

Sustainable reflexivity on Perennial Philosophy and Christian Education Management

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ABSTRACT

The background of this research is the authors' anxiety in the midst of accelerating times in the education space as if to announce that the old educational values are outdated and irrelevant values. This thoughts are more to the prioritization of constructive philosophy, or something that is deconstructed. Meanwhile, the context of education cannot be universalized into one even though the regulations in education in a country cover the whole. Old values are meaningful and timeless values that are timeless. This kind of thinking is a thought that departs from the philosophy of perennialism. This is qualitative research with data search through data sourced from journals as previous research as a secondary source. Results show that the philosophy of perennialism here serves as an analytical and differentiating tool to look back at the philosophy of constructionism as a criticism as well as a realization for the world of education in the form of the importance of maintaining existing or embedded values so far.

Keywords: *Christian Education Management, Constructivism, Curricula, Human Achievements, Perennial Philosophy*

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INTRODUCTION

Education throughout generations has not been able to avoid changes in technology, imagination, culture and other aspects of life as long as the world is still spinning on its axis. Perennialism departs from as well as criticizes the existence of change in the name of constructivism which sees that change itself as if it were something new. In fact, according to philosophers of perennialism, newness is precisely the perspective that ignores something that has existed before. In other words, there is nothing new even though the novelty in the name of constructivism is getting stronger and even ignores some final facts on the ground.

Perennialism is no exception to educational management, especially Christian educational management. Perennialism emphasizes and focuses on eternal values. Perennial values in perennialism in the world of education are generally values that remain, consistent, present throughout time and cannot be replaced. Although globalization is close

to education management, researchers found that perennial values in Christian education management are not a separate layout as if perennialism is far away or thrown in the management activity itself.

According to the researcher, talking about Christian education management is the management way of working that is not only located in terms or administrative in nature. Management, including education management, is faced with managerial conflict diversity. Both conflicts that are outside the realm of education or conflicts that exist in the world of education itself. Moreover, there are eternal values in the management process, coordination between students, institutions and stakeholders.

Perennialism is a philosophy that is oriented towards normative values that are permanent or eternal in nature. We interpret that the perennialism school opposes the view of progressivism that suppresses change and something new, thus concluding that this flow views that the world situation is full of chaos and uncertainty to irregularity, especially in the arrangement of moral life. In this regard, we contend that what is seen in the flow of perennialism is true in the current life arrangement, which is known to us in life concerning culture, justice to social today, things such as stealing, corruption and so on cannot be covered anymore, whereas this is something that deviates from the order or societal order which results in various social problems in the community.

Furthermore, the authors also interpret that in the world of perennialism education it can be implemented that this school teaches knowledge that is absolute and has proven successful in past lives. Based on this, Perennialism views that universal values exist and education should be used as a search and embedding of the truth of these values and that is what makes education a way to restore the current culture as it was in the past. In this regard, perennialism also views that the main purpose of education is to assist students in obtaining and realizing eternal truths. From what the authors capture in these definitions, the authors clearly comprehend that perennialism considers these truths to be universally and constantly. These are principles of perennialism itself, since what the authors comprehend is that the essence of the tradition seeks to prescribe values or norms that are timeless and immutable, which have always been like that throughout human history, the path to achieving them is intellectual training and mental disciplinarity.

Perennialism views the current global landscape as chaotic, uncertain, and disorganized, especially in terms of moral, spiritual, and cultural life (Alemdar & Aytaç, 2022; Magdalena, Natalia, Pranata, & Wijaya, 2022; Evi Mariani, 2020; Munte, Natalia, Magdalena, Wijaya, & Malau, 2023; Schopenhauer & Saunders, 1893). Wherein in this is seen as what happens in the current world situation, causing a lot of crises in various fields of human life, especially in education. In this regard, in order to restore the state of this crisis, perennialism offers an exit route by returning to past cultures that are considered quite ideal and have proven their resilience, which in the world of classroom education will be focused on curriculum and environmental necessities.

Curricula are focused on achieving cultural literacy, and emphasizing student growth in maintaining scientific disciplines. In terms of the authors argued if in an educational world, schools would emphasize students to learn by reading and analyzing the

works of history's greatest minds and writers and for that reason education had to direct more of its attention to the ideal culture that had been tested and tough. Regarding Perennialism, education is seen as having to direct more of its attention to the ideal culture that has been tested and resilient. In other words, the authors conclude that the flow of perennialism seeks to alert the current education to return to the past. By returning to the past, the culture that is deemed a crisis can be resolved through perennialism as it can direct its attention to ancient education with present-day education.

The authors also interpret etymologically which states that perennialism is taken from perennial words with the addition of -ism, perennial is derived from the Latin *perennis*, which was later adopted into English, which means eternal, whereas the authors interpret the meaning is, eternally or perpetually means continuously uninterrupted by something for example values in religion that are dogmatic, while the addition of -ism means flow or group, as stated by Gunawan that the addition of -ism behind means flow or understanding (Kooli, Zidi, & Jamrah, 2019; Oyondri, 2014). In another case, the authors also found out that elements of perennial philosophy may also be found in the traditions of primitive tribes in each world religion and in fully developed forms in each case of higher religions. and also from references that the authors got that, the term perennial also commonly appears in the discourse of philosophy of religion where the agenda discussed is first, regarding the divine, the absolute being, and thus the source of all sources (Awak, Maling, Putri, Kladit, & Prihadi, 2023; Hasan et al., 2023; Munte, 2017, 2022b, 2022a, 2023; Munte, Saputra, & Guilin, 2023; Nindi, Veronika, & Makalelu, 2022; Selawaisa, 2023; Suriani & Betaubun, 2022). Furthermore, in this regard, the authors also discuss the phenomenon of religious pluralism critically and contemplatively.

Wherein this flow also, attempts to trace an individual or group's roots of religiosity through symbols and various religious experiences. According to one theory, "perennial philosophy originated with Leibniz, as the term was used in a letter to his friend Remundo dated August 26, 1714, however, he never applied it as the name of any philosophical system, including his own (Carretta, 2020; Dela, Kristina, Rahayu, Putri, & Afriliandi, 2022; Keristina et al., 2023; Pernando, Natali, Dewi, & Friskila, 2022; Pradita, 2021; Pradita & Veronica, 2023; Susila, 2022a; Susila & Risvan, 2022; Widiasari, 2021; Young, 2023). The authors explore are that apparently it turns out to be able to find out that the flow of perennialism is not only concerned in an educational setting, and this makes differences in views among figures regarding the beginning of the emergence of perennial philosophy, which has become something of contention for philosophical figures.

METHOD

The researchers used the qualitative research method with secondary sources (Creswell & Creswell, 2018; Lambert & Lambert, 2012). Secondary source retrieval originates from various journals that exist at the national and international levels (Khoa, Hung, & Hejsalem-Brahmi, 2023). The journals were reviewed by the authors with the philosophy of perennialism in educational management. Perennialism philosophy as discussed and analyzed is the result of previous research contained in previous writings.

Literature review research is significant as the authors looked at the intertwining of eternal values, namely the value that appears in the philosophy of perennialism specifically in the scope of management education.

FINDING AND DISCUSSION

Perennialism and Religions

Mid-century (1948) Adolf Huxley has popularized the perennial philosophy term by wrote a book entitled *The Perennial Philosophy* ("ALDOUS HUXLEY AND ALTERNATIVE SPIRITUALITY. By JakePoller. Aries Book Series: Texts and Studies in Western Esotericism, 27. Leiden and Boston: Brill, 2019. Pp. X+356. Hardback, \$203.00. ," 2021; Segara, 2014). Other views that deny this opinion have shown proof that well before those dates Augustino Steuco (1490-1518) had published a book entitled "*De Perenni Philosophia*" in 1540. It was an attempt to synthesize philosophy, religion and history from an established philosophical tradition (Kuswanjono, 1997; Mohammed Akinola Akomolafe, 2021). Steuchus' *De Perenni Philosophia* had influenced many, including Ficino and Pico (Malik, 2021). Perennial philosophy was referred to by Ficino as antique ancient philosophy (*philosophia priscorium*) or theological prestige, meaning venerable ancient logic or theater (d'Angers, 1961).

Accordingly, Steuco refers to his own well-established and comprehensive philosophical system by the term perennially (Mu'ammam, 2014). Perennial is understood in two senses: first, as representing a philosophical tradition, and second, as referring to philosophies that have eternal teachings, regardless of names (Bansal, 2015; Mu'ammam, 2014). However, in terms of significance, actually before Steuchus or Leibniz, Hinduism had talked about it in a term called *Sanatana Dharma* (Fabbri, 2009; Lings & Minnaar, 2009). Likewise, among Muslims, they have known it through Ibnu Miskawaih's (932-1030) work, *Al-Hikmah Al-Khalidah*, which has so extensively discussed perennial philosophy (Komarudin, 2021). Miskawaih discussed the thoughts and literature of the saints and philosophers, including those from ancient Persia, India and Rome (Widiyanto, 2016).

This has shown that the majority of students accept online learning and retrieved positive perceptions on the implementation of this online learning. Based on Qiong (2017) positive perception describes all knowledge (both known and unknown) and the responses conveyed when using it (Qiong, 2017). It continues to accept and support the object actively or sensing. while negative perception describes all knowledge (knowing or not knowing) and reactions that are not oriented to the object of perception of the five aspects that obtained the highest percentage was the student achievement aspect (Amiani, 2022; E Mariani, Rina, Sarmauli, Windarti, & Ming, 2023; Evi Mariani, 2020, 2022; Pengky, Octavia, Seruyanti, Endri, & Munthe, 2023; Siburian, Amiani, & Munthe, 2023; Sulistyowati, Munte, Silipta, & Rudie, 2022; Tedy, Stevani, Tamara, & Yuliani, 2023). Students have perceived that this online learning has a significant impact on their improvement in academia.

These findings are in line with Mandasari (2020) who also revealed that in terms of learning motivation, learning achievement, and learning engagement, online learning has a beneficial effect on students' academic performance (Ambarwati & Mandasari, 2020). Furthermore, the positive perception that has been shown is from learning completeness.

Most students have been able to follow online learning well. From the result obtained, they can easily understand the material provided. These findings are in line with the findings of Siahaan (2021) who has explained that there is a significant effect of online lectures on student understanding which is 37 respondents (74%). A study from Ramadhan (2021) also found that there is a significant effect of online-Based learning on the effectiveness of student learning in Malang.

Then, adequate infrastructure also supports the success of online learning implementation. Based on the result, it was found that the students agreed to the implementation of online learning due to its accessibility which is easy to do anywhere and supported by adequate equipment (laptop, gadget, internet connection, etc.). These findings are in line with the findings of Elyas (2018) revealed that online learning can be accessed from anywhere that has access to the internet. The last positive perception came from learning activity. Based on the questionnaire result, the majority of students have been able to organize themselves to be more independent and disciplined. This is proved by they do assignments independently and are on time during online learning.

These findings similar to Kusuma (2020) revealed that the implementation of online learning had an impact on the independence of student learning in Geometry courses during distance learning. However, the result showed that online learning also made some students give negative perceptions such as some students agreeing that the lecturer gives a lot of assignments. This finding in line with findings from Maqbulin (2021) revealed that one of the students' problems in the process of online learning during the pandemic was many tasks that students had to finish. A study from Cahyawati and Gunarto (2020) also found that students argued that their workload is more than during face-to-face learning.

Next, the management of learning by lectures. The result showed that students agreed that the delivery of material is done directly during the meeting rather than just sending some links. This is shown that implementation of online learning will run better if there is direct interaction between lecture and students. The similar finding from Sun, et.al. (2022) the findings demonstrated that interaction between educators and students not only have a beneficial effect on learning outcomes, but also have an impact on learning outcomes through the mediating effects of psychological environment and learning engagement. Then, the result also showed that some students also experienced slight problems with internet network connectivity. The similar findings from Adnan (2020) revealed that internet connectivity, financial, and the lack of interaction with teachers were some problems faced by students' in online learning.

The authors concluded that perennialists strongly accentuate on historical trajectories. Later, after the authors have historically read existing literature, perennialism was born as intended as something of perceived reaction to transgressive pedagogy. Which opposes the view of progressivism which emphasizes change and novelty. Perennialism views the present day global environment as full of turmoil, unpredictability, and irregularity, particularly in terms of moral, intellectually, and socially (Novitasari, Natalia, Pebrianto, & Gresella, 2023; Nugrahhu, 2020, 2021, 2022; Nugrahhu, Sulistyowati, Utami, & Ernest, 2023; Sulistyowati, Nugrahhu, & Utami, 2021). Hence it is necessary to endeavor

to safeguard such irregularities, namely by reusing values or general principles that have become sturdy, robust and tested worldviews and in this matter which makes philosophers differ in their opinions on the flow and histories of Permanentism.

Perennialism in Education: Plato, Thomas Aquinas and Aristoteles

In educational matters, it considers that the main purpose of education is to assist students in acquiring and realizing eternal truths. The school considers that universal and constant truths. Hence, the route to attain those truths is through intellectual exercises and psychological discipline. The educational goal is unraveled in a content-based, subject-centered curriculum format and prioritizes literary disciplines, math, linguistics, and humanities, as well as history and other fields. In the educational field, perennialism is strongly influenced by its figures: of Plato, and Thomas Aquinas. Plato's thoughts on science and values are all manifestations of universal laws which are timeless and infallible, namely ideals, such that social order would only be feasible if the idea became the measure, normative principle of governance. The primary goal of education, accordingly, is "to develop conscious leaders who apply these normative principles in all facets of society".

As Plato said, humans have three potentials, namely: lust, volition and thoughts (Habsari, 2013). Education ought to be centered on those potentials and on society, in order to fulfill the demands of all levels of human beings. Aristotle developed Plato's ideas by getting closer to reality (Munte & Natalia, 2022; Natalia, 2020, 2023; Saidah, 2020; Sinta et al., 2022; Susanto, Natalia, Jeniva, & Veronica, 2022; Telhalia, 2016, 2023; Telhalia & Natalia, 2021; Wainarisi, 2021a; Wainarisi, Wilson, Telhalia, Aloysius, & Neti, 2023). Aristotle believed that the goal of learning was happiness. In order to attain the educational aim, the bodily, spiritual and intellectual facets had to be developed in harmony. Similar to Plato and Aristotle's principles, Thomas Aquinas intended education as an "effort to materialize the capacity that exists in the individual in order to become an actuality" active and tangible (Firdaus, 2017). The role of education is to teach—to provide assistance to students to realize their potentialities.

The flourishing of the principles of continuing education has influenced the modern education system, such as the division of learning programs into primary school, secondary university, and adult education. Additionally, perennialism perceives truth as something that is both consistent and eternal or immutable (Lumbanraja, 2021; Saputra, Fransiska, Dina, Sihombing, & Eric, 2023; Sihombing, 2019, 2022; Susila, 2022b; Susila & Risvan, 2022; Tanyid, 2019; Tobing, 2015). Hence, education's goal is to ensuring students gain knowledge of unchanging principles or big ideas. Perennialism believed that both nature and human nature are inherently immutable. It follows therefore that fixed great ideas have the greatest potency to help solution of problems in all ages. Sustainable programs thus stress the students' intellectual development in the areas of both arts and sciences. However, after the authors explore the perennialist views on education, they state that the perennialist approach may not be suitable for all students. Certain students may be more likely to succeed with an educational approach more focused on practical and contextual experiences.

Perennialism in Christian Education Management and Human Achievements

Based on the explanations mentioned previously, the authors also deduce that the relationship between perennialism and management could be seen in the context of education management. Management is evident within the educational management context. Perennialism ideas may refer to one's own sense of maintaining consistent structures and principles in educational management. Principles of Perennialism refers to its importance of maintaining a stable and consistent structure and system of education. Education system that can promote an in-depth understanding of knowledge and universally applicable values which for perennialists, truth values are universal and eternal. Here lies the ultimate goal of education become the purpose of real learning. In the authors' interpretation, the purpose of education is to help learners prepare and internalize the timeless values of truth in order to achieve life virtue and dignity. Truth eternal values in order to achieve policy and kindness of life.

School is essentially an artificial setting, where immature intellectuals are introduced to the greatest human achievements. Immature intellectuals become acquainted with the largest achievements of human beings, which, from the progressive viewpoint, is no miniature of the wider community (Angellyna, 2021; Angellyna & Tumbol, 2022; Triadi, Prihadi, et al., 2022; Tumbol, 2020; Wainarisi & Tumbol, 2022; Wulan, 2005; Wulan & Sanjaya, 2022). Progressive view, are not necessarily minifigures of the broader society. Human life, in its fullest sense, can be undertaken only after the rational aspect of man has been developed. Schools are specific organizations that strive to accomplish a highly noble quest. It has little interest in such matters as employment, amusement and leisure, and also entertainment and the human spirit of relaxation and leisure. These all have their places in the life of humans, but fall beyond the sphere of educational endeavor.

Education is an institution that trains educated minds that recognize the fact that knowledge of the truth and will eventually pass it on to the next generation (Baruno, Hutapea, & Kawangung, 2021; Erika, Lukas, Debi, Kosdamika, & Rijaya, 2023; Faot & Hutapea, 2022; Hutapea, n.d.; Hutapea & Yusuf, 2023; Ligan, 2022; Loheni et al., 2023; Tekerop, Istinia, Elisabeth, & Munte, 2019). School institution whose role is to prepare students or young people for life plunge into life. School for perennialists is an artificial place where learners get acquainted with the best results of socio-cultural heritage. Educational curriculum is subject-related, material-centered. Learning materials have to be universal, homogeneous and timeless. Besides, the subject matter

Especially, the subject matter has to be directed towards the formation of human rationality as such is the essence of the person And yet, most importantly, the views on perennialism vary from individual to individual, and this approach has certain merits and demerits (Kurniati, Munte, & Simanjuntak, 2023; Langi et al., n.d.; Malau, 2021, 2023; Manik et al., 2023; Munte, Natalia, et al., 2023; Natalia, Tarantang, & Astiti, 2020; Pattiasina, Susanto, & Pradita, 2022; Pongoh, n.d., 2022a, 2022b, 2023; Putri, Suriani, Sefle, & Munte, 2023; Rahmelia, Haloho, Pongoh, & Purwantoro, 2022; Simanjuntak, 2019; Suratinoyo, Pongoh, & Langi, 2019; Teriasi et al., 2022; Triadi, Pongoh, et al., 2022; Trisiana, Munte,

Betaubun, & Malau, 2023; Utami, 2022; Veronica, 2022; Wainarisi, 2021b; Wirawan, Maling, Malau, & Ullo, 2023; YUEL, Th, TERIASI, Th, & Setinawati, 2011). Perennialism's outlook and principles in education aim to help students cultivate timeless and relevant thinking skills, which refers to something that has a relationship, linkage, or relation to certain context topics since all humans are the same everywhere and at any time, so basic education has to be the same for everyone, the goal of education is the same as the goal of life, which is to better people as humans.

CONCLUSION

After the writer analyzes and comprehends the sources examined by the authors, the authors summarize that the essence of this school attempts to apply immutable and perennial values or norms that have always been like that throughout human history, hence perennialism is considered as a school that wants to return or retreat to the cultural values of the past. Going back to the past in this religious school context is not in the sense of being nostalgic and just remembering the patterns of life in the past, but to rebuild confidence in the basic values of the past to face the problems of human life today and even anytime and anywhere. As such, this premodernism holds that the culture, customs and habits of the past are enduring, endless and unending. Educational philosophy primarily utilizes philosophical methods and draws on the results of philosophy, which are the results of human thoughts on reality.

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