The Internalization of Democratic Values into Education and Their Relevance to Islamic Education Development
(Synthetic, Analytic, and Eclectic Implementation of John Dewey's Thoughts)

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Abstract

Democracy is not only used as a political tool or instrument, but it can also be used in a broader context: as a concept which projects ideal fundamental values and ways of life that have historical significance, which need to be inherited into education. Islamic education, so far, has paid attention only to the normative-theological territory alone, and ignored the socio-historical dimension. Thus, there is a need for a richer and more critical view on the issue. This study aimed to shed light on the viability of the concept of the internalization of John Dewey's democratic values and to examine the relevance of his thought. This study used the text interpretation or hermeneutics approach employing descriptive, synthesis-analysis, and eclectic methods. The findings show that the internalization could be done through impulse, experience, communication and action. The findings also show that the relevance of John Dewey's thoughts to the development of Islamic education could be established in the following aspects: the development of the basic philosophy of Islamic education, the development of the role of human in Islamic education, and the development of an Islamic education-based curriculum.

Keywords: Democracy, Islamic education, internalization, relevance, John Dewey.

1. INTRODUCTION

The idea and meaning of democracy is broader and more complete than the one that has been simply interpreted as political ideas associated with a particular country. The ideas, meanings, and values contained within the broader meaning of democracy can be realized in all models of human life and associations, such as in family, schools, industry, occupations, and religions (Boydston, (ed.), 1969: 325).

Besides, Dewey (in Gerald L. Gutek, 1988: 85-86) confirms that the role of democracy can be tied to the following two notions: first, as an ideal concept, which requires an educated society to understand the social tasks and the responsibility of political life. Second, morality and values must be applied in their daily personal or individual, political, social, and behavioral educational life.

Democracy as a way of life has values that must be transferred and passed on to the following generations. These values can be used as a guide in our efforts to revise the systems that are deemed incompatible with the dignity of human beings. Such democratic values can only be seen or observed in the arena of our social life. When social inheritance is adequate, human dignity across generations will be preserved. Similarly, the inheritance of democratic values through an applicable and effective corridor becomes necessary. It is in this context that the concept of democratic education is needed. For Dewey, an educational institution is one of the most effective places in which the inheritance of democratic values can be accommodated (Boydston, (ed.), 1969: 99).

2. AIM AND SCOPE

This study focuses on the process of the internalization of democratic values, which are universal in nature and on ways to look at the nature of this process in detail. In addition, this study also focuses on the relevance of the internalization of the values to the Islamic education development.

3. METHOD AND APPROACH

This study used the descriptive, synthesis-analysis, eclectic methods of inquiry together with hermeneutic approaches.

The use of descriptive, synthesis-analysis and eclectic methods was intended to see and understand the way of thoughts, concepts or meanings found in John Dewey's views. The views were analyzed critically for the purpose of locating complementary and coherent concepts, which were actual and relevant to the Islamic education context using inductive thoughts. It was hoped that more complete and more united opinions about the issue could be found.

Finally, using eclectic methods, the writer summarized the ideas or concepts, which were found to be relevant to the purpose of this study, which is to promote the healthy development of Islamic education by integrating relevant democratic values, especially those in line with John Dewey's line of thoughts.

4. DISCUSSION
a. Internalization and democratic values in John Dewey's perspectives
1) The interpretation of the meaning of internalization

For Dewey, internalization is conscience, or awareness, which is associated with someone's system of moral values; awareness determines the right or wrong of a person's attitudes and behavior. This set of moral values is derived from outside, either from parents or from the society in general, and are later adopted as their own. In the educational context, the development of students' human personality is often determined by their own ability and strength. However, human intelligence is also related to their social life and the society which they are part of (see the Ralph B. Winn (ed), 1962: 17).

2) Democratic Values

In *The Ethics of Democracy*, Dewey explained that democracy is an ideal ethical rule, a form of moral and spiritual association, which determines all human relationships. For Dewey, the ideal democracy has values. Those values are: "positive freedom", "equality" and "fraternity". For democracy to be ethical it is very important, according to Dewey, to consider the embodiment of these values. Democracy is thus an ethical ideal, possessed by someone who has the capacity to act freely, and who is not constrained by any doctrine, (John Dewey 1927: 150-151).

To understand the deeper meaning of what is contained in freedom, equality, and fraternity, refers to the following table.

Democracy value	Meaning	Purpose
Positive freedom	1. Act 2. Interact 3. Work 4. Develop the talent 5. Think 6. Opine 7. Discuss	1. Interact independently with others in a community of people who think critically 2. To actualize and realize all the potential and capabilities 3. To reveal justice 4. To fight the dictatorship / discrimination 5. In order to respect human dignity 6. To strengthen the relationship between human beings
Equality	1. Getting an education 2. Legal service 3. Opportunity to develop talent 4. Reveal justice 5. Maintaining individual differences	
Fraternity	1. Respect for human dignity 2. Good relations among individuals 3. Good relations with neighbors 4. Good relations within family 5. Good relations with classmates 6. Good relations with colleagues 7. Good relations between members of associations	

b. The relevance of democratic values in Islamic education development

Talking about development, there is always a need to invite people to think creatively and innovatively in order to make change happen. What is ideal now in order for Islamic education to develop further is to pay attention to existing conditions and to eliminate potential obstacles which can prevent its growth. In the process, however, some foundational aspects of Islamic values must be considered, so as to not make the development separated from its Islamic roots and Islamic spirit.

Based on the thought above, efforts to develop Islamic education needs to consider the following three principle reasons, which according to the writer are important and are closely related to education: basic philosophical education development, the role of human development in Islamic education, and Islamic education curriculum development. Thus, this study takes into account both the leading scholars' thoughts and the prevalent thoughts in Islamic education. The effort should lead us in the end to a more developed Islamic education.

In Islam, there are some terms used to define the word

education: *ta'lim* (instruction, transfer and teaching), *tarbiyah* (protect, upbringing, nurture) and *ta'dib* (discipline). These meanings resonate with the concept offered by Dewey, especially with the meaning of education contained in *ta'lim*, which is the transfer of knowledge between individuals without limitation and constrains.

There are three main ideologies in the Islamic education philosophy: conservative, religious rational, and pragmatism instrumental. It is to the pragmatism stream that Dewey's thoughts correspond well.

Furthermore, Islamic education makes use of Islamic values based on *Quran* and *sunnah* as its fundamental source of knowledge in addition to *qiyas* (analogy), *sahabah*'s words, *maslahat* (benefit), *ijma'* (consensus), *'urf* (values and custom in society) as secondary sources. Democratic values, then, can be considered as belonging to the *'urf* source (society) in this categorization.

It is important to keep in mind that in order to develop democratic values, education needs to pay attention to benefits. In Islam, there are some aspects of life in which such values are developed: individual, family, social, nation, and religion. Islamic values do not actually contradict democratic values, but complete them. Therefore, if democratic values could be well integrated into Islamic education, the field of Islamic education as a whole would benefit and would become richer.

5. RESULT

Phases during which internalization occur according to John Dewey

I	*Impulse* (encouragement from inside)	1. *Specific situation,* learners find specific situations that generate impulses. 2. *Specific surrounding,* participants find something special around them so it generates impulses in them. 3. *Desire,* learners have a desire for an object based on a specific situation or environment.
II	*Experience*	1. *Feeling,* learners continue to reflect on what has happened and feel it in themselves, such as like or dislike toward something. 2. *Thought*, learners are guided towards a better understanding or are persuaded to become more reasonable in seeing an object, which has generated a sense of love in them. 3. *Consequence,* learners are required, based on their feelings and thoughts, to see the active effect, which is caused when something is accepted as an attitude in him.
III	*Communication*	1. *Dialogue*, students have to express actively what has been perceived and experienced in themselves to others. 2. *Individual reflection,* learners reflect on themselves about something based on their experiences and the results of their communications with external environment. 3. *Interpersonal deliberation,* learners already have considerations about something, if anything is accepted or rejected. At this point, internalization has occured in learners.
IV	*Action*	1. *Criterion,* learners, based on what has been internalized, already have a standard of judgment and purpose related to attitudes, values, behavior and beliefs. 2. *Manifestation,* the attitudes, values, behaviors or beliefs that have been held are then converted into clear, real and concrete actions so that learners have their own ways of acting compared with others. 3. *Self-realization,* learners are no longer clear about their attitudes, values, and behavior but have personalized or adopted these values, attitudes, behaviors, and beliefs as their way of life to achieve a specific purpose.

Based on the table of the internalization of democracy in education according to Dewey above, there seems to be some relevance to the Islamic education development, which includes:

a. The basic requirement of philosophical underpinning of Islamic Education development is education for life, which is evident in its understanding and its educational functions, the development of Islamic education philosophy through pragmatism, and the development of democratic values in Islamic education.

b. The human role in education, which includes the essence and function of an educated individual, personality, and social development of learners, and the development of learners through the values of freedom, equality, and fraternity.

c. The development of Islamic education curriculum, which covers aspects of the development of learners as the goal of Islamic education, democratic values as a Subject Matter (Content / Materials) of Islamic education, and internalization as one of the learning models in Islamic education,

which is revised on an ongoing basis as a model for Islamic education evaluation.

6. CONCLUSION

The internalization of democratic values into Islamic education can be done in four stages, namely: impulse (encouragement from inside), experience, communication and action. In short, the integration of democratic values into Islamic education development can be realized through the development of the basic philosophical underpinning of Islamic Education, improving the role of humans in education including the maximization of the essence and functions of an educated man as a creature of God, or the development of a relevant Islamic education curriculum.

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