

PAI Teacher's Perspective on Educational Democracy in Elementary School 200515 Padangsidimpuan

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Abstract

The purpose of this article is to examine how is the PAI teachers' perspective on Educational Democracy. Where this article used qualitative as an approach. Education as a right for all mankind, is seen as a unifier in social life. Education is not only a way to become a better individual, but also seen as an increase in a person's status. In this case, it becomes an interesting discussion related to educational democracy which views education as being for everyone without siding with one group only. Educational democracy is also in line with Islamic views. This is an important study on how to implement educational democracy from the perspective of teachers, especially Islamic Religious Education teachers in schools. A teacher's perspective on equitable education is a benchmark for the success of educational democracy in schools. This article presents interviews with two Islamic Religious Education teachers at elementary school 200515 Padangsidimpuan as a form of their perspective on educational democracy and also observations as a form of deepening information about educational democracy in schools.

Keywords: *Teacher, Perspective, Educational democracy*

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1. Introduction

Education in general is a process of interaction or a process of transferring knowledge and science from teachers to students. Education is a need for every human being that should be fulfilled. In essence, education has existed since humans existed, therefore humans are the main objects and subjects of education. Humans realize the importance of education and with it cultural development can be carried out comprehensively (Istiqomah and Widyasawrani 2022). In building social life and positioning humans in life, education is an important and strategic thing to achieve.

Education from an Islamic perspective is an effort made to move towards a better direction by adhering to Islamic values derived from the Qur'an and Hadith (Siswanto 2015). Islamic education is an educational system that is understood using the concept of Islam as its perspective. Education in Islam is often interpreted in a narrow sense that education is only about religious practices. In fact, Islamic education also includes scientific matters and general knowledge in which the learning process is carried out in stages. According to Al-Attas in Siswanto (Siswanto 2015), the educational process begins with the stage of instilling Islamic knowledge which first provides knowledge in the form of moral and human knowledge, then followed by other knowledge.

Starting from the opinion that the object and subject of education are humans themselves, this is understood as education is the right of everyone to get it regardless of status. This leads to the term educational democracy which is generally interpreted as equality and freedom for students to obtain education and develop their potential. (Nasrulloh and Zulkarnain 2023) Educational democracy which in essence provides equal rights for students to obtain education is in line with Islamic values that everyone has the same status.

In general, according to several experts, educational democracy is the view that all students have the same opportunities and no one has a more privileged position than others in the eyes of the law. (Khuzaimah and Pribadi 2022) Democracy in education is an element that provides fair and equal rights to every student. So educational democracy is based on democratic values where education can not only be enjoyed by certain groups and education does not look at race, class, status and social level.

The Prophet Muhammad saw with monotheism as the main key to the teachings he brought was a very revolutionary religion. Namely a religion with a mission to free humans from false bonds. The concept of monotheism shows there is no servitude and worship except to God, free from material and spiritual shackles. When someone has pledged to convert to Islam—with the shahada—it means that he has renounced him-self from any ties and subordination. Tawhid is a paradigm of human liberation and freedom both physically and spiritually, except for God. (Barizi 2011)

Therefore, educational democracy in the perspective of Islam refers to Islamic education as a manifestation of Islamic teachings must be referred to the direction of liberation. The practice of Islamic education does not recognize any discrimination, including hegemony and privilege in certain human groups. There should not be a cult of truth with, for example, the mapping of the superiority of teachers/lecturers and the inferiority of students. On the contrary, there must be fostered the creation of educational democratization that is adjusted to the professional qualifications of each existing academic community. (Barizi 2011)

Forms of educational democracy in the school environment can be seen through activities presented in the school environment. (Lestari 2022) In the school environment, forms of educational democracy that are commonly found include the election of class leaders or OSIS leaders and their members, the formation of class pickets to share tasks and responsibilities together, and equal participation in extracurricular activities to support student talents and interests (M. 2019). These forms of democracy are used as references in this article to then be used as observation materials by researchers.

This article focuses on the perspective of Islamic Religious Education teachers regarding the implementation of educational democracy in the school environment as a means of education. Forms of educational democracy in its implementation in the school environment are the things that are considered in this article. The meaning of the teacher's perspective can be seen from the teachings or activities that are applied in the learning process towards educational democracy. The perspective of Islamic Religious Education teachers viewing educational democracy as something that is in accordance with Islamic principles is the focus of this article.

2. Method

This research or article uses a qualitative research type. The researcher examines the teacher's perspective using interview, observation and documentation methods to collect data and information. This article is built on the basis of basic data from teacher interviews and observations of observers or researchers. The researcher in this article interviewed two sources, namely PAI teachers who actively teach at elementary school 200515 Padangsidempuan. The interview was conducted face-to-face and the researcher recorded the conversation or questions and answers carried out with a recording device to then be made into a transcript which was then displayed in the discussion in this article. In addition, the researcher also conducted observations to deepen and obtain more accurate understanding and data to the point of saturation of the information obtained. The presentation of the results will be done descriptively where the researcher describes the results obtained into a complete and deep meaning to be presented in this article.

3. Result and Discussion

The researcher interviewed Islamic Religious Education teachers who teach in elementary schools to explain their opinions and views on educational democracy. The researcher interviewed two Islamic Religious Education teachers who actively teach in Elementary School 200515 Padangsidempuan. Both teachers were asked to answer the questions given with the following details:

Interview with Mrs. Cici Anggraini Daulay, S.Pd

1. How do mothers implement democratization of education in the context of religious learning in the classroom?

The method that I apply to students or learners in the context of Islamic religious learning in elementary school is that first I provide lessons or materials according to good teachings then I give students the opportunity to ask questions or give answers and express opinions or provide objections in the learning. For example, group work or presentations, I give time for discussion in the group so that students are active and they are very active in the learning. Then I provide the same opportunity without any differences in terms of ethnicity, race and class, for example when his friend wants to give an opinion, I invite the student without differentiating in terms of ethnicity or race, the student then gives an opinion or objection, the student accepts the opinion, objection or provides an opinion, objection to the student when the student gives an opinion well.

2. Do you involve students in decision making related to the teaching and learning process? If so, how do you do it?

Yes, sometimes I involve students in decision-making related to the teaching and learning process, for example at the beginning of our learning or I share involving students where they choose to play games or explain at the beginning of learning so sometimes students prefer to play games at the beginning of learning, or they choose to repeat the learning from last week.

3. What steps do you take to instill democratic values through Islamic religious education?

The steps I take in instilling democratic values through religion are the first I first give good advice to my students then exemplify an attitude of mutual respect so that there is no school environment or outside school there is always an attitude of greeting both teachers and fellow friends then instill a sense of independence in students such as when they do the assignments there is no cheating like that then instill a sense of cooperation when they work in groups they should be active in cooperation or in completing the work

4. Are there any structural or cultural obstacles that you experience at school in implementing democratic education?

Obstacles that occur during the implementation of educational democracy such as culture, for example, some of his friends are Javanese cultured or ethnic, his habits at home are sometimes carried over to school, such as his accent when speaking, then the other friend is Batak, sometimes they mock each other between each other's accents. So this is one of the things that hinder the implementation of educational democracy.

5. In your opinion, have you seen any changes in students after active participation in religious learning?

In my opinion, there are also changes in students when they are given the freedom to actively participate in learning. For example, when they are given the freedom to give their opinions, they are very active in doing group assignments or individual assignments.

Based on the results of the interview with the first Islamic Religious Education teacher as explained above, it can be concluded that educational democracy has been implemented in schools with various efforts made by educators. In this case, it can also be concluded that teachers have a positive perspective on educational democracy in schools. Various things that Islamic Religious Education teachers try in their learning to implement educational democracy, such as those explained above, namely by forming groups during learning that is carried out by all students with the same opportunity to voice their opinions and discuss with fellow students. In addition, the learning theme that is raised is also a theme that brings unity to the differences that all students have so that the learning process of students is taught cultural, racial, and ethnic diversity. In terms of this difference, Islamic Religious Education teachers as Islamic religious learning instructors make Islam the unifier of all differences that exist in the school environment.

In its efforts to implement educational democracy, there are several challenges faced by teachers, especially as Islamic Religious Education teachers who have more responsibility for the formation of Islamic character of students. Some of these challenges such as differences in the background of students who come from different tribes and students who have different accents or speaking styles from most other students sometimes become the subject of laughter and ridicule. However, this can be said as a joke or joke for students, where in terms of learning they continue to participate actively and work together and mingle without any separation or exception to a group of students.

Furthermore, the researcher also interviewed other Islamic Religious Education teachers in examining their perspectives on democracy or democratization of education in their classes, as the results of the interviews are transcribed as follows:

Interview with Mrs. Leli Andriani:

1. What can you understand about the democratization of education?

What I understand about the Democratization of Education is that we as teachers must be able to act fairly towards students without any differences whatsoever.

2. How do mothers give time for students to express their opinions in Islamic Religious Education learning?

We as teachers explain the material to our students what material we explain when they are ready we explain the material Oh, the students are given time and space to think to be able to understand the material being taught. And give students time and space to explain what they understand about Islamic Religious Education and give time for students who do not understand the material.

3. How do mothers play a role as Islamic Religious Education teachers in building democratic learning?

The role that I play is to pay attention to fellow students and if there are naughty students, we have to approach them, no matter what the problem is, and find out about the student, their character and what kind of family they are in.

4. What challenges do you face in implementing this democracy in the classroom?

There are certainly obstacles, one of which is that there are several students who have a relatively high level of delinquency, so we as teachers must pay attention to these students so that they do not influence their other friends.

5. How does this democratization influence the development of student characteristics?

Talking about the influence on the development of students' character, of course there are:

1. Building self-confidence

What is meant is that with this democratization, all students must be given time to express their opinions about a material, this is what will make students start to be confident in their abilities.

2. Make students critical

What is meant is when there is material that we give then we give time for students to understand it using their own language according to their respective understanding. Then convey what they understand to their friends in the class.

Based on the results of the interview with Mrs. Leli Andriani above, the researcher concluded several things as follows: overall, the teacher's views and perspectives are positive views of democratization or educational democracy in schools. Apart from the statements presented, this can also be seen from the efforts made by the teacher to provide fair learning for each of her students. Adopting the understanding of fair as providing something according to the needs or according to the amount that each individual needs and not by providing it equally without considering individual needs, the teacher investigates the background of the students so that she can determine the right treatment for each student she teaches. This is related to the challenges faced by the teacher in the class she teacher, where the teacher faces a relatively high level of delinquency so that the teacher feels the need to investigate the personalities of her students and can provide appropriate treatment. The teacher in her perspective stated that education democracy influences the students to become more confidence and critical, this also leads to the positive perspective of the teacher through educational democracy.

From the obstacles or challenges faced, teachers view educational democracy as a middle way that can help students get the right education and also be able to voice their opinions. Based on the results of the researcher's observations, it was seen that teachers took democratic steps in education, such as, first, teachers involved their students in making decisions in today's learning. This is meant by how the beginning of the learning was opened, for example, starting the learning by asking students' opinions whether they wanted to start with games or even want to go straight to the material such as

repeating the previous week's material, then continuing with games. In this case, teachers intend to ensure a conducive and comfortable learning atmosphere for all students.

At another time, the researcher noticed that after the break the teachers paid attention to the students to enter the class and if there were any who were late, regardless of the social status of the students they were still given punishment as accountability for their actions. In this case the teacher gave a sense of responsibility and equality to each student. On the other hand, during the learning process, the researcher noticed that the teacher gave appreciation to students who achieved learning achievements by clapping and also gave motivation to other students to increase their enthusiasm for learning and active participation in the learning process.

The researcher also observed that each class has its own organizational structure, consisting of a class leader, vice class leader, secretary and treasurer who was elected based on voting in which all students vote for the organization of their class. The most important thing is that when religious learning arrives, students will be grouped according to their respective religions, so that religious teaching is in accordance with their respective portions. And this shows that educational democracy in its understanding as justice for all students has been achieved by fulfilling religious needs in the school environment

4. Conclusion and Implications

Overall from the discussion chapter above, it can be seen that the teacher's perspective on educational democracy is a positive perspective. Islamic Religious Education teachers as the bearers of religious learning for Muslim students in schools view educational democracy as an effort to unite the many differences that exist in each student. Islamic Religious Education teachers provide an understanding of noble morals and ethics towards others as principled in Islam and the teachings of the Prophet Muhammad SAW. In learning activities and activities carried out, teachers apply the principles of democracy in education in the school environment.

In its implementation, Islamic Religious Education teachers actively participate in providing activities that support educational democracy to each student. Activities in schools also reflect that educational democracy is running well in the school environment. The form of implementation and efforts made and displayed by Islamic Religious Education teachers or teachers towards educational democracy is a form of positive perception towards it. From the discussion above can be stated that in the teachers perspective, education democracy brings advantage to students learning such as self-confidence and critical, this also supported by the implementation in the activities in school held on, this leads the opinion that PAI teachers perspective was in positive way through the education democracy.

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