EDUCATIONAL DEMOCRACY IN THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PHILOSOPHY

Diki Arwinsyah[1]✉, Salminawati[2], Usiono[3]
[1][2][3]State Islamic University of North Sumatra Medan
DOI: 10.29313/tjpi.v11i2.12058

Abstract

Democracy has a set of values that are characteristic of achieving the goals of democracy itself. The development of democracy is still experiencing changes for the better. It can be seen that the discussion of democracy has expanded not only in the political and economic fields but has also developed in the field of education. Educational democracy means that there is freedom given to educational actors in order to increase progress in the world of education. Islam has advised its people to treat others as they treat themselves. Islam also calls for the principle of equality and equal opportunities in learning, so that an awareness of learning is opened for everyone, without any differences between the rich and the poor and the socio-economic status of a student.

Keywords: Educational Democracy; Perspective; Educational Philosophy.

✉ Corresponding author:
Email Address: Dikiarwinsyah6@gmail.com

INTRODUCTION

The existence of democracy in Islamic education, of course, cannot be separated from the history of democracy in Islamic teachings and democracy in general. Democracy in Islamic teachings has been implemented in principle by the Prophet Muhammad, known as deliberation. The word democracy does not exist in the Koran and hadith, because the word democracy comes from the West or Europe which entered Islamic civilization. In giving an interpretation of the meaning of educational democracy there are various concepts, just as various views in giving the meaning of democracy. In a democratic government, democracy must be made a philosophy of life that must be instilled in every student. In general, educational democracy can be interpreted as an order in which democratic values, such as justice, deliberation, equality, freedom, pluralism, and tolerance, are used as the basis or principle in all educational programs and practices.

In the current situation, many educational problems have arisen, too trivial in terms of the result of unfairness in obtaining opportunities to access education. Until now, one can see how much parents are always blaming teachers, for the lack of community participation in education. In situations like this, there is a problem related to the values and practices of educational democracy. To obtain further information about the study of educational democracy, this paper will discuss educational democracy from the perspective of Islamic educational philosophy. The subs that will be developed in this paper are the meaning of democracy and Islam, the meaning of democracy in education, democratic values from an Islamic perspective, and the importance of democratic values in Islamic education.

Democracy is used as an alternative political system by countries in the world because in a democracy there is no unlimited power and the power given by a person will be held accountable and monitored or supervised by authorized institutions, so this will prevent irregularities and abuse of power. The term democracy originally came from the Greek which was used to run the wheels of government which were direct from the people by the people and for the people. This is because the conditions in the country are very suitable for the population which is not too large and the area is not too large. The term democracy then developed throughout the world, in fact almost all countries in the world use a democratic government system because it is more profitable and the atmosphere in the country is more secure and conducive. Along with the times, the term developing democracy is used not only for the field of government but for all areas of social life, one of which is the field of education, especially Islamic education as will be discussed in this paper, namely about the demoralization of Islamic education in the perspective of Islamic educational philosophy.

The origin of the emergence of the concept of democracy is from ideas about the system of government in the ancient Greek state which was practiced in state life between the 4th century BC to the 6th century AD. The implementation of the democratic government system that is practiced is direct, meaning that the people's right to make political decisions is carried out directly by all citizens. This direct nature can be implemented effectively because the Ancient Greek state took place in simple conditions with a state territory that was limited to a city whose scope was not too broad and there was a population of only approximately 300,000 people in one country.

In Islamic education, the existence of democracy is important to serve as special study material. This is because the implementation of democracy has been applied and exemplified by the Prophet Muhammad both in carrying out the system of government or power that existed at that time and in making decisions concerning society or the people at the time of the Prophet. So, even though the word democracy is not found in the Koran and Hadith because the origin of the word democracy comes from the West or Europe which was included in Islamic civilization, the principles and some values contained in democracy have been applied in Islam since the time of the Prophet until now. One example is the principle of deliberation carried out by Rasulullah SAW with his friends in making decisions regarding the public good at that time which was the implementation of a democratic system.

In the world of education, there is also the term educational democracy which in principle in determining the educational process also instills the values contained in a democracy such as the values of equality, justice, deliberation, freedom, tolerance, and pluralism used as the basis and foundation in educational practices. So, if there is a problem in an educational institution where

one of the stakeholders is not involved so that they feel disadvantaged, it will automatically result from the non-implementation of one of the democratic values, and this will result in problems occurring in the educational institution which due to not running a democratic education system. Through this article, we will discuss educational democracy from the perspective of Islamic educational philosophy so that deeper and more detailed understanding and information can be obtained. The issues to be discussed include the meaning of Islamic democracy, the meaning of educational democracy, the meaning of Islamic educational democracy, the basics of Islamic educational democracy, and the essence of Islamic educational democracy.

METHODOLOGY

This study uses written data sourced from scientific journals and previous research. This study uses a basic theory method that uses data from materials that are library *research*, where the author reads and studies books or literature related to the problem under study. The main source used in this study is the Qur'an and several articles related to the title of this research. Meanwhile, the secondary data sources are books, journals, and others that discuss the problems under study. The step used in data processing in this study is a descriptive step, namely a step that describes or describes something about the problem under study.

RESULTS AND DISCUSSION

Democracy and Islam

In the Big Indonesian Dictionary, democracy is referred to as a system of government in which all the people participate in governing by means of representatives, people's government, and ideas or views of life that prioritize equal rights and obligations and equal treatment for citizens. (Culla, 2018). Etymologically, the term democracy comes from the Greek, demos means people and kratos/ kratein means power. The basic concept of democracy means the people rule (*government of rule by the people*). There are also those who interpret democracy in a nutshell as government or power from the people by the people for the people. However, the implementation of democracy in various countries in the world has its own characteristics and specifications which are usually strongly influenced by the characteristics of society as people in a country. In the French Indonesian General Dictionary, the word democracy is referred to as democratic or democratic which means a democratic country. Democracy has an important meaning for the people who use it because with democracy the people's right to determine the course of state organizations is guaranteed. Therefore, almost all of the meanings given to the term democracy always provide an important position for the people even though operationally the implications are not always the same in various countries. Democracy as the basis of state life gives the sense that at the last level, the people provide provisions on key issues concerning their lives, including in assessing state policies, because these policies determine people's lives. So, a democratic country is a country that is organized based on the will and will of the people, or if viewed from an organizational point of view, a state organization that is carried out by the people themselves or the principle of the people's agreement because sovereignty is in the hands of the people.

In this connection, according to Henry B. Mayo that a democratic political system is a system that shows that public policy is determined on the basis of a majority by representatives who are effectively supervised by the people in periodic elections which are based on the principle of political equality and are held in an atmosphere of guaranteed freedom. political. Unesco concludes that the idea of democracy is considered ambiguous or has a double meaning, at least there is ambiguity or uncertainty about the institutions or the methods used to implement the idea or about the cultural and historical conditions that influence the term idea and practice of democracy (Pasaribu, 2017) .

In *The Advanced Learner's Dictionary of Current English* democracy is defined as: 1). Country with principles of government in which all adult citizens share through their elected representatives; 2). Country with government which encourages and allows rights of citizenship such as freedom of speech, religion, opinion, and assertion of rule of law, majority rule, accompanied by respect for

the rights of minorities; 3). Society in wich there is treatment of each other by citizens as equals.6 The definition above defines democracy as: (1). The concept of state or community life in which every adult citizen participates in government through the representatives they choose, (2). A government that encourages and guarantees freedom of speech, religion, opinion and association, enforcement of the rule of law, and a majority government that respects the rights of minorities, and (3). Communities whose citizens give each other the same treatment (Amah, 2017)

The concept of democracy was originally born from thoughts about the relationship between the state and law in Ancient Greece and was practiced in state life between the 4th century BC to the 6th century AD. At that time, judging from its implementation, democracy was practiced in a direct manner, meaning that the people's right to make political decisions was carried out directly by all citizens who acted based on majority procedures. This direct nature can be implemented effectively because the City State (City State) of Ancient Greece took place in simple conditions with a state territory that was limited to a city and the surrounding area and a population of only approximately 300,000 people in one country (Triono, 2017) .

More than that, the provisions of democracy only apply to official citizens who are a small part of the entire population. Most of them are made up of slaves, foreign traders, women and children who cannot enjoy democratic rights. The term democracy existed before the birth of Islam, but the democratic attitude towards individuals and groups is not the same as the democratic attitude brought by Islam. The first democracy took place in Greece in 2280-2132 BC. This is based on the findings of the Wise Ebour document and The Papyrus of Nefrorwho in the Leiden and Leningrad museums. Democracy in Greece only lasted 200 years due to military invasions and wars. Furthermore, modern democracy as a product of a mental revolution was born at the end of the 18th century AD. Discussions about democracy did not appear in Western European languages until the end of the 18th century (Riki Arswendi, 2017) .

The concept of democracy then appears in the political context as the antithesis of the concept of aristocracy. In the 19th century equality, liberty and fraternity became the mottos of modern democracy. The motto was born because of restrictions on freedom by the government on its people. Furthermore, in the 20th century there was a tendency to interpret democracy in economic, political and civil rights aspects. The beginning of the 20th century was a phase of intensive and extensive discussion and debate on the relationship between democracy and Islam in the context of modernization. Some countries in Europe respond to the issue of equality by providing an understanding that in the concept of equality everyone must be given the same opportunity to determine their life. In addition, equality is also interpreted in the form of civil equality regardless of social status, in obtaining the right to earn income, the right to security, and the right to receive treatment from illness and old age. Islamic movements as well as socialists actively proclaim these rights (Haridison, 2017) .

Soroush defines democracy as a method of governing a society that develops through a set of values and facts. According to him, democracy for a developing society is a necessity. He contrasts the concept of democracy with the concept of tyranny, which is inconsistent with the value of science. According to him, in the practice of science on the value of freedom in conducting research and open dialogue on various ideas Dewey defines democracy as something that takes place in social groups. According to him, education cannot be separated from social life. In this case there are two main criteria that show the meaning of democracy in social life. First, there is an element of common interest which is mutualistic as well as a form of social control. Second, there is an element of interaction between social groups which is not only limited to free interactions, but interactions that result in changes in social habits (Triono, 2017).

According to Dewey quoted by Setiyadi, democracy is not only a concept in government. Democracy is an associated form of life expressed in the form of experience. Democracy has moved from just a form of government to a way of life (Setiyadi, 2010) . Furthermore, Ma'arif provided information that democracy is not a discourse, way of thinking or political behavior that is built at once. Democracy is a process in which society and the state play a role in building a culture and life system in order to create prosperity and uphold justice, both socially, economically and politically. In other words, when talking about democracy means the same as talking about

how the mentality of a nation. Through education the process of creating a democratic mentality and culture of a society can be carried out. Like any boundaries or separators between education, politics, let alone mentality or culture, of course the form of an object cannot be separated from its content (Nasution, 2017) .

From the several opinions above, of course the author concludes that democracy is used in political, social, economic aspects and it is even very possible that its meaning is used in other fields, such as education. Democracy has a set of values that are characteristic for achieving the goals of democracy itself.

Etymologically Islam (origin of the word) comes from Arabic, taken from the vocabulary of salima which means safe and sound. From this word, it is then formed into the word aslama which means to keep safe, secure, also means to surrender, obediently submit and obey. From the word aslama, the word Islam (*aslama, yuslimu, islaman*) is formed, which has the meaning contained in its main meaning, namely safe, secure, peaceful, obedient, surrendered, and obedient. People who have converted to Islam are called Muslims, namely people who claim to have obeyed, surrendered, and obeyed Allah SWT. By doing aslama, this person will be guaranteed safety in this world and in the hereafter (Fuadi, 2018) .

In addition, there are also those who argue that Islam is al-Istislam, which means seeking salvation or surrendering, and it also means that Islam is al-Inqiyad which means reminding oneself. Meanwhile, according to the term, that Islam is as stated by Muhammad Syaltout, namely: a religion that is inherited with its teachings as contained in the main points and its Shari'a to the Prophet Muhammad SAW and obliges him to convey it to all mankind and invite them to embrace him. Harun Nasution continued to give the meaning of Islam is a religion whose teachings were revealed by God to human society through the Prophet Muhammad SAW as an Apostle. In essence, Islam carries teachings that are not only about one aspect, but about various aspects of human life (Safliana, 2018) .

From the meaning of Islam conveyed by Nasution above, it provides information that Islam covers all aspects of life including education, economy, defense and security, all of which are in Islam. Islam is a complete religion whose teachings provide guidance on values or ethical principles relating to all aspects of the life of its adherents. In the context of personal life, Islam provides guidance on values related to the formation of good human beings. So that with these values humans will be able to arrive at the ultimate goal. Guidance through ethical principles relating to justice, freedom, equality, deliberation, pluralism and tolerance, as a principle in managing a harmonious, happy and prosperous social life, of course, must be based on the Qur'an and Hadith as indicators in its implementation (Asari , 2018) .

The form of implementing democracy that refers to ethics and principles can be seen in the Prophet Muhammad, not only as a religious leader but also in leading the state in Medina. If it is associated with democracy, the Prophet Muhammad is an unquestionable example in upholding democracy in the Islamic world. This can be proven by the existence of the Medina charter, so that the Prophet could build the city of Madinatul Munawwarah. Real evidence can be seen by the existence of the values of Islamic democracy as a spirit which was then implemented by the Prophet Muhammad SAW in educating the Muslim Ummah. The Medina Charter document entered written history as a legal document that was determined and applied systematically and concretely from 622-632 AD. Various realities of democracy such as the triple pillars of democracy namely: isogoria, isonomia, and isokratia. Empowerment of the people or respect for the plurality of society can be found in the Medina Charter. The Medina Charter is a shared consensus between various racial, ethnic and religious groups which is very democratic. This charter inherits the principles of upholding a pluralistic society.

Islam as a perfect religion has a clear attitude towards each of these democratic principles or institutions. For Islam, in general democracy is an ambiguous conception which can have both positive and negative meanings. After examining the principles of democracy, it will become clear that Islam's attitude towards the institutions used by these democratic systems. In Islam, the authority of legislation is limited only to Allah SWT and those whom He permits by the standard of taqwa. However, Islam respects it as long as it does not get out of the framework of Islam and

applies in an empty space, the opportunity given to humans to be creative. In Islam, the empty space is usually called mubahat or mahallul firagh. In Islam, sometimes the use of voting rights is even a mandatory duty for every Muslim who fulfills the conditions if these voting rights can become a reinforcement and guardian of the Islamic government as what Imam Khomeini called for in Iran.

Furthermore, Islam also accepts the right of representation when every human being is equal in the right to be elected as a representative of the people. It's just that, there is a benchmark of virtue that must be held, namely piety. Parliament is also accepted by Islam, but with two conditions: 1. The laws it issues must be in line with Islam. 2. Members of parliament must be consistent with the Islamic religion. Likewise with the presidential election. Islam can accept it and it can even be the duty of every Muslim citizen. Just as establishing an Islamic government is the duty of every Muslim, maintaining an existing government is also their duty. Of course the conditions for a person to become president must be considered, especially with regard to his religious commitment. In essence, elections do not legitimize the president.

As for judgment, Islam's concern for him is difficult to find in other minds. In Islamic principles, it is explicitly stated that courts are prohibited from taking sides and may not be influenced by political or other pressures that will keep them away from true wisdom. It also emphasized that there should be no interference by judges outside the legal framework in any of their decisions. One more thing that is often misused by democracy is the problem of the legality of laws produced by the elected representatives of the people. Islam does not accept all laws as legal to obey. Only laws that are just and right have the right to rule. In fact, all the Prophets and Imams came to uphold it when they themselves were subject to its authority. All of this shows that a just law is in charge of everyone, not limited to just a few. Therefore, in an Islamic government there is no constitutional product that is legal to obey other than laws that are fair and correct.

Democracy is an order, form or system mechanism of a country as an effort to realize people's sovereignty over the country to be run by the government of that country. People's sovereignty is meant here not only in the sense of directly and fairly choosing the president or members of parliament, but in a broader sense. A direct election of the president or members of parliament does not guarantee the country as a democracy because the people's sovereignty to choose the president directly is only a few of the many people's sovereignty. Until now, democracy is still considered the best form of government and a benchmark for the success, success and prosperity of a country. It was in the western world that democracy was glorified as a mechanism of government for the first time, and after several centuries have passed, this paradigm has increasingly spread to all corners of the world. So it seems as if we think of democracy as the seeds that come from western cultures or each other. Islam has proclaimed democracy in its government, which has made Islam the mother of all forms of democracy.

In Islam, democracy is not just the election of leaders and members of parliament directly, but the meaning of democracy in Islam is broader and more comprehensive. From this assumption, there are many verses in the Koran that explain the principles of democracy itself:

Meaning: And (for) those who accept (obey) the call of their Lord and establish prayer, while their business is (decided) by deliberation between them and they spend part of the sustenance We give them. (Asy-Shuraa: 38).

This verse contains a recommendation to always apply democracy to all forms of life, whether in the household, community or state. The content of the verse strongly recommends mutual deliberation in making a decision, this principle is the principle of democracy today after several centuries before Islam had echoed it. How wonderful it would be to have a family, community and state if all decisions were based on deliberation. This is a principle that democracies or households may have to have. A country whose leaders are directly elected but do not recognize the term deliberation, the government will not be effective.

Islamic Education Democracy

In the context of Indonesia, which is bound by the 45th Constitution, it states that educational democracy is defined as the right of every citizen to the widest opportunity to enjoy

education, which is in accordance with the statement of Law no. 20 of 2003 article 4 paragraph (1) namely, Education is organized in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism. Educational Democracy is not just a procedure, but also the values of recognition in human honor and dignity. Through the Democratization of Education it is hoped that it will be able to encourage the emergence of creative, critical and productive individuals without openness in political life. Recognition of the human rights of every individual child of the nation to demand education has basically received legal recognition as mandated by Article 31 (1) of the 1945 Constitution which reads that every citizen has the right to education. Therefore, all components of the nation which include parents, society and government have an obligation to be responsible for educating the nation's life through education (Rosyad & Maarif, 2020) .

Educational Democracy is a view of life that expresses equal rights and obligations as well as equal treatment in the ongoing educational process between education and students, as well as with education managers. Meanwhile, the democratic principles of Islamic education are imbued with the principles of democracy in Islam, or in other words, the democracy of Islamic education is the implementation of the principles of Islamic democracy in Islamic education. The democratic forms of Islamic education are as follows: a) Freedom to work According to al-Abrasyi, educating students must accustom students to stick to their own abilities and be given the freedom to think without being fixated on the opinions of others, so that students can freely determine their future. based on his own abilities. b). Freedom in Developing Potential Nurcholis Madjid divides fitrah into two dimensions, first, algharizah nature, which is the potential that humans have been born with, including reason, passion and conscience. Second, fitrah al-munazalah is an external potential that guides and directs fitrah al-gharizah to develop according to its nature through educational potential. Islamic teachings really give freedom to students in developing the natural values that exist in them to harmonize with the times. c). Freedom of Opinion Educators are required to respect the opinions of students, students are also required to respect the opinions of educators and fellow students. Because respecting opinions is one of the needs in carrying out education (Khuzaimah & Farid, 2022) .

Educators in this case are guiding and directing students to express their hearts in a way that is reasonable, moral and commendable and approved by Allah SWT in accordance with the stages of development of his soul. Educators do not emphasize freedom of opinion on students which results in their souls being shackled such as feelings of anxiety, anxiety and disappointment during the teaching and learning process. Equality for Students in Islamic Education Islam provides equal opportunities for all students to get education or study. Abuddin Nata stated that students who entered educational institutions had no difference in degree or dignity, because the implementation of education was carried out in a room with the aim of obtaining knowledge from educators. Educators must teach children who are unable to afford together on the basis of providing equal learning opportunities for all students. In Islamic education there is no superior school system because this is not in accordance with the democratic principles of Islamic education because it discriminates against students.

In Islamic education, there is a superior service system, where each student is guided to develop their potential to the fullest. Educators must be able to provide equal opportunities to all students to get an education. For students who are less aspirational in learning, special remedial exercises are given. Meanwhile, those who are intelligent are given additional things they have not learned. 3. Respect for Individual Dignity in Islamic Education Democracy as respect for the dignity of others means that a person will treat others as himself. Historically the principle of respect for individual dignity has been shown by the Prophet Muhammad SAW in the practice of liberating the oppressed in Mecca such as freeing slaves. In the educational process, educators respect the opinions of students, regardless of where they come from. Educators can create an attitude of mutual respect for opinions among fellow students. Educators in giving rewards or punishments to students must be educational in nature, because in this way democratic situations and conditions will be created in the teaching and learning process.

Fundamentals of Islamic Education Democracy

Basically Islam gives freedom to individuals (students) to develop natural values that exist within them to harmonize with the times. Islam also provides guidance to educators, as well as wants them not to curb the individual freedom of children in developing their potentials that they have been born with. Students are seen as objects to be achieved from educational goals because in the educational process those who are directly involved are the students themselves. So in general it can be said that educational goals will be achieved if educators provide a balanced portion in developing the potentials that exist within the students, in the sense of the extent to which educators convey the messages contained in the nature of education itself (Febriani , 2015) . As a reference for understanding educational democracy in Islam, this is reflected in the following: *"Islam Obliges Humans to Seek Knowledge The hadith of the Prophet Muhammad SAW, which reads: Seeking knowledge is obligatory for every male and female Muslim".*

This hadith reflects that in Islam there is educational democracy, in which Islam does not discriminate between male and female Muslims in terms of the obligations and rights to study. Therefore, education must be disseminated to all levels of society in a fair and equitable manner in accordance with existing disparities or according to the conditions of the population to be served. Thus, in order to realize physical and spiritual well-being, for the benefit of life in this world and eternal life in the hereafter, it is permissible for Muslims to pay attention to education, because all of this is very decisive for him, especially in his function as caliph on this earth: *"The Obligation to Ask Experts in Knowledge in the Qur'an Surah Al-Nahl verse (43) Allah SWT. said, which means the following: Meaning: And we did not send before you, except for men whom we gave revelation to them; So ask those who have knowledge if you don't know* (QS Al-Nahl: 43).

The verse implies that educators and students in the process of teaching and learning and in understanding these sciences face things that are not understood, so it is necessary to ask experts in that field. In relation to educational democracy, there are several etiquette guidelines in the implementation of these elements of democracy, which are intended for both students and educators: Mutual respect is a manifestation of the feeling that humans are creatures that are glorified by Allah SWT; Delivery of teaching must be in language and practice based on goodness and wisdom; Fair treatment of students Educators must treat all students fairly, there is no kind of favoritism; There is a feeling of affection between educators and students; and Embedding in the souls of educators and students the need for taufiq and guidance from Allah SWT.

Implementation of Islamic Education Democracy Ibn Khaldun in his muqaddimah stated that the implementation of Islamic education must begin with balance. The balance he meant was that a student must be able to carry out the educational process well, so that these students can obtain happiness both in this world and in the hereafter. According to Abdurrahman Saleh Abdullah, education is not seen as a process of forcing an educator to determine every step that must be accepted by his students individually (Harisah, 2018).

Thus the learning process must be based on democratic values, namely by respecting the abilities of students, applying equal opportunities and paying attention to the diversity of students. Educators should position their students as human beings whose abilities must be valued. Therefore, in the learning process, it is necessary to avoid a learning atmosphere that is rigid, full of tension, conditioned by orders and instructions that make students passive and unenthusiastic, get bored quickly and experience fatigue. Islamic education places the human position proportionally, this is the essence of democracy in Islamic education. Since democratic values are the basic principles of Islamic teachings, democratization in Islamic education according to Athiyah al-Abrasyi is a necessity that must be upheld. Moreover, seen from the historical side of the development of Islam in its heyday, the practice of education is very familiar with a democratic atmosphere.

It is from this democratic educational practice that intellectuals and great scholars who think freely are born. According to M.Athiyah alAbrasyi, the practice of Islamic education and teaching is very close to the principles of freedom and democracy. Islam itself calls for the principle of equality and equal opportunities in learning, so that awareness is opened for learning for everyone, without any differences between the rich and the poor and the socio-economic status of

a learner, and neither is gender. Even as an application and principle of democracy, education is held free of charge, not bound by a certain time limit, diplomas, or grades in examinations or special regulations in student admissions. Conversely, if someone has a strong desire to learn, loves knowledge or does research, the door for learning is wide open for him (Raharja, 2018).

Besides that, what was more interesting in the practice of democracy in Islamic education in the past, said Athiyah, was the active participation of the community in establishing mosques, institutes and scientific institutions as learning facilities. Wealthy people are competing to spend their funds to finance education, thus enabling students who are less able to continue their studies and continue their education to a higher level (Three Degree) or Doctorate as it is today. As a result of the active involvement of the community which is based on a sense of equality and togetherness in the financing of education, it has produced intellectuals and great scholars (doctors), who generally come from underprivileged children. To accelerate and strengthen the process of educational democracy there are several things that must be done, namely:

Educational efforts that allow for the emergence of critical awareness about the meaning of democracy and the socio-political problems of its time in society; Active participation of the people in the government process, because the spirit of democracy is participatory action; Islamic education makes people aware that their identity is a creature that is different from animals. Even humans are higher and more perfect than other creatures. Word of Allah SWT. Meaning: If you both repent to Allah, then verily both of your hearts are inclined (to accept good); and if you both help trouble the Prophet, then Allah is the Protector and (so does) Jibril and the good believers; and apart from that the angels are his helpers too. (QS Al-Tahrim); and The belief that Islam is a religious teaching that has laid down the principles of democracy was also recognized by the orientalists. For example, with full of admiration, he stated that Islam was the first religion to proclaim real democracy known to man. Essentially, educational democracy is an ideal image that will continue to be fought for and perfected (Samsuddin & Akmalia, 2017) .

CONCLUSION

Islam commands its people to decide all matters through deliberation. Islam also commands its people to learn various types of knowledge, both worldly (general) knowledge and ukhrawi (religious) knowledge. In addition, Islam has mandated the pursuit of knowledge for all Muslims, both men and women throughout their lives, from birth to death. This proves that Islam from the beginning has laid the foundation for lifelong education. Islam has encouraged its people to treat others as they treat themselves. Islam also calls for the principle of equality and equal opportunity in learning, so that the awareness to learn is open for everyone, without the difference between the rich and the poor and the socioeconomic status of a student

REFERENCES

Amah, M. (2017). Kaitan Antara Komunikasi Politik dan Sistem Politik. *Communio*, *6*(1).

Asari, H. (2018). Sejarah Pendidikan Islam, Membangun Relevansi Masa Lalu dengan Masa Kini dan Masa Depan. *Jurnal Sejarah Pendidikan Islam*.

Culla, A. S. (2018). Demokrasi dan Budaya Politik. *Sociae Polites*, *Vol. 5 No.*

Febriani, M. (2015). Pengasingan Soekarno Di Ende, Flores, Nusa Tenggara Timur Tahun 1934-1938. In *Skripsi*.

Fuadi, A. (2018). Studi Islam (Islam Eksklusif dan Inklusif). *Ö Jurnal Wahana Inovasi*, *7*.

Haridison, A. (2017). Demokrasi, Governance dan Supremasi Hukum. *Jurnal Administrasi Publik*, *3*.

Harisah, A. (2018). Filsafat Pendidikan Islam, Prinsip dan Dasar Pengembangan. In *Filsafat Pendidikan Islam*.

Khuzaimah & Farid. (2022). Penerapan Demokrasi Pendidikan pada Pembelajaran Siswa di Sekolah Dasar. *Jurnal Pendidikan Sosial Dan Budaya*, *4*(1).

Muntoha, & Darmoko, P. D. (2017). Pergeseran Demokrasi Pancasila Ke Demokrasi Liberal

(Praktek Ketatanegaraan Ri Pasca Reformasi). *Jurnal Madaniyah*, *7*(2).

Nasution, L. (2017). Pemilu dan Kedaulatan Rakyat. *'Adalah*, *1*(9). https:// doi.org/10.15408/ adalah.v1i9.11323

Pasaribu, P. (2017). Peranan Partai Politik dalam Melaksanakan Pendidikan Politik The Role of Political Parties In Conducting Political Education. *JPPUMA: Jurnal Ilmu Pemerintahan Dan Sosial Politik*, *5*(1).

Pusposari, D. (2017). Pendidikan yang Demokratis dalam Era Global. *Seminar Nasional: PS PBSI FKIP Universitas Jember*.

Raharja, H. S. (2018). Pengertian pendidikan prasekolah dan Contohnya. In *https:// statmat.id/pengertian- pendidikan-prasekolah-dan-contohnya/*.

Riki Arswendi. (2017). Media, Pilkada Serentak, dan Demokrasi. *Jurnal Transformative*, *3* (31).

Rosyad, A. M., & Maarif, M. A. (2020). Paradigma Pendidikan Demokrasi Dan Pendidikan Islam Dalam Menghadapi Tantangan Globalisasi Di Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, *3*(1). https://doi.org/10.31538/nzh.v3i1. 491

Safliana, E. (2018). Seni Dalam Perspektif Islam. *Jurnal Ilmiah Islam Futura*, *7*(1). https://doi.org/10.22373/jiif.v7i1.3058

Samsuddin, & Akmalia, R. (2017). Tafsir Ayat-Ayat Alquran Tentang Komunikasi Pendidikan. *Almufida: Jurnal Ilmu-Ilmu Keislaman*, *2*(2), 95–106. https://doi.org/https://doi.org/10.46576/almufida.v2i2.65

Setiyadi, A. C. (2010). Konsep Demokrasi Pendidikan Menurut John Dewey. *At-Ta'dib*, *5*(1). https://doi.org/10.21111/at-tadib.v5i1.585

Sulaeman, A. (2017). Demokrasi, Partai Politik Dan Pemilihan Kepala Daerah. *CosmoGov*, *1*(1). https://doi.org/10.24198/cosmogov.v1i1.11857

Syafriadi, S. (2017). Pelaksanaan Demokrasi dalam Sistem Ketatanegaraan Indonesia. *UIR Law Review*, *1*(1). https://doi.org/10.25299/ulr.2017.1.01.539

Triono, T. (2017). Pemilu dan Urgenitas Pendidikan Politik Masyarakat dalam Mewujudkan Pemerintahan yang Baik. *Jurnal Agregasi : Aksi Reformasi Government Dalam Demokrasi*, *5*(2). https://doi.org/10.34010/agregasi. v5i2.447

Triono, T. (2017). Menakar Efektivitas Pemilu SerentaK 2019. *Jurnal Wacana Politik*, *2*(2). https://doi.org/10.24198/jwp.v2i2.14205