

Democracy in Islamic Education

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Abstract: *Democracy in Islamic education is concerned with mutual respect as a manifestation of human feeling that human beings are dignified by Allah SWT, and the transfer of any form of teaching must be in the language and practices based on the virtue and wisdom, treating all the students fairly, intertwining affection between teachers and students, and embedding in the soul of teachers and students the need of Taufik and guidance of Allah SWT. Some of the democratic norms of in Islamic education are: ta'aruf (mutual recognition), shura (consultation), ta'awun (cooperation), mashlahah (social benefit), adalah (justice) and the taghyir (reform)*

Key Words: *Democracy, Islamic Education, Knowledge*

I. Introduction

Democracy is essential in the educational process. Democracy absolutely appreciate differences among individuals. Democracy is important to put into practice in education. Democracy will enrich a discipline of knowledge, because of differences in thoughts and views of every human being. Education is a process of human formation to develop his abilities as' abd Allah and carry out his duties as a vicegerent or caliph on earth. Democracy can also be regarded as a form of human practice as' abd Allah and as a caliph.

Islam encourages and provides the widest possible opportunity for every human to be in practice of democracy. This is apparently seen from the foundations of democracy see in the Alquran and Hadith. Ijtihad is also the cornerstone of democracy to be implemented if there is no revelation instructing to do or leave something imminent to be a problem. We know that the Alquran is the word of Allah containing guidance for people in running their lives. Allah provides opportunities and guidance for people in implementing democracy. Then the Hadith is the second guide in the practice of human life also clearly giving an account of democracy. So it is stated that democracy is a true reflection of the lives of Muslims. Democracy in education is implemented in accordance with the guidelines of human life, namely the Qur'an and Hadith.

II. Definition Of Educational Democracy

Etymologically the word democracy derives from the Latin root "demos" meaning people and "cratos" meaning power. So simply, it can be interpreted that sovereignty is in the hands of people.¹ According to the Indonesian big dictionary, democracy is defined as "an idea or way of life promoting equal rights, obligations and treatment for all the citizens."² An ideal of democracy is the recognition and appreciation of diversity and otherness in personal and community life. Democracy, however, exists owing to the recognition of pluralism, towards different opinions and abilities to resolve conflicts for common interest. Democracy is a pattern of living together and accumulated experiences communicated together.³ While the word education simply and generally means human efforts to cultivate and develop the inborn potential either physical or spiritual values in society and culture.⁴

According to Dede Rosyada, the term democracy is emerging and used in the study of politics, meaning that power is in the hands of people and the mechanism of democracy in politics is not entirely in accordance with the mechanism of democracy in educational institutes, but substantively democracy brings spirit in education, either in planning, management, and evaluation.⁵ Sugarda Purbakawatja defines educational democracy as fair education for all the members of society. Basically, Islam gives freedom to individuals (students) to develop the natural values within oneself to be adjusted to times.⁶ Islam also provides guidance to educators, expecting that they do not curb the freedom of individuality of a child to develop the inborn potentialities.⁷

¹ Sahal Mahfudz, et. al, Pendidikan islam, Demokratis dan Masyarakat Madani. (Yogyakarta: Pustaka Pajar Offset, 2000)., p. 56.

² Departemen Pendidikan dan Kebudayaan, Kamus Besar Bahasa Indonesia (Jakarta: Balai Pustaka, 1990)., p.195

³ Wuri Soedjatmiko, "Pendidikan Tinggi dan Demokrasi" dalam Menggagas Paradigma Baru Pendidikan; Demokratisasi, Otonomi, Civil Society, Globalisasi, ed. Sindhunata (Yogyakarta: Kanisius, 2000)., p. 49-50

⁴ Fuad Ihsan, Dasar-dasar Kependidikan, (Jakarta:Rineka Cipta, 2005 Cet Ke 4), p. 1-2

⁵ Dede Rosyada, Paradigma Pendidikan Demokratis, (Jakarta : Kencana)., p. 15

⁶ Sugarda Purbakawatja, Azas-azas Demokrasi dalam Pendidikan Islam Ditinjau dengan Latar Belakang Perkembangan Masyarakat, (Jakarta : 1999)., p. 34.

⁷ Hasbullah. Dasar-dasar Ilmu Pendidikan. Jakarta : Rajawali Pers. 2009)., p. 259.

Education is not seen as the imposition process of an educator to determine each step to be accepted by every student and therefore the learning process should be based on the values of democracy: appreciating the ability of the student, implementing equal opportunity and heeding to the diversity of the students as beings to be respected of the abilities and given the opportunity to develop these capabilities. In the learning process, rigid, stern, requirement filled with instruction, and passive instruction learning environment causing the student to be passive, discouraged, boring and tired should be avoided.⁸

III. Norms Of Educational Democracy

A few rules of democracy in Islamic educational philosophy are: ta'aruf (mutual recognition), Shura (consultation), ta'awun (cooperation), mashlahah (social benefit), 'adalah (justice) and taghyir (reform).⁹

1. Ta'aruf ((mutual recognition)

The norm of ta'aruf in Alquran is Al-Hujarat 49:13.¹⁰, recited that democracy is related to the interactions among human beings. In a certain interaction, mutual recognition is needed. Ta'aruf could run well only if there are equality, freedom, dialogic communication without any dominance over other groups.¹¹ Freedom is an absolute requirement in developing human fitrah (potential) so that one could interact with the one's surrounding. Freedom is not something simple instead, containing a major risk In Islam Allah has staked about freedom, including choosing good and bad freedom Only human beings as the creations of God are assumed to be brave enough to take this responsibility. So freedom given by Allah to man must be used wisely.¹²

An ideal democracy is the recognition and appreciation of diversity and otherness in personal and community life. Democracy, however, exists owing to the recognition of pluralism, towards different opinions and abilities to resolve conflicts for common interest. Democracy is a pattern of living together and accumulated experiences communicated together.¹³

However, freedom can also be considered a threat or negative when owing to the freedom, individual or group interests are not met, such as freedom of tolerance, choice, or vote. These freedoms can be considered negative because the priority goes the common and not personal or group interests. There is a threat for freedom functions to meet the priority and human welfare.¹⁴

2. Shura (consultation)

In relation to democracy, shûrâ is the key word in the al-Qur'ân. Simply shûrâ is interpreted as taking decision together. It is merely to keep the spirit of collectivity on the one hand and reduce the possibility of error by the individual on the other side. Thus, the spirit in shûrâ is opposed to attitude of individualism and despotism often occurring in the midst of human life.¹⁵ Shûrâ presupposes freedom of speech through which the personal freedom actualization can be seen. Basically, the shari'ah gives rights to individuals to assert whatever pleased as long as it does not lead to chaos and harm to others. In this context, the shari'ah encourages freedom of expression in a variety of ways, amar ma'rûf nahi munkar, mutual advice-giving in virtue, ijtihâd dan shûrâ.¹⁶

Democratic life appreciates the individual potentials, those are different individuals and individuals who want to live together. Thus, any kind of social homogenization that is equalizing community members towards uniformity is contrary to the principles of democratic life, including recognition of human rights as the core of democratic life in all aspects of life.¹⁷

3. Ta'awun (cooperation)

In the context of Islamic educational philosophy, education is able to knit harmonious relationship that can complement one party to the other; between one group with another; between majority and minority. This understanding needs to be deepened and broadened in scientific studies so as to eliminate the dichotomy, discrimination and repression in building a healthy nation and state of Indonesia. Social life becomes familiar and touched in the life of every human being having mutual teaching, compassion and care.¹⁸ According to

⁸ Ramayulis, Ilmu Pendidikan Islam, (Jakarta : Kalam Mulia, 2010),. p. 343.

⁹ Abd.Rachman Assegaf, Filsafat Pendidikan Islam (Jakarta:PT.Raja Grafindo, 2011),. p. 287.

¹⁰ Q.S Al-Hujarat 49:13

¹¹ Abd.Rachman Assegaf, Filsafat Pendidikan Islam (Jakarta:PT.Raja Grafindo, 2011),. p. 288.

¹² M.Athiyah Al Abrasyi, Dasar-Dasar Pendidikan Islam, (Jakarta: Bulan Bintang,1990),. p. 103.

¹³ Wuri Soedjatmiko, "Pendidikan Tinggi dan Demokrasi" dalam Menggagas Paradigma Baru Pendidikan; Demokratisasi, Otonomi, Civil Society, Globalisasi, ed.Sindhunata (Yogyakarta:Kanisius, 2000), p. 49-50.

¹⁴ Herly Janet Lesilolo, kebebasan siswa dalam budaya demokratis di sekolah (studi multi kasus di sma yogyakarta), Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi Volume 3, Nomor 1, Juni 2015., p. 12.

¹⁵ Muhammad Hashim Kamali, Kebebasan Berpendapat dalam Islam (Bandung: Mizan, 1996), p. 25.

¹⁶ Ibid, h. 26.

¹⁷ H.A.R. Tilaar, Paradigma Baru Pendidikan Nasional (Jakarta: Rineka Cipta, 2002), p.11.

¹⁸ Deden Makbuloh, Kultur minoritas dalam perspektif Pendidikan islam, jurnal Analisis, Volume XII, Nomor 1, Juni 2012., p. 146.

Natsir, education is a physical and spiritual leadership that leads to the fullness and completeness of human nature in the real sense.¹⁹ Natsir then states that the world and the hereafter are not two contradictory items which should be separated, but both are series that should complement each other and merge into one harmonious and balanced arrangement to achieve happiness in the frame of servitude to Allah. As a consequence, the integration of public schools with madrasah (pesantren or Islamic education) is needed.²⁰

M. Quraish Shihab states that it is agreed by all experts that the education system as well as the goal of education for a society or country ca not be imported or exported from or to a country or society. Education is clothes within the community itself and needs to be measured and stitched according to the shape and size of the user, based on identity, personal view, and values contained in the community or the country.²¹

4. Mashlahah (social profit),

Islamic Education in progress the Nation exposes that one of the basic capitals in moving the development is knowledge and technology (adequate education). The higher the frequency and quality of science and technology in a country, the more rapid the development realized. The next point is how natural resources can be processed and utilized by humans without having human resources in the form of education. Wealth of natural resources in a country or region should have skilled hands-touch of humans having knowledge and technology. Here lies the roples of education in promoting a nation.²²

5. 'adalah (keadilan)

The majority has always maintained unity with the power, which then rejects and marginalize the tendency to heterodoxy. Rejections often occur at the level of repression of the majority to the minority. Thus, the minority throughout life deal with the problem of power. Protests keeps going like a snowball that never stops rolling into the various parts of human life. As a result, the minority gradually build support in order to become the majority and after becoming the majority there will be other minority.

Such is the condition that the problems of minority in such a reality as mentioned above is never finished.²³ Justice to obtain the rights and fulfill the obligation is the purpose of life. Justice is the central idea which at the same time becomes the highest goal taught by any religion and humanity in the pursuit of human ideals in life of togetherness. Abu Bakar al-Razi (d. 865 AD), confirms, "Our ultimate goal is being created and our ways are not directed not to joy or physical pleasure, but the achievement of the science and practice of justice."²⁴

By creating intellectual freedom among educators with learners, the teaching-learning process should be transparent, full of dialogues and responsibility between educators and learners and the interactions between them should be in the form of equity. By equality, freedom of initiativeness, different in aspirations and opinions and equity in education will be accommodated properly, because education is the most important means to achieve independence.²⁵

6. Taghyir (reform)

The meanings of education covers all physical or spiritual aspects. Education is not only a transfer of knowledge, but is emphasized more on the establishment of an integrated and perfect personality. Education is to prepare individuals to face life with a perfect, happy life, love of the homeland, strong body, perfect behavior, chronological thinking, sharp feelings, keen of expression, tolerance, good at spoken or written language, and having skills.²⁶

So education is not simply to support learners but develop them as human beings. Education is not intended to produce to robots only receiving guidance and direction, but to develop creative, critical and productive individuals.²⁷

IV. Values Of Democratic Instruments In Islamic Education

Based on the description above, ta'aruf (mutual recognition), shura (consultation), ta'awun (cooperation), mashlahah (social benefit), 'adalah (justice) and taghyir (reform)²⁸ are also in accordance with

¹⁹ M. Natsir, *Capita Selecta I* (Bandung: Sumup, 1961),. p. 57

²⁰ Ramayulis, *Model Pendidikan Islam Era Modernisasi* (Padang: t.p., 1995),. p. 67.

²¹M. Quraish Shihab, *Membumikan Al-Qur'an : Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, cet. ke-2 (Bandung: Mizan, 992),. p. 173.

²² H. Haidar Putra Daulay, dan Nurgaya Pasa, *Pendidikan Islam dalam Mencerdaskan bangsa*, (Jakarta: PT. Rineka cipta, 2012),. p. 98-99.

²³ Deden Makbuloh, *Kultur Minoritas Dalam Perspektif Pendidikan Islam*,. p. 141.

²⁴ Maslikhah, *Pendidikan Islam Berkeadilan Gender: Menyoroti Pemikiran Muhammad Atiyyah al-Abrashi*, PALASTREN, Vol. 8, No. 2, Desember 2015., p. 223.

²⁵Siswanto, *Filsafat Progressivisme Dan Demokrasi Pendidikan (Menggagas Pembelajaran Demokratis)*, Tadrís. Volume 1. Nomor 2. 2006., p. 251.

²⁶ Maslikhah, *Pendidikan Islam Berkeadilan Gender: Menyoroti Pemikiran Muhammad Atiyyah al-Abrashi*,. p. 333.

²⁷ H.A.R. Tilaar, *Paradigma Baru Pendidikan nasional* (Jakarta: Rineka Cipta, 2000),. p. 12.

Al Rasyidin. Basically, values of justice, freedom, equality, discussion, diversity and intrinsic value tolerance refer to the principles contained in Alquran, Hadith, and the charter of Medina.²⁹ According to Al Rashidun, these values are called end values or terminal values.³⁰ All the stated values then encourages good manners to make Islamic education enlightenend. The soul of Islamic education is good manners. According to Al Rasyidin, the formulations of instrumental values usually prepared by every educator are as follows:

First, in the context of justice, the instrumental values commonly developed by an educator in the learning process are: (a) giving equal treatment to all the students in accordance with their respective capacities, (b) giving a decision which does not deviate from the truth, (c) giving reward or praise justly, (d) giving sanction or punishment fairly (e) establishing a parallel relationship pattern, balanced, and impartial in accordance with the duties and functions of each.³¹

Second, in the context of freedom, the instrumental values commonly developed by an educator in the learning process, are: (a) developing a conducive learning environment to give freedom to the students to develop the potentials of 'aqliyah, jismiyah and qalbiyahnya, (b) accommodating freedom of critical and analytical thought, (c) accommodating freedom to create and act in accordance with the learning objectives, (d) ensuring freedom to express ideas, (e) ensuring freedom to express other better ideas, (f) ensuring the existence of respect for the freedom of others, (g) creating and preserving responsible freedom.³²

Third, in the context of the equity, the instrumental values commonly developed by an educator in the learning process, are: (a) respecting human dignity, (b) avoiding and minimizing factors that can hinder the process of potential development and self-actualization of the students, (c) giving equal treatment to all the students in accordance with the availability and capacity of each, (d) giving the same opportunities to develop potential to actualize themselves.³³

Fourth, in the context of discussion, the instrumental values commonly developed by an educator in the learning process, are: (a) creating and accommodating the wishes to settle an issue in peaceful, open and dialogical ways, (b) willingness to express opinions to seek the truth, (c) willingness to listen or accept the opinions of others, (d) willingness to accept each other and respect differences of opinion, (e) willingness to accept the fact that there is a possibility that partially or possibly, all the opinions and attitudes are not accepted or rejected by others, (f) willingness to negotiate or accept a compromise, (g) willingness to accept the results of discussion and implement them responsibly.³⁴

Fifth, in the context of plurality, the instrumental values commonly developed by an educator in the learning process, are: (a) developing an attitude to respect pluralism as a natural reality (sunnah of Allah), (b) willingness to communicate and interact with the plural community, (c) upholding the values of civility performance in a competition (d) being aware of duties and responsibilities as members of plural community, (e) willingness to work together to achieve goals and common interests, (f) developing caring attitude, mutual respect and willingness to share.³⁵

Sixth, in the context of tolerance, then the instrumental values commonly developed by an educator in the learning process, are: (a) not imposing personal will or opinions, (b) not degrading thoughts, or beliefs of others, (c) ensuring that truth is relative and therefore truth may come from anyone (d)doing something in accordance with the principles and personal beliefs without violating the principles or beliefs of others, (e) willingness to see and accept the advantages of others with recognition and awareness towards personal shortcomings.³⁶

Such alues should be applied in every educational institute as an application of the meaning of democracy conceived in Islamic education by means of freedom of thought, creativity, and decision choosing in educational process.

Democratic Values Actualization in Islamic Education

Democratic values as mentioned above necessitates a form of contextualization presented as an applicable step. Natsir affirms that actualization of democratic values in the world of education, either of formal or informal levels is important.

1. Actualization of Democracy in Family Education

²⁸ Sugarda Purbakawatja, *Azas-azas Demokrasi dalam Pendidikan Islam Ditinjau dengan Latar Belakang Perkembangan Masyarakat*, .. p. 34.

²⁹ Al Rasyidin, *Demokrasi pendidikan Islam Nilai-Nilai Instrinsik dan Insrumental*, (Bandung: Ciptapustaka Media Perintis, 2011)., p. 67.

³⁰ Ibid,

³¹ Mohd. Athiyah al-Abrasy, al- Tarbiyatul al- Islamiyah (Dasar-Dasar Pokok Pendidikan Islam, di terjemah oleh H. Bustami A. Gani, (Jakarta: Bulan Bintang, 1974)., p. 15.

³² Al Rasyidin, *Demokrasi pendidikan Islam Nilai-Nilai Instrinsik dan Insrumental*, p. 68.

³³ Al Rasyidin, *Demokrasi pendidikan Islam Nilai-Nilai Instrinsik dan Insrumental*, p. 68

³⁴ Ibid.,

³⁵ Ibid, p.69

³⁶ Ibid.,p. 69

Family education is an important part of social education that plays a role in changing the child from the biological individualistic into a social creature. At an early age a child can be very sensitive to the attitude of compassion and tolerance or otherwise of violence and cruelty. A child can also understand pleasant and unpleasant behavior. Here lies the importance of the teachings of parents; whether they are being affectionate with their children or vice versa.³⁷ The family education should be well emphasized as informal realm for sowing the seeds of virtues.

This is as described by the prophet in his statement: "Taking care of the education of children, is not simply a fard} 'ayn for every mother and father who have children, but it is fard} kifayah for every member of our society." Linked with this, Natsir strongly emphasizes the importance of education within the family circle. The family domain in educating children is even stated as fard} by Natsir. He believes that the priority of education in the family is important and this is obliged by Allah and already perfectly exemplified by the Prophet Muhammad.³⁸

2. Actualization of Democracy in Educational Institute/Madrasah

So is the relationship between children and parents in family education, that is the relationship between students and teachers at school or madrasah relying on a balanced engagement across functions and roles of educators and learners freedom. However, in practice the ideal shape is always difficult to achieve.

In the Islamic concept, knowledge comes from Allah, and educators are "intermediary media" authorized not only to transfer knowledge (cognitive aspect) but also give good example as an educator (affective aspect). This theocentric outlook then produces a positive attitude towards the existence of educators. This is reinforced by the words of the Prophet Muhammad, who by Ahmad Hasan interprets into three things: first, the ink of an educator ink is more valuable than the blood of shuhadâ' (those who die a martyr).

Second, the practice value of an educator exceeds that of the devout. Third, the position of an educator cannot be replaced except by those who are also knowledgeable.³⁹ This dogmatic aspect confirms the tradition of Islamic education, so that educators, all the time, occupy a respectable place.⁴⁰ An educator is one who totally dedicates himself physically and spiritual to Allah for the personal victory in the broadest sense that may be achieved by human beings. That is the purpose of human life on earth. And that is the purpose of education to be given to our children, the Muslims.⁴¹

V. Urgence Of Values Of Democracy In Islamic Education For The Students

Observing the objective conditions of social life and the Indonesian nation today, it seems that democracy is something needed as a foundation for the community, nation and the state in various aspects or dimensions; so every student must have knowledge and understanding of democracy, capable of displaying behavior in accordance with democratic values, and in turn having the skills to develop democratic values throughout his life.⁴²

Democratic education is essentially guide students to be more mature in democracy by means of disseminating democratic values, to reflect the life of democratic behavior. In a democratic education there are two things to be emphasized, democracy as a concept and as praxis. As a concept democracy is concerned with meaning, and democratic attitude, and as a praxis democracy is a system. As a system, democratic performance is bound to a specific rules. In the system, when some people do not obey the rules agreed, then this will undermine activities of democracy and become anti-democracy.⁴³ The duty of an educator is to socialize the two levels of the concept and praxis, so that students understand and become involved in democratic life.

Al Rasyidin briefly states that there are at least four points on the importance of democratic values to students that can also be seen from several sides. First, democracy is the principle used in the life of society, nation and state in Indonesia in accordance with the philosophy of the State and the Constitution of 1945. Second, creating a democratic citizen is one of the goals to be achieved by national education as enshrined in article 3 of Law No. 20 of 2003 on National Education System. Then, in article 4, paragraph 1, it is explicitly stated that democracy is one of the principles of national education. Third, democracy is one of the basic principles in the General Education. Fourth, democracy is basically also one of the fundamental principles in public life of Islam as laid by Rasullullah Saw in the Constitution or the Charter of Medina.⁴⁴

³⁷ Ihya `Ulumuddin, *Demokrasi pendidikan Prespektif Muhammad Natsir dan Relevasinya dengan sistem Pendidikan Nasional*, Marâjî': Jurnal Studi Keislaman Volume 2, Nomor 2, Maret 2016, p. 296.

³⁸ *Ibid.*, p. 297

³⁹ Asma Hasan Fahmi, *Sejarah dan Filsafat Pendidikan Islam* (Jakarta: Bulan Bintang, 1979), p. 165.

⁴⁰ Muhammad Mustofa, *Islam dan Demokrasi Pendidikan*, Nizamia, Vol. 6, No. 1 (2003), p. 67.

⁴¹ Ihya `Ulumuddin, *Demokrasi pendidikan Prespektif Muhammad Natsir dan Relevasinya dengan sistem Pendidikan Nasional*, p. 299.

⁴² Al Rasyidin, *Demokrasi pendidikan Islam Nilai-Nilai Instrinsik dan Instrumetal*, p. 70.

⁴³ Siswanto Sunarso, *Penegakan Hukum Psicotropika*, Jakarta: PT. Raja Grafindo Persada, (2004), p. 3

⁴⁴ Al Rasyidin, *Demokrasi pendidikan Islam Nilai-Nilai Instrinsik dan Instrumetal*, p. 70.

In terms of democracy in Islamic education, there are some etiquette guidelines in the implementation of democracy intended for students and educators:

- a) Mutual respect is a manifestation of the feeling that humans are creatures dignified by Allah SWT.
- b) Teachings must be in the language and practices based on virtue and wisdom.
- c) Treating all the students fairly.
- d) Maintaining love between educators and students.
- e) The needs of taufik and guidance of Allah should be embedded in the souls of the educators and students.⁴⁵

VI. Closing

By learning democracy in Islamic education we are expected to have a better understanding of democracy in conducting Islamic education and increase our interest to get involved as practitioners and being in charge in the running of Islamic education, either formal, or non-formal.

Democracy in Islamic education is a mutual respect as a manifestation of the feeling that humans are honored by Allah, the teachings must be in the language and practices based on the virtue and wisdom, treating all the students fairly, intertwining affection between educators and students, embedding the needs of taufik and guidance of Allah SWT in the soul of educators and students.

Forms of democracy in Islamic education are freedom for educators and students covering freedom of work, developing self-potential and ideas, equality or dignity of the students, and respecting the dignity of the individuals.

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