Democratic Values in Education: A Study of Islamic Religious Higher Education in Indonesia

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Abstract

The reform era followed by the era of globalization and digitalization can affect the values of democracy in education, so special treatment is needed so that the values of democratization in education can be in line with the nation's ideals. The Independent Learning Curriculum is an innovation by the government to respond to challenges, adjust to the times, and implement democratic values effectively. The theoretical basis is used as a guide so that the research focuses on the facts in the field. Apart from that, the theoretical basis is also helpful in providing a general overview of the setting research and as material for discussing research results. This research method uses a descriptive qualitative approach. The library research method is used for data collection techniques. The research results show that the democratic values implemented in higher education continue to be carried out by improving various academic and non-academic activities to improve the quality of learning. Democratic values are not only implemented in curriculum innovation. Still, they are also implemented in student organizational structures and learning processes so that applicable legal regulations can run the implementation of democracy and the direction of education.

Keywords: Education, Democratic Values, Independent Learning Curriculum

Introduction

Democracy has the aim of providing freedom of opinion and expression. A country that adheres to a democratic system of government, where its people have the freedom to give views and voice their aspirations and expressions. This is fundamental for a democratic country. Freedom, a pillar of democracy, is certainly not wild, arbitrary freedom, but what is a pillar of democracy is responsible freedom. Responsible freedom is the freedom to express oneself without disturbing other people. Educational democracy is a view that prioritizes equality of rights and obligations as well as equal and fair treatment of teaching staff towards all students without discrimination in all aspects of learning activities both in the classroom and outside the classroom. Educational democracy provides equal opportunities to every individual in the field of education without distinction between religion, ethnicity, race, and social status so that individuals can express their opinions and develop their potential through education. Democracy in higher education can be interpreted as implementing all lecture activities by democratic values.

In the context of the democratization of Islamic education, the curriculum has a critical position, function, and role. As stated by Romlah, democracy in Islamic education has consequences for the formation of decentralization of authority, where the management of education will be determined mainly by direct implementers, both management, educational staff, and the community in creating content or materials, learning systems, including developing the quality of students (Romlah, 2018a). The roles of the curriculum, planner, and implementer are interrelated and support each other in realizing the success of educational goals. As Susiawati and friends explained, Law number 20 of 2003, article 39, paragraph 2 concerning the National Education System also states that educators are professional staff who are tasked with planning and implementing the learning process, assessing learning outcomes, providing guidance and training, and

conducting research and community service, especially for educators in higher education, namely lecturers (Mardani et al., 2023a).

In the other, educational democracy will also impact aspects of the curriculum, administrative efficiency, income, education costs, and equality of community education attainment (Manah, 2022). Likewise, as quoted by Susiawati and Fanirin from Albanian, the critical role of the curriculum in the educational process should be anticipatory and adaptive to changes and developments as well as advances in science and technology. Curriculum and learning are two essential aspects of educational activities. Both discussed education and how it should be implemented (Susiawati & Fanirin, 2020).

Several previous studies have researched educational democracy, as carried out by (Khuzaimah & Pribadi, 2022a) in their research explaining that education is everyone's need. From time to time, education always develops in a better direction, such as implementing educational democracy in learning, which gives students the freedom to express opinions, express objections, and have equal opportunities without distinction in ethnicity, race, and class. This research aims to determine the application of educational democracy in the student learning process in elementary schools. This research uses a library study method where data is obtained from journals, articles, and websites available on the internet and analyzed using a qualitative approach using data analysis techniques through four stages: searching for data, reducing data, presenting data, and drawing conclusions. The research results show that students are currently used not only as learning objects but also as subjects involved in discussions during the learning process. Therefore, it is hoped that teachers can create a democratic learning environment for students.

Study Gunarsi et al., (2014) in his research that students in classroom lectures had implemented democratic values. Forms of implementing democratic values among students are demonstrated through discussions carried out by students during the lecture process in class, providing input or opinions to other students during discussions in class, receiving suggestions or criticism from other students during discussions in class, making decisions by deliberating on matters relating to academic activities outside of lectures and discussing with students in carrying out group assignments outside of lectures. Meanwhile, research by (Romlah, 2018b) discusses democracy in Islamic education. In his research, he concluded that the democracy of Islamic education was influenced by a condition of pluralism in society, which had linguistic, cultural, and geographical heterogeneity so that the uniformity of educational patterns that had been implemented during the New Order government was very inappropriate so that it would create a completely uniform national character. Therefore, in the reform era, educational democracy experienced a paradigm shift towards diversity. Each region has a different potential for development and a commitment to recognizing freedom of thought. Islamic education should try to give each region the freedom to regulate and manage its household to determine the quality of students' abilities and develop applicable societal values.

Research conducted (Mardani et al., 2023b) in its research discusses the free learning curriculum with democracy. In his research, he discussed that the education curriculum must continue to be evaluated periodically, dynamically, and innovatively, in line with the progress and development of science and technology, as well as the needs of graduate users and society, including in conjunction with the Independent Learning-Free Campus (MBKM) policy. The democratization of Islamic education, which has indicators of being open, rational, honest, and obeying mutually agreed rules, is required to reflect and evaluate educational construction so that it can comprehensively realize itself as an agent of change while still upholding Islamic identity in transmitting Islamic knowledge, maintaining the sacredness of traditions. Islam, and gave birth to intellectual scholars. This literature study seeks data sources to describe facts and phenomena that occur along with curriculum changes implemented in the world of education today. The results include: a) Every citizen has the right to an education democratically and somewhat and is not discriminatory by upholding human rights, religious values, cultural values , and national pluralism; b) Democratization of Islamic education includes the freedom of educators and participants. Education, equality for students, and respect for individual dignity; d) Education and teaching in Islam have the

principles of democracy and freedom on the part of those implementing education so that this has a direct impact on the curriculum, learning effectiveness, and administrative efficiency

The independent learning curriculum implemented in universities throughout Indonesia, including Islamic-based universities, is an innovation carried out by the government as a form of democratization in education. This independent learning curriculum provides structured freedom for universities' learning process activities. In the study program curriculum, which refers to independent learning-independent campuses, the internship or work practice program is determined to last between 6-12 months with the recognition of a credit weight of between 20-40 credits that will be obtained by students who take part in the internship or work practice program. Internship or work practice programs as a form of direct experience-based learning (experiential learning) will provide adequate experience for students to understand and learn directly in the workplace. Through internship programs or work practices, students will develop their competencies in hard skills (skills, performance, creativity, innovation) and soft skills (complex problem solving, analytical skills, critical thinking, collaboration, communication skills, teamwork, and professional work ethics).

Research methods

In this research, the author used a descriptive qualitative approach. For data collection techniques, use the library research method (Ridlo, 2023). Library research is a data collection technique that searches for and reviews various existing literature sources, including books, notes, journals, and articles related to the Independent Learning policy and its implications for democratic values in Education. The primary source in this article is research that has been carried out previously, which discusses the concept of democratization in Education, which is implemented through the Merdeka Belajar curriculum, while other data sources are in the form of books, regulations, and writings related to the Merdeka Belajar curriculum and the values of democratization in Education. Meanwhile, secondary sources come from various journal articles, books, laws, internet sources, and research-related matters. Then, the collection of various sources was analyzed and interpreted, written in this research (Sugiyono, 2016).

Research Results and Discussion
Implementation of democracy in Islamic universities

The concept of democratization of Islamic education, according to Hasim Amir in Lestari (2022), is as follows: a) Integralistic education, namely the concept of Islamic education, is education that originates from the concept of God, meaning that Islamic education must develop and be developed based on this theology. The concept of humanity, meaning that with this concept, the anthropology and sociology of Islamic education can be developed, and the concept of nature can be developed the concept of cosmology education and these three concepts must be developed in a balanced and integrative manner; b) Humanistic education, education that is oriented and views humans as humans, namely creatures created by God with their nature, namely the best creatures; c) Pragmatic education, is education that views humans as living creatures who constantly need something to carry out, maintain and develop their lives both physically and spiritually, such as thinking, feeling, self-actualization, justice, and divine spiritual needs; d) Education that is rooted in culture, namely education that does not abandon historical roots, both the history of humanity in general and the cultural history of a nation, ethnic group or a particular society (Lestari, 2022).

The multicultural condition of Indonesian society greatly influences educational democracy because it has a diverse background in language, ethnicity, culture, geography, and religion, so the diversity of educational patterns in Indonesia that has been carried out in the past is considered to be less relevant to be implemented in current conditions. Indonesia is currently in an era of reform, so educational democracy is experiencing a change in patterns in the educational paradigm's approach toward diversity. Each region is believed to have different potential for development and a commitment to recognizing freedom of thought; Islamic education should try to give each region the freedom to organize and manage its own household in determining the quality of students' abilities and developing applicable social values (Khozin, 2018).

Educational Democracy is defined as the right of every citizen to the broadest possible opportunity to enjoy Education, which, according to the statement of Law no. 20 of 2003 article 4 paragraph (1), namely, "Education is carried out democratically and fairly and non-discriminatorily by upholding human rights, religious values, cultural values , and national pluralism. Two things are essential in pursuing Education: first, acquire knowledge, skills, and abilities within certain limits, namely at the nine-year basic education level; second, there is the opportunity to choose an educational unit according to its characteristics. Recognition of the human rights of every nation's child to demand Education has received legal recognition as mandated by the 1945 Constitution article 31 (1), which states that every citizen has the right to receive Education. Therefore, all components of the nation, including parents, society, and the government, are obligated to make the nation's life intelligent through Education.

Democracy in higher education can be interpreted as implementing all lecture activities with democratic values. Research conducted by (Khuzaimah & Pribadi, 2022b) stated that educational democracy is an educational process that applies democratic values . Meanwhile, research conducted by (Gunarsi et al., 2014b) states that democracy in higher education can be interpreted as implementing all lecture activities with democratic values. Democracy in politics and education, of course, have fundamental differences. This difference can be seen from the democratic mechanism in politics, which is not entirely by the mechanism in the leadership of educational institutions. However, substantively, democratic schools are bringing the spirit of democracy into planning, managing, and evaluating lectures with democratic values.

Democratization on campus means creating a condition that allows all elements on campus (students, rectorate, teaching staff, and staff) to have equal rights in formulating policies and orientation for the implementation of education at the university, so without the participation of the mass of students democratization on campus will not be possible. There is. So if there is no democratization on campus, it is inevitable that the purpose of the university is only to serve the interests of a few people and capitalist industry, or it could be said that the university has now only become a factory that creates workers who are ready to be sent to capital industry. Even though there are still many student institutions or organizations on campus, both formal and informal, the contribution they can make is only limited to formulating minor problems that occur.

The implementation of democratic values by students is obtained in lecture activities. Democracy, in its definition, is a system of government where supreme sovereignty is in the hands of the people. This democracy means upholding the aspirations and priorities of national and state interests represented by the people's representatives to create a balance between the government and its people. The meaning of democracy can be said to have one representative for each region. Netra's character is highly prioritized to realize absolute popular sovereignty. Democracy is a form of government where all citizens have equal rights in making decisions that can change their lives. Democracy allows citizens to participate directly or through representatives in formulating, developing, and creating laws. Democracy includes social, economic, and cultural conditions that enable the free and equal practice of political freedom.

Implementation of the Merdeka curriculum in supporting democratization in Islamic universities
To meet the needs of the Industrial Era 4.0 and Society 5.0, the curriculum must answer the challenges of producing graduates with new literacy skills, namely data literacy, technological literacy, and human literacy, with noble morals based on an understanding of religious beliefs. Learning skills emphasize the formation of mental processes needed to adapt to the modern work environment. Skills are known as 9C, namely critical thinking (thinking critically in finding a solution to a problem), communication (interacting with other people), creative thinking (thinking outside the box), collaboration (collaborating to obtain maximum results), computational (building models and numerical completion techniques), competition logic (thinking and sharpening logic), cultural understanding, cultural appreciation (cultural appreciation), curiosity (curiosity), care for self, others, and planet (care for yourself, others, and the universe) (Lukita et al., 2020). These various skills have become a need to be met in today's world of education in line with the needs and demands of the times.

The Independent Learning Curriculum is the newest curriculum that replaces the Indonesian National Qualifications Framework (KKNI) curriculum. KKNI here is the Indonesian National Qualifications Framework (KKNI) is a framework for grading the qualifications of Indonesian human resources which juxtaposes, equalizes, and integrates the education sector with the training and work experience sectors in a work ability recognition scheme that is adapted to the structure in various employment sectors. KKNI embodies the quality and identity of the Indonesian nation related to the national education system, national job training system, and national learning outcomes equality assessment system. Indonesia has to produce quality and productive national human resources. The presence of the independent learning curriculum is also an effort to improve the previously existing curriculum. The curriculum is used to conceptualize the learning process and realize the ultimate goal of education. Also, it is essential to balance students' knowledge and faith by preparing learning based on real-life problems, but do not remember to train and direct students' good morals. This application is not only for students at school but also for university students.

The Independent Learning Policy: Independent Campus is an effort to realize student-centered learning. The learning process designed in this curriculum is created to provide challenges and opportunities to develop students' creativity, capacity, personality, and needs. The independent learning campus curriculum is also created to develop independence in seeking and finding knowledge through the realities and dynamics that exist in a society that is running so fast, disruptive, and exponential, such as ability requirements, real problems, social interaction, collaboration, self-management, performance demands, targets and also their achievements (ISLAM, 2020)). The independent learning curriculum also changes learning methods, which were initially carried out in the classroom, and changes to learning outside the classroom. Learning outside the classroom will provide more significant opportunities for students to discuss with the teacher. Learning outside the classroom will shape students' character in terms of the courage to express opinions during discussions, the ability to socialize well, and becoming competent students so that the student's character will automatically become more formed. The independent learning curriculum also does not rely on students' abilities and knowledge just from grades but also looks at students' politeness and skills in specific fields of science. Students can develop their talents (Manalu et al., 2022).

Educational Democracy, implemented in the Merdeka Belajar curriculum, provides freedom as a right to study for three semesters outside the program. In Islamic universities, implementing the right to study for three semesters outside the study program for students is part of implementing the Freedom to Learn curriculum. Students are given the opportunity to take and complete lectures and credits both in the study program and outside the study program. This program is adjusted to the number of courses and curriculum credits in and outside the study program. The time is given to participate in lectures outside the field of study at the same university and lectures outside the university (Sudaryanto et al., 2020). In its implementation, lecturing activities for one semester outside the study program at one higher education institution are based on the closeness of the formulation of Graduate Learning Outcomes (CPL) of the study program within the scientific group. In research conducted by (Ibadin et al., 2023), applying the lecture model carried out outside the study program and outside universities is expected to allow students to gain direct empirical experience in society and the world of work. So that student graduates have good attitudes and abilities in cognitive, affective, and psychomotor skills, they are ready to enter the world of work and adapt to current developments.

Conclusion

Democratic values and the direction of education in Indonesia have been implemented quite well by the government, especially in the reform era. This shows that the government has profound attention to building more advanced, open, and modern education, especially at government universities through the Ministry of National Education, which has carried out learning innovations, namely by issuing the Independent Campus Learning (MBKM) curriculum policy which is the implementation of the values democratic values implemented in the world of education. In this curriculum, the government provides measurable freedom for

universities to improve the quality of their learning through elective courses and student exchange programs between universities or by sending students to internship programs, which are used as graduation assessments. The output of the Merdeka curriculum is that students are expected to have experience that not only masters soft skills but can also understand experiences in the real world of work so that this can broaden students' insight and prepare them to face an era of increasingly competitive global competition.

The democratic values implemented in higher education continue to be carried out by improving various academic and non-academic activities to improve the quality of learning. This shows that the condition of the Indonesian nation is diverse in ethnicity, language, culture, geography, and religion, so it is necessary to strengthen democratic values to work together well in building the nation and state. Democratic values are not only implemented in curriculum innovation. However, they are also implemented in the structure of student organizations and the learning process carried out by lecturers for their students so that students better understand that the meaning of democracy is the provision of freedom but with the freedom that is by norms and ethics and is based on applicable laws and regulations so that the implementation of democracy and the direction of education can proceed by applicable legal regulations.

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