




The Learning Paradigm of Democracy-Based Islamic Education in Fostering Students' Tolerance

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Abstract. Social cohesion in society is often disrupted and even becomes a threat to national disintegration. The proposed study presents a philosophical and strategic concept of democratic and humanist-based Islamic Religious Education (PAI), as an alternative solution to produce tolerant formal education outcomes. This study aims to reformulate an Islamic religious education learning system based on democratic principles so that it can spur the growth of students' tolerance. This research method is Systematic Literature Review (SLR). SLR method used to find out previous research maps, and then identify variables that appear based on research themes, conduct evaluations, and collect papers that match the research theme. The results of the study show that learning Islamic religious education is very important to be reformulated in a sustainable manner with a humanist and scientific model, a learner-centered approach, relevant strategies, varied methods, appropriate learning techniques and tactics; the Islamic religious education learning system is very relevant to the principles of democracy, respect for each individual's rights in opinion and expression as well as respecting differences and accepting joint decisions; mutual acknowledgment and awareness of plurality, mutual respect (tolerance), and mutual cooperation (reciprocal).

Keywords: Paradigm, Learning, Democracy, Tolerance, Islamic Education

1 Introduction

Learning is an activity of interaction between students and learning resources to achieve the expected goals. Learning in it occurs a process of interaction and transformation of knowledge, attitudes, and skills so that the potential of students develops [1]. Conventionally, learning is led by teachers as educators, facilitators, mediators, motivators, and administrators [2], so that students can learn according to their talents, interests, ideals, learning styles, and intellectual level. In the contemporary era, learning can occur interactively between students and learning resources, such as messages, people, materials, tools, approaches, and the environment [3].

The orientation of the contemporary learning approach is student-centered [4], and design and learning systems as a fulfillment of the needs of students [5]. Students as

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the generation holding the nation's leadership relay in the future, need a learning strategy that can lead to the formation of characters that are in harmony with the reality of a plural nation. Learning relations and democratic attitudes have a strong affinity, where learning strategies in the classroom can shape students' democratic mindsets and attitudes. Learning strategies can be a significant determinant in giving birth to students' perspectives on the diversity of thoughts and the plurality of viewpoints [6].

Students as future leaders need a tolerant character and accept differences in various things in a pluralistic society. Potential clashes can materialize because of egoism as a latent potential if democratic action is not taken in learning. Students who feel pressured, do not get the opportunity to express, channel their thoughts, discuss important themes, respect every opinion, and are willing to accept agreed ideas [7]. Psychologically, students are very vulnerable to becoming intolerant when they receive inhumane treatment in class.

Democracy refers to every human being having the right to have an opinion, the right to speak, the right to get a chance, and so on, at the same time the obligation to respect other people, respect differences, deliberation for consensus, and accept decisions. The concept of democracy is in line with learning activities in the classroom, where there is a process of educative interaction, sharing thoughts, debating responsibly, respecting differences of opinion, and respecting decisions [8]. The democratic-based learning process becomes very important in fostering the mindset and attitude of tolerant students. The discourse emphasizes that democratic-based PAI learning is urgently needed to be strengthened within the framework of producing students who are inclusive, moderate, and tolerant.

2 Method

This research method is Systematic Literature Review (SLR). The stages of SLR research are planning, conducting, and reporting [9]. The planning stage conducts a reference search based on the RQ; then conducting, namely the implementation of SLRs; and reporting namely report writing. SLR method used to find out previous research maps, then identify variables that appear based on research themes, conduct evaluations, and collect papers that match the research theme. SLR can be divided into four stages, namely: determining SLR objectives, initiation and selection of literature, analysis and coding, and plans to present results [10]. Search Literature studies were conducted on the Google Scholar database using the Publish or Perish application. The data analysis technique is done by inductive coding which is based on theory (theory driven).

Research Questions

RQ1 : The concept of learning as a democratic process.

RQ2 : Democracy-based learning in the perspective of Islamic religious education

RQ3 : Implications of democracy-based learning on tolerance.

3 Results And Discussion

3.1 The Concept of Learning as a Democratic Process

Learning is an interactive dynamic process between students and learning resources. Learning creates a learning atmosphere that can encourage students to develop their potential [11]. Learning occurs because of the readiness of students to participate in learning activities, and the main learning is how to learn for students. Creating a learning atmosphere so that students can learn well is the substance and essence of learning.

Learner-centered approach. Students as subjects and learning objects are the main considerations in compiling and designing learning programs. The dominant learning strategies are active, cooperative, problem-based, contextual, research, and collaborative learning [12]. Learning methods are varied methods, including assignments, presentations, discussions, demonstrations, simulations, field trips, and so on. Learning activities are required to be more dynamic and dialectical through the implementation of approaches, strategies and learning methods that are appropriate and relevant.

Democracy-based learning can be understood through the lexical meaning of democracy, which comes from the Greek word "demos" which means people or residents of a place and "cratein" or "cratos" which means power or sovereignty. The people are analogous as students who have power or sovereignty in learning activities, and this is what is meant by government from the people, by the people, and for people. [13], [14] With learning designed, designed, and constructed based on the situations and conditions of students as learning objects and subjects.

Abraham Lincoln, said that the democratic process requires people's participation in deciding a problem and controlling the ruling government [15]. The meaning of democracy in the view above shows the importance of students participating in designing learning programs so that learning programs can be structured effectively and efficiently. Solutions to learning problems can be found thanks to the participation of students in discussing various learning problems and solutions.

Nurcholis Madjid [16] states that a democratic outlook on life includes seven norms, namely: the importance of awareness of pluralism, deliberation, not justifying all means, honest and healthy consensus, fulfillment of basic needs, cooperation between members of the community and mutual trust in each other's good intentions, as well as support-support functional support, and education about democracy. Learning seems to have a strong relationship with the democratic norms above, namely the importance of respecting plurality, deliberation, being honest, reaching consensus, working together, and being democratic.

Dahl [17] stated that with regard to the problem of democratic pluralism, an ideal democratic process should fulfill 5 criteria, namely equal suffrage, effective participation, justification of truth, final control of the agenda, and community inclusion. Democracy-based learning shows that all students have the same right to speak and get services from the school, students participate actively in curricular and extracurricular activities, uphold the values of truth, exercise control over the curriculum and implementation of learning, and work together (partners). with society. The channels of democracy are actually opened sufficiently by the government so that they don't clog up the

current which is getting stronger which might if it isn't channeled it will actually break down the existing channels [18].

The essence of democracy is a state process that relies on the main role of the people as the highest holder of sovereignty [19]. In the context of democracy, students have sovereignty in choosing and determining the design of learning systems. Ignoring the sovereignty of students can have implications for the dynamics of learning programs, especially in the classroom. The discourse emphasizes that the relevant approach in democracy-based learning is student-centered, the main learning strategy is active learning which requires students to be more active and participatory, and learning methods are varied.

3.2 Democracy-Based Learning in the Perspective of Islamic Education

Many have questioned the diction of democracy being included in the Islamic treasury, because it is considered to be reduced by the message and content of Islam. For example, *Mutawali al-Sya'rawi*, a great scholar from Egypt who said that Islam and democracy are incompatible, and shura is not in itself majority democracy [20]. The polemic on the relationship between democracy and Islam is rooted in a theological tension between the thirst to understand the doctrines that have been established by the history of Muslim dynasties and the demand to provide a new understanding of these doctrines as a response to the emergence of a growing social phenomenon [21]. Democracy is the middle way for Islamic dynasties to exist and survive in a heterogeneous and dynamic society.

In another perspective, Muslim scientists assess that democracy is not completely against Islam, but many principles and concepts of democracy are in line with Islam. But democracy is also considered the most logical form of government. Although perhaps not the only best. Democracy makes development an aspect of human potential through equal access to education and active participation in all aspects of social life [17]. In the context of education, democracy opens a dynamic space for students by elevating their dignity and empowering their reasoning potential.

Fahmi Huwaidi [22] argues, democracy is very close to Islam and its substance is in line with Islam. The argument is based on that: 1) Several hadiths show that Islam wants a government that is approved by its people; 2) Islam's rejection of dictatorship; 3) In Islam, elections are the testimony of the mature people for the eligibility of a candidate and they are of course as ordered by the Koran; 4) Democracy is an effort to restore the caliphate system of the Khulafa al-Rasyidin which gives the right to freedom to the people which was lost when the Islamic system of power shifted to the royal system; 5) Islamic State is a state of justice and human equality before the law; 6) The majority vote is not synonymous with misguidance, disbelief and ungratefulness;

Heikal is of the opinion that freedom, brotherhood and equality which are the mottos of today's democracy are also included among the main principles of Islam. The principles set by today's democratic ideology are actually also Islamic principles [23]. Democracy in Islam has a working principle which becomes the spirit in its implementation process [24], are as follows:

- a. The principle of power, power as a mandate is in line with QS an-Nisa': 58
- b. The principle of deliberation, strengthened by QS Ali Imran: 159;
- c. The principle of justice, namely in Islamic democracy is also listed in QS an-Nisaa': 135;
- d. The principle of equality, which can be understood through QS al-Hujarat: 13;
- e. The principle of recognition and protection of human rights has been outlined in QS Al-Isra': 70;
- f. The principle of justice, which is in accordance with the word of God in QS an-Nisaa': 57;
- g. The principle of peace, this is in accordance with QS al-Anfal: 61;
- h. The principle of welfare is clearly stated in QS Saba': 15;
- i. The principle of obedience of the people, has also been outlined by Allah QS an-Nisa: 59.

The principle of Islamic democracy is very relevant to be applied in PAI learning, namely a teacher carries out a task as a mandate that must be fulfilled by hoping for His pleasure, learning as a process of deliberation in which discussions and debates occur to reach common ground conclusions, the existence of students has a different position. equal rights to obtain services in a fair and equal manner in conveying arguments and aspirations. Each learning process takes place must create harmony, comfort, and joy, so that it is easier to grow and develop the attitude of obedience of students to the rules applied in learning [25].

Leislle Lipson provides concrete evidence that democracy will always exist with all the advantages it has. However, if it is not supported by solid educational stability, this effort will not be successful [26]. Democracy becomes a life guide in interacting, can be sustainable through effective educational instruments. Islam as *rahmatan lil 'alamin* has provided the basis for implementing democratic learning in QS al-Syura: 38, which understands that the principle of deliberation and unity of the ummah is one of the pillars of democracy that needs to be developed. The basis for the implementation of learning is also in QS al-Shaffat/37: 102-107, which describes the educational interaction of Prophet Ibrahim as with his son, Prophet Ismail as. Educational interaction is seen in the event that ordered the slaughter of Ismail. Prophet Ibrahim has minimized the authoritative attitude in education by understanding the mental readiness of his children by promoting dialogic ways [27]. Democratization like this is the wisdom of professional educators.

In the Islamic concept, humans have nature, which etymologically means clean and holy. The word fitrah is found in QS ar-Rum: 30 which means belief in the oneness of Allah, while another meaning is the potential in humans [28], [29], [30]. Thus, fitrah is a basic human nature and ability that has a tendency towards purity and goodness (the religious instinct of monotheism) and is a basic ability that can automatically develop and needs to be directed through education. Education is an effort to foster, develop, empower and direct human basic potential to match what is desired [31].

With regard to the development of human potential, of course, Islamic education with a democratic paradigm has at least the following characteristics [32]: (a) Education that draws closer to the creator and upholds human dignity according to nature. (b)

Education that places educators and students as educational subjects that are integrated with each other, complement each other and complement one another. (c) Education that has a high commitment to science and is consistent with the principle of thorough learning. (d). Education is not only on rhetoric and theory, but there are concrete steps relay and experience of science. The development of democratic values is very effective through the learning process in schools. The interaction between educators and students greatly determines the growth of democratic behavior and self-image after entering adulthood.

Democratic-based PAI learning also puts forward the humanism side which includes [33]: (a) Human behavior is considered by his multiple intelligence. (b) Students are creatures with character, personality, active and dynamic in their development so that education is directed to form personality and self-concept. (c) In a humanistic method that emphasizes self-actualization. (d) Learning should be centered on students (students centered learning). PAI learning internalizes a humanist personality as a prerequisite for the growth of a democratic attitude, both as individual beings and social beings.

PAI learning that is implemented democratically and humanely will develop an Islamic personality, namely upholding the values of justice, equality, tolerance, peace, and cooperation. God provides a blueprint for how a country or society should be governed but only provides universal values that must be translated into each changing context. [34]. PAI learning and democracy support each other, democracy as an interaction system can be grown and developed through the learning process in schools.

3.3 Implications of Democracy-Based Learning on Tolerance

Democracy-based learning provides space for students to be open to the views and thoughts of other friends. Every time a discussion occurs through learning, the process of openness is required to be able to accept a variety of points of view, so that students can be 'emboldened' to accept other truths by leaving their opinions behind. [35]. This fosters the perception that every opinion has a variety of viewpoints that need to be respected and valued as part of the thinking process. Through learning, students can understand that the truth can be found if it uses a relevant methodology, strong analysis, and is supported by rational arguments.

Learners who have broad insights, as a result of a democratic learning process, can be wise and prudent towards the plurality of opinions and beliefs [36]. Students are used to promoting an open attitude towards ideas and ideas from outside, which encourages negating the attitude of truth claims. Belief in relative truth indicates that various dimensions of truth are empirical, theoretical, and dialectical. Belief in theological truth is more personal absolute, and cannot be debated in open spaces. This shows that democratic learning always examines things that can establish common ground and avoids eschatological matters that are in the dimension of belief (faith).

The learning doctrine fosters the enthusiasm of students who prioritize optimism and the courage to express opinions and at the same time dare to accept the opinions of others who are closer to the truth [37]. The doctrine of truth penetrates the boundaries of primordialism and leads to the principle of universalism. The authority of truth is not

determined by who the speaker is, ethnic background, language, race, and so on, but whether the substance conveyed is in harmony with human nature and reason. [38]. The background of students is only a symbol of distinction, but essentially is what is thought and produced. Every student has the same potential to develop and reach the highest level, depending on the endeavor and commitment involved in their struggle.

The main goal in learning is to form social interactions that are accommodated, namely tolerance [39], [40]. The attitude of tolerance begins to be built internally by religious adherents through education and learning that is moderate and inclusive in order to achieve harmony and harmony among religious people. One of the keys to balance with the aim of creating peace and maintaining civilization is the choice of moderation in religion by rejecting liberalism and extremism [41]. Hayat explained that the ideal condition for religious harmony is realized in the life of religious people if it has three components, namely, first, mutual recognition and awareness of plurality. Second, there is mutual respect (tolerance). Third, there is an attitude of mutual cooperation (reciprocal) [42].

Democratic-based learning indirectly creates and develops students' tolerance [43]. The learning process strengthens the internalization of values, ideas, and catalyzes the mindset to be more open to differences and the ability to accept these differences. Democratic learning reinforces students' beliefs that plurality is a necessity that is *sunnatullah* (natural law). Every difference has a logical and ethical existence to be appreciated and respected for its existence, as well as a high will and endeavor to open up effective cooperation in carrying out the mission of the caliphate on earth.

4 Conclusion

Learning as a process of humanization and democratization in life. PAI learning becomes more effective, efficient, and eligible if the design is democratic-based in order to create a conducive and educative academic atmosphere and atmosphere. Democracy fights for human dignity as subjects and objects of life, considered to be in line with the essence of Islamic education learning itself. Democratic-based learning has the concept of humanizing humans namely government from the people, by the people, and for people, so that the approach is student-centered, the substance of the learning strategy is active learning, and applies a variety of learning methods.

Democratic-based learning in the perspective of Islamic education has the same spirit. The principles of democracy contained in Islamic education, include power as a mandate, the principle of deliberation, the principle of justice, the principle of equality, the principle of recognition and protection of human rights, the principle of free justice, the principle of peace, the principle of welfare, and the principle of obedience. The perspective of Islamic Education in democracy-based learning, namely Islamic education puts forward the side of humanism, minimize authoritative attitudes by understanding the mental readiness of their children by promoting dialogical and dialectical methods. Democratic-based PAI learning forms a tolerant attitude and character, with indicators an attitude of mutual recognition and awareness of plurality, an attitude of mutual respect (tolerance), and an attitude of mutual cooperation (reciprocity).

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