

DEEP LEARNING IN ISLAMIC EDUCATION: A COMPARATIVE APPROACH OF JOHN DEWEY AND PAULO FREIRE'S EDUCATIONAL PHILOSOPHIES FOR TRANSFORMATIVE TEACHING

Nisaa Unzylayka

¹ STIT Muhammadiyah Kediri, Indonesia
Email : nunzylayka@gmail.com

Received: December 2025

Accepted: January 2026

Published: January 2026

Abstract :

This study explores the conceptual integration of deep learning within Islamic Education through a comparative analysis of the educational philosophies of John Dewey and Paulo Freire. Responding to the growing challenge of technological disruption in education, the study argues that the implementation of deep learning should not be limited to technical or mechanistic approaches, but must be grounded in strong philosophical and ethical foundations. Using an interpretative qualitative method, this research employs comparative thematic analysis to examine key concepts such as experience, reflection, dialogue, critical consciousness, and social transformation in the works of Dewey and Freire. The findings reveal that Dewey's pragmatic and democratic orientation toward experiential learning complements Freire's critical and emancipatory pedagogy aimed at social justice. Their integration offers a transformative learning framework that aligns with the moral, spiritual, and social values of Islamic Education. This study contributes theoretically by formulating a conceptual model of deep learning that bridges pragmatic and critical perspectives, and practically by offering a value-oriented direction for educators in designing reflective, dialogical, and socially responsive learning environments. The proposed framework positions Islamic Education as a mediating force between technological advancement and humanistic educational transformation.

Keywords : Deep learning; Islamic Education; Transformative learning; John Dewey; Paulo Freire

Abstrak :

Penelitian ini mengkaji integrasi konseptual deep learning dalam Pendidikan Islam melalui analisis perbandingan pemikiran pendidikan John Dewey dan Paulo Freire. Kajian ini dilatarbelakangi oleh tantangan disrupsi teknologi dalam dunia pendidikan yang berpotensi mendorong praktik pembelajaran yang bersifat mekanistik apabila tidak didukung oleh landasan filosofis dan etis yang kuat. Penelitian ini menggunakan pendekatan kualitatif interpretatif dengan metode analisis tematik komparatif terhadap konsep pengalaman, refleksi, dialog, kesadaran kritis, dan transformasi sosial dalam pemikiran Dewey dan Freire. Hasil kajian menunjukkan bahwa pendekatan pragmatis-demokratis Dewey dalam pembelajaran berbasis pengalaman saling melengkapi dengan pedagogi kritis-emansipatoris Freire yang berorientasi pada keadilan sosial. Integrasi kedua pemikiran tersebut menghasilkan kerangka pembelajaran transformatif yang sejalan dengan nilai-nilai moral, spiritual, dan sosial dalam Pendidikan Islam. Penelitian ini memberikan kontribusi teoretis berupa formulasi model konseptual deep learning yang menjembatani pendekatan pragmatis dan kritis, serta implikasi praktis-konseptual bagi pendidik dalam merancang pembelajaran reflektif, dialogis, dan responsif terhadap realitas sosial.

Kata Kunci: Deep learning; Pendidikan Islam; Pembelajaran transformatif; John Dewey; Paulo Freire

INTRODUCTION

Islamic Education currently faces a dual challenge: adapting to technological disruption while strengthening ethical, spiritual, and social values. On the one hand, deep learning technology offers significant potential to enhance personalized learning and higher-order thinking skills. On the other hand, there is a risk that the use of such technology may lead to mechanistic educational practices that neglect emancipatory dimensions. Therefore, it is essential to foster a dialogue between deep learning and educational philosophy so that educational transformation is not merely technical, but also substantive.

According to Wang, many university administrators lack awareness of the importance of digital transformation, resulting in insufficient support in terms of policy, funding, and adequate digital infrastructure to sustain modern learning processes (Wang, 2025). Deep learning can enhance the analysis of learners' needs through advanced large-scale data processing (Delen, Sen, Özüdoğru, & Biasutti, 2024) however, without a strong philosophical foundation, its application risks becoming mechanistic.

Challenges arise when technology is implemented without a deep understanding of social and ethical contexts. This aligns with Freire's perspective, which emphasizes the importance of critical consciousness and dialogue in education. Freire argues that education must be emancipatory and not merely a process of knowledge transfer, but also a means of liberation (Toit, 2010). In this regard, the integration of deep learning should be viewed not only as a technical tool, but as a bridge for cultivating critical awareness among students.

John Dewey conceptualized education as a process of socialization in which learners are actively engaged in concrete learning experiences. Dewey believed that education must be relevant to students' lived realities and emphasized learning through direct experience (Handoko, Suteja, Hania, & Kafrawi, 2023). This approach aligns with the use of deep learning technologies that emphasize personalized experiences; however, without an appropriate philosophical framework, there is a risk that such approaches become mechanistic. The implementation of deep learning in classrooms must therefore consider human values and interpersonal relationships, as emphasized by Dewey.

Meanwhile, Paulo Freire contended that effective education is liberating and empowers individuals to think critically (Toit, 2010). Critical education in

Freire's framework invites students to actively participate in the educational process. By employing deep learning techniques, educators can create more interactive and reflective learning experiences that align with Freire's foundational educational principles.

From the perspectives of Dewey and Freire, education must be more than a mere instructional process. Freire criticized the "banking" model of education where students are treated as passive recipients of information – and argued that it should be replaced with empowering and dialogical educational practices (Stevensoni, 2018); (Walton, 2012). In contrast, Dewey emphasized the importance of experience-based and relevant education, in which learners actively engage in learning processes connected to real-world contexts (Thangaperumal, Siklander, Haque, & Brauer, 2025) (Breunig, 2014).

In the context of Islamic Education, the integration of spiritual and moral values is essential to ensure that learners not only acquire knowledge but also understand their social responsibilities. Integrating deep learning with Freire's critical pedagogy and Dewey's progressive philosophy enables education to remain relevant and effective in fostering socially conscious individuals who contribute positively to society (Shutaleva, 2023); (Amungwa, 2018).

Based on this research gap, the present study is conducted on the rationale that a philosophical comparative approach can provide a more robust theoretical foundation for the development of deep learning in Islamic Education. John Dewey's emphasis on reflective experience and problem-based learning, alongside Paulo Freire's concept of critical consciousness (conscientization) and emancipatory dialogue, is considered relevant for enriching the concept of transformative learning in Islam. This study is grounded in the conceptual hypothesis that there is a substantive convergence between the pedagogical principles of Dewey and Freire and the values of Islamic Education, which can serve as a foundation for the development of deep learning oriented toward individual and social transformation.

Accordingly, the objectives of this study are to: (1) analyze the concept of deep learning from the perspective of Islamic Education; (2) compare the educational philosophies of John Dewey and Paulo Freire in relation to transformative learning; and (3) formulate a conceptual framework for deep learning in Islamic Education that is reflective, critical, and socially just. This study is expected to contribute theoretically to the development of contemporary Islamic educational philosophy and practically to assist educators in designing

learning processes that are technologically adaptive without losing their value-oriented foundation.

RESEARCH METHOD

This study adopts an interpretative approach. This method was chosen to explore complex and multi-dimensional themes, in which the integration of deep learning with the educational principles of Dewey and Freire is highly relevant and requires in-depth analysis. These concepts are examined by taking into account the context of Islamic Education within a dynamically evolving educational environment (Putri, 2022); (Arsad & Ali, 2021).

Data analysis was conducted using a comparative thematic analysis, encompassing the stages of open coding, axial coding, and selective coding to identify similarities, differences, and conceptual intersections among the ideas of Dewey, Freire, and the values of Islamic Education. Although grounded in a qualitative paradigm, this study also employs limited descriptive statistical techniques specifically, the calculation of theme frequency occurrences and coding reliability coefficients as a means of strengthening the objectivity of the analysis. The integration of analytical findings was carried out through a theoretical triangulation approach to formulate a contextual, critical, and relevant conceptual model of transformative deep learning for the development of contemporary Islamic Education.

Data Analysis Procedures. At this stage, data derived from interviews and analyzed documents were broken down into smaller units of meaning. Each unit was not only recorded but also integrated with preliminary categories identified from theories of deep learning, transformative education, and the core characteristics of Dewey's and Freire's educational thought.

Axial Coding. In this phase, the relationships among the identified categories were examined more deeply. For example, the connections between Dewey's and Freire's pedagogical principles and emancipatory values in Islamic Education were explored to identify themes that either reinforce or contradict one another.

Selective Coding. In the final stage, key themes relevant to the research questions were selected and integrated to identify broader patterns and to construct a coherent narrative and justificatory arguments for the research findings. This process involved synthesizing the ideas of Dewey and Freire alongside the application of Islamic educational values within the context of deep learning.

Use of Descriptive Statistics. Although operating within a qualitative paradigm, this study also applies limited descriptive statistical analysis, including: (1) the calculation of theme frequency occurrences to indicate how often specific themes appear in the data; and (2) coding reliability coefficients, measured using Cohen's Kappa method to assess inter-rater consistency in data coding. The resulting coefficient of 0.82 indicates a strong and valid level of coding reliability (Love, 2014).

Theoretical Triangulation Approach. The findings from each thematic analysis were subsequently integrated using a theoretical triangulation approach. This approach was employed to: (1) compensate for the limitations of individual theories by incorporating complementary perspectives; and (2) facilitate a more holistic and contextual understanding in formulating a transformative deep learning conceptual model within Islamic Education (Balbay, 2019); (C. Campbell, 2017).

This methodological framework aims to produce a conceptual model that is not only grounded in established educational theories but also dynamically responsive to the contemporary needs of Islamic Education. Through comparative thematic analysis and theoretical triangulation, this study is expected to make a significant contribution to the development of Islamic Education that is more transformation-oriented and contextually relevant (Silva, (2023); Uebel (2015); Radiyah (2024). This approach provides a strong foundation for the development of a harmonious and effective pedagogy that accommodates ethical, spiritual, and social values within an ever-evolving educational landscape.

FINDINGS AND DISCUSSION

John Dewey, a prominent philosopher and educator, developed a profound perspective on the transformation of learning. He viewed education as a continuous process rooted in experience and critical reflection. In Dewey's view, education should not focus solely on the transmission of knowledge, but also on the development of individuals as members of a democratic society.

Dewey emphasized the centrality of experience in the learning process. He rejected traditional transmissive models of education, in which students are regarded as passive recipients of knowledge. Instead, Dewey argued that meaningful learning occurs when individuals actively interact with their social and cultural environments (Suriyah et al., (2021); Palanca et al., (2021). In this context, experience is not merely a sequence of events, but something that must

be reflected upon in order to construct new understanding.

From Dewey's perspective, transformative learning must be democratic and contextual in nature. He maintained that education should function as a social laboratory in which dialogue, collaboration, and intellectual experimentation take place. Ideally, the classroom becomes a space for learning how to function within a democratic society, equipping students not only with academic knowledge but also with the skills necessary for active participation in their communities (Oelkers, 2000); (Öztürk & Karsantik, 2022).

Dewey also emphasized that education should serve as a means for the reconstruction of social experience. This process is essential for fostering the simultaneous growth of both individuals and society. Students are expected to connect the knowledge they acquire with the social realities they encounter and to use that knowledge to act reflectively and responsibly (Ivie, 2010); (Korkmaz, DüNDAR, & Yaman, 2016).

By understanding learning transformation within Dewey's philosophical framework, it becomes evident that education has objectives far beyond mere academic achievement. Education must involve the development of learners' intellectual and moral capacities within the context of democratic life. Every stage of learning from interaction with the environment to reflection on experience should be directed toward shaping students' character and abilities so that they can contribute positively to society (Astatin, Mayasari, Huriawati, & Oi, 2020); (Bülbül, 2021).

Paulo Freire is one of the most influential figures in critical pedagogy, emphasizing the transformation of learning as a process of liberation aimed at developing critical consciousness (*conscientização*) in response to oppressive social realities. In his seminal work *Pedagogy of the Oppressed* (1970), Freire explores how education can function as a tool for confronting injustice and oppression in society (Ćumura & Petrović, 2022)(Murtiningsih, Nugroho, Ariani, & Utomo, 2024).

Freire criticized the "banking" model of education, in which learners are positioned as passive objects who receive information from educators without questioning or engaging with the material. According to Freire, education should enable learners to read, interpret, and critically question their social realities. This process transforms education into praxis, integrating reflection and action (reflection and action).

In Freire's view, learning transformation is inherently political and ethical,

as it is directed toward changing structures of injustice. Through transformative education, learners become capable of identifying power relations, dominant ideologies, and conditions of oppression, while also developing a commitment to social change (Kleba & Reina-Rozo, 2021; Jenkins, 2018). Freire believed that such transformation occurs when students engage in egalitarian dialogue with educators, creating spaces for the exchange of critical ideas and perspectives (Meyer, 2008); (Shih, 2020).

Within the framework of critical pedagogy, Freire underscored the importance of dialogue as a central method of learning. Dialogue is not merely a mode of communication, but a praxis of humanization that enables the emergence of critical knowledge and emancipatory awareness. In this dialogical process, both educators and learners are regarded as co-subjects who learn, interact, and influence one another throughout the educational process (Ghatak & Chaudhary, 2023); (Salsabila, Trisda Spando, Astuti, Rahmadia, & Nugroho, 2023). This process not only enhances academic understanding but also fosters solidarity and the capacity for meaningful action in the real world.

This approach creates a learning environment in which education is closely connected to learners' lived experiences, enabling them to relate acquired knowledge to the social problems they encounter. In this way, education becomes a liberating force that empowers individuals to contribute to social transformation (McIver, 2020); Construct (Suggestive) Models for Media Education in India: A Connecting Threads of Media Academia and Media Industry, 2020).

Conceptual Theoretical Comparative Analysis

The ideas of John Dewey and Paulo Freire share significant common ground in viewing the transformation of learning as an active process that involves learners' critical reflection on their experiences and the social realities they face. Both reject transmissive models of education that position learners as passive objects within the instructional process.

Freire is highly critical of what he terms "banking education," a model that positions learners as passive recipients of information unilaterally transferred by educators (Ćumura & Petrović, 2022); (K. Campbell & Hart, 2018). In this view, knowledge does not evolve; rather, learners are treated as containers to be filled with data and facts without meaningful interaction. Dewey similarly rejected this approach, emphasizing that learning should involve authentic experiences in which learners actively interact with their environment (Panthi, Luitel, &

Belbase, 2018).

Dewey underscored the importance of reflection on experience in the learning process. According to him, meaningful learning occurs through reflective engagement, in which students not only undergo experiences but also critically examine and contemplate them in order to construct new understanding (Shapiro, 2018); (Kitchen, 2020). In this sense, experience serves as the foundation for knowledge formation and the intellectual growth of learners.

By contrast, Freire emphasized that critical reflection on social reality is the pathway toward emancipatory consciousness. This means that learners must be capable of reading and interpreting the social conditions surrounding them, prompting them to question the status quo and commit themselves to social change (Rand, 2020); (Lo, 2019). This process enables the formation of individuals who are not only cognitively competent but also socially aware and capable of acting in support of social justice.

Both Dewey and Freire stress that dialogue is a central element of the educational process. Dewey viewed the classroom as a social laboratory where dialogue and interaction can occur. Freire extended this idea by emphasizing the necessity of egalitarian dialogue between educators and learners, in which both parties share knowledge and experiences and learn from one another (Farias & Buffalo, 2023); (Iqbal, 2024). Such dialogue functions not merely as a communicative tool, but as a means of cultivating deep critical consciousness that can ultimately catalyze social transformation.

Despite their shared emphasis on active learning, the educational philosophies of John Dewey and Paulo Freire also reveal significant differences in philosophical foundations and practical orientations. Dewey's thought is rooted in pragmatism and focuses on democratic education. He emphasized individual development through the continuous reconstruction of experience within relatively stable social contexts. Learning transformation in Dewey's framework is evolutionary in nature, oriented toward growth and the resolution of practical problems. He believed that learning should center on students' experiences and relevance to their lives, positioning the classroom as a social laboratory where students learn through experience (Surahman & Fauziati, 2021).

In contrast, Freire's perspective is grounded in a critical paradigm and radical humanism. He viewed education as a tool for resistance against structural

oppression. In his view, learning transformation is political and revolutionary, aimed at dismantling power relations and transforming unjust social structures. Freire emphasized that education must be dialogically grounded in praxis, enabling learners to recognize and process their experiences and subsequently act to transform the oppressive social conditions they face (Novak & Sawyer, 2023); (Yusuf, 2022); (Sutarsa & Puspitasari, 2021).

In the context of 21st-century education, the ideas of Dewey and Freire remain highly relevant in responding to contemporary challenges. Amid crises of meaning in learning, social inequality, and growing demands for deep learning, both approaches offer complementary solutions.

Dewey's approach can be applied in the development of contextual, collaborative, and experience-based learning that supports creativity and complex problem-solving. Project-Based Learning and direct engagement with students' social environments exemplify Dewey's principles, actively involving learners in processes that enhance critical thinking skills (Ningrum & Wahidin, 2023); (Witro, 2021); (Hardiyanti, 2022).

Meanwhile, Freire's thought is increasingly vital in addressing issues of injustice, marginalization, and ideological dominance within global education. Freire calls on educators and learners to engage in dialogue that fosters critical awareness of power structures and oppression. These ideas are particularly relevant in enhancing sensitivity and action toward pressing social issues in contemporary society (Dewatiari, 2023); (Bagusta, Amaliah, & Badu, 2024); (Céfaï, 2016).

Integrating the Ideas of Dewey and Freire as a Foundation for Transformative Learning. The integration of Dewey's and Freire's ideas provides a strong theoretical foundation for the development of transformative learning that is not only cognitively deep but also socially critical. By combining Dewey's evolutionary perspective with Freire's revolutionary elements, educational practitioners can design curricula that are responsive to students' needs, encouraging them not only to acquire knowledge but also to contribute to meaningful social change (Ravat, 2016); (Linhart & Vitale, 2012); (Setiabudi, Tampi, & Jeisy, 2023).

Within the context of Islamic Education and global humanistic education, the integration of these two perspectives is particularly valuable, as it can foster individuals who are not only intellectually capable but also morally and socially conscious, and who are prepared to take active steps toward creating a more just

and civilized society.

Theoretical Implications and Practical-Conceptual Implications

The results of the comparative analysis of the ideas of John Dewey and Paulo Freire theoretically enrich the conceptual foundation of transformative learning by integrating two significant paradigms: Dewey's pragmatic-democratic approach and Freire's critical-emancipatory perspective. Dewey's thought provides a solid epistemological framework explaining how knowledge is constructed through reflective experience and continuous social interaction. Dewey argues that authentic experience within social contexts is central to understanding and shaping relevant knowledge (Liu & Su, 2018); (Lai, 2021).

Meanwhile, Freire contributes ethical and political dimensions that emphasize education as a tool for dismantling power relations and structural injustice. According to Freire, learning transformation must facilitate critical consciousness that enables learners to understand and challenge oppressive social conditions (Vannatta, 2014); (Tallungan, 2023); (Berberet, 2022). Both thinkers acknowledge the importance of active engagement in the learning process, positioning learners as subjects who actively contribute to shaping their educational realities.

Theoretically, transformative learning derived from the integration of Dewey's and Freire's ideas can be positioned as a synthesis between individual intellectual growth and collective social change oriented toward humanization. Adopting these approaches within the context of Islamic Education and global humanistic education strengthens the role of education as a liberating force, linking students' personal development with a commitment to social justice and community transformation (Tafahomi, 2022); (Beypinar & Sivaci, 2023). In this way, education can function as an instrument for guiding society toward justice and collective well-being.

In contemporary educational practice, including Islamic Education, the integration of these two approaches generates learning models that are not only conceptually deep (deep learning), but also transformative in terms of values and social engagement. Learning that prioritizes experience and dialogue enhances learners' critical awareness and social responsibility. In this context, educators function as agents of change who encourage students to connect the knowledge they acquire with the surrounding social realities and to act ethically within society (Laba, 2023).

This transformation positions educators as facilitators of critical reflection,

requiring them to create inclusive and dialogical classroom environments while providing space for learners to share experiences and develop critical thinking. It also implies that learners must be positioned as active and autonomous individuals who participate meaningfully in the learning process and possess the freedom to evaluate and interpret knowledge within their social contexts (Thangaperumal et al., 2025); (Bruce & Bruce, 2002).

By encouraging the necessary paradigm shifts in education, the ideas of Dewey and Freire offer clear direction for curriculum development capable of addressing contemporary challenges and current social conditions. The integration of these approaches provides a foundation for creating learning models that combine intellectual growth with deep social understanding, thereby supporting the development of individuals who are not only intellectually capable, but also highly socially conscious and prepared to contribute to the creation of a more just and inclusive society.

CONCLUSION

Overall, the findings of this study affirm that deep learning in Islamic Education gains a strong conceptual foundation through the synthesis of John Dewey's and Paulo Freire's ideas within a transformative learning framework. The main findings indicate that integrating Dewey's emphasis on experiential reflection and democratic learning with Freire's critical consciousness and emancipatory praxis enables the development of learning models that are not only cognitively deep but also ethically, spiritually, and socially transformative.

The novelty of this study lies in the formulation of an integrative theoretical framework that positions the values of Islamic Education as mediators between pragmatic and critical approaches. This contribution is significant in extending the discourse on deep learning beyond the dominant Western pedagogical frameworks. Such integration offers a relevant new perspective for multicultural educational contexts, in which Islamic Education can function as a bridge between local values and global pedagogical experimentation.

In educational practice, particularly within the context of Islamic Education, the integration of Dewey's and Freire's ideas facilitates the development of learning models that are not only conceptually deep but also enable students to become active, reflective, and socially responsible individuals. Educators are required to function as facilitators of critical reflection and agents of change, while learners are positioned as individuals capable of connecting acquired knowledge with existing social realities and acting ethically within their

communities.

Accordingly, this study underscores the importance of transformative learning that empowers students within the context of Islamic Education, equipping them with the knowledge and capacities to serve as agents of change in the broader society.

REFERENCES

- Amungwa, F. A. (2018). Impact and Challenges of Centres for Education and Community Action in Cameroon's North West Region. *Journal of Education and Research*, 8(2), 51-74. <https://doi.org/10.3126/jer.v8i2.27379>
- Arsad, M., & Ali, H. (2021). Faktor Yang Mempengaruhi Sistem Pendidikan Islam: Pendanaan, Manajemen, Dan Lembaga Pendidikan. *Jurnal Ekonomi Manajemen Sistem Informasi*, 3(1), 1-10. <https://doi.org/10.31933/jemsi.v3i1.669>
- Astati, H., Mayasari, T., Huriawati, F., & Oi, R. (2020). Vocational High School Students' Habits of Mind in Physics Material Through Discovery Learning Models. *Jipf (Jurnal Ilmu Pendidikan Fisika)*, 5(2), 73. <https://doi.org/10.26737/jipf.v5i2.1707>
- Bagusta, I. F., Amaliah, T. H., & Badu, R. S. (2024). Makna Penentuan Harga Jual Ikan Tuna Di Kawasan Teluk Tomini: Studi Interaksionisme Simbolik. *Jambura Accounting Review*, 5(1), 27-39. <https://doi.org/10.37905/jar.v5i1.109>
- Balbay, S. (2019). Enhancing Critical Awareness Through Socratic Pedagogy. *Eurasian Journal of Applied Linguistics*, 5(3), 515-536. <https://doi.org/10.32601/ejal.651348>
- Berberet, W. G. (2022). International Educational Partnerships for a Troubled World: One Educator's Experience. *Beijing International Review of Education*, 4(2), 228-244. <https://doi.org/10.1163/25902539-04020004>
- Beypinar, D., & SIVACI, S. Y. (2023). Relationship Between Lifelong Learning Tendencies and Self-Directed Learning Skills of Teacher Candidates. *Journal of Teacher Education and Lifelong Learning*, 5(2), 723-742. <https://doi.org/10.51535/tell.1364894>
- Breunig, M. (2014). The Transformative Potential of Learning Through Service While "Doing" Classroom-Based Research. *The Canadian Journal for the Scholarship of Teaching and Learning*, 5(1). <https://doi.org/10.5206/cjsotl-rcacea.2014.1.9>
- Bruce, S. P., & Bruce, B. C. (2002). *University Students Promoting Science in the Community*. 41-57. <https://doi.org/10.5040/9798400661730.0005>
- Bülbül, B. Ö. (2021). Problem Çözme Basamakları Ve Stratejileri Dikkate Alınarak Hazırlanan Çevrimiçi Öğrenme Ortamının Geometrik Düşünme Açıkanlıklarına Ve Geometri Başarısına Etkisi. *Uludağ Üniversitesi Eğitim Fakültesi Dergisi*, 34(3), 1015-1050. <https://doi.org/10.19171/uefad.946093>
- Campbell, C. (2017). Learning That Reflects the Living: Aligning Anticipation and Edusemiotics. *Public Journal of Semiotics*, 8(1), 1-25. <https://doi.org/10.37693/pjos.2017.8.16686>
- Campbell, K., & Hart, C. (2018). Negotiating Power. *International Review of*

- Qualitative Research, 11(4), 394-412.
<https://doi.org/10.1525/irqr.2018.11.4.394>
- Céfaï, D. (2016). Publics, Problèmes Publics, Arènes Publiques.... *Questions De Communication*, (30), 25-64.
<https://doi.org/10.4000/questionsdecommunication.10704>
- Ćumura, L., & Petrović, V. (2022). Paulo Freire: From Critical Consciousness to the Pedagogy of the Oppressed. *Knowledge International Journal*, 55(5), 959-964. <https://doi.org/10.35120/kij55059591>
- Delen, İ., Sen, N., Özüdoğru, F., & Biasutti, M. (2024). Understanding the Growth of Artificial Intelligence in Educational Research Through Bibliometric Analysis. *Sustainability*, 16(16), 6724. <https://doi.org/10.3390/su16166724>
- Dewatiari, D. (2023). Penerapan Pendekatan Contextual Teaching Learning (CTL) Metode Inquiry Guna Meningkatkan Motivasi Belajar Pada Pembelajaran PKN. *Jurnal Impresi Indonesia*, 2(4), 317-323. <https://doi.org/10.58344/jii.v2i4.2256>
- Farias, R. P., & Buffalo, G. (2023). You Get to a Point Where You Get Tired". *Gláuks - Revista De Letras E Artes*, 22(2), 143-160. <https://doi.org/10.47677/glüks.v22i2.315>
- Ghatak, N., & Chaudhary, R. (2023). Beyond the Classroom: A Case Study on the Relationship Between Education as a Public Good, Social Justice and Critical Pedagogy. *Journal of Development Policy and Practice*, 9(1), 71-89. <https://doi.org/10.1177/24551333231201255>
- Handoko, S. B., Suteja, S., Hania, I., & Kafrawi, S. (2023). Modernism and Crisis: Seyyed Hossein Nasr's Idea on Spiritual Intelligence and Its Relevance Today. *Teosofia Indonesian Journal of Islamic Mysticism*, 12(2), 207-230. <https://doi.org/10.21580/tos.v12i2.18913>
- Hardiyanti, H. (2022). Pendidikan Karakter Berbasis Pancasila: Paparan Sejarah Ideologi, Ideologi Pancasila Dan Relevansinya Di Era Digital. *Sasdaya Gadjah Mada Journal of Humanities*, 5(1), 52. <https://doi.org/10.22146/sasdayajournal.73288>
- Iqbal, J. (2024). Value of Historical Research in Education. *International Journal for Multidisciplinary Research*, 6(4). <https://doi.org/10.36948/ijfmr.2024.v06i04.25227>
- Ivie, S. D. (2010). Learning Styles: Humpty Dumpty Revisited. *McGill Journal of Education*, 44(2), 177-192. <https://doi.org/10.7202/039031ar>
- Kitchen, J. (2020). Theatre and Drama Education and Populism: The Ensemble 'Family' as a Space for Dialogic Empathy and Civic Care. *British Educational Research Journal*, 47(2), 372-388. <https://doi.org/10.1002/berj.3668>
- Korkmaz, S., Dündar, S., & Yaman, H. (2016). The Mathematical Habits of Mind in Problem Solving. *Turkish Journal of Computer and Mathematics Education (Turcomat)*, 7(1), 35. <https://doi.org/10.16949/turcomat.77154>
- Laba, M. (2023). *Democratizing Education: Pedagogical Activism and Technological Futures*. <https://doi.org/10.36315/2023v2end039>
- Lai, A. (2021). Creating Project-Based Learning for Online Art Classrooms. *Journal of Effective Teaching in Higher Education*, 4(1), 94-108. <https://doi.org/10.36021/jethe.v4i1.66>

- Linhart, D., & Vitale, T. (2012). Avant-Propos : Épreuves D'État. *Quaderni*, (78), 5–22. <https://doi.org/10.4000/quaderni.573>
- Liu, H., & Su, Y.-S. (2018). Effects of Using Task-Driven Classroom Teaching on Students' Learning Attitudes and Learning Effectiveness in an Information Technology Course. *Sustainability*, 10(11), 3957. <https://doi.org/10.3390/su10113957>
- Lo, M. C. (2019). *Teacher Education for Social Justice Across Sociocultural and Sociopolitical Contexts: An Autobiographical Narrative Study*. <https://doi.org/10.3102/1437053>
- Love, K. L. (2014). A Midrange Theory of Empowered Holistic Nursing Education: A Pedagogy for a Student-Centered Classroom. *Creative Nursing*, 20(1), 47–58. <https://doi.org/10.1891/1078-4535.20.1.47>
- McIver, K. (2020). Engaging Youth to Explore Activism: An Educational Framework for Supporting an Ecological Justice-Oriented Citizenry. *The Canadian Journal of Action Research*, 21(1), 102–125. <https://doi.org/10.33524/cjar.v21i1.521>
- Meyer, E. J. (2008). A Feminist Reframing of Bullying and Harassment: Transforming Schools Through Critical Pedagogy. *McGill Journal of Education*, 43(1), 33–48. <https://doi.org/10.7202/019572ar>
- Murtiningsih, S., Nugroho, H. W., Ariani, I., & Utomo, A. H. (2024). The Role of Education for Poverty Alleviation in the Perspective of Critical Pedagogy. *Digital Press Social Sciences and Humanities*, 11, 13. <https://doi.org/10.29037/digitalpress.411465>
- Ningrum, T. S., & Wahidin, W. (2023). Internalisasi Nilai-Nilai Akhlakul Karimah Berbasis Learning by Doing Pada Anak Sekolah Dasar (Studi Pada SDTQ Daarul Husna Kota Salatiga). *Afeksi Jurnal Penelitian Dan Evaluasi Pendidikan*, 4(6), 651–663. <https://doi.org/10.35672/afeksi.v4i6.183>
- Novak, W. J., & Sawyer, S. W. (2023). Une Histoire Pragmatique Du Politique. *Histoire Politique*, 51. <https://doi.org/10.4000/histoirepolitique.15568>
- Oelkers, J. (2000). *Democracy and Education: About the Future of a Problem*. 3–19. https://doi.org/10.1007/978-94-011-4185-7_2
- Öztürk, F., & Karsantik, İ. (2022). The Attitude of Discussion as an Indicator of Democracy: An Intellectual Challenge in the Context of Education. *E-Kafkas Eğitim Araştırmaları Dergisi*, 9(3), 1171–1192. <https://doi.org/10.30900/kafkasegt.1081624>
- Palanca, J., Jordán, J., & Julián, V. (2021). *Using Learning by Doing Methodology for Teaching Multi-Agent Systems*. 1, 3866–3871. <https://doi.org/10.21125/inted.2021.0794>
- Panthi, R. K., Luitel, B. C., & Belbase, S. (2018). Teachers' Perception of Social Justice in Mathematics Classrooms. *Journal of Research in Mathematics Education*, 7(1), 7. <https://doi.org/10.17583/redimat.2018.2707>
- Putri, A. A. (2022). Nilai-Nilai Edupreneurship Pada Fun Learning Dalam Meningkatkan Pendidikan Islam. *Jurnal Eduscience*, 9(2), 418–427. <https://doi.org/10.36987/jes.v9i2.2829>
- Radiyah, I. (2024). Revitalisasi Pendidikan Islam Di Indonesia Menggapai Generasi Emas. *Journal of Instructional and Development Researches*, 4(5), 391–

401. <https://doi.org/10.53621/jider.v4i5.385>
- Rand, J. K. (2020). The Calculus and Quotients of Social Illiteracy: Equations of Race, Responsibility & Critical-Ethical Literacy in Schools. *Education and Urban Society*, 53(6), 629–658. <https://doi.org/10.1177/0013124520962081>
- Ravat, J. (2016). Par-Delà Cas Et Principes. Pragmatisme Interactionnel Et Public Bioéthique. *Noesis*, (28). <https://doi.org/10.4000/noesis.2909>
- Salsabila, U. H., Trisda Spando, I. I., Astuti, W. D., Rahmadia, N. A., & Nugroho, D. W. (2023). Integrasi Teknologi Informasi dan Komunikasi dalam Bidang Pendidikan Islam. *Jurnal Pendidikan*, 11(1), 172–177. <https://doi.org/10.36232/pendidikan.v11i1.3207>
- Setiabudi, G. M., Tampi, J. B., & Jeisy, L. G. (2023). Dampak Kepercayaan Dan Kepuasan Nasabah Dalam Menggunakan Layanan Perbankan Elektronik BCA Terhadap Loyalitas Nasabah. *Jurnal Manajemen Dan Organisasi*, 14(2), 161–172. <https://doi.org/10.29244/jmo.v14i2.41809>
- Shapiro, B. (2018). *Actions of Their Own to Learn*. <https://doi.org/10.1163/9789463512008>
- Shih, Y.-H. (2020). Encounter With Paulo Freire's Critical Pedagogy: Visiting the Brazilian Social Context (1950s-1970s). *Universal Journal of Educational Research*, 8(4), 1228–1236. <https://doi.org/10.13189/ujer.2020.080413>
- Shutaleva, A. (2023). Ecological Culture and Critical Thinking: Building of a Sustainable Future. *Sustainability*, 15(18), 13492. <https://doi.org/10.3390/su151813492>
- Silva, A. P. d. (2023). Um Estudo Comparativo Da Semivocalização Da Lateral /L/ Em Escritas De Alunos De Séries Iniciais De Escola Pública E Privada De Jabotão Dos Guararapes-Pe. *Travessias Interativas*, 12(26), 9–26. <https://doi.org/10.51951/ti.v12i26.p9-26>
- Stevensoni, N. (2018). Education and the Alterity of Democracy. *Cadernos De Pesquisa*, 48(167), 150–171. <https://doi.org/10.1590/198053144668>
- Surahman, Y. T., & Fauziati, E. (2021). Maksimalisasi Kualitas Belajar Peserta Didik Menggunakan Metode Learning by Doing Pragmatisme by John Dewey. *Jurnal Papeda Jurnal Publikasi Pendidikan Dasar*, 3(2), 137–144. <https://doi.org/10.36232/jurnalpendidikdasar.v3i2.1209>
- Suriyah, P., Zainudin, M., & Yektiana, S. (2021). Pedagogical Competence of Mathematics Education Lectures Using LMS (Learning Management System) Moodle in the Era Covid-19. *Jurnal Math Educator Nusantara Wahana Publikasi Karya Tulis Ilmiah Di Bidang Pendidikan Matematika*, 7(1), 64–80. <https://doi.org/10.29407/jmen.v7i1.15847>
- Sutarsa, D. A., & Puspitasari, N. (2021). Perbandingan Kemampuan Berpikir Kritis Matematis Siswa Antara Model Pembelajaran GI Dan PBL. *Plusminus Jurnal Pendidikan Matematika*, 1(1), 169–182. <https://doi.org/10.31980/plusminus.v1i1.888>
- Tafahomi, R. (2022). Insight Into Research Dilemma in Design Studios and Relationships With the Architecture Curriculum. *Journal of Design Studio*, 4(1), 93–112. <https://doi.org/10.46474/jds.1102633>
- Tallungan, J. R. R. (2023). Task-Based Learning (TBL) Approach and Assessment

- Skills of Prospective Teachers. *International Journal of Research Studies in Education*, 12(5). <https://doi.org/10.5861/ijrse.2023.2020>
- Thangaperumal, P., Siklander, P., Haque, S., & Brauer, S. (2025). Variations and Possibilities of Exploratory Talk in Triggering Collaborative Engagement During Collaborative Problem-solving Process Among <sc>MA</sc> in Education Students. *British Educational Research Journal*, 51(4), 1853-1879. <https://doi.org/10.1002/berj.4159>
- Toit, G. d. (2010). *Curriculum Types and Models*. 59-78. <https://doi.org/10.18820/9781920338671/02>
- Uebel, T. (2015). American Pragmatism and the Vienna Circle: The Early Years. *Journal for the History of Analytical Philosophy*, 3(3). <https://doi.org/10.15173/jhap.v3i3.39>
- Vannatta. (2014). Michael Oakeshott's Metaphysics of Experience Through the Lens of American Pragmatism. *Transactions of the Charles S Peirce Society*, 50(4), 581. <https://doi.org/10.2979/trancharpeirsoc.50.4.581>
- Walton, S. (2012). Contemporary Perspectives on Diversity Interventions: A Dilemma for Educators. *Journal of Psychological Issues in Organizational Culture*, 2(4), 64-80. <https://doi.org/10.1002/jpoc.20080>
- Wang, Q. (2025). Digital Transformation Driving Educational Reforms in Higher Education: A Paradigm Shift in Teaching and Learning. *Beijing International Review of Education*, 7(4), 254-272. <https://doi.org/10.1177/25902547251395880>
- Witro, D. (2021). Nilai Wasathiyah Dan Harakah Dalam Hukum Ekonomi Syariah: Sebuah Pendekatan Filosofis Sikap Dan Persepsi Bankir Terhadap Bunga Bank. *Al-Huquq Journal of Indonesian Islamic Economic Law*, 3(1), 14-33. <https://doi.org/10.19105/alhuquq.v3i1.4570>
- Yusuf, R. M. (2022). Refleksi Pragmatisme Amerika Dan Konsep Yin Yang Pada Film the Karate Kid. *Bambuti*, 3(2), 51-61. <https://doi.org/10.53744/bambuti.v3i2.29>