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*Review Article*

# Classical philosophy: influence the education philosophy of age

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**Abstract:** Education with philosophy has a close relationship because philosophy is a view of life that leads to the goal of education. According to Dewey, changes that occur in society must exist and inevitable because education is always changing. The perennialism view at the moment that education is regarded as a container to direct the center of culture. While human beings are able to solve the problem and achieve its goals rationally. This condition of development in the flow of philosophy one of which is essentialism. And education as a tool to process humanize human, with the difference of orientation and philosophy that became his belief. Differences philosophy in a nation will bring a difference in the perspective or purpose of education itself. Learning with the P4C contributes to raising children to be sensitive individuals who respect different perspectives and are able to shape their own rights, have ethical values, take care and improve themselves, and embrace new ideas.

**Key words**: classical philosophy, philosophy of early childhood, education

**Abstrak:** Pendidikan dengan filsafat memiliki hubungan yang erat karena filsafat adalah pandangan hidup yang mengarah pada tujuan pendidikan. Menurut Dewey, perubahan yang terjadi di masyarakat harus ada dan tak terelakkan karena pendidikan selalu berubah. Pandangan perennialisme saat ini bahwa pendidikan dianggap sebagai wadah untuk mengarahkan pusat kebudayaan. Sementara manusia mampu memecahkan masalah dan mencapai tujuannya secara rasional. Kondisi perkembangan arus dalam aliran filsafat salah satunya adalah esensialisme. Pendidikan sebagai alat untuk mengolah manusiawi, dengan perbedaan orientasi dan filosofi yang menjadi kepercayaannya. Perbedaan filsafat dalam suatu bangsa akan membawa perbedaan dalam perspektif atau tujuan pendidikan itu sendiri. Belajar dengan P4C berkontribusi untuk membesarkan anak-anak menjadi individu sensitif yang menghargai perspektif yang berbeda dan mampu membentuk hak mereka sendiri, memiliki nilai etika, merawat dan memperbaiki diri, dan merangkul gagasan baru.

**Kata Kunci:** filosofi klasik, filsafat anak usia dini, pendidikan

## Introductions

Philosophy or philosophy derived from the Greek *philosophia* consisting of the word *philein* which means love and *sophia* which means wisdom so that etymologically philosophy means love of wisdom (Surajiwo, 2013).

Education with philosophy has a close relationship because philosophy is a worldview that leads to educational goals. Dewey says that change must take place in society. The reality of his views is always flowing and education is a continuous process known to the thinking of a progressivist.

Dewey thinks formal and non-formal education is always within the framework of developmental needs in society (Dewey). Hegel says: everything is rational, and something rational is real. This opinion is a real justification for everything that exists. The learning world is bound to change and follow the journey that education develops in accordance with the reality in the environment. The perennialism view at the moment assumes that education should lead more to the cultural center. Education is now back in

the past, education as a way to return and the process of restoring the culture of today (modern times) into the past.

Perennialism is a flow of philosophy of thought that leads one to be assertive, therefore perennialism holds that searching and finding a clear course of direction is the main task of philosophy especially the philosophy of education (Adib, 2011). Man has the ability to solve his problems and achieve his goals rationally. This condition of development in the flow of philosophy one of which is essentialism. Essentialism is an education based on cultural values since human civilization. Essentialism considers education to be grounded in values that have clarity and durability and provide stability as well as clear order. According to the essence of values embedded in the cultural or social heritage of human values that gradually formed through hard work for hundreds of years and have tested ideas and ideals (Prayitno, Khaidir, & Rangka, 2011). Essentialism emerged in the time of Renaissance which provides a basis for a flexible education for change, tolerance and no connection with any particular doctrine. Renaissance is the base of the history of the emergence of the idea of essentialism. The concept lays out the modern, systematic and comprehensive features of man and the universe in accordance with current demands (Burhanuddin, 2013). Moreover, philosophy that has a mind-set focuses itself on the way out, general, in issues or issues relating to humans. Humanism is a kind of ethical doctrine whose scope is extended to reach all human ethnicity, in contrast to traditional ethical systems that apply only to certain ethnic groups.

Philosophy that has a mind-set focuses itself on the way out, general, in issues or issues relating to humans. Humanism is a kind of ethical doctrine whose scope is extended to reach all human ethnicity, in contrast to traditional ethical systems that apply only to certain ethnic groups. Their views are focused on the dignity and the nobility of the successes and possibilities of humanity. Secular humanism reflects the rise of globalism, technology, and the fall of religious power. Secular humanism also believes in one's dignity and worth and the ability to gain self-awareness through logic.

People who fall into this category assume that they are the answer to the need for a general philosophy that is not limited to cultural differences in customs and religion (Adib, 2011). By using the foundation of thought, learning can be defined as a soul that develops in itself as a spiritual substance whose soul is fostered also creates oneself. Learning is to receive and get acquainted with the newly emerging social values to be developed in the next generation. Thus, the views of realism reflect two types of absolute determination and limited determination. Then emerges, (1) the essentialism view of the curriculum, (2) views and attitudes about the flow of essentialism (Burhanuddin, 2013). Education is a process of humanizing human beings, with different orientation and philosophy that became his belief. Differences philosophy adopted from a nation will bring different views or goals of education itself. Pancasila becomes the goal orientation of education is to make a whole person.

The motto of Bhineka Tunggal Ika (Unity in Diversity) holds the rights of the individual as a creature of God whose meaning is 'different but still one'. Children as individuals are entitled to get education so that later became the nation's children who know the rights and obligations and can respect each other as a nation of dignity. This philosophical view makes the curriculum a means of achieving educational goals. The development should pay attention to the nation's philosophical outlook in the ongoing educational process. Children's involvement in education is an ontological, epistemological, and axiological process of thought, applied to John Dewey's philosophy of education pragmatism. Individual development priorities, providing relevance to the human education process that values individual internal factors such as talent and potential of children as well as social factors. Understanding of the educational process that takes into account the individual values and social values in it in an integrated manner. This can be understood through the active involvement of learners in the teaching process that will shape experiences based on the concept of education.

## Discussions

Education according to John Dewey is a necessity and takes place naturally, functioning socially because it takes place within the community itself, has the value and meaning of guidance because the old generation of life habits are different from the new generation and a sign of the development of civilization of a society. Education is none other than an effort to maintain the sustainability of the community itself, why does society need to educate themselves?

In connection with these philosophical views, the curriculum of early childhood education is closely related to the philosophical view of the nation in the ongoing education process. There are several journals related to child development that naturally develop with a touch of education. The journal is entitled: The Philosophy for Children, an Ideal Tool to Stimulate the Thinking Skills. 'If we are to take into account Plato's statement that philosophy is rooted in wonder, and that in childhood, as we all remember, we used to be fascinated by the mysteries and wonders of the surrounding world, then we can conclude that young people have an innate philosophical curiosity. Therefore, we may consider that, in a broad sense, children are born proto-philosopher. In fact, the most commonly used question in childhood is 'why?'.

This question arises and continually nurtures the philosophical search, the future judgments and complex mental experiments'. In this article, it shows that philosophy, used in sufficient form, can provide a view toward the process of developing thought for elementary school pupils. When we talk about philosophy, we obviously do not refer to the corpus of esoteric and abstract writing which we want to introduce even the youngest disciple. In other words, we are not referring to some new elitist philosophical formulas, but also philosophies for children. Easy to formulate our arguments. If we must consider Plato's claim that philosophy is rooted in astonishment, and in childhood, we were once fascinated by the mysteries and wonders of the world around him, then we can conclude that people have innate curiosity curiosities.

Therefore, we can consider that, in a broad sense, children are born as proto-philosophers. In fact, the question most often used in childhood is 'why?'. This question arises and continues to nurture philosophical searches, future judgments and complex mental experiments. Research in this practical thinking is to think of adjusting globalization with the outside world so that schools became the first institution called to handle such thinking training. Philosophy represents one of the most important subjects that can help us achieve this goal and this may not only be introduced in adulthood, as most people believe, but also when the process of thinking begins, in the early years of schooling.

The article entitled: Critical Values Education in The Early Years: Alignment of Teacher's Personal Epistemologies and Practices for Active Citizenship. Such developmental views of children's moral learning hold perspectives of children as egocentric, less capable of empathy and in need of direct teaching. This behavioral view of teaching also advocates for role modeling and extrinsic reinforcements.

In another study it was found that: Thornberg, R., & Jungert, T. (2014) describes this as a traditional paradigm which involves cognitive and emotional approaches that build upon children's abilities and moral development. Basourakos (1999) refers to these approaches as conventional moral pedagogy. Here is a notion of active citizens who engage in socially responsible behavior.

It promotes a conservative ideology which is re? Etched in transmissive, teacher-directed approaches to teaching and learning that marginalize children's voices. The view of moral learning develops makes the children's perspective as egocentric, less able to empathize and require direct instruction. This view of teaching behavior also supports role modeling and extrinsic reinforcement.

Thornberg (2014) describes this as a traditional paradigm that involves a cognitive and emotional approach that builds the moral abilities and moral development of children. Basourakos (1999) refers to this approach as a conventional moral pedagogy. Here children are not supported to be active citizens engaged in active decision making on issues of consequence for the wider and wider society (Moss, 2006).

It promotes conservative ideologies reflected in the teaching approach directed by teachers and teachers who marginalize children's voices (Sigauke, 2013). According to the authors to be able to engage and keep the traditional values of education, a way of knowing to be and doing to imagine and create

what we want, to give opportunities and impose children with the same activities (Grieshaber & McArdle, 2014).

Changing the acceptable way of knowing may involve an understanding of one's personal epistemology, which is the main belief they hold about knowledge and knowledge (Burr & Hofer 2002) and connect with moral pedagogy in the domain of moral values.

In the second article entitled: Meta Emotion Philosophy in Early Childhood Teacher: The Properties of The Creche Educator Emotional Styles Questionnaire. Meta-emotion philosophy has been theoretically conceptualized as parents' acceptance, and regulation of their own emotions and their awareness, acceptance, and regulation of their children's emotions. The philosophy of Meta-emotion is theoretically conceptualized as an emotional connection between parents and children that reflects the awareness, acceptance, and regulation of parents against emotion and awareness, acceptance, and emotional regulation of their own children. The main purpose of this study was to develop and test the psychometric nature of self-report questionnaires that assessed the meta-emotional philosophy of early childhood teachers (the Crèche Educator Emotional Style Questionnaire (CEESQ). The CEESQ consists of two parts: the first refers to children's emotions (CEESQ-Child Emotions) and the emotions of second child educators for childhood (CEESQ-Individual Emotions). Participants were 306 early childhood teachers, who were recruited from 58 child care centers in central and southern Italy.

Exploratory and analytical factor analysis for the first part identifies three dimensions: two styles used by early childhood teachers to cope with children's emotions (i.e., Coaching and Dismissing), and Teacher Self Effectiveness as an Emotional Socializer. A similar analysis for the second part identifies two dimensions: Emotional Self Effectivity (i.e., teacher awareness to overcome their own emotions), and rejection of emotions (i.e. lack of emotional acceptance of their own emotions).

Both sections of CEESQ show equality in structures considering having / without own children, years of work experience, level of academic education. No major effects or interactions associated with individual characteristics of teachers appear in the CEESQ dimension. Lastly, both Emotional Self Effectiveness and Self Effectiveness as an Emotional Socializer are positively associated with Coaching style, with Self Efficiency as an Emotional Socializer playing the role of partial mediation. Managing the CEESQ and discussing its scores with teachers can work as a prompt to discuss and interpret teachers' emotional work as an emotional socializer (Ciucci, 2015).

In the third article entitled: Views of Primary School Teachers on Philosophy Books Prepared for Children the Primary School Teachers on Philosophy Books Prepared for Children The sixth and 12th should have. A total of 6 primary school teachers have analyzed the philosophy of children (Lipman, 2003). This study aims to determine the views of elementary school teachers where a book of property philosophy is prepared for children between the ages of 6 and 12 years. A total of six (6) elementary school teachers have analyzed 7 philosophical books within the framework of 5 questions determined by utilizing the philosophical nature of the child. According to teachers, philosophy studies with children must begin at an early age and teachers should be trained in this field. Philosophical activities undertaken with children, research, and parent teachers, and children's opinions should guide in the preparation of these books.

Philosophical questions, problems, and meanings should be scattered secretly on each page. Concepts discussed by philosophers Introduction to philosophy, Stories should encourage the natural curiosity of children and motivate them to discuss these (Lipman, 2003). In this article is Philosophy for children is a philosophy orientation to children and philosophizing with them is different from philosophizing with adults. Philosophy for children, is to have the nature of children that combine what they have read, the world in which they live, and their experience and evaluate what exists and have them build concepts through dialogue and discussion based on texts, stories, letter articles news or experience from everyday life. The proportions of this study are based on texts and others based on children's experiences.

Based on this, it can be said that there is a close relationship between literary genres such as stories and novels and philosophy. One of the most prominent reasons that philosophy draws closer to literature and benefits from it is to have things that are difficult to express with abstract concepts that gain

an imbalance through human experience. For this reason, philosophy with children is done through text. Stories to be used in philosophy for children may include such elements as imagination, living characters, happiness, and humor. Authors can convey information that readers can understand when entertained. Philosophical questions, problems, and meanings should be spread silently on every page. Concepts discussed by philosophers intensely like justice, hope, and happiness can be discussed in these stories, but it must be remembered that children will be bored with abstract and technical concepts.

Stories should encourage children's natural curiosity and motivate them to discuss this (Lipman, 2003). E. In the fifth article entitled: International Conference on Education and Educational Psychology (ICEEPSY, 2010) Philosophy in The Early Years. This study explores the philosophy of children method (P4C) and its aims, recalls its history, offers P4C-trained researcher from working with six-year-old pre-school children. The aim of this study is to introduce the philosophy for children approach and contribute to the implementation studies in Turkey and North Cyprus. The study explains the philosophy of the children's method (P4C) and its purpose, tells its history, offers P4C research results from around the world, philosophical research on children in Turkey, and exemplifies its implementation by sharing experiences on P4C-trained researchers to work with six-year-old pre-school children.

The purpose of this study is to introduce a philosophy for children's approach and to contribute to implementation studies in Turkey and Northern Cyprus. This study is based on a literature survey and observation of activities with children. Discussion the Philosophy for Children, The Ideal Tool to Stimulate the Thinking Skills The conclusion that philosophy for children, and each method of philosophy with children, can contribute significantly to stimulate their creative and reflective thinking. The problem we are facing now is can a teacher solve this problem? In fact, teachers experience barriers in introducing philosophy in the early school because they themselves have no knowledge in the field of philosophy and even they do not want to approach this problem, most of them skepticism. Teachers can do development following philosophical methods with children, by creating the right environment to explore.

Therefore, teacher teachers will only achieve the goals of current educational reform (student-centered learning approach) (Gruioniu, 2013) Critical Values Education in The Early Years: Alignment of Teacher's Personal Epistemologies and Practices for Active Citizenship. An understanding of the relationship between personal epistemology and the learning process for the development of moral reasoning in a program of values education. This finding does not indicate that the practice of inspired beliefs, practices that affect beliefs or that there is no harmony between belief and practice, are the first three scenarios outlined by Buehl and Beck (2015). But this research suggests the importance of exploring ways that can support teachers to engage more in self-reflection learning processes because teachers have an understanding of their own beliefs and knowledge are better able to adapt behaviors to reflect beliefs and knowledge (Maggioni & Parkinson, 2008). An explicit focus on reflection on personal epistemology is one way of promoting transformational teaching practice.

Personal epistemology research to date has illustrated the importance of helping teachers to explicitly reflect on their personal epistemology as a way of promoting changes to more evaluative personal episodes. More recent recognition suggests that teachers' vision of their personal epistemology may need to be calibrated by their learning process (Brownlee et al., 2016). This means that personal epistemology is demonstrated by teachers in a way that helps them to see if there is a match between what they say (trust) and what they do (their practice).

It seems that the social justice agenda, which supports children not to empathize with being critical and capable of being responsible for the problems and inequalities of society (Sigauke, 2011). It may ask teachers not only to have a set of evangelistic beliefs about knowledge, but also to consider teaching strategies that help children engage in critical analysis of perspectives (Joanne Lunn Brownlee, 2016) Meta-Emotion Philosophy in Early Childhood Teachers: Properties of Creche Educator Emotional Styles Questionnaire. Based on this research literature, the main objective is to develop a multidimensional report questionnaire to assess the philosophy of meta-emotion in early childhood teachers (The Cre'che Educator Emotional Style Questionnaire (CEESQ) and psychometric traits. The

next objective is to explore the effect of individual teacher experiences with their own children as well as their professional characteristics (i.e. the level of academic education) on the CEESQ scale.

Consistent with the results of Ersay (2007), we hypothesize that early childhood teachers are more likely to accept and maturing their own emotions and are also more likely to recognize, accept, and manage the emotions of their children. We also hypothesize that high levels of academic education and longer teaching are positively associated with teacher teaching.

Self-efficacy as an emotional socializer and adaptive emotional coaching style. The expected suggestion in this paper is to encourage some kind of training that is specifically aimed at the teacher's emotional competence (e.g. reflective oversight, full attention, stress reduction. Paying attention to the contribution of early childhood teachers as an emotional socializer can make childcare arrangements more in line with the emotional growth of children (Denham et al., 2012) Views of Primary School Teachers on Philosophy Books Prepared for Children A philosophy book prepared for children should contains concepts embedded in children's lives and examples of their lifestyles. In these books the socio-cultural differences of children should be considered and religious discrimination, misinterpretation and gender should not be exercised. And these books must contain the philosophical nature of children. Philosophical concepts should be conjured up with examples and discussions to be associated with their daily lives.

The book should lead the child to ask questions and explore the answers to the question. For example, text or stories should attract children's attention and questions should arouse curiosity in them. The translation of foreign authors should be considered and then should be adjusted taking into account the cultural nature of the community. Moreover, parents, teachers, and publishing companies should try to prioritize local authors' books. Philosophy should be included in the school curriculum and even this education should begin in pre-school and children should be introduced to philosophy from an early age (Akkocaoglu, 2013) Philosophy in The Early International Conference on Education and Educational Psychology (ICEEPSY, 2010) Years P4C (This Study Explains the Philosophy for Children method) was developed by Lipman in the 1970s.

Currently the program is widely accepted by many countries as a strong approach from the aspect. The main purpose of this program is to make children get different perspectives by teaching the way of thinking rather than teaching what to think about. The literature survey revealed that the children's philosophy program (P4C) supports children's critical thinking skills, creativity, ethical gain, social development. In a philosophical work carried out with 20 aged six (6 years old, researchers observe that children are happy to participate in these activities, trying to create new ideas, but experiencing difficulties in creating open-ended questions and original thinking. It is thought that this is normal for children who are new to philosophy, and that the more experience they get, the more quality questions they create and the more original and creative they become.

The teacher must be patient, at first, he must do the production question exercise by reading the story. For example, after asking questions on "why" and "when" questions, the teacher may ask the child to generate questions with this form. It should be accepted as a matter of course that children do not complete the first practice that enriches the subject. As philosophical activity is implemented, children will begin to ask questions that come in about the subject from time to time. Reviews for children ages include a number of questions developed around 4-5 questions for the six (6) year age group. P4C is a program that has properties that will affect individuals for life. Develop and implement the program underlying this approach, start applying P4C material by completing its learning.

## Conclusions

P4C maybe contributes to raising children to be sensitive individuals who respect different perspectives and are able to shape their own rights, have ethical values, pay attention and correct their own faults, and embrace new ideas
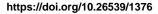
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### Article Information (Supplementary)