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The Ideal Islamic Political Education for Realizing Democratization of State

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Abstract: Islam as a religion that touches all aspects of life (Siamese) answers all challenges from political developments in modern countries. Political education is an important state instrument in guiding the process of government towards getting better. Therefore, an ideal conception of Islamic political education is needed to help improve democratic life. This research will examine studies that discuss the role of political education based on Islamic thought, to strengthen efforts to describe the state. At the very least, the discussion in this study includes the following matters. First, the development of education politics in modern countries and how Islam deals with it. Second, factual perceptions of politicians and citizens about the country's current democratization. Third, the embodiment of Islamic political education in strengthening democracy. This research study will be carried out according to a qualitative approach with an analytical study method of the literature and research results related to the topic.

Keywords: *political education; democratization; islam as way of life*

A. INTRODUCTION

In the constitutional context, the relationship between the state and citizens is an important aspect that must be discussed comprehensively. In essence, each of these subjects, namely the state and citizens, have their interests. In general, the state wants order and unity among citizens. As a reciprocal, citizens expect the state to be able to protect the human rights they already have. This union was then answered by the concept of a social contract from

Thomas Hobbes (Rousseau, Rousseau & De Geneve, 1782). The social contract conception has regulated how citizens must contribute to the state at least in the form of loyalty. This loyalty in some countries can be understood as a specific state contribution and may be different from every other country. The expected contribution from citizens is how the activities carried out by citizens can contribute to strengthening the democratization process. The meaning of democratization here is that the state



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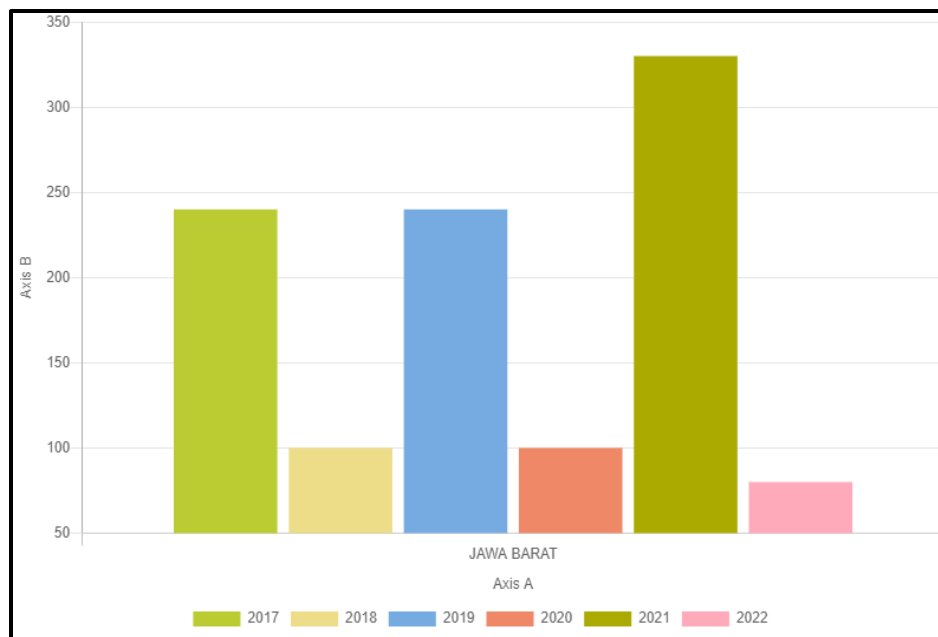
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expects the role of citizens to fulfill state processes that cover efforts to achieve a democratic state. This, of course, is in accordance with the ideology of the Indonesian state, namely Pancasila, whose four precepts want democracy as one of the foundations of state thinking.

Theoretically, the democratization process that is expected by the state from its citizens can be fulfilled with a political education. In some literature it is stated that political education is one of the important parts to influence the democratization process of a country. The meaning is that without political education it will weaken the democratic atmosphere of a country. This is certainly not what a modern country wants. In this way, recent efforts by the state to strengthen political education have given

educational needs, in this case political education through policies and internal party political development programs.

However, in reality the process of political education has not found ideal conditions. This means that factual findings are still found which do not indicate the success of a political education program. Contextually, political education implemented in Indonesia has not been optimally implemented. In particular, this study will describe the portrait of the situation of political education and political participation in West Java. With these data, researchers can justify the main issues and the basic core of this research. Factual data shows that the rate of public participation, political participation, political education index, and political education activities



birth to various concerns to strengthen a political education process that is comprehensive and relevant to the needs of the state. Factually, political education in Indonesia is carried out by strengthening political parties to contribute to meeting

carried out in West Java tend to decrease significantly in 2021-2022. According to data published by the Badan Kesatuan Bangsa dan Politik Jawa Barat (2022), that in 2021 the number of public participation in political education won an index score of

330. However, in 2022 it will drop drastically to an index score of 80.

This research seeks to document how political education takes place in Indonesia. The documentation includes an explanation of how regulations are used as the basis for carrying out political education, political development programs by parties as state infrastructure, and how citizens' perceptions, including the level of political parties, carry out this political education. Thus this research will give birth to a conclusion about the description of the process of political education in Indonesia. More than that this research will also describe how the perspective of Islam as a way of life of the majority of Indonesian citizens regarding the implementation of political education.

B. MATERIALS AND METHODS

The data to be obtained in this study is in the form of an interpretation of the ideal conception of political education according to the existing principles of Islamic perception to fulfill the country's democratization efforts. In order to obtain a comprehensive research meaning to answer these objectives, this research uses a qualitative approach. This research is expected to present research answers to interpret a natural concept, so that it is relevant to use a qualitative approach (Sofiyana *et al.*, 2022).

In explaining the ideal Islamic political education, there are several qualitative research methods that can be used. Qualitative research methods aim to understand and explain phenomena in depth, including in the context of Islamic

political education. The following are some of the qualitative research methods we can use. **Conducting interviews** with education experts, religious leaders, and Islamic political practitioners who have a deep understanding of Islamic political education. Interviews can provide valuable insights into the ideal values, principles and goals of Islamic political education. **Participatory observation** in educational institutions that have an Islamic political approach. By interacting directly with students and teachers, we can understand the ideal practice of Islamic political education in more depth, including the curriculum, teaching methods, and social interactions in the educational environment. **Analyze documents**, such as books, articles, and Islamic political education materials, to understand the values, concepts, and principles that are considered important in an ideal Islamic political education. By analyzing the content of these documents, we can identify emerging patterns and understand common understandings of Islamic political education. **Analyze narrative** or stories from individuals involved in Islamic political education, such as teachers, students, or alumni. By understanding their narratives, one can describe their experiences and perceptions of the ideal Islamic political education.

In addition to using qualitative research methods, it is also important to combine them with relevant theoretical approaches, such as educational theory, political theory, and Islamic theory. Thus, an explanation of the ideal Islamic political education can be more holistic and comprehensive. In addition, this study also conducted a

literature study to strengthen the analysis of research results objectively (Liani *et al.*, 2020).

C. RESULT AND DISCUSSION

1. Development of Political Education

Another meaning regarding the concept of political education is that it was introduced by Kartono (in Affandi, 2021) as a *political forming* or *political education*. This naming is of course based on the scope of political education which is not only tasked with transforming political interests, but also forms a character of political awareness and responsibility among citizens. In a conceptual review, political education directs the growth of character and character of citizens who can foster national values so that they become a civic consciousness (*civic consciousness*). It is this awareness that will eventually awaken sincerity in constitutional political behavior and increase the spirit of democracy in the state. Therefore, political education becomes an educational concept that has an important influence in efforts to shape the disposition of citizenship for society individually and communally. Political education in educational studies is stated as a learning effort to improve the skills of the subject of learning regarding wisdom in making political and social decisions. In this regard, political education will always involve studies of conscience and morality in state politics (Kartono, 1990).

The study in this discussion provides relevant views in examining political education as a study. In essence, the dimensions of political education fulfill various aspects. Political education has several dimensions that are interrelated and influence each other, for example the knowledge dimension (*political knowledge*) includes an introduction to political concepts and principles as well as an understanding of various political issues related to social life. Political education in this dimension can be carried out through teaching and training that refers to the political education curriculum. The next review is in the skill dimension (*political skills*) this includes the development of political participation skills, such as the ability to debate, construct arguments, and conduct political campaigns. Political education in this dimension can be carried out through general election simulations, leadership training, or political communication skills training. Meanwhile, in the attitude dimension (*political disposition*) includes the development of positive attitudes and values towards political participation and good governance.

According to the author's analysis, the development of political education in Indonesia has implications *valuational theories*, Political studies are based on certain principles in the form of norms, morals and values. Therefore, in this perspective a political study is loaded with value. Meanwhile, in perspective *empirical theories* the

measurement of political studies leads to causal relations of political phenomena (Landman & Carvalho, 2017). Thus, each of these theoretical schools contains a uniqueness in viewing a political study. *Valuational theories* in political science is a group of theories that focus on the values and norms that form the basis of political decision-making. These theories assume that these values and norms can influence political behavior and decisions taken by political actors. The implementation of valuational theory in political science can be seen, for example, from its presence **ethical realism theory** which emphasizes that ethical values can influence political behavior and decision-making in international relations. This theory argues that states will act in accordance with ethical values such as justice, equality, and human rights in international relations (Brower, 1993). This is what causes political education in the State of Indonesia to always be associated with values. It is not surprising, when in fact the political education curriculum according to existing regulations in Indonesia prioritizes the inculcation of values. This is illustrated by the implementation of civic education which is highly correlated with the contents of political education. In terms of content, civics education emphasizes the culture of implementing value-based political education.

2. Factual and Ideal Islamic Political Perceptions about Politics and Education

Discussions related to perceptions in politics are part of the discussion of political science that is important to discuss. The political perception held by the public is a representation of factual political conditions because a political perception is formed due to the experience of the public's view of a political phenomenon. that a political perception influences political behavior. Granberg (1985) explains that there are two approaches to reviewing the concept of perception in politics. *First*, is the political perception shift theory approach (*displacement theory of political perception*) who argue that argues that people are motivated to avoid disputes with candidates and agreements they like and don't like. This theory emphasizes internal motivation. *Second*, is a political signal theory approach (*political cue*). This theoretical approach views a political perception as a model of information processing. Furthermore, Granberg (1985) explains the relationship between these two theoretical approaches through the following description.

These two theories are not mutually exclusive. Displacement theory places more emphasis on internal motivational dynamics, while political cue theory is more of an information-processing model. Although both theories have received empirical support, neither offers a comprehensive view of political perception.

Through Granberg's explanation, we can understand that the two theories are generally not mutually exclusive. Displacement theory places more emphasis on the dynamics of internal motivation, while the politics of signaling theory places more emphasis on political perception as a model of information processing. Based on these two approaches, the researcher concludes that the concept of political perception can be reviewed scientifically through the approach of political perception as internal motivation and political perception as a model of information processing. As for this study, researchers used a political signal theory approach (*political cue*) as a definitive function in conducting research.

Factually, the perception of modern Muslim politicians leads to the objectification of religion to implement the concept of statehood based on spiritual values. That way, in modern Muslim political perceptions, Islam is the basis of state philosophy. Islam is not only as an entity of belief, but as a way of life. The conception of Islam as a way of life becomes an individual and communal principle. The implication of this statement is that Islam needs to be a basic value in all aspects of life including aspects of statehood, politics, law, government, economy, and other aspects. In Arabic terms, the condition of making Islam the basis of a comprehensive life is also known as *syumuliyatul Islam*. Pancasila is part of the national consensus and agreement

that must be adhered to. The existence of Pancasila in historical review cannot be separated from the involvement of 'ulama so that the formation of Pancasila is the result of deliberation (*syuro*) of 'ulama which must be obeyed in carrying out the life of the nation and state. As good citizens we must internalize the values contained in Pancasila. Pancasila teaches about how to believe in God, to be a person with a personality that prioritizes humanity, unity, wisdom and wisdom as well as justice. All of these values are even a reflection of Islamic teachings (Putra, 2021).

In political life, the concept of democracy is a political system which can then be used as the estuary of the principles of political life. The ideal dimension of Pancasila in the 4th precept, the conception of democracy in Indonesia is based on consensus decision-making. Modern Islamic political perceptions provide justification, that the current implementation of democracy is not in accordance with the desired implementation. The implication of the implementation of democracy that is not carried out by consensus results in the direct involvement of the people which has a dominant influence on the quality of democratic policies. The mechanism of direct democracy by the people carries the risk of making inappropriate decisions because of the low quality of decision-making that belongs to every citizen. From an Islamic point of view, democracy is a political system that can

be used in the life of the nation and state, provided that it does not violate Islamic teachings.

The perceptions described above indicate that the ideal political education in an Islamic political perspective is political education that leads to the presence of spiritual values to accompany the implementation of statehood. There should be no implementation of political education that seeks to separate the concepts of religion and state, because in essence the two concepts can be implemented simultaneously. In fact, political education will increasingly lead to ideal implementation if it accepts religious values in depth. On the contrary, the more efforts to implement political education are separated from the concepts of spirituality, the implementation is not strong enough to transfer the ideological orientation of political education.

3. Embodiment of Islamic Political Education Strengthening

In principle, political and educational perceptions of modern Islamic politics currently apply the principle of the breadth of Islam as a system of life. Among some of the principles quoted from Putra (2021) are as follows. First, **Syumuliyah** derived from the word *syaamil* which in Arabic means comprehensive. Islam is not only seen as a belief system, but as *way of life* or way of life of a Muslim in any case, including in terms of national and state life. Second, **Al-Islah** means reformative. Meaning of *please* as a

principle that is firmly held by Islamic politics is that every policy, program, and step taken is always oriented towards improvement (*please*), both related to the improvement of individuals, society, or related to the improvement of government and the state. in order to exalt Islam.

Third, **shari'ah** which contains the laws of Allah SWT has established the basic relationship between humans and Allah (*hablun min Allah*) and relationships with oneself and others (*hablun min al-nas*). Fourth, **Al-Wasathiyah** which means moderate behavior, attitude, and character in Muslim attitudes and interactions with various issues. Fifth, **Al-Istiqamah** that is, all policies, programs and operational steps of the Party must be *istiqamah* in the whole natural order and in the whole historical process, in His Books, and in the Sunnah of the Prophet. Principle **al-numuw and al-tathawwur** means that there is vertical growth and horizontal development which must then become the principle of its movement while still referring to rules originating from Islamic values. Seventh, **Al Tadarruj**, that the growth and development of the Party movement must be carried out in stages and proportionately, in accordance with *sunnatullah* applicable. Eighth, principle **al-awlawiyat** in the movement is essentially a reflection of the culture of strategic thinking. Therefore policies, programs and operational steps are based on the vision and mission of the party.

Principle *al-awlawiyat* can give birth to the efficiency and effectiveness of the movement. Ninth, ***Al-Hulul*** that in view of this principle, justice and welfare must be fought for *bestowal* and *aditqon* (professional). That way, the reflection of this principle is to require that the party structure and its activists lead to party activities and programs to become a solution and realize it in every activity they undertake. Tenth, ***Al-Mustaqbaliyah*** is that the three dimensions of time (past, present, and future) are interconnected realities.

D. CONCLUSION

The main justification that emerges from the research conclusions is that there is an influence between political education and efforts to democratize the country. The correlation between the two variables is practically determined on other things that influence the implementation of political education. Among several factors that have domination over the implementation of political education include educational strategy, material studied, and the principles of curriculum orientation.

This research also succeeded in explaining that the development of political education in Indonesia moves according to value-based political education. Theoretically, political education in Indonesia is carried out according to the principles of valuation theory. That way, the implementation of political education in Indonesia is in line with the values of political education according to modern Islamic political perceptions, which prioritize conservative values to maintain certain

values. Second, this study describes the factual perceptions of Muslim politicians to support the power of political education that supports democratization efforts. Third, ideal political education according to Islam is carried out according to values that are in favor of social welfare and the balance of human rights that arise from the relationship between the state and citizens.

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