd and 71st in mathematics and science, respectively.

The government and the Ministry of Education and Culture have taken this reflection on the PISA results seriously. implementing several policies to improve Indonesian education, including curriculum revisions.² The Ministry of Education and Culture, through the Directorate General of Teachers and Education Personnel (Ditjen GTK), is following Government policy in 2018 by increasing the standard of National Examination questions, which are oriented toward higher-order thinking (HOTS) and are integrated with Strengthening Character Education.³

There are various terms for higher-order thinking, such as what Bloom termed higher-order thinking Skills (HOTS) in 1956.⁴ Or also called Complex Thinking, proposed by Edgar Morin (1990; 1999), or Multidimensional Thinking, attributed to Matthew Lipman. This is possible because Lipman believes that higher-order thinking involves several thinking models such as *algorithmic, heuristic, and Procedural Thinking with a noun*.⁵

² La Hewi and Muh Shaleh, "Refleksi Hasil PISA (The Programme For International Student Assesment): Upaya Perbaikan Bertumpu Pada Pendidikan Anak Usia Dini", *Jurnal Golden Age*, vol. 4, no. 01 (2020), p. 2.

³ Ph. .. Yoki Ariyani, MT., Dr. Ari Pudjiastuti M.pd., Reisky Bestary, Mo.pd., Prof. Dr.Zamronin, *Buku Pegangan Pembelajaran Berorientasi pad Keterampilan Berpikir Tingkat Tinggi* (Jakarta: PPK, 2022), p. 3.

⁴ Benjamin.s. Bloom, "Taxonomy of Educational Objectives.", *Cataloging and Classification Quarterly*, vol. 3 (London: Longman, 1983), p. 7.

⁵ Cristián Silva Pacheco and Carolina Iturra Herrera, "A conceptual proposal and operational definitions of the cognitive processes of complex thinking", *Thinking Skills and Creativity*, vol. 39, no. November 2020 (2021), p. 2.

This level or level of thinking is divided into two: lower-order *thinking* (LOTS), which includes memorization skills or *knowledge*, *understanding or comprehension*, and *application*. The second is Higher-Order Thinking (HOTS), which provides analysis, synthesis, and evaluation skills.⁶ Lipman further categorizes these as critical thinking, creative thinking, and caring thinking—positioning creative thinking as synthesis, critical thinking as analysis, and caring thinking as evaluation.

This government effort is in addition to academic improvement through PISA achievement benchmarks every three years, these government efforts aim to foster more comprehensive thinking and enhance the quality of life for Indonesians. He will help in making decisions in daily activities down to significant matters.⁷ The positions of LOTS and HOTS are equally important because understanding the definition of something is the basis for evaluating that something. It's like criticizing something, of course, after understanding it in detail. The hierarchy of thinking skills simply indicates that the higher the level, the more complex the skills involved.⁸ PISA results also reflect broader social phenomena in Indonesia, such as the rise in bullying and disrespectful behavior on social media. This has not escaped the observation of research conducted by Microsoft that at least Indonesia received the title of the most impolite netizens in Southeast Asia when using the internet throughout 2020 in a

⁶ Benjamin.s. Bloom, "Taxonomy of Educational Objectives.", 3: 44.

⁷ Muhammad Zainiy Uthman, *Thinking Framework* (Kuala Lumpur: RZS- CASIS, 2020), p. 7.

⁸ Suyadi Kharisma Noor Latifatul Mahmudah, "Akali Bertingkat Ibnu Sina dan Taksonomi Bloom dalam Pendidikan Islam Perspektif Neurosains", *Al-Idarah: Jurnal kependidikan Islam*, vol. 10, no. 1 (2020), p. 9.

report entitled Digital Civility Index (DCI). Indonesia is in 29th place out of 32 countries surveyed for the level of politeness category.⁹

The behavior of internet users who always are quick to respond and draw conclusions and even criticize it carelessly and wrongly show an error in thinking or what is called "Logical Fallacy." This occurs because they fail to follow a proper method of reasoning, which would prevent mistakes in conclusions and actions.¹⁰ The mistake is to think that this will further lead to chaos or extremism in both thought and behavior.¹¹

Philosophy for Children (P4C) is a program approach to developing critical thinking initiated by Matthew Lipman.¹² This program is an application for teaching the concept of multidimensional thinking. P4C is an approach to cultivating higher-order thinking abilities from an early age, starting from 5-18.¹³ Because what Lipman means by higher-order thinking is more than just critical thinking, as previously mentioned. This program sees that school institutions and parents play an essential role in cultivating children to think well and correctly.¹⁴ This started with Matthew Lipman, the founder of P4C, 's anxiety about the students he taught' low level of critical thinking. He believed that critical thinking must start early. In the end, he, his colleague Ann Sharp, and other colleagues

⁹ CNN, *Riset: Netizen di Indonesia Paling Tak Sopan se-Asia Tenggara*, <https://www.cnnindonesia.com/teknologi/20210225115954-185-610735/riset-netizen-di-indonesia-paling-tak-sopan-se-asia-tenggara>, accessed 20 Jul 2023.

¹⁰ Muhammad Nuruddin, *Logical Fallacy : Mengungkap kesalahan-kesalahan berpikir yang kerap kita jumpai sehari-hari* (Depok: Keira, 2023), p. 17.

¹¹ Uthman, *Thinking Framework*, p. 28

¹² Saeed editor: Naji and Rosnani Hashim, "History, theory and practice of philosophy for children: International perspectives", *Routledge* (London: Routledge, 2017), p. 28.

¹³ Dr. Sigit Purnama, *Paradigma Matthew Lipman dalam Philosophy fro Children*, vol. 21 (yogyakarta: PIAUD, 2021), p. 28.

¹⁴ *Ibid.*, 21: 66.

founded the Institute for the Advancement of Philosophy for Children (IAPC) at Montclair University, New Jersey, USA, in the 1970s.¹⁵

Lipman is known for advocating new changes in education, particularly regarding ethics and thinking skills.¹⁶ He proposed a more egalitarian approach rather than just emphasizing the cognitive dimension as Western civilization traditionally does. He proposed a cognitive and affective balance, which is called *multidimensional Thinking*. This approach includes critical thinking, which emphasizes reasoning, creative thinking, which focuses on creativity, and *caring Thinking*, which emphasizes ethical and emotional values.¹⁷

Matthew Lipman's P4C indirectly rejects Piaget's theory which suggests that children are not capable of intelligent thinking or make other cognitive decisions. P4C is provided for children aged 5-18. Lipman argues in detail about the reasonableness of children's reasoning in his books "Philosophy Goes to School" and "Thinking in Education." every philosopher was once a child. This experience will provide reasoning when a child is an adult because P4C is a forum for giving expertise.¹⁸ ²¹ Learning philosophy from an early age helps children think critically, ask meaningful questions, and be able to answer some basic questions in their lives. A generation of children who think wisely will eventually lead to a generation of wise adults, where children are a nation's most significant investment, therefore good thinking is relevant to be taught from an early age.¹⁹

¹⁵ *Ibid.*, 21: 28.

¹⁶ Roger Sutcliffe, "Obituary Matthew Lipman (1923–2010)", *Elsevier: Thinking Skills and Creativity*, vol. 6, no. 3 (2011), p. 3.

¹⁷ Harry Annison, "Matthew Lipman Thinking In education", *Cambridge University Press*, vol. 11, no. 3 (2011), p. 7.

¹⁸ Matthew Lipman, "Philosophy goes to school", *Philosophy Goes To School* (Philadelphia: Temple University Press, 2010), p. 191.

¹⁹ Damar Prasetya, "Philosophy Education for Children", *Jurnal Filsafat Indonesia*, vol. 3, no. 3 (2020), p. 6.

Lipman became known as *a philosopher for Children* by bringing this Approach to young people.²⁰

This program does not teach philosophy as content but rather as a tool for thinking.²¹ Lipman said, "*The approach I created in Philosophy for Children is about process, not content. It is not about prescribing one philosophy to children but about encouraging them to develop their philosophy and way of thinking about the world. It is about allowing the youngest minds to express ideas confidently and in an environment where they feel safe.*"²² Philosophy, in this context, is not treated as educational material but as the foundation for academic and pedagogical principles.

The first book he wrote as an instrument was *Harry Stottlemeier's Discovery* (1967), a philosophical novel for children. This novel became the foundation for a significant project later in the Program *Philosophy for Children (P4C)*.²³ The fundamental concepts that will be the theme of discussion in his dialogical community or what he calls "Community of Inquiry (CI)" are *central human experience, Common for most people's experience, incontestable, is debatable*.²⁴

what is the relationship between philosophy and critical thinking? The relationship between philosophy and critical thinking lies in the core skills of critical thinking, which are tools for practicing philosophy. These skills are

²⁰ Sutcliffe, "Obituary Matthew Lipman (1923–2010)", p. 1.

²¹ Rosnani Hashim, *Revitalization of Philosophy and Philosophical Inquiry in Muslim Education* (Kuala Lumpur: IIUM Press, 2017), p. 236.

²² Sutcliffe, "Obituary Matthew Lipman (1923–2010)", p. 2.

²³ editor: Naji and Hashim, "History, theory and practice of philosophy for children: International perspectives", p. 28.

²⁴ Lipman, "Philosophy goes to school", p. 24.

analysis, interpretation, evaluation, presentation, inference, and self-regulation skills.²⁵ etomologically the word 'philosophy' comes from the Greek it is "*philos*" and "*shopia*," which means love of wisdom. -Kant Kant later refined the definition of philosophy as a 'critical examination of one's reasoning.'²⁶

From the perspective of worldview. Islam has different views and similarities with the West. The difference is understanding basic concepts related to thinking activities such as '*ilm*' and '*Aqal*'. This other concept of '*aqal*' or mind in the West will impact the meaning of higher-order thinking. As mentioned above, the parts or categories of Lipman's or Bloom's higher-order thinking as some representations of Western philosophers, are all the results of rational thinking. Meanwhile, in Islam, '*Aqal*', a reference in the context of thinking, includes the dimensions of reason and intellect.²⁷ This intellect, which is positioned as spiritual perception, is the highest experience of a Muslim.²⁸ Meanwhile, the similarity is in external processes, which use the five external senses: touch, smell, taste, see, and hearing, and the five internal senses, such as general sense, representation, estimation, retention, recollection, and imagination. Both systems rely on reason as a tool and source of knowledge.²⁹

Even though Lipman is not an atheist or monist, he can be said to be a dualist philosopher. As he acknowledges the spiritual dimension.

²⁵ Rosnani Hashim Wan Mazwati Wan Yusoff, *Doing Philosophy for Wisdom in Islamic Education* (Gombak: IIUM Press, 2022), p. 117.

²⁶ *Ibid.*, p. 21.

²⁷ S.M.N. Al Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: UTM Press, 2014), p. 119.

²⁸ Syed Muhammad Naquib al Attas, *On Justice and The nature of man: a Commentary of Surah An-Nisa(4):58 and Surah Al-Mukminun(23): 13-14*. (Kuala Lumpur: Ta'dib Internasional, 2020), p. 20.

²⁹ Hamid Fahmi Zarkasyi, *Islamic Science: Paradigma, Fakta dan Agenda* (Jakarta: INSIST, 2016), p. 21.

However, this divine aspect is not involved in his thinking. Meanwhile, Islam has an integral characteristic in viewing reality, meaning it involves aspects of physics—metaphysics, the world, and the afterlife— especially as the belief in God is central to a Muslim's thought process.³⁰ dualism is a characteristic of modern Western thinking, separates nature from objects or the sacred from the separates nature from objects or the sacred from the profane, which gave rise to modern secular concepts.³¹ This kind of separation is found in Lipman's thinking. He tends to dichotomy between emotions and thinking. He falls into the dualism of mind and body pioneered by Descartes because of the dichotomy between thinking skills and thinking dispositions. Dualism, as the door to the birth of the modern Western secular concept, indeed brings peculiarities in the dichotomy of spiritual and secular (world) aspects.³² So, the spiritual aspect of Lipman's thinking process cannot be found, meaning that if we analyze Lipman's thinking framework, epistemology differs from that of Muslim society. For Muslims, adopting ideas from the West requires careful scrutiny and a process of 'de-westernization. Positive things that can be utilized are good opportunities for usto improve the quality of education, especially in critical thinking skills. Researchers gathered several challenges if P4C were adopted and applied to the Indonesian

³⁰ Hamid Fahmi Zarkasyi, *Minhaj Berislam, dari Ritual Hingga Intelektual* (Jakarta: INSIST, 2020), p. 211.

³¹ Muhammad Rofiq Muzakkir, *Dekolonisasi; Metodologi kritis dalam Studi Humaniora dan Studi Islam* (Yogyakarta: Yayasan Bentala Tamadun Nusantara, 2023), p. 76.

³² Muzakkir, *Dekolonisasi; Metodologi kritis dalam Studi Humaniora dan Studi Islam*, p. 77.

Muslim community. According to Prof. Rosnani's research, in the context of Muslim society, the challenge is that some Muslims are pretty allergic to hearing the word philosophy. Looking at historical experience *is a rationalist*, and they feel afraid of being led to the understanding of liberalism. Alternatively, even philosophy will destroy his faith.³³ Furthermore, as highlighted in Wattimena's research, dogmatism in both academic and religious values presents a significant challenge in the context of Indonesian education.

So, to discuss and understand how we can adopt P4C in the Indonesian Muslim context, the author will critically analyze the literature on Lipman's multidimensional thinking model, representing the Western worldview by formulating the essence thinking from the concept of 'Aqal' in Islam. Under the title: *Critical Analysis of Multidimensional Thinking Matthew Lipman's in Philosophy for Children From an Islamic Perspective* the author aims to examine Lipman's thinking model and formulate the essence of thinking based on the Islamic concept of 'Aqal'.

B. Problem of Formulation

Based on the background stated above, the research problem is formulated as follows:

1. How is the background of Lipman's Thinking ?
2. How is Lipman's multidimensional thinking model?

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³³ Hashim, *Revitalization of Philosophy and Philosophical Inquiry in Muslim Education*, p. 28.

3. How is the influence of multidimensional thinking on education and HOTS from the point of view of Islamic thought?

C. Purpose of Study

Research on Matthew Lipman's multidimensional thinking and critical analysis from an Islamic metaphysical perspective aims to answer the problem formulation above. The objectives of this research are as follows:

1. Evaluate the background of Lipman's thinking
2. Evaluate Lipman's multidimensional thinking
3. To find out the higher-order thinking in Islam as a critical analysis of Islamic thought.

D. Important of Study

Some of the benefits of this research are as follows:

1. Theoretical Benefits

This research is expected to develop the Theory of Good thinking. It seeks to provide additional insight into the benefits of strengthening good thinking in Islam, which is multidimensional and includes simulation of 'aql and heart. On the other hand, this research is expected to add references for further study.

2. Practical Benefits

In addition to providing insight into multidimensional thinking, this research is expected to make the author and readers apply it to make correct decisions in daily or more significant situations.

Generally, teachers and parents can adopt this program of good thinking education as a means to cultivate a more thoughtful and ethical Indonesian society who will automatically become a good citizen.

E. Literature Review

Although several studies have been done on this program, it is rarely applied in the context of Islam in Indonesia. Even in Malaysia, which Rosnani Hashim adopted and integrated, only some have been adopted under his guidance.³⁴ As head of the education department at IIUM, he founded the CTT (Center Teaching & Thinking) institution and P4C integration, which was transformed into Hikmah Pedagogy.³⁵ ³⁹ He has authored numerous field research studies on the application of wisdom programs and the contextualization of P4C in Malaysia. Among his works are:

Rosnani Hashim P4C in the context of Muslim education in serial book Routledge History, theory and practice of philosophy for children: International perspectives. 2017, Concerning Hikmah (wisdom) pedagogy and students' thinking and reasoning abilities 2014, Rosnani Hashim, "Revitalization of Philosophy and Philosophical; Inquiry in Muslim Education." (IIUM, Kuala Lumpur 2017), Wan Mazwati Wan Yusoff, Rosnani Hashim, "Doing Philosophy for Wisdom in Islamic Education." (IIUM Press, Gombak 2022).

³⁴ Huitt William and John Hummel, "Piaget's Theory of Cognitive Development", *Educational Psychology Interactive*, vol. 3, no. 2 (2003), pp. 1-5.

³⁵ Hashim, *Revitalization of Philosophy and Philosophical Inquiry in Muslim Education*, p. 29.

He also wrote a series of philosophical novels (2014) as an instrument for the Hikmah program called the Mira Thinking series for Muslim Children 2d 3ed, Kuala Lumpur. Saba Islamic media: with the book titles Mira goes to the zoo, Mira's new school, Mira's Thinking about God, Mira and helping the poor. Then he also translated Lipman's philosophical novel in his P4C program with the title Sarah- The Budding Thinker ISBN (2012), Nasrudin Hocam's Humour and Wisdom, Siti a translation of Lipman's book Pixie, Alfiyah a translation of Lipman's book Elfie, and a set conceptual games.

Meanwhile, research in Indonesia, such as by Wattimena and Reza A.A., is in his journal, "Philosophical Education for Children? Foundation, Application and Critical Reflection for the Indonesian Context" (2016). Explaining the importance of philosophy for children in teaching them critical thinking; however, there was no attempt to eliminate Western thought in his research; he even said that religious dogmatism was an obstacle in applying philosophy to children in Indonesian education.

Then, the author found a book by Dr. Sigit Purnomo titled "Pemikiran dan Praktek Pendidikan Anak Usia Dini," one of the chapters discusses P4C under the title: "Lipman's Paradigm in Philosophy for Children." (2020). He analyzes the relationship between philosophy and education and the importance of integrating P4C into the PAUD curriculum.

The journal written by Damar Prasetya with the title "Philosophy Education for Children" by Damar Pediatrician, Mitra Keluarga Kemayoran

and Tugu Koja District Hospital, Jakarta, Indonesia (2020) from the medical side, especially pediatricians, discusses the importance of philosophy from a neuroscience perspective in stimulating brain development. Children also show their ability to think and make their own decisions. He showed this as a criticism of Piaget's opinion regarding children's inability to make decisions.

Thesis and journal research by Salma binti Ismail (2020) under the title "Matthew Lipman's Pragmatism and his views on Philosophy for Children in Malaysia." She is a Malaysian student at the Yogyakarta State Islamic University. He discussed Lipman's pragmatism educational philosophy in P4C, its importance, and its suitability for adoption in Malaysia, which impacts harmony and the development of a pluralistic and democratic society in Malaysia.

The author found other journals written by Naseri, Somayeh Gorjian, Zahra Ebrahimi, Mahmoud Reza Niakan, and Maryam, with the title "Critical Thinking in P4C" (2017). These journals analyzed the importance of P4C in developing critical and creative thinking. They stated that P4C is an outstanding breakthrough because it has been widely adopted in various countries.

Researcher named Burgh, Gilbert, and Simone Thornton. (2010.) under the journal title "PHILOSOPHY FOR CHILDREN: THEN, NOW, AND WHERE TO FROM HERE," they discuss the importance of P4C in improving critical thinking and other skills and the implementation of

philosophy in the classroom is considered very good if it is then integrated into the curriculum in schools.

Işıklar, S., & Abalı-Öz (2022) under the title of the international journal "The Effect of Philosophy for Children (P4C) Curriculum on Critical Thinking through Philosophical Inquiry and Problem-Solving Skills" this journal is a report on field research conducted in 40 children aged 5-6 years learning in kindergartens at an elementary school in Çanakkale, Turkey. I am using P4C to develop critical thinking and problem-solving, which results in significant changes in data from pretest and posttest data.

Marquez, L. (2017), titled 'Philosophy in Basic Education_ Towards the Strengthening of the Foundations of Philippine Education', examines philosophy as a primary education that is very much needed and lacking in the Philippines. This field journal shows that P4C significantly improves the ability to read and understand mathematics, science, and critical thinking. He shows several curricula as an integration of philosophy into the educational curriculum.

Çayır, Nihan Akkocaoğlu. (2018.) "Philosophy for Children in Teacher Education: Effects, Difficulties, and Recommendations." This article examines the influence of the Philosophy for Children (P4C) course on prospective teachers regarding their perceptions of philosophy, questioning skills, and integration of P4C into the curriculum. This research was conducted on 30 prospective teachers at a university in Turkey. The results showed that the P4C course increased prospective teachers' interest in philosophy, changed their perceptions of children's thinking abilities,

and improved their questioning skills. However, prospective teachers need help integrating P4C with the curriculum and managing the discussion process. This article also highlights the importance of practical training in teacher education and the use of non-traditional methods in education.

Gatley, Jane. (2020). With the title "PHILOSOPHY FOR CHILDREN AND THE EXTRINSIC VALUE," This article discusses the extrinsic value of philosophy, especially in the context of P4C (Philosophy for Children). Although P4C has proven benefits in enhancing critical thinking skills and democratic participation, this article shows that there are potentially other extrinsic benefits of philosophy that cannot be achieved through P4C. This article also demonstrates that dialogue is essential to P4C and explains its benefits. However, this article also indicates that P4C is only sometimes suitable for a particular philosophical research communication objective and that a more direct approach may be more effective. In conclusion, this article shows that there are many ways to teach philosophy and that the right approach should be chosen according to the specific goals.

Masangu, Alex. (2020.) with the title "Matthew Lipman on Philosophy for Children: A Look at the Root Advocacy." in African Research Journal of Education and Social Sciences. This article concludes that philosophy education for children (P4C) is essential and needs to be supported in Tanzania. Matthew Lipman, an educator and philosopher, has championed P4C and provided a solid theoretical and practical basis for its support. This article also shows that philosophy education is important not only at the tertiary level but also at the elementary and secondary school levels. Additionally, this article demonstrates that philosophy education can

enable children to think critically and discuss ideas and values, which can benefit them throughout their lives

Stefano Oliverio Università degli Studi di Napoli Federico II (2021), under the journal title "The Community of Philosophical Inquiry and Religious Education: A Pragmatist Perspective." It focuses on the social dimension, "The social relationship comes before thought," and epistemic—an inter-religious discussion interaction learning model with pragmatic epistemic by democratic ideals. Touching on the issue of religious education, Dewey intended as a pioneer of the CPI that the way to teach Socratic dialectics was to make education a promotion of a new model of religious education.

What the author captures is not a focus on any particular religious education but rather the spirit of democracy as a guiding principle. This approach is promoted through Socratic pragmatism and Dewey's educational philosophy, which emphasizes a common faith in democratic value. However, several other opinions here criticize Dewey for reducing religion to something irrational, personal and illusory.

F. Theoretical Framework

A Theoretical Framework is a conceptual model of a theory that provides a logical sense of the relationship between factors identified as important in the research problem.³⁶ Frameworks have three main functions, namely, 1) explain observed events systematically, 2) Predict the

³⁶ Wardoyo, "Kerangka Teoritis dan Pembangunan Hipotesis", *Gunadarma* (2012), p. 1.

outcome of events and relationships, and 3) Systematically summarise existing knowledge.³⁷ This research uses Matthew Lipman's high-level thinking model as its theoretical framework. The Islamic worldview analyzes this model through the concept of *'aqal*.

The abstract concept dialogue built with these children touches on universal things, a characteristic of the highest-order thinking. Imam al-Ghazali said that this universal and abstract understanding is different from the sensory response that is *Juz'i*.³⁸ As Morin said, complex thinking is uniting understandings into something unified as one part of the system.³⁹ So, what the West talks about as Higher-order Thinking with the criteria of synthesis, analysis and evaluation thinking is based on rational perception and is carried out by lower intelligence in the brain, which in Islam is still *Juz'I* or particular.⁴⁰

However, more than P4C based on a Western framework of thought is insufficient to be used as a theoretical framework; the knowledge resulting from this research must be based on the Islamic worldview. This research also incorporates the knowledge integration theory, as outlined by Syed Muhammad Naquib Al-Attas, to provide an additional theoretical foundation. This effort was to create a basic research scheme for reforming relationship

³⁷ Abdul Rashid Moten, *Writing Research Proposal & Theses: Substance, Structure and Style*. (Selangor: Pearson, 2009), p. 44.

³⁸ Mohd Zaidi bin Ismail, *Aqal, Ilmu & Pendidikan.; Keranglan Ahli Sunnah Wal Jamaah* (Kuala Lumpur: IKIM, 2018), p. 46.

³⁹ Silva Pacheco and Iturra Herrera, "A conceptual proposal and operational definitions of the cognitive processes of complex thinking", p. 3.

⁴⁰ Wan Mazwati Wan Yusoff, *Doing Philosophy for Wisdom in Islamic Education*, p. 77.

patterns by integrating Lipman's multidimensional thinking with the concept of *'aql* in Islam.

In critical analysis, the concept of "aql" is combined with Matthew Lipman's Multidimensional Thinking Program P4C. Ultimately, the research will produce a new theory, Child Philosophy, from the Islamic perspective. The Islamic worldview is a perspective on reality, both sensed and unsensed.⁴¹ it becomes a motor for change or action (morality) and thought.⁴² it is nothing but the belief itself.⁴³ The *Shahadat* is the first pillar of Islam for Muslims, and it is belief in God and the Prophet Muhammad that forms the foundation of the Islamic Worldview.⁴⁴ This foundational principle, which is abstract and universal, demonstrates that Islam encourages its followers to achieve the highest levels of thought.⁴⁵ Prof. Hamid Zarkasyi places the need to cultivate an Islamic Worldview early.⁴⁶ This aligns with P4C's goal of inviting children to think philosophically.

Different scientific concepts, theories and paradigms will emerge from various perspectives.⁴⁷ So Al-Attas emphasized that science is not neutral.⁴⁸ Therefore, this research will concentrate on Syed Muhammad Naquib Al-Attas's stages of de-westernization and integration methods.

⁴¹ Adian Husaini., *Beginilah Pendidikan Nasional yang Ideal; Konsep, Aplikasi, Tantangan dan Solusinya* (Depok: Attaqwa, 2022), p. 153.

⁴² Zarkasyi, *Minhaj Berislam, dari Ritual Hingga Intelektual*, p. 252.

⁴³ Mohamad Kholid Muslih, *Muslih, M. Kholid. " Worldview Islam : Pembahasan tentang konsep-konsep penting dalam Islam."* (Ponorogo: Unida Press, 2019), p. 7.

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*

⁴⁶ Zarkasyi, *Minhaj Berislam, dari Ritual Hingga Intelektual*, p. 253.

⁴⁷ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1989), p. 87.

⁴⁸ *Ibid.*, p. 133.

This process, known as 'de-westernization,' involves identifying and understanding the essential elements and concepts of Western culture and civilization. These elements include methods, ideas, theories, symbols, and rational and empirical aspects related to the values and ethics of every field of modern science.⁴⁹

Moreover, integration means integrating essential ideas from the perspective of the Islamic world into contemporary science.⁵⁰ The concepts that need to be included are 1) the concept of 'Aqal, 2) the concept of al-Fikr, 3) the concept of Qalb, and 4) the concept of nafs.

G. Research Methodology

1. Type of Research

This research uses a qualitative research model. Qualitative research can examine people's lives, history, behaviour, organizational functionalization, social movements, or kinship relationships. In this approach, the researcher creates a complex picture, examines words, reports detailed respondents' views, and conducts studies in natural situations.⁵¹

The author also uses references to philosophical research methodology. The philosophical approach referred to here is a set of instruments used to analyze, compare, and critically test concepts in natural

⁴⁹ Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Malaysia: UTM Press, 2001), p. 90.

⁵⁰ Al Attas, *Prolegomena to the Metaphysics of Islam*, p. 65.

⁵¹ Eko Murdiyanto, "Metode Penelitian Kualitatif (Sistematika Penelitian Kualitatif)", *Bandung: Rosda Karya* (2020), p. 28.

science with the aim of discovering their central problems.⁵² The instrument used in this philosophical approach is metaphysics: to read paradigms and metaphysical beliefs in science.⁵³ The instrument used in this philosophical approach is epistemology: to read theories and methodologies in science.⁵⁴ The instrument used in this philosophical approach is epistemology, which is used to read theories and methodologies in science, and metaphysics, which is used to read paradigms.⁵⁵

2. The technique of Data Collection.

The technique used in data collection is (library research)—namely, research in which data collection is carried out by compiling data from various literature. The literature studied is not limited to books but includes documentation materials, magazines, journals and newspapers. Library research emphasises finding various theories, laws, propositions, principles, opinions, ideas, and so on that can be used to analyze and solve the studied problems.⁵⁶

3. Data Sources

⁵² Alex Rosenberg and Lee McIntyre, *Philosophy of Science: a Contemporary Introduction* (New York and London: Routledge, 2020).

⁵³ James Ladyman, *Ontological, Epistemological, and Methodological Positions*, in *General Philosophy of Science: Focal Issues*, Edited by Theo A.F. Kuipers, (Amsterdam: Elsevier, 2007), pp. 303–37.

⁵⁴ Allan Franklin, *The Role of Experiments in the Natural Sciences: Examples from Physics and Biology*, in *General Philosophy of Science: Focal Issues*, Edited by Theo A.F. Kuipers (Amsterdam: Elsevier, 2007), p. 219–25.

⁵⁵ Jerome R. Ravetz, *Scientific Knowledge and Its Social Problems* (London and New Brunswick: Transaction Publisher, 1996), p. 64.

⁵⁶ Sarjono. DD, *Thesis Writing Guide* (yogyakarta: Department of Islamic Religious Education, 2008, 2008), p. 20.

For research using qualitative methods to be considered good, the data collected must be accurate and complete, both in primary and secondary form.⁵⁷

a. The Primary Data

This research's primary data are Matthew Lipman's books and journals, including "Philosophy Goes to School," "Thinking in Education," and "Philosophy for Children: Some Assumptions and Implications."

b. The Secondary Data

Secondary data was obtained from various literature sources, which still have links and connections between P4C and the Framework of Thought in Islamic Views. Secondary data is taken from books, journals, articles, and other literature. Thus, the data obtained will facilitate research.

4. Data analysis technique

Data analysis is organizing and sorting data into patterns, categories, and fundamental units of description so that themes can be found and working hypotheses can be formulated based on the data's suggestions.⁵⁸

This qualitative data analysis uses the Miles and Huberman (1994) model, namely, a.) data reduction, b.) data presentation, and c.) conclusions.

a. Data reduction.

⁵⁷ Syafrida Hafni Sahir, *Buku ini di tulis oleh Dosen Universitas Medan Area Hak Cipta di Lindungi oleh Undang-Undang Telah di Deposit ke Repository UMA pada tanggal 27 Januari 2022* (2022), p. 49.

⁵⁸ Salim & Syahrums, *Metodologi Penelitian Kualitatif.pdf* (2012), p. 145.

Data reduction can be done by abstracting or summarizing essential things to remain in the research.

b. Data presentation

It is an organized collection of information that allows conclusions to be drawn. Because qualitative research is usually narrative, it requires simplification without reducing its content.

c. Conclusion.

Conclusions can be drawn by comparing the suitability of the research object's statements with the meaning contained in the basic concepts in the research.⁵⁹

H. System of Study

To make it easier to discuss the problems in this thesis, the researcher divides it into several chapters. *The first chapter* is an introductory chapter that contains the background of the problem, problem formulation, research objectives and uses, literature review, theoretical framework, research methods, and writing systematics. *The second chapter* discusses how Lipman's thinking began with the social conditions of his birth, his life, and the teachers who influenced it.

The third chapter will explain how Lipman's multidimensional thinking has become a pedagogical offer, and how higher-order thinking curriculum is applied in various countries. *The fourth chapter* discusses Lipman's critical analysis of multidimensional thinking from the

⁵⁹ Sahir, *Buku ini di tulis oleh Dosen Universitas Medan Area Hak Cipta di Lindungi oleh Undang-Undang Telah di Deposit ke Repository UMA pada tanggal 27 Januari 2022*, pp. 55–57.

perspective of Islamic thought. We will introduce multiple epistemologies in Islam that integrally recognize empirical and spiritual sources of knowledge, then integrate the two models of good thinking, Lipman and Islam, into one offer. *The fifth chapter* is a summary of several issues that were discussed in the previous chapter. Apart from that, this chapter will also provide conclusions and suggestions.

