

Popularizing Philosophy: Learning Construction in the Perspective of Metacognitive Theory

Muhammad In'am Esha

Abstract--- *This article aims to conduct a study of the learning construction of philosophy in the perspective of metacognitive theory. Learning development construction in metacognitive perspective has five stages: (1). Student Awareness Development Stage, (2). Learning Planning Stage, (3). Learning Results Information Management Stage, (4). Learning Results Monitoring Stage, and (5). Evaluation Stage. Based on the framework of these stages, this study found that philosophy learning is carried out using the principles and stages of learning: Building Positive Awareness for Philosophy; Developing philosophy learning skills; Managing information in the philosophy learning process; Monitoring the philosophy learning results; and Evaluation of the philosophy learning results.*

Keywords--- *Philosophy, Metacognitive, Philosophy Learning.*

I. INTRODUCTION

Philosophy is one of the important learning subject in Islamic higher education institutions in Indonesia. In the context of learning in the State Islamic College (PTKIN), one of them is learning of Islamic philosophy. In addition to Islamic philosophy, the subjects of philosophy are philosophy of science, philosophy of education, philosophy of language, philosophy of social, philosophy of religion, and philosophy of science. [1]

Thus, philosophy learning is one of the important learning subjects in higher education. It is one of the skills that must be owned by students. Currently, there is no one study program that does not teach philosophy in the structure of its curriculum. [2]

Within Islamic education context, philosophy is one of the important things in Islam. Although there is the debate about philosophy learning, but it was acknowledged by Yusuf Musa (1991: 19) that philosophy is one aspect that cannot be denied in the development of Islamic thought in the world, which should have been introduced and taught to Muslims. [3][3]

Because the Al-Qur'an invites Muslims to think philosophically. Moreover, if we go back to the original goal of implementing Islamic education. Islamic education is carried out in order to develop the knowledge of Islam, in addition to certainly developing a Muslim personality that is faithful and devoted (Muchsin, 2004: 11). To realize a perfect Muslim person is developing the ability to understand the Qur'an as a source of Islamic teachings. Understanding of the Qur'an as a source of teaching must use a philosophical approach. Because there are philosophical aspects in the Qur'an which understands the Quran also requires a philosophical approach as well. [4][5]. Thus, Tilaar in his National Education Management (1994: 171) describes the function of education. Education has at least three main functions, namely preservation-dynamic functions, participatory functions, and preparatory-anticipatory functions.

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Dynamic-preservation functions mean that education is intended to transform culture from generation to generation. Participatory functions mean that responsible education is not only a preserver of culture, but also responsible for the existence of present-day generations. Education must have internal and external relevance to students. While the preparatory-participatory function of education must have a goal to prepare the future community. Observing the three functions of education above, then education is intended not only with regard to the past and present, but also very much related to the future.[6][7]

Thus, philosophy learning should refer to the three educational functions above. Philosophy is given not only in order to carry out the preservation function, it is not only inheriting hazanah of knowledge in the field of philosophy, but how it has internal and external relevance, and also how it can be used for the benefit of future students. [8]

Thus, philosophy studies should have been directed in building an integral and popular paradigm. in its own paradigm, Philosophy itself must prioritize values that are integralistic and popular. There is something really interesting when we look at the Qur'an. The term philosophy does not appear directly but precisely the Qur'an introduces the term wisdom. [9]

Based on the explanation of Tilaar above that education is very important for civilization, then in this context we also need to review our understanding of philosophy and wisdom. Of course, this is important because we should not make a wrong understanding so far. Education certainly does not want to transfer the wrong knowledge, but certainly wants to transfer the right knowledge. Therefore, it is necessary to develop a popularizing philosophy learning model that is expected to be able to develop the potential of students in the field of philosophy. [10]

Related to develop this philosophy learning model, the researcher is interested in using metacognitive theory as the basis for theoretical development of their learning models. As we know, one form of development in the psychology of education is the problem of metacognition. Metacognition in principle is to explore "people's thoughts about thinking". The metacognition concept is the idea of thinking about one's own mind both with regard to awareness of what someone knows, what one can do, and what one knows about one's own cognitive abilities. Metacognition in the context of learning is very important in developing problem solving based learning which is one of an important approach in philosophy learning.

The article focuses on how the construction of metacognitive thinking in philosophy learning is. The expected benefits of this article are able to contribute theoretical knowledge regarding the construction of metacognitive thinking in learning, especially in the context of philosophical learning methodologies.

This article systematically discusses philosophy and its learning in the contemporary era, metacognitive theory, and the construction of philosophy learning in a metacognitive perspective. This article will end with a conclusion.[11]

II. PHILOSOPHY OF LEARNING IN THE CONTEMPORARY ERA

The contemporary era is the current era or usually referred to as the present. Essence of contemporary is modernity itself, however it is not modernity that was old time, but the present modernity. Modernity in the latest nuances, that is contemporary.

In the Arab (Islamic) tradition, contemporary is seen as beginning from the defeat of the Arab world by Israel in 1967. Since then there has been self-awareness and self criticism among Arabs (Islam). In this context various renewal ideas emerged in the contemporary Islamic tradition (Assyaukani, 1998: 58).

Related with definition above, it is certain that now the world community has entered a new era. We do not feel that we have entered the 21st century after we have gone through the agricultural era, industrial era, and then the information and communication eras as it is today. This era is known as the globalization era, an era known as the era of "the big transformation". In this era, the humankind has experienced a massive transformation.

Today, we have entered a new world order in a high-tech society. What exist today is due to the acceleration of science and technology, something will have been "classic", outdated during not too long time. At this time what we consider to be up to date, then in the not too long time it will become outdated. This is exactly what is called contemporary. An era where everything becomes very temporary and quickly changes and substitutes.

In contemporary developments like now, developments to development occur very quickly and extraordinary. Science develops at an unimaginable speed. Likewise, in the context of learning. Various developments occur in very fast time.

Thus, responding to developments in the context of learning that is so fast, then philosophy learning also needs to respond to that development. This wants to show that philosophy learning which is often said by many people as 'heavy' and 'difficult' knowledge will be easy to learn and may be applied in everyday life. Philosophy becomes part and close to the daily life process.

If we refer to the Qur'an it is clear how the al-Qur'an invites Muslims to develop philosophical thinking patterns in solving daily problems. Al-Qur'an as a holy book which is believed to be the truth has become a very fundamental thing in Islam. the Qur'an has contributed to form an extraordinary spectrum of civilizations. From the Qur'an rises the Islamic civilization that we have been knowing today. Although there are other aspects that affect Islamic civilization, it can be ascertained that the position of the Qur'an as a source of Islamic teachings is central to the discourse on the development of Islamic civilization and science.

There are several dimensions that influence the Islam development (Grunebaum, 1956: 89; Watt, 1974: 88), namely:

- A. Theological dimension. The main source of Islamic society is the Qur'an. Since the beginning, Islam has asserted that the Qur'an is God's revelation theologically that cannot be changed by another language. Therefore, scientific works arising from the Qur'an can hardly be done except in Arabic, although non-Arab scholars were very large in number in the early days of Islam.
- B. Socio-psychological dimension. It is related with an attitude of confidence in Arab society where Arabs consider themselves to be superior communities among other societies. This feeling becomes stronger in themselves with the reality that Arabic is used as the language of the Qur'an. In an anachronistic way, this can be said as a feeling of 'Arab nationalism' in the community and outside Arab society (ajam). This is also stated by Grunebaum (1956) that the feeling of Muslim superiority is at least caused by two interrelated

things: first, Islam is the last religion as a complement to the previous religion; second, Islam is taught in the Qur'an, by using Arabic where nothing rivaled the superiority of Arabic (no language can much the dignity of Arabic, the chosen vehicle of God's ultimate message).

- C. Sociological dimension. When Islam has internationalized where many non-Arabs converted to Islam, they had to learn about the Qur'an in Arabic. Following this trend, the knowledge related to language became the mainstream in the intellectuality of the Islamic community. In addition, many intellectuals came from other traditions who converted to Islam and fused with the Islamic tradition and also the success of the translation of the thought tradition that had existed before.
- D. Based on the history reality and the Qur'an spirit, at least the development of a popularizing philosophy learning model becomes a necessity as an important part of increasing the philosophy contribution in answering the problems faced by humans today.

III. METACOGNITIVE CONSTRUCTION IN LEARNING

1. Metacognitive aspects

This presentation wants to construct the thought of developing a philosophy learning model based on a metacognition perspective.

As explained in the explanation above, metacognition is intended as thinking about thinking, learning to think, learning to study, learning how to learn, learning to learn, learning about learning, learning about learning. If we simplify these expressions will say that metacognition is an activity or process of building awareness of knowing in the learning process.

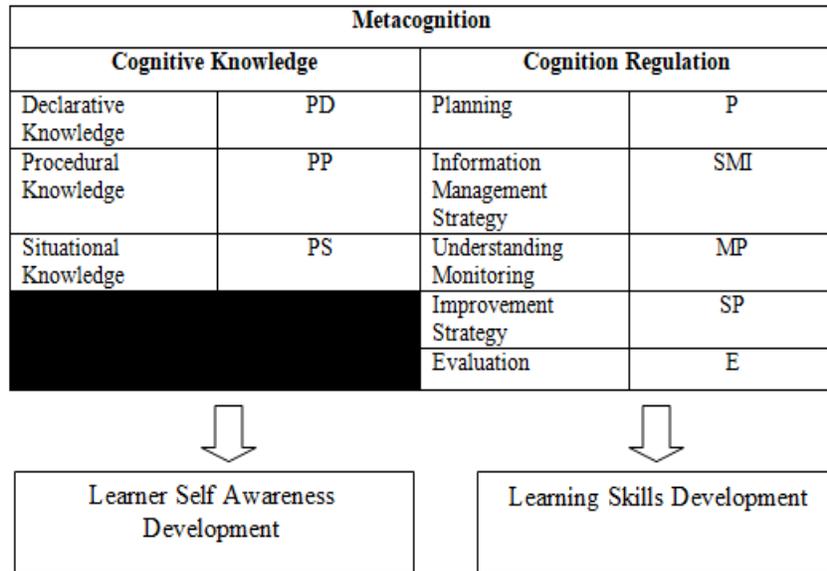
Essentially, metacognition is to build awareness in humans of the process in acquiring knowledge. So, if someone knows an object, then the person is actually in the cognitive level. But, when someone thinks about the process of knowledge, then it is metacognition. It is not surprising if the metacognition is essentially thinking about fundamental things related to knowing and knowledgeable human processes.

Metacognition has two components, namely knowledge about cognition (metacognitive knowledge) and experience or regulation of metacognition (metacognitive experience or regulation). The first component refers to the context of knowledge about cognition, what we know or do not know, while the second component refers to the mechanism of self-control or regulation of how we learn. The following is the division of the two components:

First, knowledge of cognition; it consists of three sub-abilities, namely: declarative knowledge (DK), procedural knowledge (PK), and conditional knowledge (CK). Declarative knowledge is knowledge about yourself as a learner as well as strategies, skills, and learning resources needed for learning. Procedural knowledge means knowledge about how to use whatever is known in declarative knowledge in its learning activities. Conditional knowledge is knowledge about where, when and why a procedure, skill, and strategy is used.

Second, regulation of cognition; it consists of five sub-abilities, namely: planning, information management strategies, comprehension monitoring, debugging strategies, and evaluation. Planning is the ability to plan learning

activities. Information management strategies are skills in strategic management of information regarding the learning process. Comprehension monitoring is capabilities in monitoring the learning process. Debugging strategies is the ability to fix and make improvements to the wrong actions in learning. Evaluation is the ability to evaluate the effectiveness of learning strategies.



Thus, how is the development of metacognition of students in learning? Kuntjojo in his article entitled Metacognition and Learning Success of Students (2009) explained that the role of metacognition is very large in determining the success of students in learning. Developing learner metacognition means building the foundation for active learning. The following strategies can be used in developing students' metacognition in learning.

- 1) Helping students to develop learning strategies is by: encouraging learners to monitor the learning process and thinking; guiding learners in developing effective learning strategies; asking learners to make predictions of information about what is learned; guiding the learner to develop the habit of asking; and showing the learner how to transfer knowledge, attitudes, values, and skills from one situation to another.
- 2) Guiding learners in developing good habits of students, through: developing habits of managing themselves; developing habits of positive thinking; developing hierarchical thinking habits; and developing the habit of asking.

Self-managing habits development can be conducted by identifying the most suitable learning styles and improving learning abilities. Developing positive thinking habits is grown by increasing self-confidence and identifying learning goals. Developing hierarchical thinking habits is developed by developing problem solving skills and exploring and creating new concepts of relationships. Developing question habits is developed with the development of interest, attention, and memory.

2. Metacognition Learning Stages

Referring to the description above, then the construction of thought regarding the development of learning in a metacognitive perspective is as follows:

a. Student Awareness Development Stage

Students awareness development stage is intended to make the students realize at least two main things. First is awareness about the character of the material that is being and will be studied. Second is self-awareness about the character or model of learning itself. It is important for a lecturer to take steps in diagnosis in order to help students build their awareness and motivation to learn in this context.

b. Learning Planning Stage

The learning planning stage makes the students planing the learning process. In this stage, a student has dialogues with him/herself about the learning process. When they faced with a complex task, students must be faced with questions that exist in their minds such as the time needed to complete the task of learning, to create a timetable for learning and setting priorities in learning, to organize subject matter, to take appropriate steps for studying by using various learning strategies that are in accordance with him/her such as mind mapping, speed reading, and so on.

c. Learning Result Information Management Stage

In principle, the learning result information management stage is to invite how students can learn as comfortably as possible so as to be able to absorb various kinds of information on learning result and also processing information on learning result. Thus, learning strategies become somethings that at least need to be known. The basic skills in processing learning result such as taking notes, making concept maps, making brief notes are also somethings that must be known.

d. Learning Result Monitoring Stage

Monitoring is the gathering and analyzing information process systematically and continuously related to the learning activities being carried out. So that it can be seen whether the learning process carried out is in line with expectations or not. Monitoring is useful to assess whether the activities carried out are in accordance with the plans made. Monitoring is also to identify understanding problems that arise in the learning process, so that they can be directly overcome. Monitoring is also used to assess whether the learning patterns used to be proper and appropriate to achieve the measure of success for the learning set.

e. Evaluation Stage

Evaluation is part of the process for evaluating the achievement of goals to provide feedback to improve the quality of students's learning. Essentially, evaluation aims to obtain information and draw lessons from learning experiences that have been carried out. Positive things should be recorded as part of increasing learning success and negative things should be used as input to make improvements. Evaluation serves as an ingredient in decision making in the context of planning, implementing, and monitoring for learning in subsequent stages.

D. Metacognitive and Philosophy Learning Construction

In 1976, Flavell introduced the term metacognition. This term attracts the discussion of learning experts. Not only learning experts who are interested in discussing it, but also psychologists are taking part in this discussion. It is not surprising if metacognitive is understood by many people with many perspectives. However, metacognitive is

understood generally as the awareness of one's thinking about their own thought processes.

At least, the presence of a metacognitive perspective has enriched the perspective, especially in the learning process. If the evaluation of learning so far is more on the cognitive aspects, with metacognitive of evaluation enriched perspective with regard to cognitive processes, especially metacognitive knowledge and metacognitive skills.

In reality, metacognitive skills have provided significant benefits for students, including metacognitive skills that are able to increase the responsibility of educated participants in the learning process. Livingston (1997) as quoted by Fauziyah et al. (2013) stated that one of the most important roles in the process of learning success was held by metacognitive skills.

Those are the explanations of the benefits of the metacognitive perspective in the learning process. Philosophy as one of the important lessons in higher education is not wrong if the learning process also uses a metacognitive perspective. Of course, this is expected that philosophy learning can get better results.

At least, philosophy learning in a metacognitive perspective has provided a frame of reference for how the learning process is carried out using the principles and stages of learning in the metacognitive framework. As explained above, the stages in the process of philosophy learning using a metacognitive perspective include five fundamental stages, namely:

First, building the positive awareness of philosophy. Building this awareness of philosophizing is the first thing to do. Why? Because we often face various kinds of student perceptions about philosophy. There are students who are phobia with philosophies (philosophy pobia). There is a false image of philosophy. There are also students who contract the pragmatism virus. I mean the pragmatism virus as a condition where students feel that philosophy learning is something unnecessary and not important.

Some things that should be done to build awareness regarding philosophy are:

(1)Planting the awareness that philosophizing is worship.

Philosophizing is an inseparable part in completing our servitude to God Almighty. Moreover, we often hear the phrase: *addinu huwal'aqlu, la dina liman la aqla lahu*. Religion is a ratio. Not religious for people who have no ratio in themselves. Implicitly this expression shows that religion is attached to the dimension of thought. So that, it is not excessive if philosophizing can be said as part of the religion itself and a manifestation of our worship to God Almighty in our religion.

(2) Teaching the right intention in learning because everything starts from intention.

Islam through the words of the Prophet Muhammad teaches that intention is something very important. Good intentions will bring goodness. Vice versa, intention in its essence is the initial view or belief of someone about something. Trust is the driving force behind success.

Second is developing philosophy learning skills. There are several important philosophy learning skills studied by students studying philosophy, namely:

(1)Philosophy Learning Map

Philosophy learning map is an important thing that should be known to students, especially for early philosophers. By knowing philosophy learning maps, it is expected that students have a general view of philosophy.

(2) Learning Models from Concrete to Abstract

Philosophy usually teaches abstract concepts. Therefore, students often experience confusion in digesting a problem. So that, it's good for the mindset of students to be directed from abstract ways of thinking which are reversed from concrete to abstract. In this way, it is expected that students will be easier to understand certain concepts or problematic philosophies.

Third is managing information in the process of philosophy learning. There are several information management skills that students can do in philosophy learning, namely: Effective reading skills, listening skills and taking notes. These skills are general skills that should be possessed by students in studying philosophy.

Fourth is monitoring the results of philosophy learning. Monitoring in philosophy learning is conducted at least in several important moments, namely:

(1) Monitoring when the learning process.

(2) Monitoring should be carried out every learning process will end.

(3) Monitoring by checking lecture notes made by students. It is usually done at the beginning of the meeting.

Fifth is evaluation of the philosophy learning results. The evaluation is expected to find out how student learning achievements in the philosophy learning process. Learning evaluation is conducted in several forms, namely:

(1) Evaluations in the quizzes form.

(2) Evaluation in the mid of semester and end of semester form.

(3) Evaluation in the discussion, problem solving, presentation, and or portfolio form.

Making philosophy learning is attractive as possible and as easy as possible to be a task that should be carried out in the learning process. In this kind of context not only the instructor should have pedagogical competence in philosophical learning. However, another important thing is how to equip students with metacognition skills that are very important in supporting the success of the learning process.

Thus, the philosophy learning process is expected to be an interesting lesson, not a "scourge" and hated by students. Students also become interested in studying philosophy. Not only that, students also get excited in learning because they have awareness and responsibility in achieving the success of their learning process. Because, the nature of learning is the process of two-way interaction between the lecturer and the student as a learner.

Thus, this kind of philosophy learning will make a "popularizing" philosophy ". Namely, the philosophy learning process that pays attention to the condition of student awareness, the philosophy made simple and enjoyable, and of course controlled and the responsibility of both parties.

IV. CONCLUSION

Based on the research focus and the explanation above can be concluded that essentially metacognition is to build awareness in humans of the process to acquire knowledge. There are two components of metacognition, namely: metacognitive knowledge and experience or metacognitive experience or regulation. Construction of thought

regarding the development of learning in the metacognitive perspective as follows: (1). Student Awareness Development Stage, (2). Learning Plan Stage, (3). Learning Result Information Management Stage, (4). Learning Result Outcomes Monitoring Stage, and (5). Evaluation Stage.

Philosophy learning in a metacognitive perspective is conducted using the principles and stages of learning in the metacognitive framework as follows: Building Positive Awareness of Philosophy; Develop philosophy learning skills; Manage information in the philosophy learning process; Monitoring the philosophy learning results; and Evaluation of the philosophy learning results.

Philosophy learning made as attractive as possible and as easy as possible is a task that must be carried out in the learning process. Thus, the philosophy learning process is expected to be an interesting lesson, not a "scourge" and hated by students. Students also become interested in studying philosophy. Thus, philosophy will be "popularizing". Namely, the philosophy learning process that pays attention to the condition of student awareness, philosophy made simple and enjoyable, and of course the philosophy learning is controlled and to be the responsibility of both parties.

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