

# Political Education Based On Islamic Humanitarian Thinking

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**Abstract**—A diversity of social life is a big challenge in bringing harmony to the political values. Sometimes in social life, harmonious values that should be the foundation of building a peaceful social life foundation instead turn into a threat of social disintegration because it only promotes anti-humanist, anti-peaceful and discriminatory values. To escape from such condition, it needs a good political education. Then, what kind of political education is considered to be a solution in realizing a humanist Islamic education. Through literature and thoughts review, this paper concluded two things. First, humanist Islam holds that the substantial moral values brought by the Qur'an have given clear guidance on how human life is built on the values of justice and equality. The main purpose of the Qur'an is to provide guidance in the form of values and commands of social ethics that are upheld and binding in the socio-political activities of mankind. Therefore, the necessity of upholding the moral-ethical values of the Qur'an becomes an obligation for Muslims, whenever and wherever they may be in a constructive, positive way. At this point the scene of existing and creative interpretations must always be contextualized with contemporary developments and condition. Second, political education based on Islamic humanitarian thinking is based on the values of humanism which is the essence of human beings. This political education material should be sought to build fundamental human consciousness. The orientation of this political education is in order to build awareness of equality and build a substantive Islam.

**Keywords**—political education; humanitarian Islam; democracy; transformative Islam.

## I. INTRODUCTION

Naturally, humans have the natural sense as a political creature (zoo politicon) that cannot be separated from its social context. The difference that exists in the human physiological form is actually the *sunnatullah* and the will of God that should be presented as the potential to create a social life that upholds the values of tolerance. The diversity of ethnic, race, languages, culture and dialect should be the basic potential for building a peaceful common life and affirming the pattern of social interaction in realizing a peaceful life together. Instead, the differences that exist in the midst of complex social life serve as a dysfunctional medium that causes a social disharmony and leads to integration, horizontal conflict and social violence. Bikhu Parekh said that diversity is a necessity of human life. Therefore diversity must be governed in such a way for the good of human life itself [1]. It becomes a challenge in

carrying harmony political value in the midst of a diversity of social life.

Islam as a sacred religion is believed to have universal values (*rahmat al-li'alam*) with a series of humanity, peace and harmony values in the midst diverse society. Islam with the spirit of religiosity is required to raise awareness of community to live harmoniously, side by side [2]. According to Abdurrahman Wahid implementation of Islam as a mercy for universe (*rahmatan lil 'alam*) is regardless of tribal, racial, linguistic, gender and geographic background of a person. In this view Islam considered as the holy spirit to build respect toward human rights.

Therefore, Islamic universalism represents a great deal of concern for the major elements of humanity (*al-insaniyyah*) such as justice, human rights, pluralism and democracy [3]. The standard of public benefit that must exist in human life is an appreciation of human values. These principles have been summarized in the pattern of *maqashid as-syari'ah*, which includes five basic human rights (*al-kulliyat al-khams*), i.e. protection of belief (*hifz al-din*), protection of the soul (*hifz an-nafs*), protection of life and thought (*hifz al-'aql*), guarding of honor or offspring (*hifz al-nasl*) and assurance of ownership (*hifz al-amwal*) [4]. In this context, Islamic worldview (*welstanschauung*) lies in its social justice vision [3].

In the social system, education is one of significant media that is able to help developing all the potential belonged to human. Over time the implementation of education has a lot of problems in terms of the role of education is very important in giving influence to improving the quality of human life.

Political education in Islam should aim to instill and paint the values of democratization, a better way of life and courtesy to the wider community, so that the attitudes such as mutual respect and tolerance to religious and cultural diversity can be achieved in of plural society. There are a number of the fundamental values that should be the focus of attention of Islamic political education including plurality, equality, humanity, justice and democratic values [5].

Here the values of democratization will give a birth to the idea of political education which is considered capable of being a solution realizing a humanist Islamic education. It constitutes an education that does not justify the intimidation, restraint and restrictions on the creativity of teachers and students. This can be realized with efforts to create an educational democracy characterized by an open and

thorough dialogue process that is healthy and responsible. The humanist atmosphere in education will lead to the achievement of Islamic educational goals. Departing from the background above this paper will discuss about political education in Islam-based humanist thought.

## II. METHODS

A contestation of understanding relating to a relationship between Islam and democracy has been continuing. Komaruddin Hidayat said, there are three paradigms that underlie relation of Islam and democracy, namely; paradoxical models, secular models and theo-democratic models. First, paradoxical models or negative models states that Islam and democracy cannot be blent. Their relation tends to be opposite. Second, the secular or the neutral model explaining that the relationship between Islam and democracy is neutral, since religious and political affairs include the problem of democracy running on its own. Third, the model of theo-democracy or positive model which states that Islam and democracy have parallels and conformity, so that religion in this case both on theological and sociological level strongly supports the democratization process [6].

Furthermore, the classification relationship the above model can be derived to read the relationship between state and religion that is currently developing among Muslims. In general, the views of their relations are also divided into three namely; firstly, the paradigm of integration (unified paradigm). In this paradigm religion is part of the state and the state is part of the religion, both become an inseparable unity. Secondly, the symbiotic paradigm, i.e. religion and state have mutual symbiotic relation, in which religion needs the state to develop and the state needs religion because it can develop moral and ethical guidances. Third, the secularistic paradigm which is a perspective sees religion and the state as a separated entities (disparity). The concept of *al-dunya al-akhirah*, *al-din al-dawlah* or *umr al-dunya al-din* has been diametrically dichotomized. In the view of this community, the state and politics are entities inhabited by many personnel with different values, awareness, and beliefs, not only those of a particular religion [7].

Here, Islamic humanists think that the moral values brought by the Qur'an substantially have given clear guidance on how human life is built on the values of justice and equality. The main purpose of the Qur'an is to provide guidance in the form of values and commands of social ethics are upheld and binding in the socio-political activities of mankind. Therefore, the necessity of upholding the ethical-moral values of the Qur'an becomes imperative for Muslims, when and wherever they may be in a constructive, positive way. At this point, the space of the interpretations must always be contextualized with contemporary development [8].

In general some of the principles in the Qur'an are in line with the above principles of democracy. First, the principle of equality means the view of everyone have the same

position regardless of the difference of race, religion, social status and language ( al-Hujurat Chapter: 13) . Second, the principle of freedom means the assurance to everyone to convey thoughts and opinions in a good way, responsible in light of *ahlaq al-karimah* (at-Taubah chapter; 105). Third, the principle of deliberation means involving the parties having an interest to decide the common affairs (Ali Imran Chapter: 159). Fourth, the principle of justice means putting a decision in accordance with the nature of truth (an-Nisa' Chapter; 135). Fifth, the principle of the ummah means the obligation to defend and defend citizens' rights from any interference. These rights include the right religion, property, self-respect, personal and lineage well-being [9].

Thus, democracy is basically not just about the political system at the state level, but more than that, democracy also includes the daily life of the community. The democratic process should be reflected in the interaction between groups and classes in society, because the pattern of family life, even relationships between individuals should be based on a democratic system. In another sense that democratization must start from the smallest space in the interaction of society, both on the individual level, the structure of power relations also determines the essence and quality of democracy above that level of society and state. The democratic process will work better if every people has adequate knowledge of democratic values. These two levels determine the characteristics of modern democracy that Huntington calls a democracy based on a nation-state.

## III. RESULTS

### A. *Humanism as the Basic of Political Education*

Political education as the most important aspect for the effort to cultivate democratic attitudes and behaviors should be based on the principle of humanism. In this case the goal is how to educate students or learners and community to think critically. This process is done by a guaranty of freedom in education that will be realized in the democratization of education in the community. In the smaller scope like school, for example, efforts to create educational democracy are characterized by an open and sound dialogue process that is healthy and responsible between educators and learners.

### B. Political Education Material

Educational material becomes fundamental in this case, because the political education material should lead to the strengthening of the pluralist, emphasizing the living life and reflection to become a whole human and able to respect the rights of others. Political education in this context should promote its basic character as elementary values. First, education does not dichotomize between general science (human science) and the religious sciences (theology science). Second, Islamic education must have a plurality-based character education. Third, Islamic education must become an educational

institution that gathers and stimulates the democratic system in education.

#### IV. DISCUSSION

Political education as the most important aspect for the effort to cultivate democratic attitudes and behaviors needs to be based on the principle of humanism. In this case, the goal is how to educate community in order to think critically. This process should be done to build a freedom in education that will be realized in the democratization of education in the community. In the small scope of the school, for example, efforts to create educational democracy are characterized by an open and mutual dialogue process that are strong and responsible between educators and learners.

Political education based on this aspect of humanism requires an understanding of the nature of human beings. One of the leaders in Islam who is concerned with this understanding is Al Mawardi. Al Mawardi explains that God created man by all his provisions. God created man by the nature of his tenderness and beauty into a consumptive and has many weaknesses. The goal is for human beings to realize the powerlessness of living individually with limited provisions. Limitations, weaknesses, and the shortcoming attribute existing in the human self, are expected to comprehend himself, that behind it all, God is the Most Perfect [10].

to realize a democratic and humanist education as explained above, the framework of reference for the thinking and development of the political education system should promote principles that are able to support such ideas as equality, honesty and fairness. In general, Faisal Jalal said that there are some principles that should be taken into account, i.e. first, education must establish the principle of equality. Second, education is a vehicle for community empowerment. Third, the principle of community empowerment should be used to maximize the role and function of education to develop human capacity. Fourth, the principle of independence. Fifth, the principle of tolerance (*tasamuh*) and consensus in a plural society. Sixth, the principle of planning. Seventh, the principle of reconstructionism. Eighth, the principle of education directed at the learner as a subject (pedagogic). Ninth, the principle of multicultural education and tenth, global principle [11].

Political education is demanded to be able to develop affective and psychomotor human dimension in order to be able to answer internal and external challenges realizing democratic, qualified, and critical social processes. Therefore, political education should be developed based on a such paradigm oriented to development, renewal, creativity development, intellectuality, skills, reasoning skills based on moral and personality that will produce students who always practice a long life education, independent, discipline, open, democratic, innovative, and able to solve life problems [12].

Therefore, it is a necessary to reconstruct political education to strengthen the social-religious contract dimension in religious education [5]. Thus political education should be oriented to humanization of education is rooted in the uniqueness of the personality of the human child. The centralized policy, which ignores the humanitarian personality and the uniformity of forms, and the educational methods that do not provide opportunities for the growth and development of human potential are at the root of dehumanization. It also should be addressed to humanization of education can be run with the form of democratization of education. Democratization of education is a necessary condition for the establishment of dialogical and humanist atmosphere. Social processes in community level should be carried out with full openness. It means all participants and stakeholders have full opportunity to express themselves. The relationship is operated on partnerships relation, not as superiors and subordinates, but as a partner delivering the teaching and learning process to find awareness of life.

#### V. CONCLUSION

From the above discussion can be concluded; first, humanist Islam hold that the substantial moral values brought by the Qur'an have given clear guidance on how human life is built on the values of justice and equality. The main purpose of the Qur'an is to provide guidance in the form of values and commands of social ethics that are upheld and binding in the socio-political activities of mankind. Therefore, the necessity of upholding the moral-ethical values of the Qur'an becomes an obligation for Muslims, whenever and wherever they may be in a constructive, positive way. At this point the scene of existing and creative interpretations must always be contextualized with contemporary developments and condition.

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