

Educational Democracy in the Perspective of Islamic Education Philosophy

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Abstract

This paper explains the concept of educational democracy in the perspective of Islamic educational philosophy. Although democracy and Islamic education may seem contradictory at first glance, an in-depth study reveals the fundamental compatibility between the two. In Islam, education is seen as a basic right of every individual, similar to the basic principles of democracy that emphasize freedom and human rights. In this context, educational democracy is not only about access, but also about how education is delivered and how education-related decision-making processes are carried out. Islamic educational philosophy emphasizes the importance of justice, equality and recognition of diversity, principles that are in line with democratic ideas. This article suggests that by integrating democratic principles into the Islamic education system, a more inclusive, participatory and just approach to education can be achieved. Thus, educational democracy in the perspective of Islamic philosophy of education represents a paradigm that values diversity, participation, and justice in education.

Keywords: Educational Democracy, Islamic Education, Philosophy Perspective

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INTRODUCTION

Education is one of the main pillars in the formation of a civilized and developed society. In this context, educational democracy becomes a crucial concept. Educational democracy refers to the active participation of all parties involved in the educational process, including students, teachers, parents, and the community. (Yunanto & Damayanti, 2021) However, in the perspective of Islamic education philosophy, educational democracy has a deeper dimension.

Islamic education always prioritizes morals and morality as an integral part of the educational process. In the context of educational democracy, this concept means that active participation in education should be based on Islamic ethical principles. This creates an educational environment that is oriented towards building good character, while providing freedom of thought and opinion. (Khoiruddin, Salminawati, & Usiono, 2023)

Educational democracy in the perspective of Islamic education philosophy also elevates the role of teachers as the main pillar in transmitting religious values and morality to the younger generation. Teachers are not only conveyors of knowledge, but

also good examples of behavior and morality. This reflects the importance of fostering morality and spirituality in Islamic education.(Hidayat, Setiawan, & Juliana, 2023). In addition, in the context of democratic Islamic education, the role of the family is also very important. Families have a great responsibility in educating children in accordance with the teachings of Islam. Educational democracy creates space for parents to be actively involved in their children's education, so that Islamic values can be strongly instilled from an early age.(Arianto, 2023)

In the context of globalization and technological development, educational democracy in the perspective of Islamic education philosophy also faces new challenges. How to maintain the integrity of religious values in education in the digital era is an important question that needs to be answered. Education has long been recognized as one of the most important instruments in individual character building and community construction. In the modern context, the concept of educational democracy is one of the things that is often discussed as an effort to provide equal opportunities for every individual in accessing education. However, democracy in education is not just about giving equal rights, but also how education can shape individuals who have the freedom to think and act in accordance with existing moral and ethical values.(Fawaib & Rahmatulloh, 2023)

In the Islamic tradition, education is considered one of the central aspects in the formation of morals and individual understanding of divine truth. Islamic education philosophy focuses not only on the transfer of knowledge, but also on character building and understanding of the values taught by Islam. Therefore, educational democracy in an Islamic perspective may have some nuances that are different from the concept of educational democracy in general. It is interesting to examine how the principles of democracy can be integrated into education based on Islamic values. Is the concept of democratic education in Islam contradictory or in line with Islamic principles? Or is it possible that both can go hand in hand by combining the advantages of both concepts?(Ijat, Hidayat, Permatasari, & Margono, 2023)

It is also important to understand how a democratic approach to education can contribute to the development of a more just and inclusive society. In this context, educational democracy can be defined as an effort to create a learning atmosphere that allows every individual, regardless of social, economic or cultural background, to have equal opportunities to develop according to their potential.(Munjiat, Rifa'i, Jamali, & Fatimah, 2023). Thus, through an in-depth study of "Educational Democracy in the Perspective of Islamic Philosophy of Education," it is hoped that we can understand more deeply how democratic principles and Islamic values can synergize in creating an education system that is more inclusive, equitable, and fulfills human rights.

METHOD

In This type of research, or literature review, has an important role in helping researchers understand the context and framework of the topic being studied, (Mestika Zed, 2008)especially in the context of "Educational Democracy in the Perspective of Islamic Education Philosophy." This research aims to achieve three main objectives, namely understanding the definition and basic concepts of educational democracy, examining how educational democracy is translated in the perspective of Islamic education philosophy, and assessing the relevance and application of educational democracy in contemporary Islamic education curriculum and practice. The data sources used include textbooks on the philosophy of Islamic education, academic journal articles discussing educational democracy and Islamic education, publications from Islamic education institutions related to curriculum and teaching methods, as well as official documents and guidelines from Islamic education institutions.

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RESULT AND DISCUSSION

1. Democracy and Islam

Etymologically, the word democracy comes from the Latin language, consisting of the word "demos" which means people, and the word "cratos" which means power. From these roots, it can be simply stated that democracy is a form of government in which power in a country or region is exercised by the people and involves them in the affairs of the country's government.(Cintya, Cintya, Harahap, & Zualiana, 2023)

Democracy is very important to the society that uses it, as it gives people the right to determine the direction of their country's organization. It is a guarantee that decisions that have a major impact on their lives are not taken arbitrarily by certain parties without the consideration of the people. Hence, almost every definition of democracy emphasizes the central role of the people, although the implementation may vary across countries.(Al Rasyidin, 2011)

Democracy, in essence, is the basis of state life that provides an understanding that at the highest level, the people have the authority to determine fundamental matters relating to their lives. This includes the assessment of state policies, as these policies will have a direct impact on the lives of the people. In other words, a democratic state is one whose structure is based on the will and active participation of the people. In terms of organization, a democratic state is one that is organized by the people themselves or based on the principle of popular consent, given that sovereignty rests with the people. In this context, democracy is not just about the election of leaders, but also about the participation of the people in the entire decision-making process that affects their lives, so that people feel they have control over the fate and future of their country.(Daulay, 2014)

Islam, in its etymological analysis, has its roots in Arabic. The word "Islam" is derived from the root word "aslama" which has the basic meaning of "safe" or "sound". From this word, the word "aslama" is formed, which includes the meaning of "to maintain in a state of safety and security" and contains the concept of "surrender, obedience, submission, and obedience". Then, from this word "aslama", came the word "Islam" (*aslama, yuslimu, islam*) which contains various meanings that are in accordance with its basic meaning(Sholeh, 2016)

The meanings contained in the word "Islam" include concepts such as "safe", "secure", "peaceful", "obedient", "surrender", and "obedient". This reflects the essence of Islamic teachings that emphasize the importance of living in obedience to Allah SWT, with the aim of achieving peace, courage, and adherence to His teachings(Syukur, 2015)

People who have embraced the teachings of Islam are called "Muslims", which refers to individuals who voluntarily declare themselves willing to live in obedience to Allah SWT, surrender to Him, and abide by the teachings of Islam. In this sense, the etymological concept of the word "Islam" underscores the fundamental aspects of this religion, namely obedience, submission, and peace with Allah SWT, as well as with fellow human beings.(Dja'far Siddik, 2006)

Islamic teachings related to the values of life that serve as guidelines, there are several main principles: (Rahman, 2020)

- a. Al-musawah, which refers to the equality of human dignity and position before Allah SWT. This concept emphasizes that all humans are equal in the eyes of Allah, and the only difference that exists is their level of piety. In Surat al-Hujurat (49) verse 13, Allah emphasizes this.
- b. Al-hurriyah, which refers to freedom with moral and legal responsibilities, both in this life and the hereafter. This principle is based on respect for human values, which emphasizes that humans are creatures given freedom by God to make choices. This concept is reflected in Surat al-A'raf (7) verse 172.
- c. Al-ukhuwwah, which highlights the brotherhood between fellow humans as a species that comes from the same material. In Surat al-Baqarah (2) verse 213, Allah declares this brotherhood.
- d. Al-Adalah, which emphasizes the importance of justice in fulfilling human rights, both as individuals and as members of society. Allah emphasizes this principle in Surat al-Ma'idah (5) verse 8.
- e. Al-syura, which emphasizes the principle of deliberation in which every citizen has the right to participate in public affairs relating to the common interest. Allah's words in Surat al-Syura (42) verse 38 emphasize the importance of deliberation.
- f. Al-Mas "uliyah/responsibility, which reflects the principle of responsibility that must be carried out by every holder of power. Power is regarded as a mandate that must be guarded properly and not as a pleasure that must be enjoyed. Especially for leaders, the concept of trust has a double meaning, namely as a mandate from God and a mandate from the people. (Armansyah, 2017)

As such, these values form the foundation of Islamic teachings which include equality, freedom with responsibility, brotherhood, justice, deliberation and responsibility in exercising power. These principles guide the way of living and interacting in Islamic societies and provide guidance in thinking and acting in accordance with religious teachings.

2. Democratic Values of Islamic Education

The learning process should emphasize democratic values, which include respect for learners' abilities, the application of equal opportunities, and attention to learners' diversity. Democratic education aims to develop independent and responsible individuals. As seen in the practice of democracy itself, anywhere in the world, it always requires three or four complementary conditions: a sense of responsibility, openness, readiness to accept defeat sportingly, and avoiding the freezing of consciousness. (Arianto, 2023)

In the context of education within the framework of Islamic teachings. Education in Islam is seen as very important, and many democratic values can be found in the teachings of this religion. Here are some democratic values of Islamic education that may be relevant:

- a. Justice: Justice is a key principle in Islam. In the context of education, this means giving all individuals a fair chance to get an education regardless of origin, ethnicity, religion or gender. All students have equal rights to learn and develop.
- b. Diversity and Equality: Islam teaches the importance of respecting diversity and valuing equality among people. In Islamic education, these values are applied by providing equal opportunities to all students, regardless of their background.
- c. Participation: The principle of democracy also includes the active participation of individuals in decision-making. In Islamic education, teachers and students can participate in the decision-making process related to learning and the school environment.
- d. Freedom of Opinion: The value of democracy includes the right of individuals to have opinions and speak freely. In Islamic education, students are given space to voice their opinions and discuss issues related to their education.

- e. **Accountability:** In a democracy, the government or authority is accountable to its people. In the context of Islamic education, educational institutions and teachers have the responsibility to provide quality education and meet students' needs fairly.
- f. **Tolerance and Respect:** Democratic values also include tolerance for differences and respect for individual rights. In Islamic education, students are taught to respect and appreciate the differences between fellow students as well as behave well towards everyone.
- g. **Openness to Change:** Democracy also values the ability to adapt and evolve. In Islamic education, students are taught to be open to change, learn from experience, and constantly improve themselves. (Ijat et al., 2023)

Thus, democratic values in Islamic education encourage the development of an educational environment that is inclusive, fair and centered on respect for human values and Islamic principles.

3. Freedom for educators and learners

The freedoms include:

- a. **Freedom to create**
Educators must train students to be based on their abilities and give them space to think without being bound by the views of others. With this, students can determine their future according to their abilities (Cintya et al., 2023)
- b. **Freedom to explore abilities**
Human nature has two aspects. The first, *fitrah al-gharizah*, is an innate ability including reason, lust, and conscience. The second, *fitrah al-munazalah*, is the external potential that guides *fitrah al-gharizah* to develop in accordance with its essence through education. Islamic teachings provide freedom to students to explore their innate *fitrah* in accordance with the times. (Al Rasyidin, 2011)
- c. **Freedom of Thought**
Educators should respect the views put forward by students and vice versa. Mutual respect between educators and students is essential in an educational context. Respecting opinions is an important part of education. In this case, educators provide instructions and guidance so that students can voice their opinions in a way that is appropriate and in accordance with their mental development. During the educational process, educators should not limit students' freedom of speech to the extent that it causes fear, anxiety or disappointment. (Ijat et al., 2023)

4. Equality towards Learners in Islamic Education

Before reviewing the essence of learners in the perspective of Islamic education philosophy in detail, it is advisable to first formulate the framework by formulating the definition of learners. This is important because by having a clear understanding of the meaning of these two words, we can avoid mistakes in giving interpretations later when discussing the essence of the concept. (Idris, 2022)

Of course, we must understand that giving a definition to an object often involves a diversity of opinions among experts, and the definition may not cover all aspects or nuances. However, providing a definition at the beginning of this paper is important as a basis for reviewing the substance of the issues to be discussed later. Although the definition may not be perfect, it helps lead the reader to have a basic understanding of what is meant by "learner" in the context of Islamic philosophy of education. In addition, it can help prevent potential confusion or misinterpretation when discussing deeper issues.

However, if we refer to everyday language usage, we often use terms such as "student," "learner," and "pupil" to refer to individuals who are learning. To the layperson, there may be no problem with the use of these various terms. However, when we look at it from an academic perspective, it turns out that there is a very fundamental difference

between these terms. This is consistent with the idea that the way we refer to people who are in school is not "learners," as stated in the 2003 National Education System, but the more appropriate term is "students."(Mulia, 2019)

Learners, in the context of education and learning, are not only seen as individuals who absorb knowledge and skills, but also as manifestations of the best creatures created by Allah SWT. Life on earth is full of mysteries and challenges, but Allah SWT, in His great wisdom, chose humans as caliphs or rulers of the earth.

Humans, as creatures created by Allah, have extraordinary privileges compared to other creatures. One of them is the intelligence that allows humans to think, analyze, and solve various problems they face. This intelligence is not only in an intellectual capacity, but also in the ability to understand, perceive, and assess things with depth. This is combined with the sensitivity of the heart that is able to capture the essence behind every material and action, so that humans are able to think rationally and feel a deeper meaning than what is visible to the eye.(Lichandra & Sobarna, 2022)

In addition, Allah SWT also gives fitrah to humans. This fitrah is a nature or basic potential inherent in every human being, making it educable or capable of educating and getting education. This fitrah is like a seed that is ready to be watered and fertilized, so that it can grow and develop into a shady tree with useful fruit. The existence of this fitrah indicates that every individual has the potential to learn, develop, and achieve a high standard of living.(Ijat et al., 2023)

Humans, with all their advantages and potential, are required to always strive to achieve perfection in various aspects of life, including in the fields of civilization and spirituality. Thus, education is not only a means to acquire knowledge and skills, but also as a medium to develop human potential in order to achieve closeness to Allah SWT. This reflects the importance of holistic education that not only emphasizes cognitive aspects, but also affective and spiritual aspects in forming a complete learner.

Islam, as a religion based on justice and equality, emphasizes the importance of providing equal access to education for every individual, regardless of social, economic or other backgrounds. The values contained in Islamic education reflect the spirit of equality and non-discrimination which is one of the core teachings of Islam.(Urwatul Wutsqa, Amiruddin, & Muhammad, 2022)

Abuddin Nata, an educational figure, asserts that in the context of Islamic education, every learner who enters an educational institution has the same rights and opportunities. They are in one room to gain knowledge from the teacher regardless of socio-economic status or other backgrounds. This illustrates that in Islamic education, human status is not determined by the material, but by the quality of knowledge and morals.(Muntafiah, 2022)

As an implementation of this equality, educators are required to provide the same educational services to all students. The term "superior school" that is often pinned on certain educational institutions is actually not in accordance with the democratic principles of Islamic education. This is because the label can imply discrimination or differences in treatment between students in one institution and another. In the context of Islamic education, what is more relevant is a "superior service system". This emphasizes that every learner has the right to receive quality education and is guided to develop their potential to the fullest.(Arianto, 2023)

In carrying out their duties, educators must ensure that every learner gets equal opportunities. Learners with special needs, whether they require a different learning approach or need additional materials, should be well taken care of. For those who need more guidance, educators need to provide assistance or remedials to ensure understanding of the material. While for learners who have more abilities, educators can provide additional materials to continue to stimulate their curiosity and potential.

5. Respect for Individual Dignity in Islamic Education

The development of the idea of respect for the dignity of others as an implementation of a democratic system can be further elaborated by illustrating how these principles can be applied in various aspects of life, including in the context of education. Here is further development: (Al Rasyidin, 2011)

- a. **Respect in Democracy:** Respect for the dignity of others is a fundamental principle in a democratic system. This means that every individual, regardless of background, religion or ethnicity, has an equal right to be respected and heard in the decision-making process. In a democratic society, citizens are granted freedom of speech and participate in the political process without discrimination.
- b. **Teaching from History:** In Islamic history, respect for the individual was demonstrated through the Prophet Muhammad's actions in liberating prisoners of war. This shows how human values and respect for individual dignity are integral to a particular religion and culture. It can also be used as an example to modern societies of the importance of respect for human rights.
- c. **Democratic Education:** In the context of education, respect for the dignity of the individual can be realized through the attitudes and practices of an educator. Educators should value the opinions of their learners regardless of their origins or backgrounds. This creates an inclusive environment where every learner feels valued and recognized.
- d. **Mutual Respect:** Educators also have an important role in shaping mutual respect among learners. They can teach learners to listen to others' views openly and respect differences of opinion. This is an important aspect of developing social skills and good communication skills.
- e. **Gift and Punishment in Education:** In rewarding or punishing learners, educators should ensure that their decisions are based on democratic principles. Rewards should be based on fair achievement and merit, while punishments or sanctions should be given in accordance with mutually established rules and regulations. This helps create transparency and fairness in the educational environment.
- f. **By integrating the values of respect for individual dignity into education and daily practice, we can help shape a more democratic, inclusive and human rights-respecting society. This is an important step in maintaining social justice and society's progress towards a more democratic system.**

This key finding highlights an important aspect in the context of education, particularly in the context of Islamic education, which reflects the close relationship between democracy and education. Democracy in education is not just about giving all individuals equal access to education. That is only one side of the coin. What is more important is how education is delivered and how education-related decision-making processes are carried out. This means that democracy in education involves all parties involved in the education process, such as teachers, students, parents and other relevant parties, in decision-making regarding curriculum, teaching methods and education policies. Islamic education philosophy has values that are in line with the principles of democracy. One of the main values in Islam is justice. This means that education should be provided fairly to all individuals regardless of their background. Every individual has the same right to quality education.

In addition, equality is a very important principle in Islam. This means that there should be no discrimination in education based on gender, ethnicity, religion or other factors. All individuals should be given equal opportunities to access education and thrive in education.

Recognition of diversity is also an important principle in Islam. Islam values diversity in society and teaches to respect differences between individuals. In the context

of education, this means that education should accommodate the different needs and backgrounds of students. Thus, each individual can feel valued and accepted in the educational environment.

Thus, democracy in education is not only about equal access but also about applying democratic values such as justice, equality and recognition of diversity in all aspects of education. This will help create an educational environment that is inclusive, fair and in accordance with democratic principles, including in the context of Islamic education.

Democracy in the context of education in the perspective of Islamic Philosophy of Education is a concept that underlines the importance of giving equal rights to every individual in a Muslim society to obtain quality and relevant education.(Hidayat, Husna, Kustati, & Sepriyanti, 2023) It encompasses ideas and principles that lead to the establishment of an education system that is just, inclusive and grounded in Islamic values. In this view, education is seen as a trust given to Muslim societies to be accountable fairly to all members of the society.(Agbaria, 2018) This means that education should be a fundamental right that cannot be limited by factors such as social background, race, religion or gender. All individuals have equal rights to access quality education(Saada, 2023)

Furthermore, the concept emphasizes the importance of active participation in education. (Ahyani, Slamet, Ahyani, Tobroni, & Tobroni, 2021)Both teachers, students, parents and the community as a whole should be involved in education-related decision-making. This creates an inclusive educational environment where all parties have a say in determining the curriculum, teaching methods and other educational strategies.(Aslan, 2019)

Education in the perspective of Islamic Philosophy of Education is also emphasized to be rooted in Islamic values. This includes teaching about ethics, morality, and good manners. Education should not only provide academic knowledge but also form a strong character that includes values such as justice, tolerance, and compassion. Education should also teach individuals how to interact with fellow humans and the environment properly.(Agbaria, 2018) In addition, this concept also emphasizes individual empowerment. Education should aim to develop the full potential of each individual. This includes developing the intellectual, emotional and social skills necessary to succeed in society. Education should be a tool to enhance an individual's ability to contribute positively to society and achieve success in this world and the hereafter.(Arjmand, 2018)

The role of government and society is very important in organizing education in this perspective. The government is responsible for providing equitable and quality access to education to all citizens. Meanwhile, the community must support education and participate in the supervision and development of the education system.(Yosep Abduloh et al., 2022). Democracy in education in the perspective of Islamic Philosophy of Education creates a framework that is inclusive, fair and based on Islamic values. (Mozaffari, Soleimanpour, & Khalkhali, 2022)It aims to form individuals who are good, moral, and beneficial to society as a whole. With this approach, education is expected to be the motor of building a better and more civilized Muslim society.(Bolong, 2020)

For further research or expansion of ideas in the context of "Educational Democracy in the Perspective of Islamic Philosophy of Education," there are several important areas that can be explored further: Implementation in Educational Practice: One area that could be the subject of research is how the concept of educational democracy in the perspective of Islamic Philosophy of Education is implemented at various levels of education, ranging from primary to tertiary levels. Research could explore the successes and challenges faced in implementing democratic principles, as well as their impact on students' academic achievement and character development. The Role of Family and Community: Further research could focus on the role of families and communities in

supporting education based on Islamic values and democratic principles. Contemporary Issues: Research can also explore how Philosophy of Islamic Education views deal with contemporary educational issues, such as digital technology, globalization, and ethical challenges that arise in education. Comparison with Other Education Systems: Comparing the concept of educational democracy in the perspective of Islamic Philosophy of Education with other educational systems in different countries or cultures could be an interesting area of research. Curriculum: How the educational materials and curriculum in the perspective of Islamic Philosophy of Education can be updated or developed to meet the demands of the changing times. Evaluation and Measurement: It is important to develop relevant and effective evaluation methods to measure achievements in education based on Islamic and democratic values. Impact of Education on Society: How education focused on democracy and Islamic values impacts on society as a whole. Interdisciplinary Approach: An interdisciplinary approach can be a very fruitful approach to exploring the relationship between Islamic Philosophy of Education, democracy, and other fields such as sociology, psychology, economics, and law.

Further research in these areas will help develop a deeper understanding of how education can be used as a tool to achieve Islamic educational goals and democratic values in Muslim societies and how these concepts can adapt to changing times.

CONCLUSION

Written In this philosophical perspective, educational democracy becomes integral to a deeper understanding of the purpose of Islamic education, which aims to create individuals who are virtuous, just and able to contribute positively to society. In this context, educational democracy is not only about enabling participation in the decision-making process, but also about ensuring that Islamic values are integrated in the curriculum and teaching, so that education becomes a means to achieve the moral and spiritual goals desired by Islam.

Therefore, the concept of educational democracy in the perspective of Islamic educational philosophy is an attempt to harmonize democratic principles with Islamic values and principles in an effort to create an educational system that truly reflects the holistic essence of Islamic education. It is not just about providing participation rights, but also about ensuring that education serves as a means to bring individuals closer to Allah, understand Islamic moral values, and become ethically and morally useful members of society.

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