

DEMOCRATIC VALUES IN LEARNING FROM THE PERSPECTIVE OF ISLAMIC EDUCATION

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Abstract

Writing this article aims to analyze and describe the values of democracy in Islamic Education Perspective Learning. This study uses a qualitative method with a Library Research approach. The results of this research are: Democracy in the learning process is very important, because students come from different environments so before teaching a teacher is required to know the characteristics of each student, so that in carrying out learning a teacher can choose the right way to understand students. Teaching democracy is also highly recommended because openness will create students who are active, creative and will help achieve educational goals. The approaches taken to realize Learning Democracy are: Individual Approach, Group Approach, Experience Approach, Habituation Approach, Emotional Approach.

Keywords: *Democratic Values, Learners, Islamic Education.*

مستخلص البحث

هدف كتابة هذا المقال إلى تحليل ووصف قيم الديمقراطية في التعليم الإسلامي من منظور التربية الإسلامية. واستخدم هذا البحث المنهج الكيفي مع منهج البحث المكتبي. نتائج هذا البحث هي إن الديمقراطية في عملية التعلم مهمة جداً، لأن الطلاب يأتون من بيئات مختلفة، لذا قبل التدريس يجب على المعلم أن يعرف خصائص كل طالب، حتى يتمكن المعلم عند القيام بالتعليم من اختيار الطريقة الصحيحة لفهم الطلاب. كما أن ديمقراطية التعليم موصى بها بشدة لأن الانفتاح سيخلق طلاباً نشيطين ومبدعين وسيساعد على تحقيق الأهداف التعليمية. المقاربات المتبعة لتحقيق ديمقراطية التعليم هي المقاربة الفردية والمقاربة الجماعية ومقاربة الخبرة ومقاربة التعويد والمقاربة العاطفية.

الكلمات المفتاحية: القيم الديمقراطية والمتعلمون والتربية الإسلامية.

INTRODUCTION

Education can be interpreted as a reciprocal process of each human person in adjusting himself to nature, to friends, and to the universe. Education is an element that cannot be separated from humans in everyday life, starting from children to adulthood and old age. Humans experience the educational process obtained from both parents, society, and in the life of their environment.¹ Because education is a necessity for humans who prepare from today, tomorrow to equip themselves for the next day, because without education humans will find it difficult to develop and will even be retarded. In addition, education is one of the vehicles and means to build and educate a nation, so that the nation is able to adjust in the face of today's progress.² Education is an organized pattern of development and completeness of all human potential; moral intellectual and physical (five senses), by and for his individual personality and the use of his community, which is directed by gathering all these activities for his life goals. Quoting Rochimah & Zaman, 2018. Education is said to be successful if it is able to change human behavior in a positive direction.³ Thus, no matter how simple the civilization of a society occurs or an educational process takes place, because it is often stated that education has existed throughout human civilization.⁴

Starting from the definition of education, it is appropriate that the thoughts of some experts' state that the progress and retreat of a people or society depends to a large extent on the education that applies among them.⁵ No people or nation can advance but after organizing and improving their education. Quality education certainly requires quality teachers as well, this is necessary to see the development of an increasingly sophisticated era with its technology. So that inevitably the teacher must be one step ahead of the students in the teaching and learning process, especially from the provision of learning media that is in accordance with the present.⁶

Likewise, the task of education in the process of achieving its goals is no longer expected to be a simplistic life problem, but is very complex due to the rising demand for human beings, the more complex their psychological life is, the less young the human soul is given the breath of religion. Like a bitter medicine that can cure but many people do not want to swallow it. Therefore,

¹ Yayang Furi Furnamasari Rizki Ramdani, Dinie Anggraeni Dewi, "Implementation of Democratic Values in Learning Pancasila and Citizenship Education", *DEWANTARA Education Journal* ... 5, no. 3 (2021): pp. 9034-9038. <https://jurnal.stkippgitrengeleak.ac.id/index.php/dewantara/article/download/102/66>.

² Nurotun Muntahanah, "The Use of Visual Media in Islamic", 4, no. 1 (2014): pp. 91-104.

³ Badrus Zaman, "The Application of Active Learning in PAI Learning", *As-Salam Journal* 4, no. 1 (2020): pp. 13-27.

⁴ Team of Lecturers Fak. Shari'ah. Podoman Research and Thesis Preparation, Bureau of Publishing and Library Development Fak. Shari'ah IAIN Sunan Ampel Surabaya. (1989).

⁵ Ahmad D. Marimba. Introduction to the philosophy of Islamic education, Bandung, Al-Ma'arif. (1986).

⁶ A Setiawan, "Designing PAI Learning Media in Schools", *Darul Ulum: Scientific Journal of Religion, Education, and Society* 10, no. 2 (2019): pp. 223-240. <https://ejournal.stitdukotabaru.ac.id/index.php/darululum/article/view/39>.

an interesting and varied educational system and methods and tools are needed. Islamic education takes place through an operational process towards its goals requires a consistent model and system that supports the spiritual moral values that underlie it.⁷ The teaching and learning process or teaching process is an activity of implementing the curriculum of an educational institution in order to influence students in achieving the stated educational goals.

In an effort to improve the quality of the process and learning outcomes of students at every level and level of education, it needs to be realized in order to obtain the quality of Indonesian human resources that can support national development. Teachers have an important role in transferring knowledge to their students, fostering, guiding and improving their quality.⁸ Teachers as parents who must be respected by students.

These efforts are the duties and responsibilities of all education personnel. Even so, we will agree that the teacher occupies a position as a central figure, because it is the teacher who directly fosters students in schools through the teaching and learning process. It is in the hands of the teachers that lies the possibility of success or failure in achieving school learning goals, and in their hands also depends on the future career of students who are the foundation of their parents. In order for teachers to be able to fulfill their duties properly, they must first thoroughly understand the things related to the teaching and learning process. As with the educational process in general, the teaching-learning process is composed of a number of components or elements that are reciprocally related and interdependent on one another. Meanwhile, according to Wijayanti, teachers must fulfill three key points of educational progress, namely character and literacy competencies because with these three competencies education in Indonesia will improve.⁹

On the basis of the three teaching and learning components above, the teaching and learning process can be understood as follows:¹⁰ Teaching and learning is an interaction between students and teachers in order to achieve goals.

For this reason, it should be understood that the occurrence of teaching and learning behavior on the part of students and teaching behavior on the part of the teacher does not take place only from one direction, but reciprocally where both parties play an active role and act within a framework and by using ways and frameworks of thinking that should be understood and agreed

⁷ Arifin, H, M. Kapita Selecta Pendidikan (Islamic and General), Jakarta, Bumi Aksara. (1993).

⁸ Hepi Ikmal, Lusita Mumtahana, and Fialriyadi and Mohammad Budiantoro, "The Role of Teachers in the Implementation of Ki Hajar Dewantara's Trilogy towards Student Character Building at MA Roudlatul Muta'abbidin Lamongan", *Al-Murabbi Journal* (2022): pp. 245-262.

⁹ Lusita Mumtahana Sukma Alifatul Faizah, Risa Susanti, Machmudah, "Strategies for Improving Digital Literacy in Madrasah Ibtidaiyah Institutions", *Al-Mada: Journal of ...* 5, no. 4 (2022): pp. 451-463. <https://ejournal.uac.ac.id/index.php/almada/article/download/2671/1039>.

¹⁰ Abin Syamsuddin. (1986). Psychology of Education, Publication of the Department of PPB FIP IKIP, Bandung.

upon together, the purpose of interaction is a meeting point and is binding and directs the activities of both parties. Thus, democratic education is needed, because educational democracy is a democracy that provides equal educational opportunities to all people, regardless of race (ethnicity), belief, color and social status. This definition implies that every individual has the same right to education and teaching.¹¹

Education democracy is a very important process because it will provide equal education to all levels of society. The principle of democracy can be applied in the Islamic education system because basically Islam gives freedom to individuals (students) to develop the natural values that exist in them in line with the times.¹² In this study, it discusses the relevance of Paulo Freire's Democratic Islamic Education, saying that to achieve democratization of education, it is necessary to create freedom of interaction between educators and students in the learning process in the classroom, so that the learning process must be encouraged to lead to an atmosphere of healthy and responsible dialogue between educators and students.¹³

On this basis, the author wants to analyze and describe the values of democracy in Islamic Education Perspective Learning. From some researchers' searches, there are several journals that are in line with this research, including the journal Education Democracy in the Perspective of Islamic Education Philosophy. Journal written by Muhammad Roihan Daulay. Through this research in the conclusion that Islam also calls for the principle of equality and equal opportunities in learning, so that there is an awareness of learning for everyone, without any difference between the rich and the poor and the socio-economic status of a learner.¹⁴ Noor Rohman's journal entitled Islamic Perspective on Democratization of Education from the research the results obtained are that the democratization of education is an important idea or conceptual idea that deals with commendable efforts in order to provide opportunities for each individual or citizen to exercise their rights in obtaining a proper education.¹⁵ That Islam clearly views the democratization of education as something imperative Third, research conducted by Ali Miftakhu Rosyad and Muhammad Anas Ma'arif. With the title Paradigm of Democratic Education and Islamic Education in Facing the Challenges of Globalization in Indonesia.

¹¹ Herbert Gintis, Carel van Schaik, and Christopher Boehm, "Zoon Politikon: The Evolutionary Origins of Human Political Systems", *Current Anthropology* 56, no. 3 (2015): pp. 327-353.

¹² *Ibid.*

¹³ Durhan Durhan, "Internalizing the Concept of Democracy in Islamic Education (Learning from the Practice of Democracy in Islamic Education in Pakistan, Egypt and Turkey)", *Absana Media* 5, no. 1 (2019): pp. 50-59.

¹⁴ Muhammad Roihan Daulay, "Educational Democracy in the Perspective of Islamic Education Philosophy", *FTTRAH: Journal of Islamic Studies* 3, no. 1 (2017).

¹⁵ Noor Rohman, "Islamic Perspective on Democratization of Education", *Tarbawi* 2, no. 2 (2014): pp. 56-68.

From this research, it can be concluded that the main values emphasized in democratic education are equality and tolerance.¹⁶ Whereas in Islamic education, the transcendence values taught in the curriculum must be practiced in everyday life to achieve the conference of good deeds. Fourth, research conducted by Ayu Lestari with the title Islamic Education Democracy: Concept and Implementation. The results obtained from this research are that Islamic education also highly appreciates and accommodates differences in a person's background concerning ethnicity, values, religion, social, cultural and even differences in ability. Thus, Islamic education.¹⁷ From some literature, there is no similarity in the title and results obtained.

METHOD

This research is library research, by examining data sources in the form of literature related to research problems. The research approach used is a qualitative approach, meaning research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior.¹⁸

This research data is obtained from primary and secondary data. Primary data is obtained from books and journals that discuss the value of democracy and democracy in learning. While secondary data is obtained from books or journals on learning and Islamic education.¹⁹ This research uses data collection methods such as documentation methods, namely methods used to obtain the data needed, namely in the form of data sources from several literatures that are closely related to the themes discussed.

Data analysis in this study uses content analysis. Namely research that discusses in depth the issue of information written or in the mass media. Through this method, researchers analyzed books and journals related to Democratic Values in Learning.

RESULTS AND DISCUSSION

The Nature of the Learning Process

In teaching and learning activities, children are the subject and object of teaching activities. Therefore, the core of the teaching process is none other than the learning activities of students in

¹⁶ Ali Miftakhu Rosyad and Muhammad Anas Maarif, "The Paradigm of Democratic Education and Islamic Education in Facing the Challenges of Globalization in Indonesia", *Nazhbruna: Journal of Islamic Education* 3, no. 1 (2020): pp. 75-99.

¹⁷ Ayu Lestari, "Islamic Education Democracy: Concept and Implementation", *An-Nur: Studies in Education and Islamic Sciences* 8, no. 1 (2022): pp. 1-12.

¹⁸ Sugiyono, "Educational Research Methods. Bandung", *Educational Research Methods (Quantitative, Qualitative, and Re&D Approaches)* (2015): p. 308.

¹⁹ Ari kunto Suharsimi, *Research Procedures, A Theory and Practice Approach*, 14th ed. (Jakarta: Rineka Cipta, 2010), p. 274.

achieving a teaching goal. Teaching objectives will of course be achieved if students try actively to achieve them. The activeness of students here is not only demanded from a physical perspective, but also from a psychological perspective, if only the child is physically active, but his mind and mentality are less active, it is likely that the teaching objectives will not be achieved. This is the same as students not learning, because students do not feel changes in themselves even though learning is essentially a “change” that occurs within a person after the end of learning activities. Although in reality not all changes are categorized as learning. For example, physical changes, drunkenness, insanity and so on.

Teaching activities for a teacher require the presence of a number of students. In contrast to learning. Learning does not always require the presence of a teacher. Basically, learning is not only able to convey messages to students or create interactions between educators and students but also hone teachers in teaching skills and organize efficient situations.²⁰

Teaching is definitely an activity that absolutely requires the involvement of individual students. If there are no students or learning objects, who is taught to teaching activities. Therefore, learning and teaching are terms that are standardized and integrated into the concept of teaching.

Teachers who teach and students who learn are a single dual in the separation of the body and soul united between teachers and students. Usually, the problem that teachers face when dealing with a number of students is the problem of classroom management. The role of the teacher is at least trying to organize a classroom atmosphere that is conducive to the excitement and pleasure of learning students. Every time teachers enter the classroom; they are always required to manage the class until the end of teaching and learning activities. So, the problem of classroom management will never be devoid of teacher activities. All of these activities the teacher does is none other than for the benefit of students, for the success of students' learning.

Similar to learning, teaching is essentially a process, namely the process of organizing, organizing the environment around students, so that it can foster and encourage students to carry out the learning process. In the next stage, teaching is the process of providing guidance and assistance to students in the learning process.²¹

The role of the teacher as a mentor stem from the large number of students who have problems. In learning there are students who quickly digest the material, some are digesting the material, and some are slow to digest the material provided by the teacher. These three types of

²⁰ Lusia Mumtahana, Hepi Ikmal, and Ayu Afita Sari, “Student Learning Interest Using Throwing Dice Media and Question and Answer Method in Aqidah Akhlak Subject”, *Chalim Journal of Teaching and Learning* 2, no. 1 (2022): pp. 1-6.

²¹ Nana sudjana. Basics of the Teaching and Learning Process, Bandung, Sinar Baru. (2000).

students' learning require that teachers organize their teaching strategies according to students' learning styles.

Finally, if the essence of learning is "change", then the essence of teaching and learning is the process of "arrangement" carried out by the teacher.

The Value of Learning Democracy in Islamic Religious Education

To achieve educational success, cooperation between educators and students is needed. No matter how educators try to instill their influence on students, if there is no willingness and readiness from the students themselves to achieve goals, then education is difficult to imagine being successful.²² Democratization of education in the learning process can also be achieved by teaching things related to the present world that are needed by students without having to forget yesterday. Quoting Winarto, 2007 says that the formation of democratic values, there is recognition of the will of the people which is used as the basis for legitimacy and government authority (popular sovereignty). The formation of democratic values will instill truth values, aesthetic values and beautiful values or ethical or moral values.²³

The cooperation between educators and students occurs during the teaching and learning process, and in this case the method has a very important position in the effort to achieve goals, because it is a means of transforming the subject matter arranged in the educational curriculum in such a way that it can be understood or absorbed by students into understandings that are functional to their behavior. An adigum says that *al-Thariqat Ahammu Min al-Maddah* (method is far more important than material), is a reality that communicative delivery methods are preferred by students even though the material presented is actually not very interesting.²⁴ Conversely, material that is good enough, because it is delivered in a way that is less interesting, the material itself is less digestible by students. Therefore, the application of the right method greatly affects the achievement of success in the teaching and learning process.

The Qur'anic evidence that teaches about the principle of democracy includes:

Verse about the recommendation of deliberation

Surah Ali Imran Verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

²² Durhan, "Internalizing the Concept of Democracy in Islamic Education (Learning from the Practice of Democracy in Islamic Education in Pakistan, Egypt and Turkey)".

²³ Rizki Ramdani, Dinie Anggraeni Dewi, "Implementation of Democratic Values in Learning Pancasila and Citizenship Education".

²⁴ Armai Arief. Methodology of Islamic education, Jakarta, ciputat press, (2002).

“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 distanced themselves from you. So, forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have made up your minds, then put your trust in Allah. Verily, Allah loves those who put their trust in Him.”

Al-Qur'an Surah Ash-Shura Verse 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“And (for) those who accept (obey) the call of their Lord and establish prayer, and their affairs (are) decided by deliberation between them; and they spend some of the sustenance We give them.”

About Justice

Al-Qur'an Surah Al-Maidah Verse 8

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۚ اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O you who believe, be those who always establish (the truth) for the sake of Allah, bearing witness with justice. And let not your hatred of any people lead you to be unjust. Be just, for justice is nearer to piety. And fear Allah, surely Allah knows best what you do.”

Al-Qur'an Surah Ash-Shura Verse 15

فَلِذَلِكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَا أُمِرْتَ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۚ وَقُلْ ءَامَنْتُ بِمَا أَنزَلَ اللَّهُ مِنْ كِتَابٍ ۚ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۚ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۚ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۚ لَا حُجَّ بَيْنَنَا وَبَيْنَكُمْ ۚ اللَّهُ يَجْمَعُ بَيْنَنَا ۚ وَإِلَيْهِ الْمَصِيرُ

“So therefore call (them to this religion) and remain as you were commanded and follow not their lusts and say: “I believe in all the Scripture which Allah has sent down, and I am commanded to be just among you. Allah is our Lord and your Lord. For us are our deeds and for you are your deeds. There is no quarrel between us and you, Allah gathers between us and to Him is our return.”

About Equality

Al-Qur'an Surah Al-Hujurat Verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, we created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best.”

About Amanah

Al-Qur'an Surat An-Nisa' Verse 58

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

"Verily, Allah enjoins you to deliver the trust to those to whom it is due, and (enjoins you) when you set a law among men to set it justly. Verily, Allah gives you the best teaching. Verily, Allah is All-Hearing, All-Seeing."

On the Freedom to Criticize

Al-Qur'an Surah Ali Imran Verse 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil; they are the fortunate ones."

On Freedom of Opinion

Al-Qur'an Surat An-Nisa' Verse 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who believe, obey Allah and obey His Messenger, and the rulers among you. Then if you differ in opinion about anything, then refer it back to Allah (the Quran) and the Messenger (his sunnah), if you truly believe in Allah and the Last Day. That is better (for you) and better for you."

Al-Qur'an Surat al-Nisa' Verse 83

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

"And when news comes to them of security or fear, they broadcast it. And if they had submitted it to the Messenger and the Ulil Amri among them, surely those who wish to know the truth (would have been able) to find out from them (the Messenger and Ulil Amri). Were it not for the grace and mercy of Allah upon you, you would have followed the devil, except for a few (among you)."

The above explanation shows that Islam is very positive about democratic values, and respects the differences that exist within the scope of society.

In Islamic education, there are many mentions of the importance of democracy in teaching and learning. The pattern of the relationship between teachers and students as human learners we seek from the source of Islamic teachings, the Qur'an and Hadith. An analytical search of the content of the Qur'an will find various patterns of teacher and student relationships whose

principles are as follows.²⁵ First, Islamic education recognizes the truth of fitrah as a basic ability endowed by God in every human day. Fitrah is a potential that can be developed through the educational process with appropriate, effective and effective methods. Second, Islamic education's belief in the potential of fitrah encourages negative influences on the development of fitrah through educational activity programs that lead to Islamic ideals. Third, Islamic education seeks harmonization, harmony and harmony between instrumental inputs and environmental inputs in the process of achieving goals, so that educational products are truly in accordance with Islamic ideals. Fourth, Islamic education encourages teachers to make efforts to avoid negative influences on the development of fitrah through educational activity programs that lead to Islamic ideals. Fifth, Islamic education seeks to create models of teaching and learning processes that are flexible to the demands of students' life needs as servants of Allah and as members of society. Sixth, Islamic education in all its endeavors always adheres to the pattern of developing human life which is oriented towards the potential of faith and science which strengthen each other in the personal life of Muslim humans.

Democracy's Efforts in the Teaching and Learning Process

Quoting from Naim & Sauqi, 2011 that Democracy in the context of education is the liberation of educators and humans from structures and legal systems that place humans as components.²⁶ Democracy in education not only preserves the past value system but can also question and revise the value system Democratic education can be understood as a process of socialization, internalization, and actualization of the concepts and values of democracy through the learning process: 1) The value of equality (egalitarianism), 2) The value of respect for human rights, 3) The value of protection 4), The value of diversity (pluralism), 5) Value of justice, 6) The value of tolerance, 7) The value of humanity, 8) The value of order, 9) The value of respect for others, 10) The value of freedom, 11) Value of respect for ownership, 12) Value of responsibility, 13) The value of togetherness, 14) The value of prosperity in the learning activities that take place, there is a purposeful interaction.²⁷ It is the teacher and students who drive it. The purposeful interaction is due to the teacher who interprets it by creating an environment that has educational value for the benefit of students in learning. Teachers want to provide the best service for students,

²⁵ Hamdani Ihsan, *Philosophy of Islamic education*, Bandung, CV Pustaka Setia, 1998. p. 164.

²⁶ Madkan & L. Mumtahana, "Internalizing the Value of Multicultural Education Through Islamic" (Faculty of Tarbiyah and Teaching Training, State Islamic University (UIN) Maulana Malik Ibrahim Malang October, 2022), 20-26; Rosyad and Maarif, "The Education Paradigm of Democracy and Islamic Education in Facing the Challenges of Globalization in Indonesia".

²⁷ Mufiqur Rahman, "Democracy in Western and Islamic Education Philosophy (A Study of Democratic Values and Their Implementation in the Context of Indonesian Education)", *CENDEKIA* : 3, no. 2 (2018).

by providing a pleasant and exciting environment. Teachers try to be good mentors with a wise and wise role, so as to create a harmonious two-way relationship between teachers and students. Cooperation is carried out by the teacher by dividing

students into study groups so that students have a cooperative attitude.²⁸ In addition, when in groups, students are asked to work on the assignments given together, exchange opinions and divide the tasks fairly Teachers who view students as individuals who are different from other students will be different from teachers who view students as the same creatures and there are no differences in all respects.²⁹ So, it is important to straighten out the wrong view in assessing students. students who come from different individuals are also different ways used so that educational goals are achieved successfully. to realize this, Syaiful Bahri, said that it is necessary to take the following approaches. First, Individual Approach. Students whose backgrounds are not the same cause them to differ in the way they receive lessons. This individual approach provides insight to teachers that teaching strategies must pay attention to the differences in students in this individual aspect. In other words, teachers must take an individualized approach in their teaching and learning strategy. If not, then the complete learning strategy that demands full mastery of students will never become a reality. The individualized approach has a very important meaning for teaching purposes. Class management requires an individual approach, so that teachers in carrying out their duties always take an individual approach to students in the classroom. Difficulties are easier to solve using an individual approach.

Second, group approach. in teaching and learning activities sometimes there are also teachers who use a group approach. This approach needs to be used at times because it is useful for fostering and developing students' social attitudes. It is realized that humans are a kind of homo socius creature, namely creatures that tend to live together.

Third, the Experience Approach. Experience is the best teacher; experience is a good teacher. Experience is a silent teacher who never gets angry. Experience is a soulless teacher, but is always sought after by anyone. Learning from experience is better than just talking, and never doing anything at all. How high the value of an experience is, it is realized the importance of experience for the development of the child's soul. So that experience is used as an approach.

Fourth, the habituation approach Habituation is an educational tool. For children who are still young. This habituation is very important. Because it is with habituation that eventually an

²⁸ Nungki Dwi Abshita Rini, "Implementation of Democratic Values through Civic Education Learning", *Tribayun: Journal of Elementary Education* 3 (2017)

²⁹ Syaiful Bahri. Teaching and Learning Strategy, Jakarta, PT. Rineka Cipta. (2006).

activity will belong to the child in the future. Good habituation will form a human figure with a good personality, on the contrary, bad habituation will form a human figure with a bad personality. Instilling good habits is not easy, and sometimes takes a long time. But something that has become a habit is also difficult to change. So, it is important, at the beginning of a child's life, to instill only good habits and never educate children with bad manners.

Fifth, Emotional Approach. Emotions are psychological symptoms that exist within a person. Emotions are related to the problem of feelings. Someone who has feelings can definitely feel something, both physical feelings and spiritual feelings. Spiritual feelings include intellectual feelings, aesthetic feelings, ethical feelings, social feelings, and feelings of self-worth. Emotion or feeling is something that is sensitive. Emotions will respond when there is a stimulus from outside a person. Both verbal and non-verbal stimuli. Affects a person's emotional level.

The approach in Islamic religious education is an assumption about the nature of Islamic religious education. This is because the method is always related to the approach, while the approach always refers to the goal. democratic education recommends a system of organizing education by involving social participation which includes educators, education personnel, government, and society together to improve the national education system.³⁰

CONCLUSION

Democracy in the learning process is very important, because students come from different environments so before teaching a teacher is required to know the characteristics of each student, so that in the implementation of learning a teacher can choose the right way to understand students. The learning process in Islamic religious education is not much different from the teaching and learning process in general. and what needs to be considered is the development or change in the methods applied in Islamic religious education in accordance with the demands of the times. In Islamic religious education, teaching democracy is also highly recommended because openness will lead to active, creative students and will help achieve educational goals.

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³⁰ Rosyad and Maarif, "The Paradigm of Democratic Education and Islamic Education in Facing the Challenges of Globalization in Indonesia".

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