Disposition of Islamic Education Against the Principles of Democracy

| **Robingun Suyud El Syam**
Universitas Sains Al-Qur'an
ORCID: - | **Salis Irvan Fuadi**
Universitas Sains Al-Qur'an
ORCID: - |

Abstract: The development of education in society requires a lively atmosphere as good results can be obtained. Democratic education was thought to be the solution. Through a literature search, the research concludes: that the conception of Islam brought by the Messenger of Allah was something that does not conflict with democracy. However, the principles offer their conception of democracy, whose conception was more beautiful than the conception of Western scientists' ideas. As for the principles of Islamic education which was the nature of Islamic democracy, it can be found in various principles, namely the tradition of free and right thinking (ijtihad); equality (al-musawwa), deliberation (shura), loyalty (bai'at); and parliament (majlis). In its implementation, the principles of democracy must be based on the principles of justice ('adl), truth (haqq), and freedom (hurriyyah). These principles can be practised in educational activities as Islamic education democracy was the implementation of Islamic democratic principles in Islamic education.

Keywords: disposition; Islamic education; democratic principle

……………………………………………………………………………………………………...

Introduction

The theme of democracy is one of the themes that are still interesting to discuss. Various works on democracy have been produced—both by Islamic and Western thinkers. Since the arrival of the West to the Islamic world, along with the progress of the Western nation today, something that comes from the West has always been used as an indicator of a symbol of progress. Because of this claim, many countries feel it is important to "exemplify"—either directly or indirectly—all forms of progress that have been achieved by the West—including the theme of democracy. The theme of democracy is one of the themes that are still interesting to discuss. Various works on democracy have been produced—both by Islamic and Western thinkers. Since the arrival of the West to the Islamic world, along with the progress of the Western nation today, something that comes from the West has always been used as an indicator of a symbol of progress. Because of this claim, many countries feel it is important to "exemplify" - either directly or indirectly - all

forms of progress that have been achieved by the West, including the theme of democracy.

It is also interesting to study that democracy is drawn into the scope of Islamic education. The development of democracy in society requires education following the needs desired by the community, especially students. The old model of education which considers students as barrels filled by educators or what Paulo Friere says is a banking system, needs to be replaced with an education system that can develop people's abilities (Ismail, 2016).

Many problems often occur, one of which is a problem that often occurs in the world of education according to the observations of researchers, such school teachers are often a reference for many things that society does not want. When children are dependent on watching television, they are considered not to provide maximum media education. When there are frequent brawls, the school is the one that gets the most attention because the school lacks value education. When people don't know much about technology, they focus to pay attention to the times (Irawan & Hermawan, 2019).

From this situation, it should be assumed that the principle of democracy can give rights to all parties of a decision and have a perspective towards all individuals with an equal position, without any discrimination. In a democracy there must be the principle of freedom from all parties, there must be respect for the rights and dignity of others, it also requires the principle of equality and must guarantee the upholding of justice. Therefore, the principle of democratic education is allegedly able to revive the atmosphere of Islamic education, therefore this article explores these principles.

Literature Review

Irawan & Hermawan's research clarified that the democratic principles in Islamic education are: The existence of freedom for educators and students, where freedom here includes: freedom of work, freedom to develop potential and freedom of opinion. Equality of students in Islamic education. Because Islam provides equal opportunities for all students to get an education or study. Respect for individual dignity in Islamic education (Irawan & Hermawan, 2019).

Hakiki research found that while some messages of democracy are compatible with Islam, others are the opposite (Hakiki, 2016). In Islam itself, there is a term that is almost close to the term democracy, namely shurā, but both have a principle difference. Therefore, the responses of Muslim scholars varied; some fully accept the term democracy, some oppose it, and some are grey—between against and accept. Meanwhile, with the implementation of democracy in Indonesia, it turns out that Indonesian Muslims are very accepting and have a positive relationship with the concept of democracy which has been considered contrary to Islamic teachings by some Islamic scholars.

Cahyono's thesis concluded, Egypt and Indonesia are two democratic countries which are nation-states. However, both of them do not make Islamic Shari'a the basis of the state. For this reason, contextualization of non-Muslim leadership in the two countries is allowed as long as the benefits are seen to outweigh the disadvantages. However, the two countries tend to prioritize the believers (Cahyono, 2019).

Setiadi's research conclusion Islam is a religion that is one of the sources of culture contributing to the strengthening of civil society, so religion becomes a media that plays an important role in widening public

space and is in a position that is in line with civil society (Setiadi, 2017).

Ismail menyebutkan, said that in Indonesia, KH. Abdul Wahid Hashim trying to present the concept of democratic Islamic education to bridge the current social problems that there are. Democratic Islamic education provides opportunities for all students to be directly involved in developing abilities so that students can become critical and creative (Ismail, 2016).

Of all the studies above, all of them research democracy, but none have explored the principles of democracy in Islam, Irawan & Hermawan have tried to explore democratic principles in Islamic education, but only focus on freedom and equality. Likewise, Hakiki only focuses on the principle of deliberation. Therefore, this article tries to build the concept of principles in democracy according to Islamic terminology. As a reinforcement of the novelty of this research, the principles of democracy in Islam are studied further with Islamic education to produce a new concept.

Research Method

In seeking answers to the problems that have been stated above, the research uses an explanatory approach in which the researcher will explain the position and relationship of democracy (Sugiyono, 2013) between democracy in Islam and Islamic education, based on the facts as they are (Nueuman, 2014). The research is included in the type of library, so it uses library data (Semiawan, 2018), both from books, journals, and website news sources become the main data, to then be processed to strengthen the research results. The qualitative data is then analyzed comparatively by first describing the position of democracy in Islam (Yin, 2006), to be later narrowed down in the domain of Islamic education so that it

becomes a node that presents the final results of the research.

Findings

Etymologically democracy means government (demos) and the people (kratos), namely the government of the people. Dahl further said, "The demos should include all adult subject to the binding collective decisions of the association"(Dahl, 2015). The main principle of democracy is demos which means equality. The equality referred to in this context is that every member of the community has the same rights (rights to vote and get privileges) in participating in government. Meanwhile, the people mean that all decisions are made jointly. The people directly or representatives participate in determining government policies, or what is known as "people's government"(Uhlin, 2021). According to Beetham democratic government "is based on popular control and political equality" (Beetham, 2014).

Historically, democracy emerged as a response to the Greek dictatorial monarchy system in the 5th century AD when democracy was established in the form of a system where all the people (except women, children and slaves) became legislators. In a democracy, sovereignty and any decisions are entirely in the hands of the people, not in the hands of the leader. In a political democracy, there are three components: first, competition between individuals or political organizations to seize government positions. Second, political participation, namely the election of people's representatives to sit in parliamentary seats, and freedom and equality of freedom to express and express opinions without fear by any power (Rosca & Ursu, 2021).

The principles of democracy include (Gould, 2014): First, accountability, namely the importance of the responsibility of the

authorities to the people, in the form of a constitution, referendum, recall, political activities, press freedom, and voting. Second, civil liberties, namely guarantee for individuals who are not arbitrarily restricted by the government. Third, individualism, namely the principle of government responsibility to play an active role in advancing individual prosperity and providing opportunities for everyone to develop their abilities. Fourth, the principle of majority. The highest decision is the majority vote. Although the principle of majority is carried out in a two-party system, coalition government based on a combination of several parties is common in democratic governments. Fifth, natural law, namely rules that provide direction for human relations and provide moral standards for judging human actions and government. Sixth, people's sovereignty. That the highest authority belongs to the people as stated in the constitution which is produced through free elections.

In line with the explosion of democratic issues in various countries, the discourse of democracy is increasingly melting away from just a theory of people's government to a theory that provides a wider space. According to Tobias Gombert et al freedom, equality, and solidarity as the basic values of social democracy (Gombert & Et.al, 2018). All three are the fruit of the French Revolution. Until now, democratic political parties have always referred to these basic values. The formulation of these basic values began in the era of citizen civilization, and its triumph began no later than the middle of the 20th century. Slogans are demanded by the state and society as "common sense". This is also reflected in the basic rights of the United Nations which are the basis of global demands. Basic rights need to be protected by being translated into a guarantee for the fulfilment of rights.

Nevertheless, the basic values and their application in the form of basic rights must be a measure to determine the direction of political policy. Freedom is ensured as a basic value that is widely believed by all political actors. Freedom is associated with an enlightened way of thinking and the beginning of the civilized era of citizens. Thinkers such as John Locke, Jean-Jacques Rousseau, Immanuel Kant, Montesquieu, and other critical thinkers from different eras in history thought about and described the possibility of its realization.

Freedom for Locke freedom is not something that is given naturally but must be through a social contract society as something natural (Locke, 2012). According to Rousseau, freedom is only for the rich, while according to Montesquieu, the limitation of freedom lies in the obligation to enforce the law, and so that all participate in keeping the law. Another thing is Kant, according to him, freedom is moral for every individual and is related to the common good. At the same time, questions arise regarding the form of distribution of goods, both material and non-material, in a fair manner. So since the 1980s, the position of "fairness" as a central value has been used to replace "equality". Different from the term "freedom" which can be related to every human being, the terms "equality" and "justice" are relative terms, because there is a relationship between each member of society (Gombert & Et.al, 2018).

The slogan that is rarely discussed is "solidarity" when the French Revolution was called: "brotherhood". The reason certainly is because this slogan is related to human relations so it is more difficult to integrate into a theoretical building. Roughly speaking, relying on various authors, solidarity can be defined as a sense of responsibility in a society that is based on common interests, and behaviour for the common good, including against personal interests in the short term, and beyond formal ambitions for

mutual justice. Thus, solidarity is a shared "social identity" that thrives in a similar pattern of life and shared values (Heinrichs, 2012). However, the American sociologist and moral philosopher Walzer rightly warns that solidarity can be dangerous. He argues, "If solidarity is just a feeling, an artificial emotion for a togetherness, it is not a reflection of a real and living togetherness" (Krause, 2019).

Narrow solidarity can also take exclusive and discriminatory forms, for example in extreme right ideas. For a democratic society that develops through an open and plural civil society, these distorted forms of solidarity are a big danger that most people still take for granted. A boundary is violated when the togetherness of a society is based on discrimination against minorities or other groups. Therefore, starting from this assumption, solidarity should not be discussed without realization.

In the context of reality, for example, the values of individual freedom, equality and social co-operatives are not only harmonious and compatible but also their manifestations need each other. However, the harmony of these values can only be realized in social practice if the practice of democracy is expanded. Freedom as one of the principles of democracy must be accompanied by ethical and normative values so that democracy does not conflict with the noble norms that develop in a community (Gould, 2014). Democracy in this area of discussion must reflect the spirit and will of the people without having to put aside prophetic issues. In this context, democracy in a broad definition is not only inspired by Western values but also involves the values of other ideologies.

Discussion

If we talk about the relationship between Islam brought by the Prophet and democracy, basically it is very axiomatic, because Islam is a religion and a treatise that contains the principles of worship, morality and human behaviour, while democracy is only a system of government and a working mechanism between community members and symbols that have many values. -positive value. Thus, Islam has been discredited in two ways, namely when Islam is compared to democracy and when it is said, that Islam is contrary to democracy. Because with the consideration that Islam has a specific concept of civilization, while democracy is inconsistent (Huwaidi, 2011).

Esposito and Piscatori identify three thoughts regarding the relationship between Islam and democracy (Esposito & Piscatori, 2014) : First, Islam is the nature of democracy, because the concepts of syurā, ijtihad, and ijma' are the same as democracy. Second, deny that Islam is related to democracy. In this view, the sovereignty of the people cannot stand on the sovereignty of God, nor can it be equated between Muslims and non-Muslims and between men and women. This is contrary to the equality of democracy. Third, Islam is the basis of democracy. Although the sovereignty of the people cannot meet the sovereignty of God, it must be acknowledged that the sovereignty of the people is the subordination of God's law. This term is known as democracy as introduced by al-Maududi.

The views above are an accumulation that departs from the general criteria of Islam and democracy, so that the three views do not go hand in hand, even contradict each other. Because to see the relationship between Islam and democracy, at least according to Turan must be seen from the side of the system, political foundations and values (Grigoriadis & Opçin-Kıdal, 2020). Democracy is seen in

terms of its system with the realization of the principle of separation between powers, this model is also applied by Islam, provided that it does not conflict with the values of the Qur'an and Sunnah.

If democracy is related to the existence of certain political or social foundations, for example, the principle of equality before the law, freedom of thought and belief, social justice and so on, then these rights are all contained in the Qur'an and strengthened sunnah (Huwaidi, 2011), although the mention of those rights varies. Sometimes in the Qur'an, rights are mentioned as the rights of Allah, the common rights of Allah and His servants and belong only to humans. But the value is still one, that humans are guaranteed to get these rights.

Likewise, if the democracy referred to by Abraham Lincoln is of the people by the people and for the people, this understanding is also found in Islam, with the exception that the people must understand Islam comprehensively. By looking at this point of view, it will be easy, from which door to see the relationship between Islam and democracy. When viewed from all sides, Islam and democracy have different backgrounds. As said by Ibn Khaldun Islam is in the form of God's teachings that are full of prophetic values. while democracy is the result of human ijtihad which is full of profanity (Khaldun, 2011).

The identification of Esposito and Piscatori, especially the view that Islam is identical to democratic values, is not without reason. At least see various arguments, among others: first, Islam which was proclaimed by the Prophet, still maintains the tradition of ijtihad (think free and right) (Uhlin, 2021), to find and solve a problem. Ijtihad is in line with the freedom of human thought to get the best thing if it is shackled by legal ambiguity.

Second, equality (al-musawwa), Islam does not differentiate ethnicity, race, class, skin colour, rich-poor, etc. nature of law and government. This is based on the statements of Allah and the Prophet that there is no social class in Islam and all creatures are treated equally by Allah except the level of worship(Q.S. [4]: 1; Q.S. [49]: 13). This principle of equality is widely opposed by Western writers, whom Islam is often considered inconsistent. For example, in treating believers and non-believers and equal rights between men and women, in practice Islam does not treat them the same.

The third principle is shura (deliberation). There is almost no difference of opinion that shura is a principle of Islam and democracy, Islam always prioritizes deliberation (Q.S.[42]: 38) to reach a mutual agreement that started when the Prophet became the leader of the people in Medina. Fourth is bai'at, which is the leader's agreement to provide the best for his people, and the people's direct statement to be loyal and follow the rules made by the leader. This Bai'at (pledge of allegiance) is a mirror of an open attitude, that a leader gets legitimacy from the people.

The fifth is the majlis (parliament), which is a community representative institution to voice aspirations. In addition to these five principles, there are also the principles of 'adl (justice), haqq (truth), and huriyyah (freedom). Freedom according to el-Awa is the main principle in Islamic democratic thought (Al-'Awwa, 2008).

Apart from the proposition that Islam and democracy contain the same values, in various modern countries which are considered pioneers and proponents of democracy, new theories have developed which weaken the position of Islam. For example, the terminology "ummah" or "nation" in modern democracies is a bond that is limited by geographical boundaries, living in a climate, where individuals are bound by blood, breed, language and habits that have crystallized.

Democracy is always accompanied by nationalism and racism. Meanwhile, according to Islam "ummah" (Huwaidi, 2011), or "nation" does not have to be bound by ties of blood (kinship), language, race and other forms of bond engineering. Because in Islamic theory, the ummah is only bound by faith. Seeing this reality, the Islam proclaimed by the Prophet Muhammad is more universal than a nation that is limited by geographical, ethnographic or linguistic lines.

Another fact is that the goals of democracy are only external and material. Democracy is fully directed to the welfare of the people and the fulfilment of all human needs. It is different from Islamic democracy which is very transcendent. Islam underlies all its activities in the afterlife (Khaldun, 2011), on the basis that the afterlife is the ultimate goal. So the Islamic state must base all its activities on the hereafter, on the basis that the afterlife is the final goal.

The power of the people in Western democracies is absolute. The highest authority is in the hands of the people (Gülalp, 2015) . The parliament or majlis has the right to make and cancel laws, even if they are contrary to moral norms, or even contrary to the benefit of humanity as a whole. Such as the relaxation of liquor laws, sexual freedom and other types of pornography. Meanwhile, Islam which was promoted by the Messenger of Allah (saw) is very careful about these bad values, and in this case, Islam sees that the sovereignty of the people is not absolute. As far as the highest decisions of the people must be in line with and not contrary to the values of Sharia. Simply put, people's decisions must have Sharia legitimacy or not contradict the Qur'an and hadith.

Seeing the phenomenon of sovereignty that underlies the problem of constitutionalism in Islam, An-Naim is of the view that there is ambivalence. Although it is a belief for Islam that the ultimate authority is in the hands of God, it does not in itself indicate who is acting in the name of that sovereignty. When the Prophet was still alive, the claim was still possible, as well as when al-khulafā al-rāsyidīn became the successor of the Prophet, the claim was still tolerated. But after the caliphate, these claims are distorted, and they are merely instruments of the Divine will which is expressed through the shari'ah, which still invites problems, how the khalifa (the priests, leaders) are responsible for their actions.

These principles in practice can be embodied in the process of democratic education in Islamic education so that democracy in the Islamic perspective is imbued with the principles of democracy in Islam. In other words, Islamic education democracy is the implementation of Islamic democratic principles on Islamic education, such as: selecting class administrators properly; conducting the election of OSIS management in an orderly and fair manner; deciding on the class picket schedule which is carried out by deliberation; perform a flag ceremony, in which the responsibilities of the organizer of the ceremony are carried out alternately.

The application of democratic principles in elementary school classes can be in the form of learning about democratic values such as tolerance, the courage to express opinions in front of the class, and mutual respect when there are different opinions. These democratic principles will grow and develop in students if the learning atmosphere is accustomed to a democratic climate. Habits that are carried out continuously will form a strong character, so educational institutions must strive for a democratic educational atmosphere.

These democratic principles can also be practised in family education, for example: protecting the rights of others, where every human being instinctively has human rights that need to be protected. other practices, such as caring in the family environment, and

respecting and loving each other in the family. In addition, respecting opinions and criticisms, non-discrimination among members, sharing of duties and responsibilities, as well as habituation of deliberation in matters that occur in the family.

Conclusion

From the discussion above, it can be drawn to a conclusion, that the conception of Islam brought by the Messenger of Allah is something that does not conflict with democracy. However, the principles he offers have their conception of democracy, whose conception is more beautiful than the conception of Western scientists' ideas. As for the principles of Islamic education which is the nature of Islamic democracy, it can be found in various principles, namely the tradition of free and right thinking (ijtihad); equality (al-musawwa), deliberation (shura), loyalty (bai'at); and parliament (majlis). In its implementation, the principles of democracy must be based on the principles of justice ('adl), truth (haqq), and freedom (hurriyyah). These principles can be practiced in educational activities so that Islamic education democracy is the implementation of Islamic democratic principles in Islamic education.

References

Al-'Awwa, M. (2008). *Fī al-Nizām al-Siyasiyy lī al-Dawlah al-Islāmiyyah*. Dār al-Suruq.

Beetham, D. (2014). Conditions for democratic consolidation. *Review of African Political Economy*, *21*(60), 157–172. https://doi.org/10.1080/0305624940870 4053

Cahyono, E. N. (2019). *Memilih Pemimpin Non-Muslim Dalam Negara Demokrasi (Tinjauan Tafsîr Fî Zhilâl Al-Qur'ân dan Tafsîr Al-Mishbâh)*. Institut Perguruan Tinggi Ilmu Al-Qur'An (PTIQ).

Dahl, R. A. (2015). *Democracy and Its Critics*. Yale University Press.

Esposito, J., & Piscatori, J. (2014). Democratization and Islam. In *Encyclopedia of Quality of Life and Well-Being Research* (pp. 1546–1546). Springer Netherlands. https://doi.org/10.1007/978-94-007-0753-5_100916

Gombert, T., & Et.al. (2018). *Landasan Sosial Demokrasi*. Friedrich Ebert-Stiftung (FES) Kantor Perwakilan Indonesia. http://library.fes.de/pdf-files/bueros/indonesien/07525.pdf

Gould, C. C. (2014). Interactive democracy: The social roots of global justice. In *Interactive Democracy*. Cambridge University Press. https://doi.org/10.1017/CBO978113917 5999

Grigoriadis, I. N., & Opçin-Kıdal, A. (2020). Imagining Turan : homeland and its political implications in the literary work of Hüseyinzade Ali [Turan] and Mehmet Ziya [Gökalp]. *Middle Eastern Studies*, *56*(3), 482–495. https://doi.org/10.1080/00263206.2019. 1706167

Gülalp, H. (1999). The Poverty of Democracy in Turkey: The Refah Party Episode. *New Perspectives on Turkey*, *21*, 35–59. https://doi.org/10.1017/S089663460000 6373

Hakiki, K. M. (2016). Islam dan Demokrasi: Pandangan Intelektual Muslim dan Penerapannya di Indonesia. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, *1*(1), 1–17. https://doi.org/10.15575/jw.v1i1.583

Heinrichs, T. (2012). *Freiheit und Gerechtigkeit: philosophieren für eine neue linke Politik*.

Huwaidi, F. (2011). *Demokrasi Oposisi dan Masyaraka Madani*. Gunung Agung.

Irawan, I., & Hermawan, D. (2019). Konseptual Model Pendidikan

Demokratis Perspektif Pendidikan Islam. *Ta'dib: Jurnal Pendidikan Islam*, *8*(2), 626–631. https://doi.org/10.29313/tjpi.v8i2.5254

Ismail, M. (2016). Demokratisasi Pendidikan Islam dalam Pandangan KH. Abdul Wahid Hasyim. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *4*(2), 315. https://doi.org/10.15642/jpai.2016.4.2.315-336

Khaldun, I. (2011). Muqaddimah Ibn Khaldun. ed. In *Khalil Shahadah. Beirut: Dâr al-Fikr*. Dar al-Fikr.

Krause, S. S. (2019). Kommunitärer Liberalismus. Michael Walzer Über Komplexe Gleichheit und Freiheit. In *Handbuch Kommunitarismus* (pp. 277–299). Springer Fachmedien Wiesbaden. https://doi.org/10.1007/978-3-658-16859-9_15

Locke, J. (2012). *Two Treatises of Government* (P. Laslett (ed.)). Digintal Philosophy.

Nueuman, W. L. (2014). *Social Research Methods: Qualitative and Quantitative Approach*. Allyn & Bacon.

Rosca, L., & Ursu, V. (2021). Participation and implementation in the decisional: procedure of basic criteria of participative democration. *Review of Philosophy, Sociology and Political Sciences*, *2(186)*, 98–105. https://doi.org/10.53783/18572294.21.186.07

Semiawan, C. (2018). *Metode Penelitian Kualitatif*. Grasindo.

Setiadi, O. (2017). Islam dan Pergerakan Civil Society Kebudayaan Transnasional Hizmet di Indonesia. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, *16*(1), 127–158. https://doi.org/10.15408/kordinat.v16i1.6458

Sugiyono. (2013). *Metode Penelitian Kuantitatif Kualitatif dan R&D* (19th ed.). Alfabeta.

Uhlin, F. (2021). *Liberal democracy from beneath? A study of norm internalization in post-war Liberia*. Lunds universitet.

Yin, R. K. (2006). *Studi Kasus; Desain & Metode*. PT Raja Grafindo Persada.