

DEMOCRACY AND EDUCATION ISLAM

Ulfa Masamah

Maret University of Surakarta, Indonesia

Email: ulfa.masamah@yahoo.com

Abstract

Education is one of the media that is Able to help develop the potential of all human beings. Over time the implementation of many educational experience problems when the role of education has a significant influence on improving the quality of human life. Islamic education as an agent of social change should be Able to hit the problem that move dynamically and proactively to the advancement and improvement of Muslims. Das sollen, the purpose of education in Islam as the process of formation of human beings to conform with the nature of existence. Therefore, we need an alternative thinking in an effort to minimize the various educational failure. Democratization of education Considered as a solution capable of Islamic education in creating a humanist. Education that does not justify the existence of intimidation, repression and restrictions on the creativity of teachers and students can be Realized with the Efforts to create a democracy marked by education teaching-learning process that is open and full of healthy and responsible dialogue between teacher and pupil. Humanist atmosphere in education will deliver the achievement of educational goals of Islam. Islamic education is basically the Democratization of space, the which is where the education is directed at a dialogical space. Moreover, the ultimate goal of Islamic education directs its final destination on the behavior and attitude changes, the quality and variety of aspects that promote humanism space. Islamic education should be oriented to instill democratic values in the learning process, such as openness, mutual respect, sympathy, empathy, solidarity, and their understanding of pluralism in a pluralistic life.

Keywords: *Democracy, Islamic Education*

A. Introduction

Human, inherently, they have something called "desire" or "desire" (ambition) in themselves, although they are different from each other. Therefore, human beings are multidimensional that can be analyzed from various perspectives, namely as a creature of flesh and spirit and to distinguish from other creatures is the spiritual aspect. Humans will become truly human when he was able to develop spiritual values (cultural values), which includes the value of knowledge, religious, artistic, economic, social and political. The value development in a social perspective is in the form of communal consciousness to achieve a common desire in a particular locus.

In a social system, education is one medium that can help to develop all the potential of human beings. Over the time there are so many problems in the implementation of education when the role of education has a significant influence on improving the quality of human life. Islamic education as an agent of social change (social agent of change) should also be capable of crashing problem that move dynamically and proactively to the advancement and improvement of Muslims. Education which is considered less humane education also happen in the educational process that impact on learners development. The objective of Islamic education that have been formulated and should be done is far from expectations. Das sollen, the purpose of education in Islam is as the formation process of human beings to conform with the nature of existence.

Various kinds of failures in the education process is to deliver the human attitudes in the appreciation, respect, and accept the differences in society. Seeing this reality, even having a lot of conflict, violence, and even cruelty appeared in the name of religion, as mentioned above, the reflection objectives on education in Islam is capable of performing the transformation of religious life itself to see the divine and socio cultural. Education in Islam should be able to instill a better way of life and manners to students. So that attitudes such as

mutual respect, sincere and tolerant of cultural and religious diversity can be achieved in the midst of a plural society.

Therefore, we need alternative thinking in an effort to minimize various failures of education. Giving awareness of the public about the plurality, equality, humanity, justice, and the values of democracy are the examples. Democratization of education is considered to be capable as a solution in realizing the humanist Islamic education. Education that does not justify the existence of intimidation, repression and restrictions on the creativity of teachers and students can be realized with the efforts to create a democracy marked by teaching and learning process that is friendly, healthy and responsible between teacher and pupil. Humanist atmosphere in education will deliver the achievement of Islamic educational goals. How democracy is in Islamic education? This article will try to answer that question with various aspects related to unravel.

B. Islamic Education

Islamic education in language is tarbiyah Islamiyah. Education is as an effort to foster and develop the human person; the spiritual aspects and corporeal should take place gradually. This is because, none of God's creatures that are directly created perfectly without going through a process. Expected maturity and perfection starts to optimize their ability and potential. The expected goals include vertical dimension as the servant of the Lord; and horizontal dimension as individual and social beings. It is understood that the purpose of education in optimizing the human potential and capabilities is a balance and harmony of life in various dimensions.

Zuhairini in his Philosophy of Islamic Education argued that "Islam is an education that is directed to the personality formation of the child based on teaching Islam or something effort in teaching Islam, to think, formulate and act based on Islamic values, and it is based on the values of Islam. "Al Nahlawi provided an understanding of Islamic education is" as personal settings and the community so that it can embrace Islam in a logical and appropriate in the individuals and society (collective) ". The same thing is also conveyed by Muhammad

Fadhil al-Jamaly; Islam defines education as an effort to develop, encourage and invite the students to live more dynamically based on the values of high and noble life. With this process, it is expected to be more perfect learners, whether in relation to the potential intellect, feelings, and actions.

Azyumardi Azra argued that Islamic education is the formation process of an individual based on the teaching Islam revealed by Allah to Muhammad. Through a process where the individual is formed in order to achieve a high degree that he was able to fulfill his duties as caliph on earth and create the happiness of the world and the hereafter. Ahmad D. Marimba, suggested that Islamic education is guidance or leadership consciously by educators for physical and spiritual development of the students towards the establishment of a major personality (perfect man). While based on Ahmad Tafsir Islamic education is the guidance given by someone to someone so that he optimally develops the teaching Islam. From the definition of Islamic education at the top, there is a similarity of meaning that they both contain the first sense, the effort and the process of planting something (education) continuously. Second, there is the reciprocal relationship between the first party (adults, teachers, educators) to the second party, the participants and students. and the third is akhlakul karimah as the ultimate goal.

Umar Moh. Al Syaibani expressed about the objectives of Islamic education "The aim of Islamic education is a change tried in the process of education or education efforts to deliver, both in individual behavior, from his personal life or the life of the community. As well as the natural surroundings in which the individual is alive or in the educational process itself and the process of teaching as a human activity and as a proportion of the profession of human society. Then Iqbal in his book *Tajdid fikr Ad Din fi al-Islam* said similar things, that the purpose of education is to print human. For Islam, human is a creature composed of body and spirit. That is, being jasadiyah and ruhaniyah. Both must be managed from a human in a balanced way so that future human birth will be intact jasadiyyah and ruhiyyah. A whole

human being will be able to balance problems between worldly and ukhrawi problems. When this has been running alongside it will be a good human. While the purpose of Islamic education according to Al Attas is to help students become human who have awareness in human identity and its spiritual destiny, through science is right and good behavior.

Thus, education should pay attention to the dimensions of reality, the capacity, the potential for physical, intellectual and spiritual of the learner. It required a space for learners with learning environments, with the goal of learning that takes place to provide optimal results.

C. The Democracy Concept in Islam and Education

1. Democracy in Islam

The democracy is usually used as a very popular concept in the discourse of ideas and the development of politics word. Democracy in education become a new discourse, so the interpretation is still a cross-view of one with the other groups. But mostly they impressed to accept all and regard it as a necessity. Democracy has developed rapidly since a hundred years ago because the countries which is identified as democratic are very little, but in this century it becomes a trend discourse and alternative solutions in the development of humanitarian values, particularly in former countries of the west colonial.

Democracy is a Western product concepts and often become problems which is debated by Muslims especially if it included the concept which Muslims reject and some may receive. In this case there are three models of political that is appropriate to the discourse, namely; first, madhhab thought that considers Islam in themselves are not only due to the principle of shura ', but also because the concepts of ijtihad (reasoning, independent) and ijma'. Second, a model that rejected the idea of Islam and democracy, because the shape of the equality of all citizens is impossible in Islam. Third, madhhab thought on the one hand it accept the principles of democracy in Islam, but on the other hand it recognizes the difference between both of them.

In the discourse of democracy has recognized the importance of the role of religion, including Islam in it. Various studies have shown that the position of religion on the democratization process is very slippery, during a time and place he could present as an active driver of democratization, and in other places and times that religion becomes a limiting factor. Various attempts were made to attempt religion process. The first stage is a critical stage of the normative values of religion including public life and the re-interpretation on it. Second, the stages of how values are implemented in the context of socio-political life of the community. As a religion, Islam is a powerful for a democratization process. It is important that Islam is a concept taken from the deliberations emphasized for tolerance, mutual give and take and mutual respect in the democratic process. So even though religion does not systematically teach the practice of democracy, yet it has always been the ethos, spirit and doctrinal charge for the growth of democratic life.

Islam is a religion of peace, and basically it does not recognize the term "democracy". But the essence of democracy is also the doctrine of Islam known as shura "(consultation) which also involves many people. But in Islam deliberation it is not understood as a majority vote, like a democracy has been practiced in Western countries, because there is no guarantee of votes for the truth. It could be a group of people who take and decide policy based on their personal interests. The principle of shura "(consultation) in Islam is based on the monotheism and the values of truth and based on faith. Thus, any decision taken in the meeting will be followed by the principle who trust in Allah with the big expectation that decision will benefit for the people. This is confirmed as the word of God in Qs. Ali Imran: 159: "... and consult them in the affairs. Then, when you have determined, then put their trust in Allah. Allah loves those who put their trust in Him".

The main purpose of the Qur'an is that the values and ethical commandments upheld and it is binding on the activities of socio-political humanity. These values are organically related to the principles of justice (justice, ta'adul), equality (equality, tasamuh), and independence (free, huriyah) that occupies a central moral of teaching

the Qur'an. Hence, the necessity to uphold the ethical-moral values of the Qur'an become imperative for Muslims, anytime and anywhere with positive- constructive manner. At this point the location of the space of interpretation-understanding always has to be new and based on the guidance of the Qur'an.

Maybe it is not too important for us to accept or reject democracy, but it is clear that Islam and democracy are the same elements and there are also different aspects. For democracy it does not have to accept or reject all of them, but moral values that brought from al-Qoran is how human life built the values of justice and morality. Basically the essence of democracy has similarities with deliberation, then many Muslims can also accept the concept of democracy. But the democracy is still based on the values of truth. Received democracy by Muslims are not free to do without value. Democracy is not be a priori crimes around them. Democracy does not also against the people who make mistakes. Democracy still put forward the principles of justice, peace, and kindness. Strictly, democracy which can be received is not opposed to the principles of truth to another. Thus, the democratic attitude embodied in the form of violence is a miss understanding.

2. *Educational Democracy*

In the general view, that education is the most important aspect for efforts to foster democratic attitudes and behavior then the need for the democratization of education. In this case the goal is to educate students to think critically. This is done to establish the existence of freedom in education that will lead and realize the democratization of education. Education efforts in creating a democracy is marked by the teaching-learning process friendly, healthy dialogue and responsible among educators and learners.

To achieve educational democracy as the above, the development terms of Islamic education system should promote the principles include: a) education must establish the principle of equality (equality); b) education is a vehicle for the empowerment of the community (society empowerment); c) the principle of empowerment of the

community should be used to maximize the role and function of education in the development of human potential. d) the principle of self-reliance; e) the principle of tolerance (tasamuh) and consensus in a pluralistic society; f) the principles of planning ; g) principle rekonstruksionisme; h) the principle of education directed at learners as subjects (pedagogic). i) the principles of multicultural education; j) global principles.

Islamic education is required to be able to develop affective and psychomotor human being to be able to answer internal and external challenges in realizing democratic education process, quality, and critical. Therefore, Islamic education should be developed based on the paradigm oriented development, renewal, development of creativity, intellect, skills, proficiency reasoning based on the sublime moral and personality that will born learners who continue to learn (long life education), self-discipline , open, democratic, innovative, and able to solve the problems of life.

If it were necessary to reconstruct religious social education and to strengthen the religious social dimensions in religious education. Then Islamic education should be oriented to: firstly, the humanization of education stems from the unique personality of the human child. Centralized policy, which ignores the human personality and shape uniformity, as well as educational methods that do not provide opportunities for growth and development of human potential is at the root of dehumanization. Second, humanization of education can be run with a democratization form of education. Democratization of education becomes a prerequisite for the establishment of a dialogue and humanist atmosphere. In the learning process it is carried out with full transparency, the participants got a full opportunity to express himself and also the relationship between teachers and students. That relationship is built on partnership, not as a superior and a subordinate, but a partner in delivering the learning process to find a consciousness of life.

3. *Towards Islam Humanist Education*

a. Democratization of Islamic education

The democratization movement built by thinkers of Islamic education is an effort to build the foundations of equality, freedom, justice, transparency and anti-discrimination. Therefore, it is important to apply a system of Islamic education if it is only teaching-oriented cultivation of critical awareness in order to be able to build frame work that allows to understand the variety of life issues that exist. Curriculum become essential in this regard, because the curriculum is as media that support the learning process of students of a democratic, pluralist, emphasizing the appreciation of life as well as the reflection to be fully human and capable of respecting the rights of others.

Curriculum in Islamic education should be emphasized in the process, which indicates the 4 things that happen democratic learning activities, namely: first, the position of learners as a subject in the study; second, how learners are determined by cultural background; Third, the cultural background of students into entry culturing behavior; Fourth, the learning environment of students as a source of learning. In this regard, the Islamic education curriculum must include tolerance, themes of ethno-cultural differences and religion, democracy and plurality, universal to the human, and the values of other disclosure.

Islamic education in this context should promote basic character as basic values, namely; first, education is not a dichotomy between general knowledge (human science) and religious sciences ('ulum al-din, theology science). Second, Islamic education must have a plurality of character based education; Third, it is an educational institution that raise and turn the democratic system in education.

If we look at the idea of humanistic education that liberates, it is a reflection of Freire's democratization. it is an education system that carries dialogue approach which tried to place the subject of education (both teachers and students) as a human who has the

identity and the need to evolve collectively. Besides that Freire offers teaching multicultural education system, in which all students are taught to always respect and value diversity or pluralism that occur at school. The process of implementing several educational concepts after combining the idea of Freire and ideas of thinkers of Islamic education is the idea of synthesis-creative for the development of the democratization of Islamic education, which is as follows: first, the nature and objectives of Islamic education, the fact that as a process to foster and develop and optimize the competency of human as the servant of God, while the goal is to create a perfect human who can meet the material and spiritual needs. Secondly, the concept of teachers and students, teachers as determiners, teacher as facilitator, teacher and student education as a subject that both have the ability to learn together. Third, methods of education, teaching methods are fun, able to awaken and develop the competencies of students, so that students are not only good at reading the text but also smart and read the context.

b. Democratization: Islam humanist education

Education should be directed at learning situations that accompany each other, learn from each other in life that allow for dialogue to broaden people's lives. Starting from the objectives of Islamic education, how the position of educators and learners, to the concept of democracy, the humanistic education can be realized by understanding the definitions above and realize the education. Educational concept conceived among practitioners of Islamic education can be implemented on democratization and if it is applied it will materialize Islamic humanist education. Mutual respect, mutual love and mutual understanding is a necessity in building the Islamic humanist education. Through democracy education students actively participate in determining their learning process, students and teachers as the subject of education were equally able to develop critical thinking and creative students so there is no a teacher as the highest authority in the learning process

of students as if this system supports critical power and creative students.

Islamic education which emphasizes the concept that sees the whole human if it is associated with the process of education means trying to optimize all potential cognitive, affective and psychomotor for the welfare of human existence in the world of human life based on the values of Islam. So that Islamic humanist education would be realized if the implementation of the attitude of upholding and optimizing a wide range of human nature in order to realize the perfect human and beneficial to themselves and others. The existence of human being would be created as a humanist. Islam humanistic education should be the orientation and application in educational practice. All educational activities must have amplification with the task of human life in the world which is as caliph in the earth.

Therefore, the democratization of Islamic education is a form of education system that is able to create an atmosphere in the humanist education. In the idea of democracy in Islamic education there are heavies education system, where teachers and students can develop their potential and creativity without any restraint or intimidation from any party. Educators understand the status and its obligations as educators and understand the position of students so they know what the students need to apply educational democracy. Democracy can be applied through methods of fun learning and to generate and develop all students' competencies. The concept that sees the whole human if it is associated with the educational process means Endeavor in optimizing the entire potential cognitive, affective and psychomotor for the welfare of human existence in the world which based on the values of Islam.

To go on humanist education, the Islamic education is needed to build a concept of education that can develop qualified human resources that based on divine values, humanity (insaniyah), society, environment and culture. From this framework, the Islamic education should develop education integralistic, humanistic,

pragmatic, and rooted in the culture. Integralistic educational concept oriented to the values of the Godhead (Rabbaniyah-divine), human values (insaniyah) and nature (around the globe) as an integralistik to the realization of life rahmatan lil 'alamin. The concept of humanistic education oriented and saw hman as a human being (umanisasi) to respect human rights, the right to voice an opinion, developing the potential of thinking, willing and acting based on the noble values of humanity.

Islamic education which is a pragmatic education saw human as a creature who needs to establish a functional, retain, develop life both physically and spiritually and to realize humans who are aware of the life needs by having sensitivity to the problems of humanity. The concept is rooted in cultural education, human understanding can realize its existence by having a superior personality, self-esteem, trust in their own abilities, build a culture based on their own culture on the values of godlike. From this framework, the competencies developed in the process of Islamic education should be based on the competence of the divine values, knowledge, skill, ability, socio-cultural and operationally can be integrated with their communities, social-cultural, and always accept and participate in doing the change.

As a religion by bringing rahmatan lil 'Alamin, the change in Islamic education is a patchwork that is based on the needs and desires which are temporary, but it should be a strategic effort, planned and comprehensive that can realize the improvement of faith quality in divine applicative, knowledge and professional skills , education as a process of liberation, the intellectual process and realize the vision of integrative learners, the process of empowerment of human potential, upholding the rights of children, produce democracy and human love in peace and environmental care. In essence, the Islamic education should try to build relevant and quality education according to the needs of human life.

D. Conclusion

Islamic education basically indicates the democratization of space where the education is directed at a dialogical space. Moreover, the ultimate goal of Islamic education directs its final destination on changes in behavior and attitude, the quality and variety of the aspects that promote humanism space. Islamic education should be oriented to instill democratic values in the learning process, such as friendly, mutual respect, sympathy, empathy, solidarity, and an understanding of pluralism in compound life.

References

- Abdullah, Amin. (2005). *Kesadaran Multikultural: Sebuah Gerakan 'Interest Minimalization' Dalam Meredakan Konflik Sosial*. dalam M. Ainul Yaqin. *Pendidikan Multikultural. Cross-Cultural Understanding Untuk Demokrasi dan Keadilan*. Yogyakarta: Pilar Media.
- Abdullah, Amin. (1999). *Studi Agama: Normativitas dan Historisitas*. Yogyakarta: Pustaka Pelajar.
- Al-Attas, Muhammad al-Nauquib. (1984). *Konsep Pendidikan Dalam Islam: Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam*. Bandung: Mizan.
- Arifin, H. Muzayyin. (2003). *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara
- Azra, Azyumardi. (1998). *Esai-Esai Intelektual Muslim dan Pendidikan Islam, Tradisi dan Modernisme Menuju Milenium Baru*. Jakarta: Logos Wacana Ilmu.
- Baharuddin, Ahmad. (2007). *Pendidikan Alternatif Qaryah Thayyibah* Yogyakarta: LKiS.
- Eposito, John L dan Voll, John O. (1999). *Demokrasi di Negara-Negara Muslim: Problem dan Prospek*, terj. Rahman Astuti. Bandung: Mizan.
- Faisal, Abdullah, dkk. (2007). *Metode Dan Teknik Kkn Participatorys Action Reseach*. P3M STAIN Surakarta Dan LPTP Surakarta.
- Hasan, Hamid S. *Pendidikan Multikultural Untuk Penyempurnaan Kurikulum Nasional* dalam Jurnal Pendidikan dan Kebudayaan. Jakarta. Januari-November.
- Ismail, Faisal. (1998). *Paradigma Kebudayaan Islam Studi Kritis dan Refleksi Historis*. Yogyakarta: Tiara Illahi Press.
- Jalal, Fasli. (2001). *Reformasi Pendidikan Dalam Konteks Otonomi Daerah Yogyakarta*: Aditia.
- M. Arifin. (2003). *Ilmu Pendidikan Islam*. Jakarta : Bumi Aksara.
- Rahman, Fazlur. (1980). *Major Themes of The Qur'an*. Menneapolis, Chicago: Bibliotheca Islamica.

- Sulaiman, Sadek J. (1998). *Democracy and Shura'*. dalam Charles Kurzman (Ed.), *Liberal Islam: A Sourcebook*. New York-Oxford: Oxford University.
- Sumartana *at al.* (2001). *Pluralisme, Konflik, dan Pendidikan Agama di Indonesia*. Yogyakarta: Pustaka Pelajar.
- Taufik, Muhammad. (2005). *Pendidikan Demokrasi Pesantren. Pemikiran Reflektif Tradisi Pesantren di NTB* dalam Jurnal Edukasi, Vol. 3., No. 2, April-Juni.
- Zuhairini. (1995). *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara.