Educational Democracy in The Perspective of Islamic Education

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Abstract:

Democracy in Islamic Education is a highly important issue to investigate because it has the potential to provide significant benefits in the development of education, the understanding of democracy, and the understanding of Islamic values in the context of education. This research is to identify the principles of democracy in Islamic Education and their implementation in teaching and learning. This research is based on a review of various literature sources that encompass the concepts and the principles of democracy in the context of Islamic education, and their implementation in teaching and learning. The research revealed (1) the presence of two principles of democracy in Islamic Education: the freedom for educators and learners, where freedom includes the freedom to create, to develop potential, and to express opinions; (2) The form of implementing democracy in Islamic education is in the form of idealistic education, which is integral, humanistic, pragmatic, and rooted in strong cultural values. These findings are expected to be of concern to educators in shaping equality in education.

Keywords: Democracy, Education, Islamic Education

Introduction

A common problem in education is when schools, especially teachers, are put in the spotlight in situations that society does not want them to be[1]. For example, when children watch too much television, schools are seen as not providing good education media. When there are brawls, schools become the center of attention because they are considered ineffective in teaching good values. When people lack understanding about technology, schools are also accused of not paying attention to the times. There are many more mistakes that are often blamed on schools. In fact, it is not only schools that are responsible for what is happening in the world of education today. All members of society have or should realize that this is a shared responsibility. So education can be guaranteed and have a good future, as long as the responsibility is not given entirely to schools. However, there needs to be synergy between schools, families and communities as the three centers of education, which are influential to each other.[2]

The concept of democratic education is education that provides equal

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[1] A. D. Olofsson, G. Fransson, and J. O. Lindberg, "A Study of the Use of Digital Technology and Its Conditions with a View to Understanding What 'Adequate Digital Competence' May Mean in a National Policy Initiative," Educational Studies 46, no. 6 (2020): 727–43, https://doi.org/10.1080/03055698.2019.1651694.

[2] Sulo L. Tirtarahardja, U., Pengantar Pendidikan (Jakarta: Rineka Cipta, 2008).

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opportunities for every child to study at school according to their abilities.[3] The notion of democracy here includes both horizontal and vertical meanings. Horizontally, democratic education means providing equal opportunities to every child regardless of race, gender, religion or social background. It creates a fairground where every individual has access to quality education.[4]

However, the vertical dimension of democratic education is very important. It is concerned with providing education that matches individual abilities, recognizing differences in learning styles, ability levels or special needs.[5] Thus, democratic education is not just about providing physical access to schools, but also about creating an inclusive environment where every child can develop his or her full potential. This concept forms the basis for creating a more equal and inclusive society, where all individuals have equal opportunities to grow and participate meaningfully.

So educational democracy here is an educational process that respects the potential (innate), equality and freedom of learners in developing and actualising all their potential optimally. Without looking at or discriminating against ethnicity, religion or culture.[6] 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 programmes and practices[7]. In the current situation, there are many educational problems that arise, too trivial in terms of unfairness in obtaining opportunities to access education, until now it can be seen how many parents always blame teachers, the lack of community participation in education. In this situation, there is a problem related to the value and practice of democratic education.[8]

Several previous studies on democratization in Islamic education. Among them are research conducted by Rosyad et al. (2020)[9] focusing on exploring the paradigm of Islamic education, democratic education to face the challenges of globalization in Indonesia. The research of Pusposari (2017) reviewed democracy in education in general.[10] Riadi et al. (2021) also examined democracy in education focusing on

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[3] Ubaedillah & Rozak, Pendidikan Kewarga Negaraan Civic Education Pancasila, Demokrasi, Ham, Dan Masyarakat Madani. (Jakarta: Kencana Prenadamedia Group, 2014).

[4] Muhammad Hariyadi and Imronuddin Imronuddin, "Karateristik Pendidikan Inter-Religius Dalam Al-Qur'an," Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam 20, no. 1 (2021): 127–46, https://doi.org/10.15408/kordinat.v20i1.20649.

[5] Justin Niaga Siman Juntak et al., "Mewujudkan Pendidikan Untuk Semua: Studi Implementasi Pendidikan Inklusif Di Indonesia," Jurnal *Birokrasi & Pemerintahan Daerah* 5, no. 2 (2023): 205–14, https://doi.org/10.15575/jbpd.v5i2.26904.

[6] Irawan Irawan and Denny Hermawan, "Konseptual Model Pendidikan Demokratis Perspektif Pendidikan Islam," Ta'dib: Jurnal Pendidikan Islam 8, no. 2 (2019): 626–31, https://doi.org/10.29313/tjpi.v8i2.5254.

[7] Isolde de Groot and Jane Lo, "The Democratic School Experiences Framework: A Tool for the Design and Self-Assessment of Democratic Experiences in Formal Education," Education, Citizenship and Social Justice 16, no. 3 (2021): 211–26, https://doi.org/10.1177/1746197920971810.

[8] Muhammad Roihan Daulay, "Demokrasi Pendidikan Dalam Perspektif Filsafat Pendidikan Islam," FITRAH:Jurnal Kajian Ilmu-Ilmu Keislaman 3, no. 1 (2017): 91, https://doi.org/10.24952/fitrah.v3i1.632.

[9] Ali Miftakhu Rosyad and Muhammad Anas Maarif, "Paradigma Pendidikan Demokrasi Dan Pendidikan Islam Dalam Menghadapi Tantangan Globalisasi Di Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (2020): 75–99, https://doi.org/10.31538/nzh.v3i1.491.

[10] Dewi Pusposari, "Pendidikan Yang Demokratis Dalam Era Global," Seminar Nasional: PS PBSI FKIP Universitas Jember, 2017, 83–98.

analyzing the values of Islamic education in democratic border communities.[11]

In order to confirm previous studies, researchers want to review the study of educational democracy. This paper focuses on educational democracy in the perspective of Islamic education which is not specifically discussed in previous studies. The subjects that will be developed in this paper are democracy in Islam, democracy in Islamic education, the implementation of democratic values in Islamic education, and the basis of educational democracy according to Islam.

Research Methods

This research implemented a basic theory method that used data from various literatures (library research), where the author reads and studies books or literature related to the topic. The main sources used in this research are the Quran and several interpretations related to democratic education. Meanwhile, the secondary data were from books, journals and others that discuss the relevant subject of this study. The step used in data processing in this research is a descriptive step, which is a step that describes the topic.

Results and Discussion

Democracy in Islam

Democracy is etymologically derived from the Greek demos (people) and kratos (government).[12] Democracy is a system of government from the people, by the people and for the people. In other words, a system of government in which the people hold the highest power in exercising social control. Today, the democratic system of government has been accepted by almost all countries in the world. It has three main elements, namely: the political will of the state, the strong will of the political society, and a strong and independent civil society. These three elements are processed within a state in order to ensure majority rule, popular vote and direct, general, free and secret elections.[13] After that, to realize a democratic order of life in various aspects of life, a process of democratization needs to be pursued. Democratization is a continuous process towards democracy. In the context of education, it is the most strategic means and opportunity to realize a climate of democratization. Democratic education can be understood as a process of socialization, internalization, and actualization of democratic concepts and values through the learning process.[14]

Etymologically, Islam does not recognise the term democracy. Islam only recognises the term deliberation as the main foundation in social life. It is from this conception of deliberation that Islam introduces the idea of democracy, an idea that requires the entire political process to be based on participation, freedom and

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[11] Irpan Riadi et al., "Nilai-Nilai Pendidikan Islam Dalam Berdemokrasi (Studi Kasus Di Daerah Perbatasan Indonesia-Malaysia)," Edukatif : Jurnal Ilmu Pendidikan 3, no. 5 (2021): 2551–58, https://edukatif.org/index.php/edukatif/article/view/902.

[12] Ijeoma Ene, "Moral Philosophy as the Core of Good Governance in Nigeria ' s Democracy," South Asian Research Journal of Humanities and Social Sciences 3, no. 6 (2021): 424–29, https://doi.org/10.36346/sarjhss.2021.v03i06.006.

[13] Toto Suharto, "Konsep Dasar Pendidikan Berbasis Masyarakat," Cakrawala Pendidikan 24, no. 3 (2005): 1–26.

[14] Rosyad and Maarif, "Paradigma Pendidikan Demokrasi Dan Pendidikan Islam Dalam Menghadapi Tantangan Globalisasi Di Indonesia."

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equality.[15]

Muslims have agreed that one of the principles of Islamic teachings on social and state life is the principle of deliberation. Deliberation or shura is essential to creating order in any society. And every developed country that wants security, peace, happiness and success for its people, still holds the principle of musawarah.[16]

According to Ubaedillah and Rozak, there are three views on Islam and Democracy: first, Islam and democracy are two different political systems. Islam cannot be subordinated to democracy because Islam is a self-sufficient political system. In the language of Muslim politics, Islam as a perfect religion does not only regulate matters of faith (akidah) and worship but regulates all aspects of human life including aspects of state life. This view is supported by Muslim thinkers such as Sayyid Qutb and Thabathabi. The relationship between Islam and democracy is mutually exclusive. For adherents of democracy as the single best system available today, Islam is seen as an alternative political system to democracy. In contrast, Islam is viewed as a complete system. Islam and democracy are different systems, therefore democracy as a Western concept is not appropriate as a reference in the life of society, nation and state. In Muslim societies, Islam cannot be combined with democracy.[17]

Second, this second group agrees to the principles of democracy in Islam. However, they recognize the differences between Islam and democracy. For this group, Islam is a democratic political system if democracy is defined substantively, i.e. sovereignty in the hands of the people and the state is a translation of this popular sovereignty. Thus, in the view of this group, democracy is a concept that is in line with Islam after making adjustments to the interpretation of the concept of democracy itself. Among the leaders of this group are Al-Maududi and Moh. Natsir.[18]

Third, Islam is a value system that justifies and supports the democratic political system as practiced by developed countries. Islam is democratic in itself not only because of the principle of Shura (deliberation), but because of the concepts of ijtihad and ijma (consensus). Among the Muslim figures who support this view are Fahmi Huwaidi, M. Husain Haekal, and Muhammad Abduh. Indonesia is represented by Nurcholis Majid, Abdurrahman Wahid, Amin Rais, and Ahmad Syafi'i Ma'arif.[19]

Democracy in Islamic Education

Democracy and education have a mutually supportive relationship because democratic education will place children at the center of attention. Through education children are placed as humanized human beings, education only provides services that are conducive to the optimal growth and development of children.[20] Democratic education is education that provides long opportunities for each child

[15] A. M. Musa, Membumikan Islam Nusantara: Respon Islam Terhadap Isu-Isu Aktual (Jakarta: PT Serambi Ilmu Semesta, 2014).
[16] Y Ilyas, Kuliah Akhlaq (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI), 2012).
[17] Ubaedillah & Rozak, Pendidikan Kewarga Negaraan Civic Education Pancasila, Demokrasi, Ham, Dan Masyarakat Madani.
[18] Ubaedillah & Rozak.
[19] Ubaedillah & Rozak.
[20] Ihya` Ulumuddin, "Demokrasi Pendidikan Islam Perspektif Muhammad Natsir Dan Relevansinya Dengan Sistem Pendidikan Nasional," Maraji` Journal of Islamic Studies 2, no. 2 (2016): 279–303.

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(learner) to achieve the highest level of school education according to his ability.[21] Education democracy is the teaching of education in which all members of society receive a fair education and teaching.[22]

As mandated by the 1945 Constitution, the government will realize an education system that educates the people.[23] Education that educates the people is education that brings its citizens as members of a democratic society. Such an education process is not a process of indoctrination but of making people aware of their rights and giving them the ability to collectively realize justice and prosperity together.[24] Recognition of the human rights of every individual child of the nation to demand education has basically received legal recognition as mandated by the 1945 Constitution Article 31 (1) which reads that every citizen has the right to education. Therefore, all components of the nation, including parents, society, and the government, have an obligation to be responsible for educating the nation's life through education. Education democracy is a view of life that expresses equal rights and obligations and equal treatment in the process of education between education and students, as well as with education managers.[25]

The principle of Islamic educational democracy is imbued with the principles of democracy in Islam, or in other words, Islamic educational democracy is the implementation of Islamic democratic principles of Islamic education. Democracy in Islamic Education according to Ramayulus can be divided into two, namely (1) freedom for educators and students. Freedom here includes freedom to work, freedom to develop potential and freedom of opinion, (2) Equality for students in Islamic education. Because Islam provides equal opportunities for all learners to get education or learn.[26]

Learners who enter educational institutions have no difference in degree or dignity, because the implementation of education is carried out in a room with the aim of obtaining knowledge and education. Educators must teach the children of the poor and the able together on the basis of providing equal learning opportunities for all learners. So the educator must be able to provide equal opportunities for all learners to get an education. For students who are less aspirational in learning, special remedial exercises are given, while those who are intelligent are given additional (teaching) that they have not learned.[27]

Implementation of Democratic Values in Islamic Education

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. The democratic education process is aimed at developing independent and responsible individuals. As can be seen in democracy itself, it

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[21] Mundzier Suparta, "Pendidikan Transformatif Menuju Masyarakat Demokratis," Islamica 7, no. 2 (2013): 406–25, https://doi.org/https://doi.org/10.15642/islamica.2013.7.2.406-425.
[22] Irawan and Hermawan, "Konseptual Model Pendidikan Demokratis Perspektif Pendidikan Islam."
[23] Rizky Rinaldy Inkiriwang, Refly Singal, and Jefry V Roeroe, "Kewajiban Negara Dalam Penyediaan Fasilitas Pendidikan Kepada Masyarakat Menurut Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidkan Nasional," Lex Priavatum 8, no. 2 (2020): 142–53, http://hpj.journals.pnu.ac.ir/article_6498.html.
[24] H. A Tilaar, Standarisasi Pendidikan Nasional: Suatu Tinjauan Kritis (Jakarta: Rineka Cipta, 2012).
[25] Daulay, "Demokrasi Pendidikan Dalam Perspektif Filsafat Pendidikan Islam."
[26] Ramayulis, Ilmu Pendidikan Islam (Jakarta: Kalam Mulia, n.d.).
[27] Irawan and Hermawan, "Konseptual Model Pendidikan Demokratis Perspektif Pendidikan Islam."

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demands three complementary conditions: a sense of responsibility, grace, willingness to accept defeat sportingly, and not letting consciousness freeze.28 So, educators should position their students as people who must be respected for their abilities and given the opportunity to develop these abilities.

Therefore, in the learning process, a rigid learning atmosphere should be avoided, full of tension, and conditions with orders and instructions that make students become passive and not passionate, get bored quickly and experience fatigue. Even as an application of the democratic principle, education is organized free of charge, not tied to a certain time limit, diplomas, or numerical scores in examinations or special regulations in student government. On the contrary, if one has a strong desire to learn, and a love for knowledge or research, the door to learning is wide open for him or her. Essentially, educational democracy is an ideal picture that will continue to be fought for and perfected.29

In order to support the implementation of democratic values in Islamic education, new models and designs should be created as an alternative to ideal education. Borrowing the principle of the nature of Islamic education used by Hasim Amir, who argues that Islamic education is idealistic education, namely education that is integralist, humanistic, pragmatic and rooted in a strong culture. Hasim Amir's offer, quoted by A. Malik Fadjar, can be used as a concept of democratization of Islamic education in the face of changes in Indonesian society, namely:

First, integralist education, which is a model of education oriented to the components of life which include: education oriented to rabbaniyah (divinity), insaniyah (humanity) and alamiyah [nature in general], as an integralist for the realization of a good life and to realize rahmatan lil 'alamin, as well as education that considers humans as a physical-spiritual, intellectual, emotional and individual-social person. Integralist education is expected to produce human beings (learners) who have high integrality, who can be grateful and united with the will of their God, united with themselves so that they do not have a split personality or dual personality, united with society so that they can eliminate social disintegration, and can be one with nature so that they do not create damage, but maintain, maintain and empower and optimise the potential of nature according to human needs.30
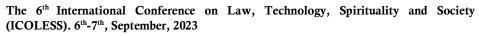
Secondly, humanistic education is a model of education that is oriented towards and views humans as humans (humanization), namely God's creatures with their nature. So humans as living beings, must be able to continue, maintain and develop their lives. So the position of education can build a humanization process, which means respecting human rights, such as the right to apply and be treated fairly, the right to voice the truth, the right to love, and so on. Humanistic education is expected to restore the role and function of humans, namely returning humans to their nature as the best of creatures. So, the "humane" human being produced by humanistic education is expected to develop and form human thinking, feeling and willingness and act in accordance with the noble values of humanity that can replace individualistic, egoistic, egocentric nature with the nature of compassion for fellow human beings, the nature of respect and respect, the nature of wanting to give and receive, the nature of mutual help, the nature of wanting to find common ground, the

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28 A. S. Maarif, Islam Dan Bingkai KeIndonesiaan Dan Kemanusiaan: Sebuah Refleksi Sejarah (Bandung: PT Mizan Pustaka, 2015).
29 Irawan and Hermawan, "Konseptual Model Pendidikan Demokratis Perspektif Pendidikan Islam."
30 Ahmad Malik Fadjar, Reorientasi Pendidikan Islam (Jakarta: Fajar Dunia, 1999).

nature of respecting human rights, the nature of respecting differences and etcetera.[31]

Third, pragmatic education is education that views humans as living beings who always need something to continue, maintain and develop their lives both physically and spiritually, such as thinking, feeling, self-actualization, justice, and divine spiritual needs. Thus, the educational model with a pragmatic approach is expected to produce pragmatic humans who are aware of their life needs, sensitive to social and humanitarian problems and can distinguish humans from inhuman conditions and situations.[32]

Fourth, education is rooted in culture, namely education that does not leave historical roots, both the history of humanity in general and the cultural history of a nation, ethnic group, or a particular community. So with an education model rooted in culture, it is expected to form humans who have personality, and self-esteem, believe in themselves, and build civilization based on their own culture which will become a monumental legacy from their ancestors and not the culture of other nations. In this case, it does not mean that we become anti-modernity, change, reform and simply reject the flow of cultural transformation from outside without making a strong selection and reason.[33]

The Basis of Educational Democracy According to Islam

Democratization of education in general is a situation in which every citizen is entitled to the widest possible opportunity to enjoy the right to education.34 When this general definition is narrowed down, the concept that the implementation of democratization of education can be seen from learning activities with an atmosphere of mutual respect, and free expression of opinions while still respecting and implementing balanced rights and obligations between educators and students.[35]

One of the verses in the Quran that is very close to the concept of democratization of education is Surah Āl 'Imrān: 159. This verse contains several concepts that are directly related to the democratization of education.

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ فَٱعْفُ عَنْهُمْ

وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ (آل

عمران: 159).

"So, it is by the mercy of Allah that you are gentle with them. If you had been harsh and harsh-hearted, they would have withdrawn from your neighborhood. So, forgive them, ask forgiveness for them, and consult with them on the matter.
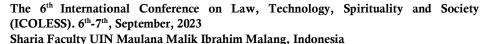
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[31] Fadjar.
[32] Fadjar.
[33] Fadjar.
[34] E Setyawan and Y P D Sasongko, "Regulasi Komunikasi Interpersonal Dalam Demokratisasi Pendidikan Indonesia (Studi Deskriptif Restorasi Dunia Pendidikan Di Indonesia Dalam Perspektif Henry …," Jurnal Komunikasi 12, no. 30 (2021), https://ejurnal.bsi.ac.id/ejurnal/index.php/jkom/article/view/10032.
[35] Neneng Rumsiti, "Demokratisasi Pendidikan Islam Dalam Kearifan Lokal Dayak Hapakat Basara Dan Korelasinya Dengan Al-Qur ' an Pendahuluan Memperoleh Pendidikan Adalah Hak Setiap Orang . Bahkan Negara Memberi Ruang Khusus Terkait Hak Tersebut . Hal Ini Menunjukkan Bahwa Ada" 8, no. 1 (2022): 1–18.

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Then when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him."

There are two narrations that explain the reason for the revelation of surah Āl 'Imrān: 159. The first narration states that this verse was revealed when the Muslims won victory in the battle of Badr and at that time many polytheists became prisoners of war. To solve the problem, the Prophet held a consultation with Abu Bakr and Umar bin Khattab. According to Abu Bakr, the captives should be handed over to their families by paying ransom. As for Umar, the prisoners should be killed. In the process of this deliberation, there were two very contradictory opinions, so surah Āl 'Imrān was revealed: 159 which asserts that the Prophet should be gentle in order to be attractive to people outside Islam. So this verse was revealed in support of Abu Bakr al-Ṣiddīq's opinion. On the other hand, this verse is also a lesson for Umar bin Khattab that if an opinion is not accepted, then he should put his trust in Allah SWT.[36]

As for the second narration, this verse was revealed because it was based on the event of strategizing during the battle of Uhud. According to the Prophet Muhammad, the Muslims should remain in Medina while waiting for the arrival of enemy troops. However, this opinion was rejected by some companions, especially young companions. They wanted the Muslim troops to leave Medina and attack the enemy. Until the revelation of Surah Āl 'Imrān: 159 and finally the opinion of this Companion was then approved by the Prophet Muhammad. This decision did end in sadness, the Muslims lost the battle. This is an important principle of deliberation; the matter of results must of course be left to Allah SWT.[37]

According to Tafsīr al-Munīr, surah Āl 'Imrān: 159 is a form of gift given by Allah SWT to the believers. The gift is to make the Prophet Muhammad's heart soft towards the people, have a forgiving nature and always invite deliberation. Attitudes like this are what make the people of the Prophet Muhammad SAW voluntarily enter into Islam. Even Abdullah bin 'Amr once said: "Indeed, I have known the characteristics of the Prophet Muhammad in the previous scriptures. He was not a hard, rough-hearted, rowdy and loud-mouthed person in the marketplace and did not repay evil with evil but forgave it.
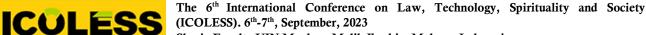
In addition to the gentle and forgiving nature, Tafsīr al-Munīr also explains the deliberative behavior carried out by the Prophet Muhammad SAW. This deliberation activity was not only carried out in religious matters. All matters, including political matters and other worldly interests, were discussed properly and together with the companions. Of course, the deliberation carried out is a deliberation activity that is full of Islamic ethics, such as being civilized and respecting the opinions of people who are experts in their fields. Once the Prophet was asked about al-'azm (decision or determination to do something), he said: "Deliberate and ask for views from people who are experts, then follow the views they give." Regarding the outcome of the views that are followed, it must be submitted to Allah SWT by way of trust.[38]

Regarding this deliberation, Quraish Shihab explains that the origin of the word

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[36] Ahmad Agis Mubarok, "Musyawarah Dalam Perspektif Al-Quran," MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir 4, no. 2 (2019): 147–60, https://doi.org/10.24090/maghza.v4i2.3550.
[37] Muhammad Quraish Shihab, Wawasan Al-Qur'an: Tafsir Tematik Atas Berbagai Persoalan Umat (Bandung: Mizan, 2007).
[38] Wahbah Az-Zuhaili, Tafsir Al-Munir (Jakarta: Gema Insani, 2013).

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deliberation is "shāwara" which means taking honey out of the beehive. From here the meaning of deliberation develops so that it is obtained that all forms of deliberation will definitely give birth to something good and sweet like honey. In order to produce this sweetness, some praiseworthy behaviors are needed, such as being gentle, not being rude, and not being hard-hearted. Because some of these behaviors will provide smoothness and success in the deliberation process[39]

According to Buya Hamka in Tafsir Al-Azhar, he states that this verse talks about the science of leading. This is because this verse explains some of the requirements of leaders, such as being gentle and deliberating. According to Buya Hamka, this gentle attitude does not mean that it is not firm. Many cases illustrate the firmness of the Prophet Muhammad SAW, for example, against groups that did not agree to the results of the Hudaibiyah agreement, firm in dictating what Ali bin Abi Talib should record and firm in several matters of the pilgrimage. In terms of deliberation, Buya Hamka said that deliberation is the essence of this verse. Deliberation is the basis of Islamic politics and government. This is because deliberation will be able to embrace many groups so that government activities that are always synonymous with differences will be able to run properly.[40]

Conclusion

Islam does not acknowledge the concept of democracy. This is because democracy comes from the West or Europe which entered through Islamic civilization. Islam only recognizes the term deliberation as the main foundation in social life. It is from the conception of deliberation that Islam introduced the idea of democracy, an idea that requires the entire political process to be based on participation, freedom, and equality. In the Qur'an, there are many verses that explain deliberation, one of which is in Surah Āl 'Imrān: 159. Thus, we can distinguish that Islam and democracy are two different political systems. Islam defines democracy procedurally as understood and practiced in Western countries. Islam is a value system that justifies and supports the democratic political system as practiced in developed countries.

Democratic education in an Islamic perspective is imbued with the principles of democracy in Islam, or in other words, Islamic educational democracy is the implementation of the principles of Islamic democracy in Islamic education, namely: The existence of freedom for educators and students, where freedom here includes: freedom to work, freedom to develop potential and freedom of opinion. Equality for learners in Islamic education. Because, Islam provides equal opportunities for all learners to get education or learn. Respect for individual dignity in Islamic education. Democracy as a respect for the dignity of others, meaning that a person will treat others as himself. so that a responsible, dignified and noble human being or society can be created.

In order to support the implementation of the value of democracy in Islamic education, it should create new models and designs as an alternative to ideal education. Borrowing the principle of the nature of Islamic education used by Hasim Amir, who argues that Islamic education is idealistic education, namely education that is integrative, humanistic, pragmatic and rooted in strong culture.

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