

CULTURE AS CONTENT OF EDUCATION AND EDUCATIONAL DEMOCRACY

Sri Fani Dayanti¹, Firman², Riska Ahmad³

^{1,2,3}FIP Guidance and Counseling, Padang State University, Padang, Indonesia

^{1*} srifanid06@gmail.com, firman@konselor.org, ra5402945@gmail.com

DOI: <https://doi.org/10.21107/literasinusantara.v2n1.301>

Received: October 08, 2021

Revised: October 17, 2021

Accepted: November 22, 2021

Abstract

The educational paradigm in the future is democratic education and democratic education can only be realized in a democratic society, nation and state. Democracy, including education democracy, does not cure various developmental diseases, including getting quality education, but democracy provides the best opportunity for the implementation of justice and respect for human dignity. A democratic education will produce graduates who are able to participate in people's lives and are able to influence public policy decision making. Until now, democratic education is still an unrealized goal. However, in reality there are still educational phenomena that are not democratic, for example the phenomenon of the inadequate quality of educational processes and products.

Keywords– Culture, Education, Educational Democracy.

1. Introduction

The educational paradigm in the future is democratic education and democratic education can only be realized in a democratic society, nation and state. Democracy, including education democracy, does not cure various developmental diseases, including getting quality education, but democracy provides the best opportunity for the implementation of justice and respect for human dignity. A democratic education will produce graduates who are able to participate in people's lives and are able to influence public policy decision making.

Until now, democratic education is still an unrealized goal. In the national education system law number 20 of 2003 chapter III article 4 paragraph 1 it is explained that education is carried out in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values and national pluralism. However, in reality there are still educational phenomena that are not democratic, for example the phenomenon of the inadequate quality of educational processes and products. The current picture of education can be explained as follows: (1) The education process is dominated by information delivery, not information processing. (2) The educational process is still centered on listening and memorizing activities, not interpretation and meaning of what is learned and efforts to build knowledge. (3) The educational process is still dominated by authoritarian teachers/lecturers (4) So far, students are placed as objects, not yet occupying their positions as subjects, so there are less opportunities for students/students to be creative, provide opportunities to develop and demonstrate diverse abilities.

2. Method

This type of research is used with a qualitative approach with data collection carried out to find out the problems faced and design solutions. As for data collection techniques through literature studies, literature studies are carried out to strengthen the problems raised in this paper as well as literature studies of solutions in seeing the problems that occur, as stated in several articles published

from 2011-2020 there are 57 articles that discuss and examine the Ki Hadjar Dewantara's ideology. This literature review is taken from several articles that discuss educational democracy and the educational ideology of Ki Hadjar Dewantara. Therefore, various references that exist are the source of this article and aim to discuss more deeply about the ideology of ki hadjar Dewantara and how it is applied to students in Indonesia. (Dewantara, 2011)

3. Result and Discussion

a. Culture as Content of Education

Culture is a social unifier, this social unifier can be in the form of social wealth including knowledge, beliefs, customs, skills, values, attitudes, behavior and ways of thinking of social groups obtained by community members (Ansyar, 1989: 49). According to Linton (Ansyar, 1989:52-53) that all cultures can be divided into three important elements, namely as follows:

1) Universal

The universal cultural structure is all the values, beliefs, and customs that are shared by all members of adult society, such as those related to language, food, religion, and so on.

2) Khusus

The classification of this particular aspect of culture is related to the level of social class (high, middle, low) or gender (male and female) or age (children, youth, and adults).

3) Alternatif

Alternative culture is aspects of belief, behavior or behavior that are different or contrary to the general norms prevailing in society, namely universal and special. Because culture determines the way in which its citizens act, it can be understood that culture also shapes personality. The implication of this statement is that education everywhere serves to shape an individual's social personality. So, every culture aims to make every member of its society into a type of person with an ideal

personality, namely someone who has values, characteristics, attitudes, behavior that are in accordance with the provisions of his culture.

b. Educational Democracy Concept

1) Definition of Democracyian Demokrasi

Democracy comes from the Greek, from the words "demos" and "cratos", demos means the people and cratos means government. So what is meant by democracy is power rooted in the people. Thus in political terms it is said that the highest sovereignty lies in the hands of the people. Meanwhile, according to the Big Indonesian Dictionary, democracy is defined as: "an idea or view of life that prioritizes equal rights and obligations and equal treatment for all citizens. (KBBI, 1990).

Syamsul Arifin and Ahmad Barizi (2001) explained that the most important moment of democracy is freedom of speech and will (freedom of speak and press). This means that in the body of democracy the value of system openness is reflected in the combination of instinctive needs and rational choices of each individual. Therefore, in a democracy the scope of exchange of ideas becomes wider and involves more and more elements in society.

However, in democratic practice, the individual values mentioned above are often misused, as stated by Hasan Langgulong that the habit of all shackles of illegitimate spiritual material which is sometimes forced on humans, without the right reasons in everyday life that causes he is not able to enjoy his natural rights. So that what happens is not the desired democracy, but anti-democracy which leads to anarchic actions that suppress the rights of freedom and dignity of others.

A democratic life is a life that respects the potential of different individuals and individuals who want to live together. Thus, any kind of homogenization of society, namely generalizing community members towards uniformity is contrary to the principles of democratic life including the recognition of human rights which is the essence of democratic life in all aspects of life. (Tilaar 2002).

The strong demands of democracy and the rise of democratic discourse are none other than the assumption that democracy is a system that can guarantee political order and at the same time encourage the transformation of society towards a more ideal social, political, economic and cultural structure. Ideal in the sense of being human, egalitarian and just. Masdar in Fathorrahman (2020).

All aspects of human life that are related to the wider community and are in the state system require democracy, because humans as servants of God need to be humanized and humanized, while democracy is another expression of respect for human rights, an attitude of human life that reflects and is owned and enforced. civilization and culture. Arifin & Barizi (2001).

2) Educational Democracy

Democracy, in the scope of education, is an acknowledgment of individual students, in accordance with the dignity of the students themselves, because democracy is basically natural and human. This means that the research of the parties involved in the educational process must recognize and respect the abilities and individual characteristics of students. There is no element of coercion or printing students who are not in accordance with their dignity. Thus, democracy means mutual respect, mutual respect, tolerance for others, including self-control and selflessness.

There is no necessity of acceptance without an element of coercion, but a mutual agreement that will be the attitude of all of them. In other words, a person accepts a joint decision with a sense of

sincerity because it subordinates personal interests and submits to the demands of the general welfare. Democracy in education and learning uses the notion of equal opportunity for all. This means that students have the same opportunities in receiving educational opportunities and treatment. Teachers provide equal opportunities for each individual to participate in every educational activity. In the relationship between education and democracy there are two conflicting opinions. First, it appears in the environment of adherents of liberal democracy who opposes school being used as an instrument of political socialization that benefits the authorities. Because education will produce graduates who do not have independence and tend to become robots. According to this group, education should be placed as an instrument to develop a democratic character, increase critical thinking, encourage enthusiasm for the pursuit of knowledge and always uphold human dignity. Second, states that education is an instrument to develop political awareness, attitudes and behavior in the hope that students become good citizens. In this view, education as a tool of political socialization is a fact that cannot be denied.

Democracy and education, in fact, are interrelated and have a reciprocal relationship. For example, if education is interpreted as a process of assistance to develop all the potential of students, then education must be carried out democratically (often referred to as education democracy). Democratic education is characterized by a learning atmosphere that is capable of optimally growing the potential of students for certain purposes. Vice versa, so that the values of democracy (human rights), freedom, justice, equality and openness) can be understood and have students, education is needed. This education functions to instill democratic values into students (democratic education or education about democracy).

There are two things that need to be considered in developing democracy now and in the future, namely social cohesiveness and

community integration. Therefore, democracy education is essentially about cultivating an attitude of willingness to share in dealing with problems that arise in society, culture, economy, politics and others (Biesta: 2011) so that democracy is not only a form of government, but also a form of willingness to share in social life.

Amy Guttmann has tested and rejected three popular and philosophically sound theories. The theories are as follows:

- a) *The family state theory*
- b) *The state family theory*
- c) *The state of individual theory*

3) Prinsip-Prinsip Demokrasi Pendidikan

When connected with education, the meaning is as follows: democratic education is education that provides equal opportunities for every child (student) to achieve the highest level of school education according to his abilities. Based on this definition, it can be understood that educational democracy is a view that prioritizes equality of obligations and rights and treatment by education personnel towards students in the educational process.

Thus, education democracy is a democracy that provides equal educational opportunities to all people, regardless of race (ethnicity), creed, color and social status. This definition gives the understanding that every individual has the same right to obtain education and teaching. Each has the autonomous right to express and actualize their potential through education.

This kind of participatory decision-making is a way of making decisions through the creation of an open and democratic environment. In the sense that school members (students, employees, parents and community leaders) are encouraged to be directly involved in the decision-making process, the person concerned will have a "sense of ownership" for the decision so that he will also be fully responsible and dedicated to achieving school goals.

To understand more about the principles of democracy in education, we need to know the following things:

- a) The human right of every citizen to obtain education
- b) Equal opportunities for citizens to obtain education
- c) Rights and opportunities on the basis of their capabilities.

From this fact, it can be understood that the ideas and values of educational democracy are very much influenced by the nature of the mind, the nature and type of society in which they are located, because in reality, the development of educational democracy will be greatly influenced by the background of life and people's livelihoods. If the development of educational democracy to be developed is oriented to the ideals and values of democracy, it means that the following principles will always be observed:

- a) Upholding human dignity in accordance with their noble values.
- b) Obligation to respect and protect human rights with dignity and noble character.

Strive for the fulfillment of the right of every citizen to obtain national education and teaching by utilizing their personal abilities in order to develop their creations towards the development and advancement of science and technology without harming other parties. (Indar, 1994).

4. Conclusion

Democracy in education contains elements of independence, freedom and responsibility. Independence to develop self-confidence as well as awareness of the limitations of individual abilities so that cooperating with other individuals is a must in community life. Freedom has a meaning that it is necessary to develop a vision of life that is based on awareness of the plurality of society, not only concerned with individuals or groups and causing conflict. Therefore freedom must be accompanied by a sense of responsibility.

In building a democratic education system in Indonesia, all education actors are involved in preparing, designing and developing educational institutions based on the democratic principles and values of Pancasila. The value of democracy must be attached to all components of education, namely the value of democracy attached to teachers, students, curriculum, educational facilities, educational process and educational environment.

References

- Ansyar, Mohammad. 1989. *undamentals of Curriculum Development*. Jakarta : Depdikbud Dikti.
- Arifin & Ahmad, 2001. *Educational Paradigm Based on Pluralism and Democracy, Reconstruction and Actualization of Ikhtilaf Traditions in Islam*. Malang: UMM Press
- Arifin, Syamsul. 2007. *Democracy and the Urgency of Indonesian Education*. Al-Wasathiyah, Vol. 02 (08), hal. 11-15.
- Departemen Pendidikan dan Kebudayaan, 1990. *Indonesia Dictionary*, Jakarta: Balai Pustaka
- Depdiknas. 2003. *RI Law No. 20 of 2003 concerning the National Education System*, Jakarta: Pustaka Widyatama.
- Dewi Pusposari, *Democratic Education in the Global Era*. PS PBSI FKIP: Universitas Jember
- Indar, M. 1994. *Philosophy of Education*. Surabaya: Karya Abditama
- Masdar, Umaruddin. *Reading Gus Dur and Amien Rais's Thoughts on Democracy*. Yogyakarta: Pustaka Pelajar
- Mastuhu. 2003. *Reorganizing the Thinking of the National Education System in the 21st Century*, Jogjakarta: Safiria Insania Press,
- Sparingga, Daniel. 2000. *The New Paradigm of Democratic Educational Packaging Seen from a Sociological Viewpoint*, Malang: IPTP.
- Tilaar, H. 2002. *The New Paradigm of National Education*. Jakarta: Reineka Cipta

Kusuma, Iskandar Wiryo. 2001. *Democratization of Learning and Learning in terms of Empirical Experience*, Malang: Makalah Seminar Nasional Teknologi Pembelajaran di Malang.

Zamroni. 2001. *Education for Democratization, Challenges Towards Civil Society*, Jogjakarta: Bigraf Publishing.



© 2021 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution ShareAlike (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).