

## **Perennialism and Educational Goal**

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**Abstract:** Perennialism argues that values and norms are eternal or everlasting. These values and norms originate from ideas and concepts that have proven to be relevant and beneficial over the years. Perennialism looks back to the past not merely to reminisce about it; instead, they believe that axiomatic principles remain useful in the present time as they are unaffected by time. Perennialist philosophers argue that modern educational practices are crucial because they are based on the customs and cultures of the past, which hold values and ideals still relevant to the firm and just modern life. This article provides information through a review of perennialism in the study of philosophy, encompassing areas such as religious understanding, economics, politics, and education. The writing method employed is article review. The findings indicate that perennialism in religion is motivated by the transcendent unity behind the diversity or plurality of religions and religiosity, according to perennial philosophers. Shared views, or what is referred to as the fundamental message of religion in Islam, demonstrate this transcendent unity: submission to God every day and experiencing His presence in everyday life. The educational goal according to perennialism is to provide knowledge about absolute and eternal truths based on deeply held beliefs, absolute, and timeless.

**Keywords:** Education, Perennialism, Philosophy, Religion

### **A. Introduction**

Perennialism argues that values and norms are eternal or everlasting. These values and norms originate from ideas and concepts that have proven to be relevant and beneficial over the years. Perennialism looks back to the past not merely to reminisce about it; instead, they believe that axiomatic principles remain useful in the present time as they are unaffected by time. The Perennialist theory suggests that modern educational practices are crucial because they are based on the customs and cultures of the past, which hold values and ideals still relevant to the firm and just modern life. Islamic-based schools and Islamic boarding schools serve as illustrations of how the concepts of character education, morality, and salvation in both the worldly and the hereafter are applied. Formal school curricula usually take into account family and community. The solution for educational institutions lies in implementing the

perennialism approach, which can instill doctrines of noble living, character, and religiosity, involving community figures and parents in curriculum development (Yasyakur et al., 2021).

Perennialism is rooted in Ontology, Epistemology, and Axiology, similar to the development of other philosophies. In terms of education, perennialism argues that the goal of education is to assist students in acquiring and realizing eternal truths. In other words, this approach regards truth as universal. According to the philosophy of perennialism, schools are places for students to become acquainted with the finest outcomes of the social and cultural heritage of the past. Perennialist philosophy employs an approach that consistently prioritizes students' freedom of thought through discussions, problem-solving, research, discovery, and reading (Putri 2021). According to perennialism, there are five fundamental theories of learning: mental discipline, principles of thinking and freedom, learning to think, learning as preparation for life, and learning through teaching. The educational goal according to perennialism is to provide knowledge about absolute and eternal truths based on deeply held beliefs, absolute, and timeless (Risadi & Premananda, 2023).

## **B. Methods**

This article employs the article review writing method, conducted by collecting and comparing various data from journal articles related to perennialism in the study of philosophy. The data collection involved gathering information from 25 research articles. The data collection technique used involves compiling data and information from various sources, which will later serve as references from several relevant sources, ranging from books to national and international journal articles.

## **C. Results and Discussion**

Seyyed Hossein Nasr's perennial philosophy on the essence of Islam has the potential to pave the way for a more serious interreligious dialogue. By employing intellect, which is the foundation of human existence and the presence of God within human beings, Seyyed Hossein Nasr's perennial philosophy addresses the question "who am I?" through the paths of Sufism and intellect. Through intellect, humans can become themselves from the outside in, from form to essence, where the unity of the inner dimensions of religions is discovered. A serious interreligious dialogue should result in a deeper understanding of the respective religious heritages while appreciating and learning from the traditions of other religions. Serious interreligious dialogue should also be conducted with integrity and openness, as only through integrity and openness can true and resilient harmony in communal life be created (Wahyuni et al., 2021).

Education should be imparted to individuals from an early age. This will provide the younger generation with maturity in thinking, acting, and decision-making. This maturity will be shaped through the education provided by their parents, teachers, and peers. According to the perennialist approach, desired education is one that incorporates various aspects and dimensions of knowledge (Afiyah, 2020; Astutik & Khojir 2023).

In a metaphysical sense, perennialism has existed since the times of ancient and medieval philosophers. Besides Plato, considered the founder of classical idealism, the philosophies of Aristotle, regarded as the founder of classical realism, and Thomas Aquinas, who sought to reconcile the teachings of the Catholic Church prevailing in his time or the medieval era, laid the foundation for the concept of perennial philosophy in the field of education (Sadulloh, 2012).

There is a transcendent unity behind the diversity or plurality of religions and religiosity, according to perennial philosophers. The shared view, or what is referred to as the fundamental message of religion in Islam, indicates this transcendent unity: submission to God every day and experiencing His presence in everyday life. Furthermore, perennial philosophers argue that the True God is one. Due to their common source, all religions originating from the One are fundamentally in harmony. In other words, all religions truly possess transcendent unity, and the diversity of religions and religiosity is only at the esoteric level. However, in such a situation, perennial philosophers do not intend to unify all religions. On the contrary, they seek to create new ways for spiritual ascent (Baharudin & Luthfan, 2017).

One pedagogical perspective influencing the learning of mathematics is perennialism. Perennialism regards the learning of mathematics as rationality and the principle of freedom, implying that students can learn mathematics independently without being constrained by rules that limit their cultural background. The fundamental theory of learning according to perennialism is mental discipline. This theory encompasses learning to think, learning about learning to think, learning to prepare for life, learning through instruction, and thinking exercises and training. Mathematics learning using perennialism theory can be utilized as an alternative. An example is engaging in ethnomathematics activities in math learning, such as examining the traditional Nuwou Sesat Lampung house's relationship between surface area and volume of a square pyramid. Consequently, students have the freedom to express their observations in a comfortable and satisfactory manner. According to perennialism, the primary focus is on the students, with teachers participating in the learning process as facilitators (Pratiwi, 2019).

Traditional philosophies are also referred to as perennial philosophies because they consistently speak of the existence of the “Sacred” or the “Divine.” According to perennial philosophy, there is something sacred and divine in nature, and one cannot exploit nature recklessly. Perennial philosophy views humans and nature as interconnected, requiring humans to maintain balance with nature for harmony to prevail. Unfortunately, modern humans, with their knowledge and technology, have eliminated the sanctity of nature and consider it something to be dominated. As a result, nature becomes damaged, and the natural order becomes unbalanced, leading to various environmental crises (Abdillah, 2021).

Perennialism is clearly conservative as it is a type of educational philosophy heavily influenced by values and cultures of the past. In reality, the focus of perennialist educational philosophy is to help students discover and apply the ultimate truth. The ultimate truth, of course, never changes due to its eternal nature anywhere and anytime. Perennialism is deeply rooted in the values, ethics, morals, culture, and knowledge of the society it is studied in. It is evident that perennialist philosophy is highly relevant to be incorporated into the national education curriculum, especially in societies that adhere to traditionalist and conservative views, believing that the values and culture within society are the necessary social capital to lead the nation to its cultural peak. However, in the current era of modernization and globalization, no nation can live in isolation, leading to the crucial idea of international cooperation. Perennialism is an educational philosophy that focuses on building students’ intelligence and personalities. Although it may not have a significant normative influence on the formation of the concept of the “free campus” movement, indirectly, it provides a logical rationale for the importance of instilling values and culture within society as the identity and orientation of the nation’s education. It also helps to maintain Indonesia as a nation firmly holding onto Pancasila and the constitution, including the foundations of the nation’s educational philosophy, policies, and practices. Undoubtedly, the “free campus” policy does not fully represent the philosophy of perennialist education. This is due to the fact that the orientation, strategy, and practices of perennialist education are significantly different from those embraced by the movement. The main objective of perennialist educational philosophy is to guide students towards the absolute truth, which impacts their education.

The philosophy of perennialism is built upon the outcomes of existing cultural sources. According to this perspective, modern educational ideas should instill traditions and the culture of the past. Perennialism holds the view that although the goal of education is to humanize individuals, the true purpose of education is to transfer knowledge related to eternal truths. Therefore, this philosophy believes that the only way to return to the culture of the past is by going back in time. Perennialism argues that the values of truth are universal and eternal. Hence, education is expected to create enduring values of truth to address the policies and

well-being present in the world. It can be said that the perennialist perspective on education is based on noble values and religious standards that have existed in the past. Perennialism believes that education can produce individuals who adhere to standards and firmly follow the path of truth. Early childhood education (PAUD) is a crucial and primary institution for instilling morality to cultivate a generation that can be proud of in the future. Perennialist theory and other approaches to early childhood education can be considered interrelated because the curriculum's goal of the perennialist approach is to shape personalities that prioritize education and principles of truth and eternity. The curriculum's objectives in early childhood education align with perennialism's goals, teaching individuals to be independent in all aspects of life. Thus, it can be concluded that the curriculum's goal from the perspective of early childhood education is to nurture children's knowledge and skills they currently possess and prepare them for the next steps. The 2013 curriculum has core competencies that function as standards for the level of child development achievement (Ulya & Maemonah, 2022).

Perennial philosophy can be defined as the philosophy of eternity because its etymology is derived from the Latin word "perennis," which means perennial or eternal. As a term, Seyyed Hossein Nasr states that the term "perennial" was first used in the West in a book called "De Perenni Philosophia" in 1540, written by Agostino Steuco. In 1715, Leibniz popularized the term in his letter, explaining that perennial philosophy is a philosophy that speaks of the distinction between the dark and the light. Contrary to Nasr's mention, Aldous Huxley states that Nasr was an adherent of perennial philosophy, which is an understanding that there is a fundamental divine knowledge. Perennial philosophy does not deny the importance of rituals and social elements in every religion; however, it emphasizes that there is a common origin behind them. In his study of perennial philosophy, Nasr later found that although perennial philosophy has branches related to cosmology, anthropology, art, and others, the essence of perennial philosophy is pure metaphysics (Irawan, 2019).

Perennialism, based on its ontological beliefs, connects education with perennialism. Perennialism emphasizes how an educator behaves and understands strategies in education. Education for students in line with perennialism involves learning techniques, commonly found in academic institutions with introducing and evolving methods. An educator not only functions as an instructor but also acts as a bridge between the field and the child's soul. Thus, educators remain engaged in the learning process as they apply their teaching methods. Perennialism is considered an understanding aimed at restoring cultural values embraced in the past because this philosophy seeks to bring back enduring values and norms throughout human history. So, perennialism is an effort to return to the traditional culture that has existed for a long time and still applies today. Perennialist theory emerged in the 20th century, studying the modern world's situations full of chaos, disorder, and

confusion, particularly in terms of societal moral life, knowledge, and socio-cultural aspects. To address the issues posed by perennialist adherents, they must find ways to live as in the past. They will do so by restoring standards and common values that formed the basis of strong living in the past and present. According to this perennialist approach, education serves as a vessel or a means to transfer knowledge into eternal truth, where knowledge is a truth, and truth is consistent and universal. Therefore, the educational process should be the same anywhere. Education must seek an approach or pattern that allows students to adapt not only to the arena but also to the truth. Mastery itself means adapting to the truth.

Hence, leaders of the Perennialism movement see that field and mental schools are the main means to acquire knowledge. Perennialism agrees that the intellectual education system makes students' thinking actual. Figures in the Perennialism Movement: 1) Plato Plato was born in Athens in 427 BC and died in 347 BC at the age of 80. He grew up in a wealthy aristocratic family in Athens, which played a significant role in politics. Ariston, his father, inherited the blood of the king of Athens, and his mother, Periction, inherited the Solon family. He worked as a legislator, poet, military commander, and one of the main founders of Athenian democracy simultaneously with Plato's transformation into an idealist philosopher. 2) Aristotle Aristotle was born in Stageira, a small town in the Chalcidice Peninsula in Thrace (Balkans), in 384 BC, and died in Chalcis in 322 BC. His father, Nichomachus, was a court physician who helped King Amyntas II of Macedonia. Aristotle was raised and directly educated by his father until he was 18. After his father's death, he moved to Athens and studied with Plato at the Academy for twenty years. Plato's concepts evolved towards factual fields. 3) Augustino Steuco: Born in Gubbio in the Umbria mountainous region around 1497 or early 1512 or 1513, Augustino Steuco lived until 1517. After that, from 1518 to 1552, he spent most of his time studying at Bologna College. From then on, he became very interested in languages and learned a lot about Aramaic, Syriac, Arabic, Ethiopian, and Greek. Augustino Steuco was a theologian and Bible researcher. He represented the liberal Catholic theological wing and the 16th-century study of scripture in most fields. 4) Thomas Aquinas, also known as Thomas of Aquino, was born in Rocca Sicca in Italy between 1224 and 1274 AD. He came from a noble family himself. After that, he participated in various distinctions and studied many outstanding works of Aristotle, where Thomas was a scholar, whose teachings became part of the perennialist path. *Summa Contra Gentiles* and *Summa Theologiae* are Thomas's most famous works. Figures like Frithjof Schuon and Seyyed Hossein Nasr, who are members of the perennialism movement, tend to be perennial. However, the perennialist movement can be seen in the world of Islamic education in terms of educational goals, the roles of teachers and students, curriculum, methods, and learning evaluations (Ezi & Deriwanto, 2022).

Philosophical works such as those by Aristotle, Plato, and Thomas Aquinas have fueled perennialism in schools. Contemporary perennialist figures like Seyyed Hossein Nasr and Frithjof Schuon are still alive. Considering its implementation in the field of Islamic education, the goals of teaching Islam, the duties of teachers and staff, school education plans in Islam, and learning techniques and assessments can be identified. Schools are an interdependent framework with different perspectives on how to implement them. There are various viewpoints, including the instructor's perspective, the educational program's perspective, the target perspective, the technique perspective, and the regional and office perspective. Each school's perspective is understood from a specific philosophical standpoint. To elaborate, there are five philosophical traditions influencing the concept of school: perennialism, optimism, logic, existentialism, and reformism. Since perennialism is a philosophy that upholds the highest truth originating from God, its primary training goal is truth, reality, and eternal quality, not presence. Therefore, perennialists tend to be theocentric because the highest truth is considered a potent truth.

The Oxford Advanced Learner's Dictionary for English language students states that "perennial" means "lasting for a very long time" or "continuing for many years." The word implies a message about the permanent status and unchanging values and standards. Its goal is to ensure that perennialism adheres to these rules. There are various types of emergencies in modern life due to changes in the current world. In the river of perennialism, this perspective indicates that life has many ethical and value emergency situations. We reach an agreement to return to the past. This is the balance of the perennialism stream: having the opportunity to change human conditions by expanding relevant training efforts. Perennialism is known for several characteristics: viewing learning as a goal, considering learning as something essential, viewing learning as something to be done mentally, and arguing that the highest truth resides where there is harmony. Perennialism in educational learning programs is an effort to build children's moral character by upholding respected religious values and the goodness needed by consciousness. As a result of the investigation he conducted, it is entirely reasonable that the consistent belief of this perennialism stream is that it adheres to standards or values. The probability of perennialism indicates (Taqiyuddin, 2023).

The perennialism approach is an ideology that supports the development of academic curriculum. This approach consists of three main components: planning strategy (planning strategy), program planning (program planning), and learning activity planning (program planning). The philosophical terms "Philos" and "Sophia" originate from the Greek language. Philos and Sophia represent love and wisdom, so philosophy is the love that awaits wisdom. It is commonly believed that philosophy is often used as a metaphor for seeking ways to make individuals or groups happy. Considering this, it is clear that, based on philosophical standards, each individual or group of individuals in the general population has hidden views

that may be the same or nearly the same as true views. Philosophy mentions the most important things when constructing a curriculum. In other words, the perennialism theory of education is similar. Universal, absolute education, not dependent on place or time—an understanding of perennialism can be better understood in daily life than in religious doctrines and modern social issues. This perennial philosophy is related to curriculum development. The development of the academic subject paradigm is supported by a philosophical approach called perennialism. The curriculum includes all subjects that must be learned and. Perennialism uses this curriculum model with the following characteristics: a) Giving students responsibility to (1) enhance their understanding and knowledge; and (2) provide educational guidance appropriate to each student's abilities and conditions (as observed by each student). It is crucial for learners to have ideas that can continue to evolve in a more complex environment. b) Understanding some urgent issues to be resolved as well as solutions to existing problems in academic material in a specific discipline is a method often used in academic lectures. Expository and inquiry techniques are also frequently used methods. c) The important content or material that needs to be analyzed is the structure of the material or concept studied in one field related to related fields. Perennialism is well-suited for subject-focused teaching. This applies to the curriculum, teaching strategies, and frameworks used in the classroom. The use of discussion methods, problem-solving, research, and inquiry to study the intellectual abilities of each student is an essential component of the perennial problem-solving teaching methodology. Similarly, open-ended materials and curricula are created to encourage student creativity. According to perennialism, education is a way to prepare students for the future. The theory and practice of perennialism provide guidance for contemporary education and culture. Therefore, it can be said that perennialism views education as a step back to the past; it is a process of shaping the modern age, where current education must start with the formation of the past. In this regard, "perennialism" refers to the fundamental techniques that can be used to enhance an individual's mind and intelligence (Astuti, 2023).

The ethical philosophy of Saint Augustine, which revives Plato's basic intuition, significantly influenced subsequent Western moral theological thought. Saint Augustine did not speak about perennial philosophy but about ethics. However, his ethical thinking, based on divine command and the unity of love between humans and God, led him towards modern philosophy. In that context, perennial philosophy or the philosophy of eternity consists of three ideas: metaphysics (focusing on divinity), psychology (focusing on the human microcosm), and ethics (focusing on harmony). Understanding Perennial Philosophy: Perennialism, also known as perennial philosophy, is one of the oldest branches of philosophy. Some writers, like Charles B. Schmitt, claim that this field has existed since classical philosophy. "YAQZHAN" is the origin of this term. Saint Augustine Steuchus (1497-1548), who wrote the book "De Perenni Philosophia".

Perennialist philosophy prioritizes values or norms considered eternal or permanent by a particular society or human community. The essence of perennial philosophy lies in values or norms deemed eternal. Perennialism believes that heritage principles are still relevant to modernism. In situations like this, education should be designed considering past traditions and preserving them as noble legacies that will endure forever. Some Muslim thinkers have created contemporary philosophical thinking in the context of Islamic philosophy. They argue that Islamic teachings are considered sacred and eternal, and thus, it is essential to preserve them forever. In Islamic educational philosophy, perennialism argues that effective education can help students understand the importance of imparting Islamic values to them. This is done to show them that there is a connection between Islamic teachings and the changes that occur throughout time and place. Based on the Study of Perennial Philosophy in the context of Islamic educational thought, it is fascinating to study because its different perspective allows this philosophy to accommodate contemporary values deemed noble and eternal. This spirit emerges as a universal remedy for human pleasure when observing the adverse effects of technological progress considered enslaving humans and causing them to lose their identity. However, not all Perennialism philosophical perspectives are entirely compatible with Islamic teachings. Therefore, in the context of Islamic educational philosophy, secular Perennialism in the West must be filtered and selected by studying Perennialism from an Islamic perspective, especially looking at the thoughts of Muslim philosophers with eternal ideas. Thus, noble values of Islamic teachings can be preserved in Islamic education.

Perennialism argues that ensuring “reality is universally the same everywhere and at all times” is the most important thing for humans. According to Perennialism, universal reality is what exists anywhere and the same at all times. We will achieve true understanding by making decisions that are ontological. The understanding of individual, essence, accident, and substance is included in the ontology of Perennialism. According to Perennialism, the highest philosophy is metaphysical science. Therefore, empirical science with an inductive analytical approach, with limited, relative, or possible truth, is considered. In contrast, philosophy with a deductive approach is ontological analysis, with the truth it produces being universal, essential, and complying with its own laws, rooted in first principles, and the conclusions it produces being absolute, fundamental. Perennialism regards the current situation as a period filled with psychological disturbances or chaos, confusion, and deviation. To save this, we must return to the axiomatic beliefs that have been the basis of actions and behaviors of people in ancient times and the Middle Ages. These beliefs represent views on reality, knowledge, and values that prevailed at that time. Perennialism argues that reason is the only way to find truth and knowledge. Aristotle himself, who specifically supports Perennialism, also supports this thesis. Aristotle says that what makes everyone good is spoken of as

good, but Aristotle does not succeed in explaining why something spoken of as good can be considered not good by others. Perennialism sees learning as a mental exercise and discipline of the soul. The fact that humans are fundamentally rationalistic should be the basis of the learning perspective. So, learning is cultivating the ability to think inductively, deductively, and logically (Pelu, 2011).

The Perennialism theory, which has been around for a long time, discusses how humans can adapt to the rapidly changing world by emphasizing the inherent values in humans due to the inherent “good” potential given to them since birth, requiring them to think, reflect, and act in a virtuous manner. Consequently, it is crucial to make various efforts to preserve and enhance the existing “good” qualities in humans today. One of these efforts is the development of creative skills, which is highly important for life in the 21st century. Helping learners become more creative in the learning process will assist them in facing problems and challenges in the future (Tapung, 2015).

The philosophical theory known as Perennialism is not a new concept. Philosophical figures such as Plato, Aristotle, and Thomas Aquinas have advocated for educational Perennialism. Contemporary Perennialist figures like Frithjof Schuon and Seyyed Hossein Nasr, mentioned above, are usually still young. In the context of Islamic education, its implementation can be seen in the goals of Islamic education, the roles of teachers and students, curriculum, methods, and learning evaluations. There is eternity in norms and values, according to Perennialism’s ideas. Figures like Frithjof Schuon and Seyyed Hossein Nasr, who are members of the Perennialist movement, tend to be perennial. However, the Perennialist movement can be observed in the world of Islamic education concerning educational goals, the roles of teachers and students, curriculum, methods, and learning evaluations.

Perennialism regards knowledge as universal and eternal. It exists in the understanding of individuals depending on space and time, as well as universal principles. Additionally, this intellectual knowledge is found in every religion and tradition. Perennialism does not intend to eliminate formal religions; instead, it adheres to “formal religions” and seeks consensus on transcendental and esoteric spiritual issues. The essence of Perennialism: The term “perennial” comes from the word “baqa,” which means “endless,” and “perennial,” which means “lasting for a year” or “lasting for a very long time.” Therefore, the belief in perennial philosophy depends on principles or norms that never change. Interestingly, the term “perennial philosophy” is very popular among many intellectuals, especially those interested in the study of philosophy and religion. Thus, the philosophy of perennialism provides many benefits to the thinking of scholars. AK Coomaraswamy states that the meaning of perennial philosophy is universal knowledge that always has been and always will be. It exists in the understanding of individuals depending on space and time, as well as universal principles. Huxley says that the foundation of perennial

philosophy can be found in ancient legends and myths scattered among primitive societies worldwide. A teacher is someone who possesses knowledge ready to guide and direct the intellectual and spiritual potential of their students. Perennialist philosophy centers on the One, namely the Truth of God. They also seek ways to think about people in ancient times. Ultimately, they raise awareness that beliefs about universal divinity can be found in every religion of humankind. Perennialism argues that although the substance of all religions is the same, their existence and functions are always limited, so religions will differ exoterically and operationally.

In reflecting on the concept of divinity in contemporary philosophical thought that has been discussed, the existing differences do not need to be debated or argued. This makes the issue more complex or complicated as there is still no clear conclusion on this matter to date. Basically, both religions worship the Creator; they profess to be Semitic and Abrahamic religions, and each acknowledges the Scripture from Allah (Pardosi & Murtiningsih, 2019).

Multicultural education is an educational effort to produce students capable of dealing with cultural differences without disrupting social interactions. To achieve this, the education system must have a robust curriculum. It is clear that the curriculum is not instantly available; therefore, a development process is needed based on various elements to find principles, relevance, effectiveness, efficiency, and continuity. A curriculum designed using a philosophical foundation is one of the essential bases in curriculum development. To move towards multicultural education, this curriculum uses perennial philosophy as its philosophical foundation. The values, norms, and good culture existing in society are considered absolute and unchangeable. According to this perennial philosophy of education, values strongly held in ancient times originated from absolute truth. Incorporating these perennial philosophical values into the curriculum will pave the way for multicultural education in the Indonesian education system. By implementing multicultural education, the nation will build a moderate society, especially in terms of religion, based on four main indicators: nationalist, tolerant, anti-violence, and accommodating local cultures (Saputra et al., 2023).

Philosophy is crucial for education as it provides philosophical ideas on how to solve educational problems and gives people ways to use these ideas. The philosophy of science is the result of deep thinking and discussion about education because the relationship between philosophy and education is based on formal and dialectical logic. To understand what education is, educators must understand the philosophy of education. Education can teach perennialism, called a “philosophical stream,” as one of its philosophical foundations. Perennialism is the belief that everything will exist forever. The philosophy of Perennialism can be applied to many things during the COVID-19 pandemic. One of them is English, currently taught online or boldly due to its influence on almost all fields. Perennialism claims

that there are five theories. Learning English will build its social relationships, and learners will gain important values. This also applies to online English courses. Learners will start Zoom meetings with greetings according to their religion, introduce themselves in English, and talk about the culture of their place of origin. If they come from Bali, interests, hobbies, or their place of residence indirectly originate from Bali, as well as if they come from Banyuwangi or other areas on the island of Java. There is clearly a foundational perennialism philosophy that will build social behavior and instill noble religious values in it (Risadi & Premananda, 2023).

The theory of perennialism discusses how humans should adapt and adjust to changes in the world. Perennialism is a philosophical approach that emphasizes character education on how people behave according to their values. Elementary school is where good character education begins as it lays the foundation for further education. Character education perennialism emerges as a response and solution to the cultural crisis occurring in the contemporary world. Perennialism is a doctrine aimed at restoring values and principles that were once strong life views in the past. Character education can help revive these principles and values in life to ensure that the next generation can maintain its identity as Indonesians. One alternative for character education in elementary schools is the substance of perennial philosophy (Nurrochman & Fauziati, 2023).

The School Literacy Movement program is based on five philosophical perspectives on education: essentialism, perennialism, progressivism, existentialism, and critical pedagogy (Nandy Intan Kurnia, 2021). Perennialism always accepts everything on Earth, both seen and unseen (Siska Supriatna & Husain, 2020).

#### **D. Conclusion**

Perennialism argues that values and norms will not vanish or disappear. They originate from ideas and concepts that have endured for years and proven beneficial. Perennialism brings back ideas to the past not because it wants to reminisce about the past; instead, it believes that axiomatic principles are still useful in the present time because they are unaffected by time. Perennialism contends that knowledge can be applied universally and is everlasting. It is in the sense that individuals are based on space, time, and universal principles. All religions and traditions also possess this intellectual knowledge. Perennial does not mean eliminating formal beliefs. It adheres to "formal religions" and seeks consensus on transcendent spiritual issues. In the context of Islamic education, its implementation can be observed in the goals of Islamic education, the roles of teachers and students, the curriculum, methods, and learning evaluations. There is perpetuity in norms and values, according to the concept of perennialism. Figures like Frithjof Schuon and Seyyed Hossein Nasr, who are members of the perennialist stream, tend to be perennial. However, the

perennialist stream can be seen in the world of Islamic education concerning the goals of education, the roles of teachers and students, the curriculum, methods, and learning evaluations.

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