



Systematic Literature Review (SLR): Democraracy of Education in the Perspective of Islamic Philosophy of Education

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Receive: 11/08/2024

Accepted: 10/09/2024

Published: 01/10/2024

Abstrak

Penelitian ini mengkaji konsep tentang demokrasi pendidikan dari sudut pandang filsafat pendidikan Islam untuk melihat bagaimana nilai-nilai Islam dan demokrasi berkorelasi dalam pendidikan. Tujuan dari penelitian ini adalah untuk meningkatkan pemahaman kita tentang bagaimana demokrasi dapat diterapkan dalam sistem pendidikan yang mengikuti prinsip-prinsip Islam. Penelitian ini merupakan studi Literatur dengan metode yang dipakai yaitu Systematic Review (SR) atau secara umum disebut Systematic Literature Review (SLR). Penelitian menunjukkan bahwa menggabungkan demokrasi dan Islam dalam pendidikan membuat landasan yang seimbang antara kebebasan, keadilan, dan kewajiban moral. Penelitian ini diharapkan dapat membantu mengembangkan kebijakan pendidikan yang lebih kontekstual, relevan, dan sesuai dengan nilai-nilai Islam dalam proses membangun sistem pendidikan yang demokratis dan berakar pada nilai-nilai Islam. Hasil penelitian ini dapat membantu praktisi.

Kata Kunci: Demokrasi, Pendidikan, Filsafat Pendidikan dan Islam

Abstract

This research examines the concept of educational democracy from the perspective of Islamic educational philosophy to see how Islamic values and democracy are correlated in education. The aim of this research is to increase our understanding of how democracy can be implemented in an education system that follows Islamic principles. This research is a literature study with the method used, namely Systematic Review (SR) or generally called Systematic Literature Review (SLR). Research shows that combining democracy and Islam in education creates a balanced foundation of freedom, justice and moral obligation. It is hoped that this research can help develop educational policies that are more contextual, relevant and in accordance with Islamic values in the process of building a democratic education system rooted in Islamic values. The results of this research can help practitioners

Keywords: democracy, education, philosophy of education and Islam

Introduction

Education is an absolute necessity for human life in building its civilization. As the main pillar in character formation and

community development, education has a strategic role in the context of Islamic civilization. Along with the development of the times and global challenges, the demand for education that includes democratic principles is increasingly dominant. In line with that, Islamic education as an integral part of the lives of Muslims, is faced with the complex dynamics between the principles of democracy and the values of Islamic teachings. The relationship between Islamic values and the dynamics of democracy in education raises essential questions about how we can align the principles of democracy with the distinctive values of Islam.

On the other hand, the conceptual tension between democratic principles and Islamic values is a crucial challenge in designing a holistic education system. While democracy emphasizes freedom of expression and active participation, Islamic values often place unique moral and ethical constraints. There needs to be a deep understanding of both of these frameworks of thought, as well as identifying common ground that allows for harmonization in the educational context.

In relation to the above, Islamic educational philosophy, as a conceptual framework rooted in religious teachings, becomes an essential unifier for understanding the relationship between democracy and Islamic education. Understanding the concept of "Educational Democracy" in the perspective of Islamic educational philosophy can provide a strong foundation for designing educational policies that are in line with Islamic principles and accommodate democratic aspirations. This is considered very important to continue to be studied, because in its development education will continue to face the journey of civilization which has various very complex problems

and becomes something that cannot be avoided to face.

In addition to the problem of the philosophy of education, Mulkan (2019: 10) stated that various Islamic education practices are more guided by theoretical frameworks and bases derived from educational technology that are compiled based on theories or sciences that have been labeled secular. The same reality can be seen from the science or theory of Islamic education (or what is called science), which should be compiled based on theories at the philosophical level, namely the philosophy of Islamic education or the philosophy of tarbiyah.

Still related to the above, as stated by Abdullah (2009: 284-265), that the life of this complex global era actually demands education to be able to enlighten civilization. In particular, Islamic religious education that is structured and systematically integrated is very much needed by Muslims, the wider community, including state administrators and leaders of religious socio-political movements. Such Islamic religious education is to avoid claims of truth or feeling the most correct, deciding something unilaterally and subjectively, so that new concepts are needed in serious learning that can enlighten the wider community to be able to think clearly, politely, ethically, and with rational and logical considerations.

In this case, it is necessary to understand that quality education does not only refer to academic aspects, but also includes the formation of character, morality, and active involvement in social life. How the concept of democracy can be integrated well in the context of Islamic education, so as to create a learning environment that is in accordance with the principles of Islamic teachings, is an essential question that requires in-depth exploration.

Based on the presentation of several main issues and theories in this introduction, it is expected that this research can provide a significant contribution to enriching the discourse on the relationship between democracy and education within the framework of Islamic thought as has been widely discussed by researchers and authors before, and stimulate further discussion on the renewal of the education system in accordance with the demands of the times. In turn, it is expected to be a conceptual and practical basis for the development of an education system that reflects the richness of Islamic values as well as the spirit of democracy whose existence is still being discussed today.

Based on the explanation above, the researcher is interested in studying more deeply about Educational democracy in the perspective of Islamic Educational philosophy using systematic literature review. The purpose of this study is to analyze Educational democracy in the perspective of Islamic Educational philosophy using systematic literature review. The results of this study are expected to contribute to Islamic Education in the future.

Method

This research is a literature study with the method used, namely Systematic Review (SR) or generally called Systematic Literature Review (SLR) is a systematic technique for collecting, critically testing, integrating and collecting the results of various research studies on research questions or topics to be studied. The study began by finding articles related to the research topic that would later be studied. A systematic review is a method of reviewing a particular problem by identifying, evaluating, and selecting a particular problem and asking questions

that are clearly resolved based on previously established criteria. This follows previous research that is of good quality and relevant to the research question. This study uses the Systematic Literature Review (SLR) method, a systematic, explicit and reproducible method for identifying, evaluating and synthesizing research works and thoughts that have been carried out by researchers and practitioners who aim to recognize, review, and evaluate all research. This study consists of several stages including: First, the question is how is education for women in the perspective of Islamic educational philosophy? The two subjects in this study are women and the object of research is education for women in the perspective of Islamic educational philosophy. The literature study search began by using the data available on Google Scholar obtained using the publish or perish application. The article limitations used were the last 10 years. Third, after getting various articles. The researcher obtained 50 articles related to the theme of Character Education in the Google Scholar Database search, then selected 20 articles related to the topic being studied from several articles. Then study the article in detail and in accordance with the Character Education material, in 20 articles included and studied in detail into 5 articles that are in accordance with the theme of the discussion, which is studied which will be presented in the discussion and conclusion section.

Results and Discussion

Democracy and Islam is a complex and often debated topic in various circles. There are various views and interpretations regarding the relationship between the democratic system, which emphasizes government by the people, and the principles of Islam, which include religious teachings, sharia law, and moral values. So in this case, Islam does not only talk about

the concept of national life, but also covers all other aspects of life. Where Islamic values must be something that underlies every movement and step in acting and interacting.

Indeed, to put it bluntly, Islam does not recognize the term democracy. But if studied more deeply, the values contained in democracy are actually found in Islamic teachings. In this case, Madaniy (2010: 50) puts forward values in Islamic teachings about life values that must be used as a reference and in accordance with the principles adopted by democracy, namely: 1) Al-Musawah or equality of humanity before Allah swt. In the Islamic conception, all humans are equal in dignity and position, there is no difference before Allah except in terms of their piety. Allah says in Surah al-Hujurat (49) verse 13. 2) Al-Hurriyah, independence or freedom based on moral and legal responsibility, both in this world and in the afterlife. This principle is based on a concept that respects human values which views humans as honorable creatures who are given the freedom to choose by God. In Islam, this principle is the verse of the agreement when humans justify the rububiyah of Allah. Allah says in Surah al-A'raf (7) verse 172. 3) Al-Ukhuwwah, the brotherhood of fellow humans as one species created from the same raw material. Allah says in Surah al-Baqarah (2) verse 213. 4) Al-'Adalah, justice which is based on the fulfillment of human rights as individuals and as members of society. Allah says in Surah al-Ma'idah (5) verse 8. 5) Al-Shura, deliberation, where every citizen has the right to participate in public affairs concerning the common interest. In this case, the principle of deliberation is prioritized as stated by Allah in Surah al-Shura (42) verse 38. 6) Al - responsibility borne by every holder of power. It must be understood that power is a mandate that must be guarded against and not a blessing

that must be grateful for. Especially for rulers, the meaning of amanah means a dual function, namely the mandate of Allah and the mandate of the people.

Islam is a universal religion whose teachings must be implemented in every aspect of life, so the values mentioned above must be a reference in every process of activity carried out to realize the desired Islamic life, or in other words, which must be attempted to be practiced or practiced. That is why, every time an understanding or concept of life arises that is born from a development of civilization, it will always receive attention and needs to be studied for its suitability or validity according to Islamic teachings. This is done in order to ensure that every journey of human life (especially Muslims) continues to run on the right path according to Islam, including when the term democracy appears with all the understandings and effects it causes.

Even so, (Kamil, 2002: 48) revealed that not all Islamic scholars agree to accept the concept of democracy as explained above. In this matter, there are those who remain consistent in not accepting the concept of democracy in the context of society and state. Among them is Mutawali al-Sya'rawi, a great scholar from Egypt who said that Islam and democracy are incompatible, and shura is not in itself a majority democracy. Usri (2019: 89) explains that the rejection of the concept is seen in a theological and epistemological context. Islam gives God as the source of sovereignty, while democracy is in the hands of the people, in another aspect, Islam views that there are limits to deliberation while democracy depends on mutual consensus.

It shows that democracy in Islam is still a controversial issue, both in theory and in practice. This difference could be caused by differences in ontological and epistemological views of the meaning and scope of democracy being

discussed. The relevant research on previous studies on Educational democracy in the perspective of Islamic Educational philosophy is in table 1 below:

Table. 1

Previous Research Journals Relevant to Educational Democracy in the Perspective of Islamic Educational Philosophy

Researc hers and year of researc h	Journal	Research result
Moh. Ismail/2016	Journal of Islamic Religious Education/Democratization of Islamic education in the view of Kh. Abdul Wahid Hasyim	In Indonesia, KH. Abdul Wahid Hasyim tried to present the concept of democratic Islamic education in order to bridge the current social problems that exist. Democratic Islamic education provides an opportunity for all students to be directly involved in developing their abilities, so that students can become critical and creative people.(Ismail , 2016, p. 315)

Ayu Lestari/2022	An-Nur Journal: Islamic Education and Science Studies/Islamic Education Democracy: Concept and Implementation	Islamic education conceptually has basic democratic principles that aim at 29 Jurnal An-Nur: Kajian Pendidikan dan Ilmu Keislaman Vol. 8, No. July-December 2022 ISSN 2461-1158 human liberation from all forms of adversity so that education is transformative in unequal social realities. Islamic education also highly respects and accommodates differences in a person's background concerning ethnicity, values, religion, social, culture and even differences in ability.(Lestari , 2022, p. 42)
MUHA MMAD	FITRAH Journal of Islamic	Islam commands its

<p>ROIHAN DAULAY /2017</p>	<p>Studies/Educational Democracy in the Perspective of Islamic Educational Philosophy</p>	<p>followers to decide all matters through deliberation. The Islamic religion also orders its followers to study various kinds of knowledge, both worldly (general) knowledge and ukhrawi (religious) knowledge. Apart from that, Islam has made it mandatory for all Muslims, both men and women, to seek knowledge throughout their lives, from birth to death. This proves that Islam from the beginning has laid the foundation for lifelong education. Islam has advised its followers to treat others as they treat themselves. Islam also calls for the</p>			<p>principle of equality and equal opportunities in learning, so that awareness of learning is open to everyone, without any differences between the rich and the poor and the socio-economic status of a student.(DAULAY, 2017, p. 91)</p>
			<p>(Mahyuni & Indriani, 2021)/2020</p>	<p>Paramurobi Journal / Internalization of Democratic and Humanist Values in Islamic Education</p>	<p>In essence, democracy and humanism are respect for human values, and an understanding that seeks to place humans as humans according to their natural humanity. These values are important to implement in Islamic education, both in curriculum development, learning strategies, teaching staff,</p>

		evaluation systems, and the application of rewards and punishments. The implementation of humanism and democracy values in education has great potential to realize the ideals of national education in order to build a generation of the nation that is intellectually, emotionally and spiritually intelligent, mentally and spiritually strong, creative and innovative and has the ability to find solutions to the problems of life that they are experiencing.(Haryanto, 2020, p. 75)
Mirza Mahbub Wijaya/	Journal of Islamic Religious Education,	In this surah there is an implied concept of

2020	Wahid Hasyim University, Semarang / The Relevance of Democratic Islamic Education in the Letter of Ali Imran 159	democracy such as gentleness and deliberation or communication in the organization. The verse explains the steps of deliberation. Namely, being gentle, forgiving other participants in the deliberation, apologizing and putting trust after deliberation. In this article, we will present a view on the concept of democracy in Islamic education.(Wijaya, 2019, p. 198)
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Based on previous studies of the 5 research journals above, it shows that Democracy is not a discourse, mindset or political behavior that is built once. Democracy is a process in which society and the state play a role in building a culture and system of life in order to create prosperity, uphold justice, both socially, economically and politically. In other words, when talking about democracy, it means the same as talking about the mentality of a nation. Through education,

the process of creating a democratic mentality and culture of a society can be done. Whatever the boundaries or dividers between education, politics, let alone mentality or a culture, of course, the form of an object cannot be separated from its contents.

Therefore, if the word democracy is connected in the world of education, then it has the meaning that democratic education is education that provides equal opportunities - namely equal obligations, rights, and treatment - to every student in achieving the highest level of education - whether formal, informal, or non-formal - according to their abilities. This statement is in line with Vebrianto's opinion as quoted by Ramayulis (2002: 324-326)

The relationship between democracy and education was initiated by Dewey (1964:60-63) who defined 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 mutualistic common interest as well as a form of social control. Second, there is an element of interaction between social groups that is not only limited to free interaction, but interaction that results in changes in social habits. According to Dewey, democracy is not only a concept in government. Democracy is a form of associated life that is expressed in the form of experience.

Hasbullah (2012: 245-246) explains that democracy in education is demonstrated by, among other things, focusing attention and efforts on students in a state of common sense and socio-economic. The management of education and the continuous education process between educators and students appear as two areas in which educational democracy

is seen as a way of life that values equal treatment and rights for all individuals.

From the discussion above, the understanding of democracy is not only associated with the issue of national life, but has developed in other life issues, including those related to education issues. It can even be connected to religious education which in the following discussion will focus on the study of Islamic education.

Islamic Educational Democracy refers to the concept of educational management that combines democratic principles with Islamic values and teachings. This covers various aspects of the educational system, from decision-making to teaching methods, with the aim of creating an educational environment that is fair, participatory, and in accordance with Islamic principles. The following are some aspects and ways in which democracy can be implemented in the context of Islamic education as explained by experts and figures in Islamic educational philosophy in providing an explanation of Islamic educational democracy, both in the study of ontology, epistemology, and axiology.

According to Al-Syaibani and Langgulang (1979) the understanding of democracy and educational democracy in the view of Islamic teachings refers to the Qur'an and Al-Hadith. The main and highest principle that is the basis or foundation for the implementation of Islamic education is the Qur'an. Among them is the Word of Allah SWT in the Qur'an, Surah Asy-Syuura [42] verse 38 regarding deliberation which is one of the principles of democratic values. In this case, it is realized that every human being is given their own advantages in certain things as well as in the way of seeing, thinking, seeing and judging something, so with deliberation the results of thought will become one and what is worthy and best

to be implemented will be chosen. In other letters and verses, Allah says as stated in the letter An-Nahl [16] verse 43. This verse implies that a person's lack of understanding of something does not necessarily mean that he continues to try to understand it, but he should consult with someone who is an expert in the field because a job that is done without knowledge will result in destruction, thus democracy is very important in the world of education to develop knowledge and for the common good. (Turham AG, 2021)

It is emphasized that the principle of Islamic educational democracy is inspired by the principle of democracy in Islam, or in other words, Islamic educational democracy is the implementation of the principle of Islamic democracy in Islamic education. The form of Islamic education according to Ramayulis (2013) can be divided as follows: First, Freedom for educators and students. Freedom here includes: freedom to work, freedom to develop potential and freedom of opinion. Second, equality for students in Islamic education. Because, Islam provides equal opportunities for all students to get an education or learn.

Regarding freedom of work, According to Al-Abrasyi (1996: 57), an educator in carrying out the education and learning process must accustom his students to hold fast to their own abilities and give them the freedom to think without being fixated on other people's opinions, so that students can freely determine their own future based on their own abilities.

In relation to the freedom to develop potential, Nurcholis Madjid (1991: 8) divides nature into two dimensions, first, nature al-gharizah, is the potential within humans that is carried since birth, including reason, lust and conscience. Second, nature al-munazalah is the external potential that guides and directs nature al-

gharizah to develop according to its nature through educational potential.

In terms of freedom of opinion, an educator in front of students should respect some opinions expressed by students. Likewise, a student when in front of an educator should listen and pay attention to what is conveyed by the educator. In essence, educators and students must respect each other and be able to position themselves in the scope of education. Respecting opinions is one of the needs in implementing education. Educators in this case are people who provide guidance and direction to students to express their hearts in a reasonable, moral and commendable way and are approved by Allah SWT according to the stages of their soul development. In the process of teaching, educators do not emphasize freedom of opinion on students which results in their souls being constrained which results in feelings of anxiety, restlessness and disappointment.

Regarding equality for students, Islam provides equal opportunities for all students to receive education and teaching. In this case of equality of opportunity, According to Abdurrahman Saleh Abdullah (1990: 84), education is not seen as a process of coercion by an educator to determine each step that must be accepted by his students individually, but rather education must be seen as a need that every individual has the right to receive an education.

In relation to this, the Prophet Muhammad SAW said: ((طلب العلم فريضة على كل مسلم "seeking knowledge is obligatory for both male and female Muslims". The hadith narrated by Ibn Majah reflects that in Islam there is educational democracy, where Islam does not differentiate between male and female Muslims in terms of the obligation and right to seek knowledge.

Still on the above issue, Abudin Nata (2000: 67) stated that students 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 from educators. Educators must teach children who are unable and able together on the basis of providing equal learning opportunities for all students.

In another part, mAccording to Hasbullah (2009: 260-262) related to Islamic educational democracy, there are several guidelines for implementing democracy aimed at students and educators, namely: a) Mutual respect is a manifestation of the feeling that humans are creatures who are glorified by Allah. B) The delivery of teaching must be in language and practice based on goodness and wisdom. C) Treating all students fairly. D) Establishing a sense of affection between educators and students. And e) Instilling in the souls of educators and students the need, guidance, and guidance of Allah.

In its implementation, Islamic educational democracy can be seen in its learning process which is based on democratic values, namely by respecting the abilities of students, implementing 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, democracy in practice anywhere on earth always demands three or four complementary conditions: a sense of responsibility, open-mindedness, willingness to accept defeat in a sporting manner, and not letting consciousness freeze (Maarif, 2015).

From the implementation of democracy in Islamic education as

explained above, A. Malik Fajar (1999: 37) borrowed the principle of the essence of Islamic education used by Hasim Amir who stated that Islamic education is an idealistic education, namely an education that is integralistic, humanistic, pragmatic and rooted in a strong culture, arguing that this can be used as an educational model that can be used as a concept for the democratization of Islamic education in facing changes in Indonesian society.

Romlah (2018: 1-11), explains the four models offered as follows: a) Integralistic education is an educational model that focuses on the elements of life. This model includes education that focuses on rabbaniyah (divinity), insaniyah (humanity), and alamiyah (nature in general), and is considered important for creating a good life and realizing rahmatan lil 'alamin. In addition, this education considers humans as complete individuals in terms of physical, spiritual, intellectual, and social. B) Humanistic education is an educational model that focuses on humans as humans, or humanization, because humans are God's creatures with their nature and must have the ability to live, maintain, and develop. Therefore, the position of education can help humanization through respect for human rights, such as the right to receive fair treatment, the right to speak the truth, and the right to life. C) 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. And d) Education that is rooted in culture is education that is based on history, namely the history of humanity and the culture of a particular nation, ethnic group, or society.

According to Lestari (2022: 40), the four models of Islamic education mentioned above are proposals and models of Islamic education design intended to build a more democratic Islamic education paradigm to face the changes of the modern era and enter Indonesian civil society. This is a natural development tendency in anticipating changes in the times. Because the current condition of society is practical-pragmatic in terms of educational aspirations and expectations, education is not static or just running in place because it responds to the problems faced by modern, post-modern, and global societies.

Thus, democracy in Islamic education argues that if implemented wisely and in accordance with Islamic values, the principles of democracy can enrich and strengthen the Islamic education system so that it is more responsive and relevant to the needs of society. The implementation of this democracy must be carried out with the aim of creating an educational environment that is moral, just, and based on Islamic principles that encourage the formation of humans who are useful to society.

Islamic educational democracy emerged from the awareness of the importance of aligning democratic principles with Islamic values in education. This idea emphasizes that Islamic education can maintain democratic principles such as freedom, justice, and active participation in the educational process. It is hoped that wise implementation and balance between these two components can produce a high-quality educational environment that is in line with Islamic principles.

Conclusion

Educational Democracy in the Perspective of Islamic Philosophy of

Education enriches and deepens our understanding of how democratic values and Islamic teachings can be integrated in the context of education. It means that democracy and Islam are not contradictory concepts, but can go hand in hand and complement each other. Educational Democracy in the Perspective of Islamic Philosophy of Education highlights how democratic principles can be integrated with Islamic values to create an inclusive and equitable educational environment. Education in this framework encourages active participation from all stakeholders, including students, teachers, parents, and the community. Deliberation and consultation become the main values in the decision-making process, creating a democratic educational environment based on Islamic ethics. Educational Democracy in the Perspective of Islamic Philosophy of Education is not only about adopting democratic principles in education, but also rooted in Islamic values and ethics. This creates a solid foundation for building an educational system that creates a generation with integrity, care, and sensitivity to the moral and social values embraced by Islamic teachings.

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