



Democracy in Islamic Education

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Abstract

This study aims to analyze the concept of democracy, the principles of democracy, democratic principles in Islam, Islamic educational democracy, and its implementation in the educational process. The method employed in this study is library research with a qualitative approach, involving the examination of various sources such as books, scientific journals, the Qur'an, Hadith, and other relevant literature. The data were analyzed using content analysis techniques to obtain a comprehensive understanding of democratic values from the perspective of Islamic education. The findings indicate that democracy is a system that emphasizes participation, freedom, equality, and justice as its fundamental values in social life. In Islam, democratic principles are reflected in the concepts of shura (consultation), al-'adl (justice), al-musawah (equality), and al-hurriyah (responsible freedom), all of which are grounded in the teachings of the Qur'an and Hadith. These values form the foundation of Islamic educational democracy, which promotes equal rights, respect for students' potential, and active participation in the learning process. The implementation of Islamic educational democracy is manifested through consultative decision-making, dialogical and participatory learning methods, and the creation of a fair, inclusive, and character-oriented educational environment. Therefore, Islamic educational democracy plays a significant role in developing learners who are critical, responsible, morally upright, and capable of living harmoniously in a pluralistic society.

Keywords: *Democracy; Islamic Educational Democracy; Consultation; Islamic Education.*

INTRODUCTION

Education is one of the most fundamental aspects of human life because it serves as a means through which individuals develop their intellectual capacities, skills, attitudes, and personalities. Through education, people acquire knowledge and values that enable them to interact effectively within society and contribute positively to social development. In the contemporary era, marked by rapid advancements in science, technology, and globalization, education has become increasingly significant in preparing individuals to face complex challenges and opportunities. As educational systems continue to evolve, the concept of democracy has emerged as an essential principle in educational practices and policies. Democratic education emphasizes equality, participation, freedom of expression, mutual respect, and equal opportunities for all learners regardless of their backgrounds. It seeks to create an educational environment where students are encouraged to actively engage in learning processes, express their opinions, and develop critical thinking skills. Consequently, democratic education shifts the focus from teacher-centered instruction toward a more student-centered approach that fosters creativity, independence, and active participation in the learning process (Nasrulloh & Zulkarnain, 2023).

The concept of educational democracy is rooted in the belief that every individual possesses equal rights to access quality

education and to participate meaningfully in educational activities. Democratic educational practices recognize the uniqueness and potential of each learner, encouraging educators to provide equal opportunities for academic and personal growth. In democratic classrooms, students are not merely passive recipients of knowledge; rather, they become active participants who contribute to discussions, problem-solving activities, and decision-making processes related to their learning experiences. Such an approach promotes mutual respect between teachers and students while cultivating a learning atmosphere characterized by openness, collaboration, and shared responsibility. As a result, democratic education contributes significantly to the development of responsible, independent, and socially conscious citizens capable of participating effectively in a democratic society.

From an Islamic perspective, education occupies a highly honorable position because Islam regards the pursuit of knowledge as both a right and an obligation for every Muslim. Islamic teachings emphasize that all human beings are equal before Allah SWT, regardless of differences in ethnicity, social status, economic condition, or gender. The Qur'an and Hadith consistently promote values such as justice (*'adl*), consultation (*shūrā*), equality (*musāwah*), tolerance (*tasāmuḥ*), and respect for human dignity. These values form the philosophical foundation of Islamic educational democracy and guide the implementation of educational practices that uphold fairness and inclusiveness.

Islamic education, therefore, extends beyond the transmission of knowledge and seeks to nurture moral character, spiritual awareness, and ethical behavior among learners. Through this holistic approach, education aims to prepare individuals to fulfill their responsibilities as servants of Allah and as constructive members of society (Hidayat et al., 2023).

Islamic educational democracy reflects the integration of democratic principles with Islamic teachings in the educational process. It recognizes that every learner has the right to obtain education, express opinions respectfully, and participate in learning activities without discrimination. At the same time, Islamic educational democracy emphasizes moral responsibility and ethical conduct, ensuring that freedom is exercised within the framework of Islamic values and social harmony. Teachers are encouraged to act not only as instructors but also as mentors and facilitators who guide students in developing intellectual, emotional, and spiritual competencies. Such an educational approach promotes mutual respect, cooperation, and accountability among all members of the educational community.

The relevance of Islamic educational democracy has become increasingly apparent in the era of globalization, where societies are characterized by cultural diversity, technological advancement, and dynamic social changes. Contemporary educational institutions face the challenge of preparing

students to live and work in multicultural environments while maintaining their moral and religious identities. Islamic educational democracy offers a balanced framework that accommodates diversity, encourages critical thinking, and promotes social justice while remaining firmly grounded in Islamic ethical principles. By fostering an inclusive and participatory learning environment, it enables students from different backgrounds to engage in meaningful educational experiences and develop a sense of mutual understanding and respect.

Furthermore, the implementation of Islamic educational democracy contributes to the realization of educational equity. It ensures that all learners have equal opportunities to access educational resources, participate in classroom activities, and achieve their academic potential. Educational institutions that embrace democratic principles are more likely to create supportive learning environments where students feel valued and empowered. Such environments encourage learners to develop confidence, leadership skills, and a strong sense of social responsibility. Consequently, Islamic educational democracy plays a crucial role in promoting both individual development and social cohesion within diverse communities (Siregar & Harahap, 2022; Suhendra & Fauzi, 2022).

In addition to promoting equality and participation, Islamic educational democracy supports the cultivation of critical and reflective thinking. Students are encouraged to engage in dialogue, analyze issues from multiple

perspectives, and seek solutions based on reason and ethical considerations. The Islamic tradition itself provides numerous examples of intellectual inquiry and scholarly discussion, demonstrating that critical thinking has long been an integral part of Islamic civilization. Through democratic educational practices, learners are empowered to become active seekers of knowledge who can contribute constructively to the advancement of society while adhering to Islamic moral values.

The principles of consultation (*shūrā*) and collective decision-making further reinforce the democratic nature of Islamic education. Educational stakeholders, including teachers, students, parents, and administrators, are encouraged to collaborate in addressing educational challenges and improving institutional quality. Such participatory approaches strengthen relationships among members of the educational community and foster a sense of shared ownership and responsibility. As a result, educational institutions become more responsive to the needs of learners and better equipped to achieve their educational objectives.

Moreover, Islamic educational democracy contributes to character formation by instilling values such as honesty, responsibility, discipline, respect, and empathy. These values are essential for developing individuals who can contribute positively to society and uphold ethical standards in their personal and professional lives. By integrating democratic principles

with Islamic teachings, educational institutions can create learning experiences that nurture both intellectual excellence and moral integrity. This balanced approach is particularly important in addressing contemporary social issues and promoting peaceful coexistence in increasingly diverse societies.

To gain a deeper understanding of Islamic educational democracy, it is necessary to examine how democratic values can be effectively integrated with Islamic teachings to create educational processes that are fair, humane, inclusive, and oriented toward the comprehensive development of human potential. Such an examination is important because it provides insights into the practical implementation of democratic principles within Islamic educational settings and highlights their contribution to improving educational quality. Therefore, the study of Islamic educational democracy remains highly relevant in contemporary educational discourse, as it offers valuable perspectives on how education can foster knowledgeable, ethical, and socially responsible individuals capable of meeting the demands of a rapidly changing world while remaining committed to Islamic values (Syarif Hidayatullah, 2020).

METHOD

This study employed a library research method with a descriptive qualitative approach. Library research is a type of research conducted by collecting and analyzing various written sources relevant to the research topic, such as

books, scientific journals, articles, documents, and primary sources including the Qur'an and Hadith (Zed, 2018). A qualitative approach was selected because this study aims to understand and interpret the concepts of democracy, democratic principles, democracy in Islam, Islamic educational democracy, and their implementation in the field of education in a comprehensive and in-depth manner (Moleong, 2017).

The data sources in this study consisted of primary data and secondary data. Primary data were obtained from the Qur'an, Hadith, and major literature discussing the concept of democracy from an Islamic perspective. Meanwhile, secondary data were gathered from various national and international scientific journals, books, previous research findings, and documents related to democracy and Islamic education. The use of these diverse sources was intended to obtain valid information and provide comprehensive support for the research analysis (Sugiyono, 2022).

Data collection was conducted through documentary study, which involved identifying, reading, recording, and classifying various literature sources relevant to the focus of the research. According to Arikunto (2019), documentation is a data collection technique that utilizes written documents as sources of research information. In this study, the documents examined included books, scientific journals, scholarly articles, and Islamic documents related to Islamic

educational democracy.

The data were analyzed using the content analysis technique. Content analysis was employed to systematically examine the contents of documents in order to identify meanings, concepts, and relationships among variables associated with the research object (Bungin, 2017). The stages of analysis included data reduction, data presentation, data interpretation, and conclusion drawing. The collected data were categorized according to the main themes of the study, namely the concept of democracy, democratic principles, democratic principles in Islam, Islamic educational democracy, and the implementation of Islamic educational democracy. Subsequently, the data were analyzed critically and comparatively to gain a deeper understanding of the implementation of democratic values within Islamic education.

To ensure the trustworthiness of the data, this study applied source triangulation by comparing various references related to the research topic. Triangulation was carried out to enhance the validity and reliability of the research findings, thereby ensuring that the conclusions drawn could be scientifically justified and considered credible (Hardani, 2020).

RESULTS AND DISCUSSION

Definition of Democracy

Democracy is a system of government that has been adopted by many countries around the world as a means of organizing political power and ensuring public participation in governance. The

term "democracy" originates from Ancient Greek and was first introduced in Athens during the fifth century BCE. Etymologically, the word democracy is derived from two Greek words: *demos*, meaning "the people," and *kratos*, meaning "power" or "rule." Therefore, democracy can be understood as a system of government in which power is exercised by the people, for the people, and in the interests of the people. In a democratic system, citizens play a central role in determining the direction of government through participation in decision-making processes, elections, and public affairs. Democracy is not merely a political system but also a social and cultural value that emphasizes freedom, equality, participation, and justice in public life (Cahyaning et al., 2023).

A democratic way of life is considered an ideal aspiration for humanity because it creates conditions in which the rights and obligations of citizens can be fulfilled fairly and equally. Democratic values are not limited to governmental institutions but should also be implemented in everyday life, including social interactions, educational settings, and community activities. A democratic society encourages individuals to respect diversity, appreciate different opinions, and actively contribute to solving collective problems. According to Roja Khalda Berlian and Dinie Anggraeni Dewi (2021), the realization of an inclusive and just democratic society requires citizens to understand democratic concepts and principles and to participate actively in political and social life. Democracy places the people as the primary

subjects of governance, meaning that all public policies and governmental actions should be directed toward promoting the welfare and interests of society as a whole.

Democracy is fundamentally based on the principle of popular sovereignty. This principle holds that the ultimate authority in a state resides in the people. Citizens possess the right to elect their leaders, determine the direction of public policies, and monitor governmental performance. Through mechanisms such as elections, public consultations, and civic participation, the people exercise their sovereignty and influence governmental decisions. Popular sovereignty is considered the defining characteristic of a democratic state because governmental power originates from the people and must be exercised for their benefit. According to Dedi (2021), the legitimacy of government in a democratic system depends on the consent and participation of the governed, making public involvement an essential component of democratic governance.

Another fundamental principle of democracy is equality before the law. Democracy guarantees that all citizens enjoy the same legal status and are entitled to equal treatment regardless of their ethnicity, religion, race, social class, gender, or economic background. This principle ensures that justice is administered impartially and that no individual or group receives special privileges under the law. Equality before the law is essential for maintaining social harmony and protecting citizens from discrimination and injustice. In democratic societies, legal institutions are expected to uphold fairness and ensure that every person has

equal access to legal protection and judicial processes (Parlindungan, 2017).

Democracy also emphasizes the protection of freedom and human rights as fundamental elements of a just society. Democratic systems recognize that individuals possess inherent rights that must be respected and safeguarded by the state. These rights include freedom of expression, freedom of religion, freedom of association, freedom of assembly, and the right to participate in political affairs. The protection of human rights enables citizens to express their opinions, pursue their beliefs, and engage in public life without fear of oppression or discrimination. According to Kasih (2020a), the extent to which human rights are protected serves as an important indicator of the success of democratic governance because democracy seeks to create an environment where freedom is exercised responsibly and respectfully.

Public participation represents another essential principle of democracy. In democratic societies, citizens are not merely passive recipients of governmental policies but active participants in shaping public decisions and contributing to national development. Participation may occur through voting, public discussions, civic organizations, social movements, and community initiatives. Active citizen involvement strengthens democratic institutions by ensuring that diverse perspectives and interests are represented in decision-making processes. Widiyanto and Istiqomah (2022) argue that public participation is a tangible expression of democratic practice because it enables citizens

to voice their aspirations and influence public policy in meaningful ways.

The principle of the rule of law, often referred to as legal supremacy, is also central to democratic governance. This principle requires that all actions undertaken by government officials and citizens alike must conform to established legal standards. No individual, institution, or authority is above the law, and all are equally accountable for their actions. The rule of law prevents arbitrary use of power and serves as a safeguard against corruption, abuse of authority, and violations of citizens' rights. According to Butarbutar and Triadi (2024), the supremacy of law is essential for ensuring justice, maintaining public order, and preserving the integrity of democratic institutions.

Deliberation and consensus-building are also important democratic principles. Democracy encourages dialogue and consultation as means of resolving differences and reaching collective decisions. Through deliberative processes, various opinions, interests, and perspectives can be considered and accommodated fairly. Deliberation fosters mutual understanding, promotes cooperation, and helps prevent conflicts that may arise from competing viewpoints. Dedi (2021) explains that deliberation reflects democratic values because it demonstrates respect for diversity and acknowledges the importance of collective decision-making in achieving the common good.

In addition, democratic governance requires accountability and transparency from public officials and institutions. Governments are expected to explain and justify their policies, decisions, and actions to the public. Transparency ensures that

information regarding governmental activities is accessible to citizens, while accountability requires public officials to accept responsibility for their conduct and performance. These principles are essential for preventing corruption, promoting good governance, and strengthening public trust in governmental institutions. According to Kasih (2020), transparency and accountability serve as crucial mechanisms for ensuring that political power is exercised responsibly and in accordance with democratic values.

Overall, democracy is a comprehensive system that encompasses not only political structures but also ethical values and social practices. Its principles including popular sovereignty, equality before the law, human rights protection, public participation, rule of law, deliberation, accountability, and transparency provide a framework for creating a just, inclusive, and participatory society. When effectively implemented, these principles contribute to the development of responsible citizens, responsive governments, and stable democratic institutions capable of promoting the welfare and prosperity of all members of society.

Principles of Democracy in Islam and Islamic Educational Democracy

Although Islam does not explicitly employ the term “democracy” as it is commonly understood within the context of Western political thought, many of the fundamental values underlying democracy are deeply rooted in Islamic teachings. The principles of justice,

consultation, equality, freedom, trustworthiness, accountability, and respect for human dignity are integral components of the Islamic worldview and are consistently emphasized in both the Qur’an and the Hadith. Consequently, the concept of democracy in Islam is not merely a political mechanism but a comprehensive ethical framework that guides human interactions, governance, and social organization. According to Hawi (2019), Islamic democracy is founded upon values that promote social harmony, collective welfare, and the realization of justice for all members of society.

One of the most important democratic principles in Islam is *shūrā* (consultation or deliberation). Consultation serves as a mechanism through which individuals and communities can express their opinions, participate in decision-making processes, and contribute to the resolution of collective issues. The Qur’an explicitly encourages Muslims to conduct their affairs through mutual consultation, as stated in Surah Ash-Shura (42:38): “*And those who have responded to their Lord and established prayer and whose affair is determined by consultation among themselves, and from what We have provided them, they spend.*” This verse highlights the significance of participatory decision-making and demonstrates that collective deliberation is a fundamental principle of Islamic social and political life. Through *shūrā*, diverse perspectives can be considered, mutual understanding can be fostered, and decisions can be reached in a manner that reflects the interests of the broader community.

Another essential principle is *al-‘adālah* (justice), which occupies a central position in

Islamic teachings. Justice is regarded as a universal value that must guide all aspects of individual and collective life. In the context of governance and social relations, every policy, decision, and action should aim to ensure fairness and equality without discrimination based on social status, ethnicity, economic condition, or cultural background. Islamic teachings consistently emphasize the obligation to uphold justice, even when doing so may conflict with personal interests or preferences. According to Defrizal et al. (2021), justice represents the primary objective of Islamic governance because it creates conditions that promote social welfare, public prosperity, and collective well-being.

Closely related to justice is the principle of *al-musāwāh* (equality). Islam teaches that all human beings are equal before Allah SWT and that no individual possesses inherent superiority over another except in terms of piety and righteousness. This principle forms the foundation for recognizing and protecting the rights of all individuals regardless of their social or economic background. The concept of equality in Islam encourages the fair treatment of all members of society and rejects discrimination based on race, ethnicity, lineage, or wealth. Hawi (2019) argues that the principle of equality serves as a basis for ensuring social justice and protecting the dignity of every individual within the community.

Islam also upholds the principle of *al-hurriyah* (freedom), which grants individuals the right to think, express opinions, seek knowledge, and participate actively in social life. However,

Islamic freedom differs from the concept of unrestricted liberty because it is accompanied by moral responsibility and accountability before Allah SWT. Freedom in Islam is exercised within ethical boundaries designed to protect both individual rights and collective interests. According to Amir and Rahman (2024), Islamic freedom is not absolute but is balanced by obligations toward God, society, and fellow human beings. This balanced understanding of freedom ensures that individual rights are exercised responsibly and contribute positively to the welfare of society.

The principle of *al-amānah* (trustworthiness) is another important pillar of democratic values in Islam. Leadership and authority are regarded as trusts that must be carried out with honesty, integrity, and responsibility. Those entrusted with positions of authority are expected to prioritize public welfare rather than personal or group interests. Trustworthiness is considered a moral obligation that ensures the proper exercise of power and promotes public confidence in leadership. Defrizal, Zulham, and Solihin (2021) explain that the concept of *amānah* distinguishes Islamic leadership from leadership models that are driven primarily by self-interest or political gain.

Furthermore, Islam emphasizes *al-mas'ūliyyah* (accountability), which requires every individual, particularly leaders and public officials, to be responsible for their actions and decisions. Accountability in Islam extends beyond worldly institutions because individuals are ultimately accountable before Allah SWT for the manner in which they fulfill their responsibilities. This principle closely resembles the modern democratic

concept of accountability, whereby leaders must justify their actions and accept responsibility for the consequences of their decisions. Hawi (2019) notes that accountability serves as a moral control mechanism that encourages leaders to fulfill their duties honestly, fairly, and effectively.

Another democratic value strongly emphasized in Islam is respect for human rights. Islamic teachings recognize and protect fundamental human rights, including the right to life, the right to education, freedom of religion, property rights, and the right to express opinions. These rights are considered essential components of human dignity and are protected within the framework of Islamic law. According to Dhewi (2024), the protection of human rights constitutes one of the primary objectives of Islamic teachings and demonstrates the compatibility between Islamic principles and contemporary democratic values. By safeguarding human rights, Islam seeks to create a society characterized by justice, dignity, and mutual respect.

The integration of these democratic principles provides the foundation for the concept of Islamic educational democracy. Islamic educational democracy refers to the application of democratic values within educational institutions while maintaining adherence to Islamic teachings and ethical principles. The concept seeks to establish educational environments that are inclusive, participatory, equitable, and responsive to the needs of learners. In such environments, students are encouraged to express their ideas, engage in critical thinking, participate in decision-making processes, and develop their

intellectual and moral capacities. Teachers function not merely as transmitters of knowledge but also as facilitators who guide learners toward holistic personal development.

One of the fundamental challenges facing Islamic education is the lack of a clearly defined educational paradigm. In many cases, ideological and scientific approaches have become intertwined in ways that hinder the development of a dynamic, creative, and open intellectual tradition. As a result, the rich heritage of critical inquiry and intellectual exploration that characterized classical Islamic civilization has often struggled to flourish within contemporary educational institutions. This situation has limited the capacity of Islamic education to respond effectively to changing social conditions and global developments.

The implementation of democratic principles in Islamic education has significant implications for educational management and governance. Democratic educational systems encourage decentralization, allowing greater participation by educators, administrators, students, parents, and communities in determining educational content, teaching methods, and institutional policies. Such participation strengthens the relevance and effectiveness of educational programs because decisions are informed by the needs and aspirations of stakeholders directly involved in the educational process. Moreover, educational democracy contributes to improvements in curriculum development, administrative efficiency, educational financing, and equitable access to educational opportunities.

To create a more democratic and responsive

system of Islamic education, several internal challenges must be addressed. One of the most significant challenges is overcoming the longstanding dichotomy between religious and secular sciences that has influenced the development of Islamic education for many years. This separation has often resulted in fragmented educational approaches that fail to integrate spiritual, intellectual, and practical dimensions of learning. A more comprehensive educational framework is needed to reflect the holistic vision of knowledge presented in the Qur'an and Islamic intellectual tradition.

Another important challenge involves reexamining the goals and functions of Islamic educational institutions. Islamic education should not focus solely on preparing individuals for the afterlife through ritual and religious instruction. Rather, educational institutions should provide opportunities for students to acquire religious knowledge, scientific understanding, technological competence, practical skills, cultural awareness, artistic appreciation, and ethical values. Such a balanced approach would enable learners to fulfill their spiritual responsibilities while also contributing productively to contemporary society.

Despite ongoing efforts to implement democratic principles within Islamic education, numerous obstacles remain. Issues related to institutional management, curriculum development, educational quality, and community participation continue to affect the effectiveness of democratic educational practices. Consequently, various strategies and reforms are

needed to optimize the implementation of Islamic educational democracy and ensure that educational institutions can meet the evolving needs of society.

Several important changes can contribute to the advancement of Islamic educational democracy. First, Islamic education must develop systems capable of responding effectively to scientific and technological progress while remaining grounded in divine, humanitarian, social, and cultural values. Such systems should prepare learners to navigate the complexities of globalization without losing their ethical and religious foundations. Second, educational management should be restructured according to school-based management principles, enabling institutions to accommodate community aspirations, utilize local resources, and improve educational quality through greater autonomy and stakeholder involvement. Third, the democratization of Islamic education should be strengthened continuously to ensure that educational institutions remain responsive to societal needs and capable of empowering communities through meaningful participation and collaboration. As stated by Romlah (2018), these reforms are essential for creating an Islamic educational system that is democratic, inclusive, and capable of contributing to the development of a knowledgeable, ethical, and socially responsible society.

Overall, Islamic educational democracy represents the synthesis of democratic values and Islamic teachings in the pursuit of educational excellence and human development. By emphasizing consultation, justice, equality, freedom, trustworthiness, accountability, and

respect for human rights, Islamic educational democracy provides a framework for creating educational environments that nurture intellectual growth, moral integrity, and social responsibility. Through continuous reform and commitment to these principles, Islamic education can play a vital role in preparing future generations to contribute positively to both their communities and the wider global society.

Implementation of Democracy in Islamic Education

The implementation of democracy in Islamic education requires the educational process to be grounded in democratic principles that emphasize respect for students' abilities, equal opportunities for learning, and recognition of the diversity that exists among learners. Democratic education seeks to create an educational environment in which students are treated as active participants rather than passive recipients of knowledge. Such an approach encourages learners to express their opinions, develop critical thinking skills, participate in decision-making processes, and take responsibility for their actions. According to Mahfud (2016), the primary objective of democratic education is to cultivate independent, responsible, and socially aware individuals who are capable of contributing positively to society. In the context of Islamic education, these democratic values must be integrated with Islamic teachings and moral principles so that the educational process not only promotes intellectual growth but also strengthens spiritual and ethical development.

As an ideal educational alternative, Islamic education must continuously develop new models and approaches that facilitate the integration of democratic values into educational practices. The challenges of globalization, technological advancement, and social transformation require Islamic educational institutions to become more adaptive, participatory, and responsive to the needs of contemporary society. According to Latifah and Khoiri (2025), the democratization of Islamic education can serve as an effective strategy for addressing the dynamic realities of Indonesian society while maintaining the essential values of Islam. Through the implementation of democratic principles, Islamic education can become a means of empowering learners, fostering social justice, and promoting active community participation in educational development.

One important form of democratic implementation in Islamic education is the adoption of an integralistic educational model. Integralistic education emphasizes a holistic understanding of human existence by integrating divine values (*rabbāniyyah*), human values (*insāniyyah*), and universal or environmental values (*'ālamīyyah*). These dimensions are interconnected and collectively contribute to the realization of a harmonious and meaningful life based on the principle of *rahmatan lil 'ālamīn* (a mercy to all creation). Integralistic education views human beings as unified entities consisting of physical, intellectual, emotional, spiritual, and social dimensions that must be developed in a balanced manner. According to Dartim and Utomo (2020), this educational approach seeks to nurture

individuals who possess comprehensive personal development and who are capable of harmonizing their relationships with God, themselves, society, and the natural environment.

The implementation of integralistic education is expected to produce learners with strong personal integrity and a profound sense of gratitude toward Allah SWT. Such individuals are encouraged to develop harmonious relationships with themselves, thereby avoiding internal conflicts and fragmented identities. They are also expected to establish positive relationships with society, contributing to social cohesion and preventing social disintegration. Furthermore, integralistic education promotes environmental responsibility by encouraging learners to preserve, utilize, and manage natural resources wisely for the benefit of humanity. Bahri (2020) emphasizes that this educational model seeks to create individuals who are spiritually grounded, socially responsible, and environmentally conscious, thereby contributing to the overall welfare of society.

Another significant aspect of democratic implementation in Islamic education is the application of a humanistic educational approach. Humanistic education is based on the recognition that human beings are creations of Allah SWT who possess inherent dignity, potential, and rights. This approach emphasizes the importance of treating learners with respect, compassion, and understanding while acknowledging their unique characteristics and capacities. According to Martina et al. (2023), humanistic education seeks to develop individuals holistically by addressing

their intellectual, emotional, moral, and spiritual needs. Through this approach, education becomes a process of empowering individuals to realize their potential and fulfill their responsibilities as members of society.

Humanistic education also plays an important role in promoting the protection and appreciation of human rights. Through educational experiences, learners are encouraged to understand and respect fundamental rights such as the right to justice, the right to love and be loved, the right to express opinions, and the right to uphold truth and justice. Educational institutions become spaces where values such as equality, mutual respect, tolerance, and empathy are cultivated and practiced. As a result, humanistic education contributes to the development of individuals who are capable of appreciating diversity, respecting human dignity, and fostering harmonious social relationships.

The ultimate goal of humanistic education is to produce individuals who embody noble human values in their thoughts, emotions, attitudes, and behaviors. Such individuals are expected to replace selfishness, egocentrism, and excessive self-interest with compassion, cooperation, mutual respect, generosity, and concern for others. They are encouraged to seek consensus, uphold human rights, appreciate cultural and social diversity, and contribute positively to society. According to Saputri (2022), humanistic education serves as a powerful instrument for shaping morally responsible individuals who can participate constructively in democratic and pluralistic communities.

The implementation of democracy in Islamic

education is also reflected through a pragmatic educational approach. Pragmatic education recognizes that human beings continuously face various needs and challenges related to their physical, intellectual, emotional, social, and spiritual development. Consequently, education should equip learners with the knowledge, skills, and competencies necessary to address real-life problems and adapt to changing circumstances. According to Haryanto (2023), pragmatic education aims to develop individuals who are capable of applying knowledge effectively in practical situations while remaining sensitive to social and humanitarian issues.

Through pragmatic education, learners are encouraged to become aware of their fundamental needs and to develop the capacity to distinguish between actions that promote human welfare and those that undermine human dignity. This educational approach fosters problem-solving skills, critical thinking, creativity, and social awareness, enabling individuals to contribute meaningfully to their communities. Furthermore, pragmatic education recognizes that human fulfillment involves not only material well-being but also intellectual growth, emotional maturity, social responsibility, and spiritual development. As such, it aligns closely with the objectives of Islamic education, which seek to develop balanced and well-rounded individuals.

Another important manifestation of democratic principles in Islamic education is the implementation of culture-based education. Culture-based education emphasizes the importance of preserving, appreciating, and

developing cultural heritage while simultaneously preparing learners to engage with contemporary realities. According to Ema et al. (2024), this educational approach encourages learners to understand and value the historical experiences, traditions, and cultural identities of their communities. By doing so, education contributes to the preservation of cultural diversity and strengthens social cohesion within multicultural societies.

Culture-based education is expected to produce individuals who possess strong personal identities, self-confidence, and a deep appreciation for their cultural heritage. Such individuals are better equipped to contribute to the development of civilization based on their own cultural values while remaining open to learning from other cultures. Hikmah (2024) argues that education rooted in culture enables learners to maintain a sense of belonging and continuity with their historical and cultural traditions, which serve as valuable legacies passed down through generations.

At the same time, culture-based education does not imply resistance to modernization, innovation, or social change. Rather, it encourages learners to engage critically with external influences and cultural transformations while maintaining a firm foundation in their own cultural identity. This balanced approach allows individuals to adapt to contemporary developments without losing their values, traditions, and sense of self. Through such an educational framework, democratic Islamic education can foster learners who are culturally grounded, intellectually open-minded, and capable of participating effectively in an increasingly

interconnected global society.

Overall, the implementation of democracy in Islamic education requires educational institutions to embrace holistic, humanistic, pragmatic, and culture-based approaches that promote participation, equality, justice, and respect for human dignity. By integrating these approaches with Islamic values and teachings, Islamic education can create learning environments that empower students, encourage critical engagement, and prepare future generations to address contemporary challenges while remaining committed to ethical and spiritual principles. Such an educational system not only contributes to academic achievement but also plays a vital role in the formation of responsible, compassionate, and socially conscious individuals who can contribute meaningfully to the advancement of society.

CONCLUSION

Based on the discussion of Islamic educational democracy, it can be concluded that democracy is a system that upholds equality of rights, freedom of expression, justice, and the participation of every individual in social life. In the field of education, democracy serves as an essential foundation for creating a learning process that respects diversity, provides equal opportunities for all learners, and encourages the optimal development of individual potential.

Democratic principles such as freedom, equality, justice, deliberation, and respect for human rights are consistent with Islamic

teachings. Islam teaches that all human beings are equal before Allah SWT; therefore, discrimination based on ethnicity, race, social status, or gender is unacceptable. Values such as *shūrā* (consultation), justice (*al-'adl*), equality (*al-musāwāh*), and responsibility form the foundation for the implementation of democratic principles within an Islamic framework.

Islamic educational democracy is an educational concept that integrates democratic values with Islamic teachings. This concept is not only concerned with the intellectual development of learners but also with the cultivation of moral character, ethical values, and positive social attitudes. Through Islamic educational democracy, students are given opportunities to express their opinions, think critically, participate actively in the learning process, and develop their potential while remaining guided by religious principles and values.

The implementation of Islamic educational democracy can be realized through harmonious relationships between educators and learners, the application of consultation in decision-making processes, the provision of equal educational opportunities, respect for differences of opinion, and the creation of a fair and humane learning environment. Through these practices, Islamic educational democracy can serve as an effective means of developing knowledgeable, morally upright, responsible, and adaptable individuals who are capable of facing the challenges of modern society without abandoning Islamic values.

Ultimately, Islamic educational democracy

plays a crucial role in establishing an inclusive, equitable, and high-quality educational system. By applying democratic values that are aligned with Islamic teachings, education can produce not only academically competent individuals but also people with strong character, tolerant attitudes, social responsibility, and genuine concern for the well-being of others. Such an educational system contributes significantly to the development of individuals who are capable of making positive contributions to society while upholding the ethical and spiritual principles of Islam.

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