

CONTRIBUTION OF INDONESIAN DEMOCRATIC TO ISLAMIC EDUCATION

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ABSTRACT

This paper aims to show up the reason that Indonesian democratic can give contribution to developing of Islamic education theory, in order to responds of contemporary issues. To achieve of the purpose, this paper was discussing a number of democratic theory and Islamic education contemporary literature with holding a dialogue to Indonesian culture background. Recently, Islamic education theory and practice has undergone some transformations, in its system, curriculum, and institutions. One of the trigger was a demand to implementing a conception of democracy in Islamic education praxis. In Indonesia it was adopted from Pancasila, exactly the *Bhineka Tunggal Ika* slogan. To realized of that, Indonesian Islamic education institution like *madrassa*, since 1980s was combined between curriculum Indonesia national and Islamic education. It is be a sign that Indonesian democracy can be an alternative to developing a theory of democratic Islamic education.

Keywords: Pancasila, Islamic Education, Democracy.

ABSTRAK

Tulisan ini bertujuan mengungkap bahwa demokrasi Indonesia dapat memberi kontribusi dalam mengembangkan teori pendidikan Islam dalam rangka merespon isu-isu kontemporer. Untuk mencapai tujuan tersebut, tulisan mendiskusikan sejumlah teori demokrasi dan literatur kontemporer pendidikan sambil mendialogkannya dengan latar social dan budaya demokrasi di Indonesia. Kini, teori dan praktik pendidikan Islam telah mengalami beberapa transformasi baik dalam sistem, kurikulum dan lembaga. Salah satu pemicunya adalah tuntutan untuk menerapkan konsep demokrasi dalam praktik pendidikan Islam. Di Indonesia, konsep tersebut diadopsi dari Pancasila tepatnya adalah slogan Bhineka Tunggal Ika. Untuk merealisasikannya, lembaga pendidikan Islam Indonesia seperti madrasah telah mengombinasikan kurikulum nasional Indonesia dengan pendidikan Islam. Hal ini bisa menjadi penanda bahwa demokrasi Indonesia dapat menjadi alterntaif dalam mengembangkan teori pendidikan Islam demokratis.

Kata Kunci: Pancasila, Pendidikan Islam, Demokrasi

INTRODUCTION

Indonesia is mostly occupied by its residents with the majority embracing Islam as their religion. The current Indonesian population is around 250 millions, with at least 85% of the population are Muslims. Even though Islam is the majority religion in Indonesia, Indonesia is not an Islamic state. The basis of Indonesian state is not Islam due to its foundation, *Pancasila*. Indonesian Islam is often regarded as a spotlight of various observation and studies among global political leaders and observers as well as academicians and researchers when they are discussing global issues such as democracy and Islamic radicalism or terrorism in the Muslim world.

In its recent development, democracy is still alien among Muslim based or Islamic countries (Rowley & Smith, 2009; Esmer, 2013, P. 267) examines the issue of the relation between Islam and democracy by using macro-level multivariate analyses which demonstrates that even after controlling social and economic development, Muslim-majority societies score poorly on various comparative measures of democracy. Cook & Stathis (2012, P. 175) even argues that if there is democracy, it would have imprinted a slower pace, as has been shown after the Arab Spring spurring since 2011. Long before this period, the Middle Eastern historian, Bernard Lewis, suggested that liberal democracy and fundamentalist Islam were incompatible. On this situation, Indonesian Islam is considered to be anomaly in comparison to those countries in which democracy has been almost invisible.

It is noted that Indonesia, like Malaysia, is perceived as a 'good' Muslim nation. This is often implied that somehow Islam in Indonesia is not as intense or seriously adhered to as it is in the Muslim Middle East (Freedman 2009, p.111). Tibi (1995) says, "Instead of a culture of aggressive defense I met there openness and tolerance." He even says, "-- in this present crisis it seems as if Indonesia is the most appropriate place for dialogue between the Islamic and Western civilization." Furthermore, van Bruinessen (2012) by citing Rahman said that the climate of religious tolerance, as provided by the Pancasila, precisely would enable free development of religious thought. In addition to this, Rahman convinced that if there would be a renaissance of the Muslim intellectual tradition. It would begin in Indonesia, and also mentioned Turkey. In addition, in one general lecture, Azra (2014) argues that Indonesian Islam would lead to a renaissance because there has been continuous dynamics of Islamic tradition and historical actualization for centuries; which contributes into significant changes and transformation of Islamic tradition. He argues that this Indonesian Islam's renaissance can be traced back from the passing 100 years after the National Awakening (1908) and another passing over 100 years of Indonesian Independence (in 2045); in which during these periods

Indonesian Islam has developed significantly, as indicated by its continuity and change. One of the Islamic transformations following the meaningful political changes at the Post-Suharto's period is a large support of Indonesian Muslims to participate in at least 3 times of free and fair general elections; Muslims in majority have been endorsing democracy as political system and governance. On the other hand, it cannot be neglected that there is a small minority of Muslims advocating the institution of an Islamic state governed by *Shari'ah* (Islamic law).

Hefner (2000) examines the relationship of Islamic culture to democratization which in fact showing the compatibility. He finds that Indonesian tolerance and courteous respect for others meet the required standards of a democratic civil society embedded in the social and cultural patterns. This can be seen, for example, when the average Westerners get familiar with Indonesian ancient Hindu Buddhist temples and graceful Balinese arts in Indonesia, which is the fourth most populous nation in the world and the world's largest majority-Muslim country. In the light of compatibility of Muslims and democratization since the Suharto period, and the Islamic changing dynamic factors in Islamic learning institutions, this article aims at searching the ground and the possibility of developing education for democracy within the Islamic learning institutions.

DISCUSSION

Democracy and Indonesian Islam

It is clearly observable that some components of Islamic education have continued to preserve, while others have greatly changes as indicated at the beginning of 20th century. This Islamic education development as Günther (2006, p. 368) identified is shown by some great medieval Muslim thinkers who offered insight into the foundations of educational thought in Islam as well as the "current" and "modern" educational theories, and practices. He argues that a characteristic ideal of Islamic piety and the concept of Islamic education, such as a lifelong pursuit of learning focus on primarily the nurturing of religious belief in every individual. However, its scope is broadened to incorporate various secular disciplines, literature and sciences so as to aim at developing fully integrated personalities within the Muslim community, and grounded in the virtues of Islam. This general notion, according to Günther, relates to theory and practice of both basic and higher education in Islam, as evidence showed in the Qur'an and the literature of prophetic tradition (*Hadits*). Thus, this kind of phenomena would also have continued, preserved, and transformed in the life of Islamic education in dynamic societies like in Indonesia, as additional setting focusing on educating democracy.

Further in a global perspective, Fox (1933, p. 29) identifies great changes experienced in the Islamic system of education throughout the Near East, including Egypt and Turkey prominently, as well as Syria, Palestine and Iraq. The change happened when the desire to revive and modernize Arabian culture is combined with a closer contact with Western life and thought. Here Fox finds that in the case of great changes, Egypt and Turkey were leading among other countries. In both countries, there is a desire to preserve the religious basis for Islamic education, when adapting it to modern requirements. This is implemented in Egypt, thus making this country become possible to be the leading Muslim Power, as their faith coming first. On the other hand, Turkey regarded nationalism was the more prominent place and the faith of Islam is a secondary consideration. The same intense desire for both countries that is modern and more scientific, although it must be Turkish.

At similar period, in Indonesia, Islamic education was also growing rapidly. Indonesian Islamic boarding schools (*pesantren*) leaders continued to establish *madrassah*. Islamic teaching system has changed from individual systems such as *sorogan* and *halaqah*, into classical system at the turn of the 20th century, (Lukens-Bull, 2004). Indeed, since its arrival, Indonesian Islamic education has experienced a wide range of development in its various components in response to certain demands of certain times.

Originally Islamic education was brought by foreign Muslim traders who anchored off the coast. Through dialogues during sale and purchase transactions, and righteous propaganda in various aspects of life, those traders had changed the coastal communities embraced Islam. Islamic teachings were significantly developing through educational institutions named *Surau* and the Mosque itself. Starting from the first half of the 19th century, Islamic education began to be held at boarding schools (*pesantren*). This happened after many religious leaders in the archipelago studying in the Middle East and when they returned home they established *pesantren* (Rusdi, 2007, p. 230).

In further development, from the early 20th century, Islamic education has been growing rapidly. Indonesian Muslims began to establish a *madrassah*. The implication of this change is that before the 20th century, the process of teaching and learning Islam was implemented using individual systems, namely through *sorogan* and *halaqah*, then it is changed into classical system starting from 20s century. Learning materials provided to students in the early development of Islamic education were limited to religious materials, then when the use of the classical system implemented at Islamic schools, there were some additional subjects of general knowledge, including Sciences and Math (Rusdi, 2007, p. 230).

Such additional changes of Islamic education also occurred in the Islamic boarding schools. According to Lukens-Bull (2004), *pesantren* curriculum was also changing in response to the Government's policy, especially the Dutch colonial Authority and the Government of the Republic of Indonesia after independence. Since the 1930s, many *pesantren* has adopted a curriculum that promoted the teaching system focused on Science, Math, and other secular materials adopted from Dutch Authority Policy. This also happened at the beginning of 1970s when the new curriculum was introduced as an important part of Islamic boarding school community which was implemented as negotiation with modernity. Indonesian Government has given compensation for the more treatment to public schools by contributing to the development of Islamic education. Since the rise of Islam in the 1970s and the 1980s that focused on the spread and strengthening Islam through education and propagation (*da'wah*), Islamic education has begun to develop rapidly since then. In the development of learning materials, curriculum adopted by the *pesantren* and Islamic schools has been developed in accordance with the demands of the times. Citing the Qur'anic verse Al Alaq [96], Yunus (in Rusdi, 2007, p. 230), its divides the recent Islamic educational material into four types: 1) Religious education; 2) Education for rationale (*Aqliyyah*) and religious performance (*Amaliyyah*); 3) Education of morals and manners; and 4) Physical education (health/sport).

In the latest development, the socio-political aspects of the State of Indonesia have been undergoing major changes since the fall of the New Order Government. An authoritarian government system has been changed to Democratic Governance, which then has made Indonesia where the majority of the Muslim population in the world residing, as the primary bearers of democracy; three successive elections (1999, 2004 and 2009) have been held without experiencing significant barriers. Successful implementation of the elections as a measure of the sustainability of a democratic state is in fact still left problems to resolve: poverty, unemployment, natural exploitation, and various forms of corruption. This promotes the need of Indonesian support and participation in developing democratic values through implementing it at educational institutions.

Education for Democracy and Indonesian Islamic Education

According to Perry (2005, p. 685), the relationship between education and democratization has become one of the "hot" topics discussed among education theorists and comparatists since the end of the Cold War. Discussion has been around the possibility of having a genuinely unbiased notion of democracy and of education for democracy, the criteria for a democratic society, and the ways to achieve it through education. Earlier

study done by Gutmann (1999, p. xi) indicates that democratic education on political theory emerge at the similar period. She explores specifically on how citizens be educated, and who do it. Furthermore, the political issue on education has been developed on the content of education, its distribution, and the distribution of educational authority. Meanwhile Jenlink (2009) revisits the work of John Dewey (1916) on democracy and education by emphasizing the importance of preparing students for democratic citizenship. The emphasis on consciously guided education is to develop the mental equipment and moral character of students that is essential to the development of civic character. In exploring the ground for developing democratic education, this article discusses the basic notion of democracy to find what contents to be included in education, how it can be developed, and how are Muslims' responses towards democracy. Finally, the exploration also is also aimed to find the suitability of democratic education among Indonesian Muslim societies so as to achieve its Islamic educational goals implemented in the Islamic learning institutions.

Basically, democracy does not have monolithic meaning. It is a very old word with many facets of interpretation, so it is often difficult to define simply and precisely what democracy is (Perry, 2005, p. 686). Even though democracy has a lot of concepts and types, such as a constitutional democracy, guided democracy, parliamentary democracy, liberal democracy and democratic socialist conservatives, generally speaking democracy is defined as a mandate for government of the people, by the people, and for the people as delivered by Abraham Lincoln in his speech at Gettysburg in 1864 (Heywood, 2002, p. 67). Democracy had also been viewed negatively, such as in the classical era, it was associated by Aristotle with poor people. In the 19th century, it referred to mob rule, proletarian or peasant domination of the propertied class, then, since the last 20th century it has been struggled by people anywhere who seek for freedom and political equality. Mainly marked by the end of the Cold War, this recent period is indicated as the third wave of democratization (Huntington, 1991, p. 12). As an active state member of the UNs, Indonesia also employs democracy as its political system for national and state order as well as the whole regions. In this case, Indonesian Muslims as majority in the country could use their support to develop democracy by finding more ground to spread it that would last in the long future.

Furthermore, the most basic definition of democracy in this recent era refers to representative government based on elections and civil liberties (Perry, 2005, p. 685, 686). When political leaders and theorists speak of democracy, they are primarily concerned with regular elections which routinely offer an exchange of leadership and power. Meanwhile, civil

liberties refer to freedom of expression and assembly which are fundamental to ensuring open elections as well as being basic rights in and of themselves. Overall, the first key concept of democracy is equality. In a modern democracy, according to Perry (2005, p. 686), all citizens must be equal before the law and have equal access to the right to participate in decision-making processes.

Likewise various interpretations on democracy's, the responses of worldwide Muslims to it are also complex, ranging from those who refuse it to those who require it, and those who are in between the two, who are called accommodative (Esposito and Voll, 1999, p. 5). This means that Islamic view on democracy cannot be understood in a monolithic way since it relates to the social and political conditions of diverse communities.

Democracy promoted by the global Islamic community has been found since the 1970s. The global Muslims who endorse it perform it as a source of initiatives for the development and political changes in different countries. At the same time, they deliver an alternative political and social orientation replacing ideology that would be held in the overcoming political and economic instability. Muslims' aspiration has been reflected to get greater participation in political poses aimed to transform it into a more Islamic society. By using the framework of the existing state system, Islamic movement recently could spread beyond the boundaries of the state. This Muslim movement born in the late twentieth century has indicated into two major trends: the revival of religion and democracy (Esposito and Voll, 1999, p. 5, 7).

As part of the global Muslim community, Indonesian Islam is inseparable from the current resurgence of political Islam, especially after the fall of Soeharto. The present democracy discourse among Muslims has been on the compatibility and incompatibility of Islam and democracy. In its development, Islamic discourse on democracy bears at least three streams: the first is Muslims who believe that Islam is not required in the implementation of the country's political system (separation of religion and state). An example of separating Islam from the state is the implementation of democracy as a whole in Turkey. The Gallup Poll survey conducted in 2006 records that the vast majority of people in Turkey is more likely to reject *Shari'ah* (Islamic law) as their source of law.

The second mainstream of the Muslims' responses towards democracy is the rejection. This is situated in Middle East Muslim countries where the system of royal government is apparently used. However, Smock (2002, p. 2) argues that such rejection towards democracy cannot basically be caused by religion *per se*, instead the history, politics and economics, as well as external factors of such different Muslim countries.

Muslim thought that fully rejects democracy can be traced from the statement of certain figures. According to Sheikh Zallum (in Amien, 2009, p. 4), Islam is incompatible with democracy due to four dimensions: source, principle, making opinion standard, and ideas of freedom. The first dimension can be explained that democracy is derived from source of human, while Islam is derived from Allah. Second dimension, principle in democracy is separating religion (secularism) from worldly life, while Islam principle is based on *Aqidah Islamiyyah* (Islamic theology), which requires implementing *Shari'ah* in various aspects of life. Sharing similar view, Yusanto (2009, p. 13) points to focus of the pillars of popular sovereignty which he refers to the will of the people, in the opposite of the will of God (*yamlikul irādah*). Therefore, in the making of law, people's (citizens') involvement is represented by people's representatives who represent their constituents in the parliament (legislature). Here, democracy becomes contradiction to Islam because in Islam sovereignty is in the hands of Allah; only God alone, not others, nor a man or people who are entitled as the law maker. Among Indonesian Muslim society, according to Ma'arif (in Wahid, 2009, p. 9), those who completely reject democracy is represented by fundamentalists. They usually resist the state by pointing out the state failure of achieving national goals, such as social justice and equitable prosperity for all citizens, and worsening phenomena of corruption practice spreading to most Indonesian regions.

Finally, Muslim society who responds to democracy by standing between secularists and fundamentalists, they are being called the moderate. Among Indonesian Muslim figures who support the compatibility of Islam with democracy would say that the choice of democracy as a political system is not only because of its principle, but also because of the values of democracy. It is embedded, justified and supported in the spirit of the teachings of Islam. Democracy also provides function as an open political rule. In this case, an open political rule is necessary to create a political system that is built-in; it is a mechanism of performing correction, avoiding mistakes of government and power usage for the interests of the people and constitutional provisions (Majid, 1999, p. 69).

According to Abdillah (1999, p. 76), Indonesian Muslim figures who support democracy have at least two reasons. First, it has values which are in complementary with Islamic values. Second, democracy is the right way to articulate Muslim aspirations and interests because Muslims in Indonesia are the majority. The democratic system itself is a system of majority rule. In the perspective of Islamic theology, Muslim intellectuals accept democracy based on the teachings of Quran and practice of the Prophet Muhammad PBUH and *al-Khulafā al-Rāsyidīn*. Like otherworld Muslim intellectuals, they raise

their opinions based on the Quran (3, p. 159) which encourage consultative decision making with others in certain matters and the Quran (42, p. 38) which asks to decide things consultatively with others. Muslim intellectuals have their own concept of democracy, which is not the same as liberal and socialist democracy. However, generation of older Muslim intellectuals who supports democracy still recognizes sovereignty of God. Younger intellectuals are more likely to interpret Islam in contextual and political realisms (Abdillah, 1999, p. 77).

In relation to the Muslim intellectual attitude, Al-Qaradawy (2004, p. 204) argues that there is no legal objection if Muslims take a theory or idea developed by other people other than Islamic teachings (as far as it is to promote the interest of Muslim society). This is reasonable because the Prophet Muhammad PBUH once adopted Persian idea of digging trenches during the Battle of *al-Abzāb*. In addition to this, Muslims who are involved in the development of democratic society do not put aside Islamic teachings.

According to Al-Qaradawy (2004, p. 193-195), democracy is something that either need to be downgraded or elevated. For him, to build a rule of law, it can be presupposed to a judge who needs to settle the issue first on a proportionate position. If final decision of judges is taken due to their ignorance, they are the one who will bring the pain (hellfire). Similarly, this would happen to judges who know the truth but they do not implement it in their legal decisions.

For Al-Qaradawy (2004, p. 194), democracy is a long-awaited dreams to free individuals from the tyrant government filling its rule with bloodshed as in Eastern Europe and other countries. The truth about democracy is that people should lead their own selves. No leader or regime can rule people without their full support. People have the right to judge if their leaders do wrong so that they have the right to bring the leader down and choose a new leader when he/she violate regulations. People cannot be asked to support government policies in the economic, social, political and cultural programs which are in conflict with people's interest. Thus, if democracy is implemented with that meaning, then democracy does not conflict with Islam. In this case, democracy is a political system created by humans to protect people from an oppressive, unjust and tyrannical government.

Al-Qaradawy (2004, p. 194) is aware of the weaknesses of democracy, but he argues that democracy is needed to maintain justice, *shūra* (consultation), human rights, and to anticipate arbitrary despotic government. For this reason, if Islamic civil society is strongly built to limit political power, then it will affect to build a strong formal democracy as well. On the other hand, Islamic civil society and democratic culture can grow well if it is

protected by the state upholding the fully respected laws (Hefner in Azra, 2009, p. 5).

To build a strong civil Islam in endorsing strong democratic governance system, it should also be accompanied by making sure of distributing human life resources equally. As Randal (1987, p. 10) argues that although there is no common agreement among experts in defining politics, there is a definite assumption about the social situation which lead to the emergence of politics where the resources are, in broad terms, is limited and consequently affect to the least potential conflict of interest or the desire to share these resources. Meanwhile, Ponton and Gill (1982) see politics as social activities in relation to the allocation of resources which are limited, so that some groups can gain strength for greater control in such limitation than other groups. In getting equal access to human life resources, Heywood (2002) mentions it as the latest conception of politics: it is the power to the distribution of resources. Meanwhile other earlier three concepts of politics, in his opinion, are: 1) as the art of government; 2) as taking the affairs of the general public; 3) as compromise and consensus.

In reference to those political theories, democracy as a political system of a country is an important part, inseparable thing, from human life. Through politics, people can manage their life appropriately, enabling themselves to gain appropriate access to limited human resources, as embedded democratic values are about equality and participation.

Developing to Democratic Islamic Education

Before exploring the contents of democratic education, what Islamic education means and the goals of its implementation would be discussed first. According to Al-Attas (1980, p. 11), Islamic education is an introduction and recognition of the right places of everything in the order of creation so that students can be guided towards the recognition and acknowledgment of Allah the Almighty's proper place in the order form and personality. Meanwhile, the real purpose of Islamic education is to create individuals as the servants of God who is always perform their devout service towards Him, and can achieve a happily life in this world and the hereafter (Chapters Al-Dzāriyāt [51]: 56 and Ali Imran [3]: 102).

Al-Attas perceives Islamic education as guidance for students to recognize and believe in the existence of Allah the Almighty, and then turn it to aim at creating individuals who fear towards Allah, while Al-Ghulayāni (1949) as quoted by Winarto (2011) defines it as the process of building noble characters owned by students. According to him, Islamic education is to cultivate noble spirits and characters in the souls of students during their growth period and to nurture them with positive guidance and advice in

order that those noble characters of the students become one of the capabilities that permeated in their souls which then manifested in virtues, goodness and loving of work for the benefits of the motherland.

Al-Ghulayāni's perspective is also complementary with Al-Abrasyi's as quoted by Mudjib and Mudzakkir (2006, p. 19-20). The goals of Islamic education, according to Al-Abrasyi consist of five principles: 1) To help building noble characters of students; 2) To prepare students experiencing a better life in the world and Hereafter; 3) To prepare students enabling to seek sustenance and life nurturing benefits or vocational and professional goals; 4) To foster students' scientific spirits, and to fulfill students' curious spirits in knowing knowledge, and to allow students studying sciences not just as sciences per se; and 5) To prepare students enabling to achieve and master professionally and technically particular professions.

The above exploration of Islamic education brings essential lessons that political education is an area that Muslims can nurture and continue their life survival in the state and nation. Being pious and obedient servants of God, they consequently would be able to perform well in their many professional occupations when they are adults. Their positive moral reasoning resulted from having well trained noble spirits during their schooling help much their professional performance. Moreover, when they become political practitioners, as the recent phenomena of political life in Indonesia, it shows that Islamic education can certainly do something to create a new political culture, which is not out of the Islamic educational purposes. The political culture will encourage politicians to behave themselves in political arena cleanly, honestly and intelligently. In addition to this, Islamic education can reduce hedonistic elements and build a humanistic-patriotic characters of the political culture in a healthy way, which in turn would enable to build the strong and respectable state and nation around the world.

Further, the rest of discussion in this part discusses the relation of democracy and Islamic education which is developed on the basis of essential definitions and concepts (Perry, 2005). Here, education is defined inherently as social activity having a principal aim to prepare students to become more capable learners in the future (Dewey in Jenlink, 2009). The discussion is followed by what democratic values are to be included in the Islamic education institutions and what the structures available to support such implementation.

By quoting Williams (1933, p. 22), Perry (2005, p. 686) explains that democracy has also become a commonly used adjective to describe social relations outside of strictly political arenas, such as democratic education. In this usage, democratic means to be unconscious of class distinctions, acting

as if all people were equal, and demand to get equal respect, that is rooted from the notion of egalitarianism. Further, democratic also emphasizes on choice and decision making. Thus, schools are said to be democratic if students are treated equally, relations between teachers and students are egalitarian, and students are able to decide important issues.

To implement equality, there should be an aspect of opportunity which could enable individuals to pursue their aims in the so-called participation. As one of the most fundamental aspects of democracy in the modern era, equality of opportunity means no discrimination on the basis of a person's race, gender, ethnicity, or religion. This equal opportunity provided to individuals to be truly free to participate in democracy. It should be no barriers to individuals' participation. If inequality is prevalent, it prevents equal access to participation. Similarly, discrimination also contributes to inequality. These two phenomena should be addressed (Perry, 2005, p. 686).

In a broader perspective, the relationship between education and democracy could consist of two separate things (Perry, 2005: 686). The first, educational structures and practices that promote democratization in a broader society; it is mass schooling, literacy, economic development, and modernization, all of them are highly inter-correlated and embedded equality of opportunity as a key democratic concept. Therefore, educational structures that foster equality of opportunity by definition can foster democracy.

The second is democratic schooling. Democratic schooling by contrast emphasizes on micro-level processes, rather than the macro-level structures. Some theories give stressing on curriculum, both explicit and implicit. Thus, learning subjects such as education for citizenship, human rights, democratic tolerance, or some other forms of political socialization should relate to providing textbooks, cognitive concepts, teaching methods, school climate, and teacher-student social relations. All of them are centered in a certain school. Further emphasis is located on designing curriculum and textbooks, changing teaching methods to foster active, participatory learning, and creating more democratic schools as well as reducing less authoritarian atmosphere (Perry, 2005, p. 689-690).

According to Dewey (in Jenlink 2009, p. 6-7), education is at the heart of a visible democratic society. Schools which emerge in a democratic society should become democratic agencies. Democratic practitioners in schools, such as teachers, school leaders, and other cultural workers, need to provide the ideological and institutional space for students to engage in dialogues and practices, and in struggles to eliminate structural social inequalities. It is Dewey's integral educational philosophy to put on the

importance of preparing students for democratic citizenship. His emphasis on the consciously guided education is aimed at developing the mental equipment and moral character of students. He further formulated a program for developing so-called scientific thinking indicated by free inquiry as mental habit, tolerance of alternative viewpoints, and free communication.

In reconsidering education for democracy, Dewey's goals are firstly to build better schools, intellectually richer schools for all levels of society without exceptions. Besides, he also aimed at building a democratic multicultural curriculum where everybody learns from the rich societal diversity. Conception of education as a social process is directed to recognize the racial and cultural diversity of society and the potential for that diversity to enable change and process. In this case, democratic education is linked to the creation of freedom atmosphere, of having the ability to see and to alter, of understanding and re-creating, knowing and also of imagining a world of education which is different from the one inherited, so that democratic education provides a stronger and more viable democracy for the children of today and tomorrow (Jenlink, 2009, p. 9-10).

Dewey emphasizes on the need for educators to make political and moral considerations as a central aspect of their education and work. Schools of education are given choices whether they serve and reproduce the existing society, such as to create passive and risk-free citizens; or they adopt the more critical role of challenging the social order, such as to create a politicized citizens who are able to fight for various forms of public life concerning for justice, happiness, and equality (Jenlink, 2009, p. 9).

CONCLUSION

Islamic education understood as a process of instilling faithfulness towards God the Almighty among students at Islamic learning institutions, at the end, is aimed to permeate into the creation of pious human beings who would be benefited to the life of people of all ranks and scales. To be successful in building students' capacity of attaining the survival in the worldly life and Here after, Islamic educational processes should providenot only religious subjects, but also variety of secular materials. All of educational processes should be carried out for attaining the survival among individuals, communities, the nation and the State, based on safe, prosperous, harmonious and peaceful orders. Here it is laid down the essential Quranic principle of applying *Amr bil ma'ruf wa n-nahy `anil munkar*, meaning that to command good and forbid evil. This Islamic justification can be used for the creation of an ideological state that is geared toward establishing the Islamic *shari'ah* (Khan, 2010). Given that education is at the heart of a visible democratic society, the Islamic education should begin to develop

democratic principles in its teaching and learning processes. The essential consideration in educating democracy is on how to provide mental equipment and mental characters so that students really grasp what democracy is. Islamic education can both serve and reproduce the existing society and adopt the more critical role to challenge the dynamic social order. Thus, democratic principles like equality, justice, opportunity, participation are taught to build individual and communal characters in the ever changing society. Finally, while Dewey argues that social process is directed to recognize the racial and cultural diversity of society and the potential for that diversity to enable change and process, the Prophet Muhammad ruled his state based on the support of his plural and diverse society as outlined in the Medina Constitution. As the messenger of Allah and the ruler of a state, he was endorsed by the *Mubājirūn* (Muslim immigrants from Mecca), the *Anshār* (indigenous Muslims of Medina), and the *Yabudi* (several Jewish tribes that lived in and around Medina) when he established the first Islamic state (Khan, 2010). Historically, Islamic education in Indonesia has printed much teaching to educational practitioners that political influence can bring Islamic educational institutions to modernize schools, curriculum, facilities, more learning materials, media and so forth. Thus, democratic education should also contribute to the development of individuals of various Muslim backgrounds and communities, not only in the mental aspects including *al-akhlāk al-karimah* and intelligence, but also in promoting great impacts on the sustainability of the Muslims in the worldly life and Hereafter.

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