



## PARADIGMATIC FRAMEWORK OF DEMOCRATIC AND HUMANIST ISLAMIC EDUCATION

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### ABSTRACT

This research is qualitative research that aims to find and find how the paradigmatic framework of Islamic education is democratic and humanistic, research information is sourced from literature. Amid globalization, Islamic education is not only required to be able to print the younger generation of the nation who have reliable intellectual intelligence but Islamic education is also expected to print generations who are emotionally intelligent, spiritual and graceful in morals. Therefore, Islamic education should not only be oriented toward the "transfer of knowledge", but Islamic education must also be oriented toward the awareness and implementation of knowledge in living the lives and lives of students in their social environments. The rapid development of science and technology in the last decade also requires Islamic education to change its paradigm. From paradigms oriented to the past (medieval) to paradigms oriented to the future, from paradigms that preserve progress, to paradigms that pioneer progress, and from paradigms that are feudal to democratic and humanistic paradigms. The essence of the paradigm of democratic and humanistic Islamic education is education in which there is a dialogical atmosphere, tolerance, mutual respect, and respect for freedom of opinion, freedom to express ideas, provide space for the active involvement of learners in various activities in schools and community life. Education is oriented towards the development of all aspects and potentials that humans have as a whole and integral.

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### 1. Introduction

In line with the dynamics of the rapid development of science and technology, the problems and challenges faced by Islamic education are also increasingly complicated and complex, from theoretical problems to practical problems. The problems of Islamic education which until now have not been able to be resolved are the root causes of Islamic education activities to stagnate or even decline. The Stagnation of Islamic Education in Muchali 's view[1], it can be seen from several indicators, First, the weakness of the reform agenda in Islamic education; Second, at the practical level of Islamic education that applies the old (conventional) pattern; Third, learning models and approaches that are more oriented to "verbalistic-intellectualism"; and Fourth, Islamic education which emphasizes more on the formation of human "abd" rather than "caliph fi al-ardl".

In the context of learning, it seems that the trend of teaching and learning activities lately is more on "learning to learn, not learning to equip students with life experiences so that they can survive in the midst of globalization. Learning activities are also still dry from the touch of ethical and moral values, but more on things that are materialistic, economic, hedonistic, and technocratic. Not only that, the current learning activities are also more oriented towards the transfer of knowledge, so that educational activities are merely "automatic and formalistic mechanisms." This kind of education by Freire[2]referred to as the "banking education concept". Education that only transfers knowledge, without being accompanied by efforts to foster curiosity (curiosity) towards the knowledge that has been obtained.

The above reality shows that Islamic education has not been able to play its function in an effort to shape the personality of the nation's young generation which is democratic and humanist. Education that should instill awareness of the importance of respect and respect for human values (humanism), actually diminishes the



meaning of humanism. Education that should instill an attitude of social concern, awareness of multiculturalism and pluralism, tolerance, awareness of the existence of equal rights and obligations, freedom of opinion, in fact castrates the meaning of freedom and suppresses independence. The impact of all that, Islamic education will only make students as "robots" of the era who have lost their conscience and feelings.

On the basis of the above thought, a breakthrough is needed at the conceptual and practical levels that can be a way out for the various problems currently being faced by the world of education, namely building and developing a democratic and humanistic Education Paradigm.

## 2. Methods

In an effort to find this democratic and humanistic paradigm of Islamic education, the author uses qualitative research. Research method to produce descriptive data in the form of words or sentences. The technique of collecting data is carried out by library research, meaning the activities of studying, taking notes, clarifying, and collecting written data to support research. This library data in the form of primary source data (primary source) and secondary sources (secondary source). As for analyzing the data that has been collected, the author uses two techniques, namely descriptive of analyze and content analysis techniques. Descriptive analysis is used to analyze ideas, ideas or thoughts by conducting a critical study of them Ridwan[3]. While content analysis is used to analyze the meaning contained in the idea to get a comprehensive understanding and conclusions Suryabrata[4].

## 3. Results and Discussion

### 3.1. Democratic Islamic Education Paradigm

Building and developing a democratic Islamic education is not easy, because the challenges faced will be quite complex and complicated. According to Tilaar[5], there are at least five challenges in efforts to build education democracy, namely, the existence of an education system that is full of arrogance and elitism; there is a duping process; and there is still a corporate culture. Although there are many challenges and obstacles, democratic education must still be pursued because the democratic education paradigm is the needs and demands of the times.

The democratization of education is essentially an education that respects human values, is civilized and in accordance with the ideals of civil society[6]. To build democratic education according to Pasti[7], must start from the school because the school is the "spearhead of education" as well as an institution that has a very important role in realizing the ideals of education. Schools are not only a means of preparing and equipping students to be able to adapt in social life, but schools are "miniature communities" where democratic practices that exist in society also need to be taught in schools. That way, students will get used to the characteristics of a democratic life.

The democratic education paradigm provides independence and freedom for each student to self-actualize (self-actualization), provides space for opportunities to compete in a healthy manner, and freedom of expression must be upheld. On the other hand, the suppression of freedom and independence must be kept away, because oppression in all its forms is not in line with the essence of education as an effort to humanize human beings.

The democratic education paradigm demands the development of tolerance and social care among students, therefore democratic education is required to open up opportunities and even encourage each student to learn to live together and respect each other through the habit of living side by side, and interacting with other individuals. In a democratic society, it is absolutely necessary to develop critical, analytical and clear thinking skills, accompanied by self-control. In this case, Zamroni[8]said, democratic education is based on humanitarian principles and focuses on the goal of developing empathy, tolerance, respect for others. The democratic education paradigm must also understand the human need to always be progressive, facilitate the development of talents and interests and lead students to have awareness and understanding of their nature as individual, social, spiritual and religious beings.

In teaching and learning activities, the democratic education paradigm demands a healthy (positive), egalitarian and equity interaction between educators and students. This equality will provide freedom of initiative, respect for differences, so that justice and objectivity in education can be accommodated properly.[9]. In addition, the democratic paradigm of Islamic education also demands that learning activities be carried out in a dialogical setting in a conducive learning environment, for the development of the potential of students. Here educators should give more positive comments than negative comments, educators always encourage not discourage and prioritize reward over punishment. The implementation of democratic learning is expected to



be able to build a learning and teaching process that is “fun” (fun) and “mbombong” (encouraging).

From the description above, it can be further emphasized that the paradigm of democratic education is education which has the following characteristics: (1) seeks to bring students closer to God; (2) appreciate human dignity (dignity); individuality and freedom in self-realization, (3). respecting the existence of diversity (the right to be different), and equal rights (equalitarianism) of each individual; (4) placing educators and students as educational subjects that complement each other, complement each other, respect each other so that healthy and responsible interactions are built; (5). the existence of a conducive learning environment and supports the development of the potential of students; (6) oriented to the development of sympathy, empathy, tolerance, and care for others (social trust); (7). there is an understanding that every student has a need to develop and be adaptive to the times.

### **3.2. Humanistic Islamic Education Paradigm**

Humanistic education is education that pays attention to human potential as individual, social and religious beings who have the same opportunity to develop themselves. This paradigm views and respects the nature of human creation as God's creatures who were created in a perfect state both physically and psychologically, creatures who from birth have been given certain basic potentials (fitrah) that must be maintained and developed.

In humanistic education, educators and students are placed in equal positions in human values, they interact in providing information without degrading one of them. So that there is no term educators oppress students or vice versa, but both interact with each other in a dialogical manner, learning activities are no longer educators talking "to" students, or students talking "for educators" but "educators talking to students". Thus, the humanistic education paradigm requires an educator to be able to facilitate learning experiences and assist students in achieving learning goals. Here students are placed as the main actors who interpret their own learning experience.

Furthermore, the writer can formulate that the core of the humanistic educational paradigm is educational activity that (1) seeks to develop all potentials/dimensions of students (cognitive, affective and psychomotor) in a complete and balanced manner; (2) in it there are interactions that are sincere, sincere, mutual trust, mutual understanding, respect and away from acts of violence, oppression, and abuse of human values; (3) providing opportunities for students to explore experiences, express creative ideas, feelings as well as learn to understand and care for others; (4) develop learning that encourages students to recognize the nature of themselves.

### **3.3. Paradigmatic Framework for Democratic and Humanistic Education**

Islamic education has a very important role in efforts to develop reliable human resources. Therefore, Islamic education needs development efforts both at the conceptual (theoretical) and practical (operational) level, so that it is able to overcome various problems that are being faced and can answer the challenges of changing times. This means that a new paradigm in Islamic education is needed. A paradigm that is able to become a strategic solution to the problems faced by Islamic education today. A paradigm that is able to face new demands, because if new demands are faced using the old paradigm, all efforts carried out will meet failure.[10]. This paradigm search refers to balanced theocentric and anthropocentric dimensions. This balance will have a positive impact on the position of humans in carrying out their humanitarian tasks, namely the democratic and humanistic paradigm of Islamic Education.

This democratic and humanistic Islamic education needs to be developed at this time, besides being believed to bring about better changes, it can also be used as a strategic solution to various problems facing the world of education today. The democratic and humanistic education paradigm has the potential to create a young generation of the nation who is intelligent intellectually, emotionally and spiritually, tough and determined, creative and innovative, as well as a generation that is able to deal with various life problems wisely, which will lead students to play their human function as Abdullah. and the caliph of God in nature properly and responsibly.

In the paradigmatic level of democratic and humanistic Islamic education, it can be seen in Figure 1.

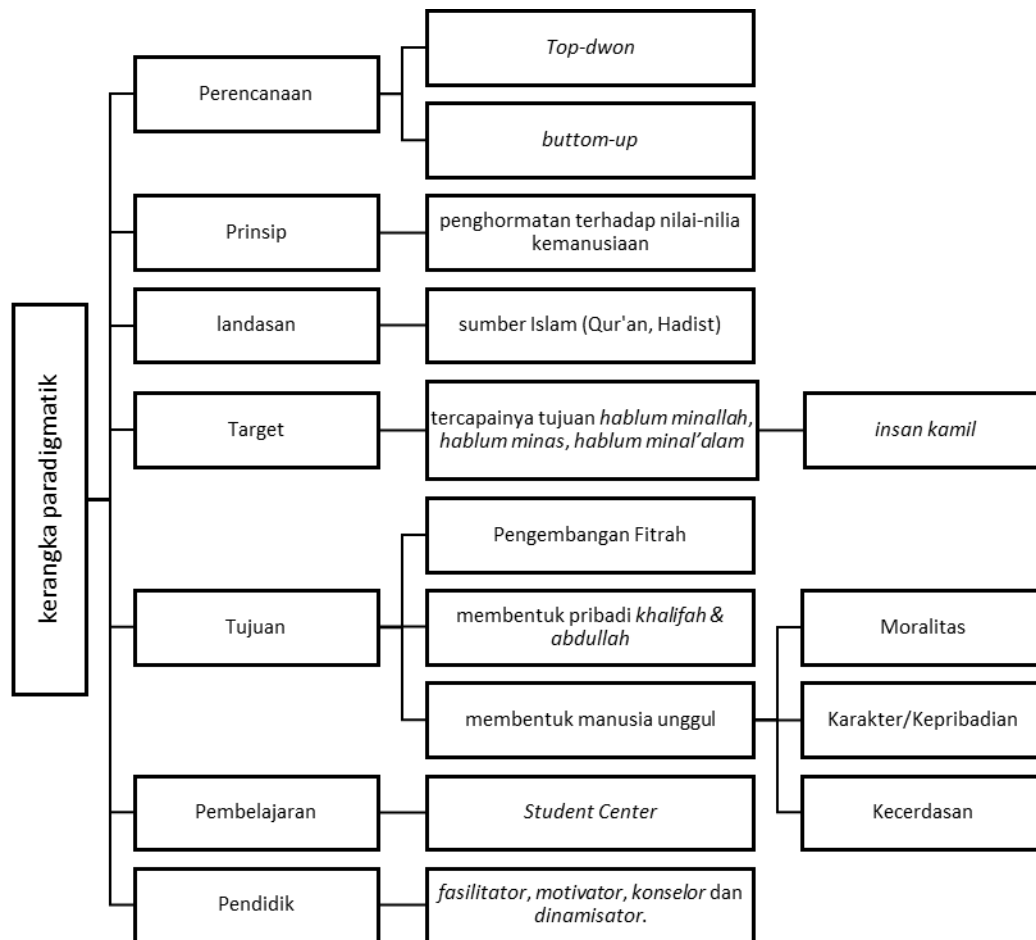


Figure 1. The paradigmatic framework

Democratic and humanistic education as a frame of mind (paradigm), certainly cannot be separated from the advantages and disadvantages, which the authors can formulate in Table 1.

TABLE 1  
The advantages and disadvantages of democratic education

Advantages	Weakness
This paradigm is suitable to be applied to learning materials that are character building.	In practice, this paradigm is difficult to implement, because in this paradigm it is given the freedom and opportunity to develop without being bound by rules.
Implementation of the democratic and humanistic education paradigm will build motivation, initiate students in learning, encourage changes in mindsets, behavior patterns and attitude patterns on their own initiative.	If this paradigm is applied, it can lead to a decrease in students' respect for their educators, because in this paradigm educators (teachers) are placed as learning partners.
This paradigm can facilitate the development of cognitive, affective and psychomotor aspects of students in a balanced way	The application of this paradigm can cause students who do not want to understand their potential to be left behind, and students who are passive and will harm themselves.

Apart from the advantages and disadvantages above, this democratic and humanistic educational paradigm is believed to be appropriate to be applied in the context of education amidst the swift currents of globalization as it is today. Therefore, pursuing democratic and humanistic education is a historical necessity and demand that must be carried out in its entirety and supported by all parties. Especially considering that education for a nation is an investment for the future.

#### 4. Conclusion

Democratic and humanistic Islamic education is a pattern of education in which there is an atmosphere of mutual respect, freedom of opinion (the right to be different), freedom to express ideas and ideas, freedom to self-actualize, intellectual freedom, the opportunity to compete in self-realization. self-realization), education that builds morals and draws closer to the Creator, as well as education that develops cognitive, affective, and psychomotor aspects. This democratic and humanistic Islamic education needs to be developed at this time, besides being believed to bring change in a more positive direction, it can also be used as a strategic solution to the current stagnation of Islamic education.

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