Internalizing Democratic Educational Values in Learning Process

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Abstract: This research aims to analyze the internalization of democratic education values in education, more specifically regarding democratic values in education and the models used in instilling democratic education values. This research uses a systematic literature review method conducted by searching through reputable international journals related to democratic education values. This learning method provides the widest possible opportunity for students to express their opinions regarding the material presented by the teacher. Teachers teach students to be democratic, so that students are able to apply democratic values in their daily lives. The results show that the democratic values that are always successfully implemented are the values of tolerance, mutual respect and responsibility which are carried out through a process of habituation and instilling values. In future research, we link the values of democratic education in habits and understanding of values, so that the results of the research can be useful for the world of science.

Keywords: Democratic values, learning process, and learning models

Introduction

Education is an instrument used to build and revitalize the quality of human resources (HR) in order to obtain optimal social competence and individual development and be able to provide strong relationships between individuals, society and the surrounding environment in which a person lives (Zamroni, 2001) . More than that, education is a process of "humanizing humans" which has the contextual meaning that a person must be able to understand himself, other people, nature and his cultural environment. On this basis, education cannot be separated or even distanced from the culture that surrounds it as a consequence of the aim of education, namely cultivating feelings, intentions and work.

Looking at the goals to be achieved, the national education system experiences various challenges over time (Bambang Yuniarto, 2018).

Based on the facts that have occurred, entering the 21st century, various issues regarding the revitalization of the education sector have become phenomenal again, occurring at all levels, pathways and types of education (Sudrajat, 2016). Therefore, ideas about reform and democratization of education in Indonesia are very relevant, especially in the context of improving the quality of reliable human resources which must start with improving education of all types, pathways and levels of education with comprehensive improvements. Comprehensive changes can be made at the macro level by developing regulations, systems and sharing educational standards (Luzyawati et al., 2024) . Meanwhile, comprehensive improvements at the micro level, namely at the school level, are carried out by sharing improvements in aspects of planning, learning processes, supporting tools and facilities, and improving management to achieve maximum educational results.

The Indonesian nation wants to realize democratic values which are the hallmark of a democratic society (Sutiyono et al., 2024) . A democratic society is a society that recognizes human rights. A democratic society is an open society where each member is a free individual and has the responsibility to develop their own society by recognizing the differences that exist in their society. One of the processes of personal formation through education is education at school where the most important element in it apart from teachers, students is the lessons that students get at school (Novayanti et al., 2019) . Based on the results of research conducted by Erlan Muliadi regarding the urgency of learning multicultural-based citizenship education in schools, it is clear that citizenship education lessons have the nuance of memorizing facts, history, even memorizing just a few articles of the Constitution. Such conditions, if a solution is not immediately found, will make Citizenship Education exclusive and intolerant (Muliadi & Asyari, 2024) . In fact, in the current era of multiculturalism, Islamic Religious Education needs to reorient itself to paradigmatic changes in terms of objectives, materials, methods and the media it uses and also needs to find a way out on how to build a more inclusive understanding of students' diversity - pluralist, multicultural, humanist, dialogical - persuasive, contextual, substantive and socially active (Muliadi, 2011) . This research only explains the curriculum and the role of PAI teachers in learning a philosophical school. This research will try to explain the paradigm of democratic education and Islamic education in facing global challenges. Something of value means that something is valuable or useful for human life. Values are abstract conceptions within humans regarding what is good and what is bad (Winataputra, 2012) .

The characteristics of Civics subjects are different from other scientific disciplines. Civics subjects are subjects that focus on the formation of citizens who understand and are able to carry out their rights and obligations to become intelligent, skilled and characterized Indonesian citizens as mandated by Pancasila and the 1945 Constitution (Asmaroini & Utami, 2017) . According to Hasan, the learning pattern for Civics subjects emphasizes educational elements and provision for students. The emphasis of learning is not limited to efforts to explore students with a number of concepts that are merely rote, but rather lies in efforts so that students are able to use what they have learned as provisions for understanding and participating in the life of the community in their environment, as well as various provisions for themselves to continue their education at the next level. higher (Hendra et al., 2019) . Therefore, Citizenship Education (PKn) in every educational institution must be carried out continuously and sustainably. In today's world of education, which is accompanied by the development of an increasingly complex world of technology, teachers are required to be able to direct and motivate students in activities that involve them acting democratically by creating interesting, creative and innovative teaching and learning processes, for example teachers provide opportunities. for students to ask questions and give opinions (Asmaroini & Utami, 2017). In this way, students can be motivated to realize a democratic life in the school environment and students are able to apply it both at school, family and in society.

Based on the results of this research and presentation, it is necessary to carry out academic research and studies regarding the paradigm of democratic education, Islamic education in facing global challenges. Basically, Islam is not just a religion of ritual and worship, but Islam is a way of life that provides guidance to everyone in various aspects of life. Seeing the increasing number of cases of radicalism, terrorism and fundamentalism which are spreading more widely in various ways, now is the time for the world of education, especially schools, to actively participate in instilling the doctrine of the importance of religious moderation. The main mission of Islamic Religious Education is to act as a driving force for change in globalization and for the education system to be able to bring benefits to human life. As a fact that has occurred at the end of this decade, the face of monoculturalism in the world of education can now still be felt if we look at various dimensions of education. Starting from the learning curriculum, material content, to the teaching approaches and methods used in the learning process, they still tend to be conventional and conservative. Even more ironically, until the end of the 20th century, the education delivery system in Indonesia was still dominated by a top-down approach (centralized instructional model) with strict, even authoritarian, bureaucratic powers. Under these conditions, demands for the democratization of education will increasingly emerge.

Research Method

This study uses a systematic literature review (SLR) method. This is done by regularly reviewing and identifying journals or literature, through the SLR steps consisting of four stages, namely: problem formulation, literature search, literature analysis, and concluding (Mulligan et al., 2020). Researchers used software from database sources: emerald, link springer, ScienceDirect, Taylor and Francis journal, and google scholar. Using Search code: Augmented Reality, mathematics. The results of the search are presented in the following Table 1.

Table1 Source Database

Source Database	Number of articles	Relevant Literature
https://www.springer.com/gp	319	2
https://www.emerald.com/insight/	20	-
https://www.sciencedirect.com/	93	2
https://www.tandfonline.com/	43	11
https://scholar.google.com/	33	1

Most researchers use AR in the fields of business management, advertising, and aviation schools. Articles that have been collected will be analyzed according to predetermined criteria. In this study the research criteria include:

a) Themed article about the Augmented Reality (AR) method in learning mathematics.

b) Articles published within the last 6 years starting from 2015-2020.

c) Articles made using experimental and non-experimental research methods.

d) The sample level of education in the article is the level of education in Primary School, Secondary School.

e) The articles used have been indexed by Scopus.

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Result and Discussion

Democratic Values of Education

Democratic values are values that must be upheld in democratic life as social beings in resolving problems that arise in the environment (Tobin, 2010). According to Notonagoro,

there are four indicators of democratic values, including (1) resolving problems peacefully and together; (2) guaranteeing the implementation of changes in a peaceful manner an environment that is changing; (3) recognize and consider diversity as normal; (4) guarantee the upholding of justice (Bird, 2010). Instilling democratic values through formal education is carried out in the learning process. Learning is planned efforts to manipulate learning resources so that a learning process occurs within students (Novayanti et al., 2019). One lesson that can be used in the process of instilling democratic values is through learning. Democratic values are considered successful if students show attitudes that reflect democratic values, for example tolerance, daring to express opinions, and respecting other students' differences of opinion, especially in the classroom. Democratic values will emerge and develop in students if they have a positive attitude towards democratic values and are used to practicing them (Rosyad & Maarif, 2020).

After that, to realize a democratic order of life in various aspects of life, a democratization process needs to be pursued. Democratization is a continuous process towards democracy. In the context of education, it is the most strategic means and opportunity to create a climate of democratization. Democratic education can be understood as a process of socialization, internalization and actualization of democratic concepts and values through an ongoing learning process. In this regard, efforts to create a democratic education system are an obligation that needs to be addressed positively by all education practitioners (Fawaid et al., 2019). The education democratization system will run well according to the corridors if all citizens understand, are aware of and support the process. Apart from that, another opinion expressed by Zamroni, the democratic education paradigm is explicitly a concern of the process of providing education in the legal state of the Republic of Indonesia as stated in Law no. 20 of 2003 Article 4 which explains that education is carried out democratically, without discrimination, by upholding human rights, religious values, cultural values and national pluralism. In the context of education in Indonesia, studies on democratic education and multicultural education are increasingly gaining momentum after the collapse of the militaristic authoritarian New Order regime due to the fresh air of reform. The era of reform not only brought blessings to the Indonesian nation but on the other hand provided opportunities for increased primordialism. For this reason, it is necessary to implement an ideal democratic education system to ward off promotional, individualistic and intolerant traits.

Rational analysis requires educational reform as stated by Dede Rosyada (Rosyada, 2004) are: a) changes in people's mindsets due to democratization which continues to reach all aspects of life, b) world changes are very fast, and students must be prepared to face these

changes, c) technological advances in all industrial sectors and services will increasingly shift the position of humans, d) a decline in living standards that will occur where human power will be replaced by machine power, e) understanding of religious doctrine will become more inclusive and open, and f) the role of mass media continues to strengthen and continue to socialize social change (Hendra et al., 2019).

If we look at the socio-cultural conditions of this country, it is essentially normal for a social or political organization to have interests that must be fought for. And no social or political organization aims to fight for bad values (Mathis & Jackson, 2011). Negative cases that often occur in the context of national and state life are clearly regrettable because of the rise in violent conflict which can tear apart the unity of citizens and the integrity of the Republic of Indonesia. It is time for this reality to inspire us, the educated community, to reflect this wisdom and articulate it in the life of society, nation and state so that our presence and work can be considered to be contribute in building national harmony, concord and integration. Like a rainbow, the plurality of citizen-society and citizen-state is actually able to give birth to a colorful mosaic of harmony and integration because it is addressed and managed with wisdom (Arif, 2011).

One of the serious challenges faced by the democratic education system is globalization in various multidimensional aspects of life (Sudrajat, 2011). Globalization which influences lifestyles is at least marked by the strong influence of institutions and social institutions at the international level when competing with developed countries which participate in regulating global politics, economics, socio-culture and defence. Global issues such as democracy, human rights and the environment also influence the national condition of the Indonesian nation. One of the impacts of globalization that occurs in terms of the rapid development of science and technology, information and communication is that it makes the world increasingly narrow and transparent, making it seem like one village without national boundaries (Nasution, 2013).

Realizing that the challenges of multidimensional changes, both local, national and global, are increasingly severe, Islamic Religious Education as a mandatory subject is expected to be able to foster intelligent spiritual and emotional attitudes, responsibility and competence in good deeds that can be applied in everyday life. In short, the material taught in the educational curriculum can answer all the challenges of people's lives (Muizzuddin, 2021).

Since the fall of the New Order regime, which was marked by the era of reform, democracy has been a hot vocabulary that is often used in the life of this pluralistic nation and state. The wave of democracy has become a powerful vocabulary for demanding freedom and equality in national and state life. Therefore, democratic education can be manifested as a form of

awareness about cultural diversity, human rights, and reducing or eliminating types of prejudice for a just and advanced society (Al Arifin, 2012). Democratic education has a chain of links with multicultural education. The concept of multicultural education offered by Zamroni is as follows:

a. Multicultural education is at the heart of creating educational equality for all members of society.

b. Multicultural education is not just a change in curriculum or a change in learning methods.

c. Multicultural education transforms consciousness which provides direction to where the transformation of educational practice should lead.

d. Experience shows that efforts to narrow the education gap are misguided and actually create ever-widening inequality.

e. Multicultural education aims to do something, namely building a bridge between the curriculum and teacher character, pedagogy, classroom climate and school culture in order to build a school vision that upholds equality (Rohmat et al., 2015).

This is in line with what has been expressed by Anas Ma'arif regarding the importance of internalizing multicultural values in various educational institutions, especially integrating them into religious learning. It is very important to do this considering that Indonesia consists of various types of tribes, cultures and religions. Strategies for internalizing can also be integrated into learning Islamic education material, where teachers must be able to make students tolerant and respectful of each other. The implementation of multicultural education consists of two aspects, namely qualitative and quantitative. Qualitatively, it refers to the systematic implementation of concepts, while quantitatively, multicultural education has not been well isolated, especially in higher institutions (campuses) (Maarif, 2019).

Through the optimal implementation of democratic education, we can socialize it to all students regardless of socioeconomic status; gender; sexual orientation; or ethnic, racial or cultural background equal opportunity to learn at school. Democratic education is also based on the fact that students do not learn in a vacuum, their culture influences them to learn in a certain way. To realize the hopes above, the concrete step that must be taken is to package and fill in the 2013 Curriculum.

Models of Instilling Democratic Values

You can see the increase in democratic values and nationalism in students if we explore what has been learned and developed in learning about Pancasila and citizenship education.

Development of Pancasila and Citizenship Education. After mentioning a little about nationalism, citizenship education, as well as Pancasila education, these matters cannot be separated from a national character which must be a characteristic possessed by every Indonesian citizen, especially the next generation of the Indonesian nation. So Pancasila education and citizenship education are efforts that can be used as learning material for character development in Indonesia, especially the development of the spirit of nationalism.

Instilling values is not an easy thing, but you have to use methods that must be used to instill values (Lili Rahma Yuni1, Yuliantoro, 2021). Value cultivation methods include:

1. Active student method, this method emphasizes a process that involves children from the start of learning.
2. Exemplary method, this method places educators or teachers as idols and role models for children.
3. Live in method, this method emphasizes that children have experiences with other people directly in situations that are different from everyday life.

Values clarification method, this method is carried out through active dialogue in the form of sharing or in-depth and intensive discussions as assistance so that children do not experience deviations in life values.

Another method used to promote democratic values is by using the question-and-answer method. According to Syaiful Bahri, the question-and-answer method is a way of presenting lessons in the form of questions that must be answered, especially from teachers to students, but can also be from students to teachers. (Yulianda Putri Rahmawati & Mohammad Salehudin, 2021). The advantages of this method include: (1) Questions can attract and focus students' attention, even when students are confused or sleepy, they will regain their strength and lose their sleepiness. (2) Stimulate students to train and develop thinking power, including memory power. (3) Develop students' courage and skills in expressing opinions. Henry B. Mayo has tried to specify the values of democracy, noting that this breakdown does not mean that every democratic society adheres to all the values detailed, but depends on historical developments and the respective political culture (Sudrajat, 2016). Below are several democratic values, namely as follows:

1. Resolve disputes peacefully and institutionally. Disputes must be resolved through negotiation and open dialogue in an effort to reach compromise, consensus or consensus.
2. Guaranteeing the implementation of peaceful change in a changing society. In modern society there are social changes caused by factors such as technological advances, changes in lifestyle, trade patterns and so on.

3. Organize regular leadership changes. Changing leaders by descent or by nominating themselves is considered unnatural in a democracy.
4. Limit violence to a minimum. Minority groups who will be more or less subject to coercion will be more accepting if given the opportunity to participate in open discussions, because they are also responsible.

Individual democratic values should be interpreted as a reflection of individual behavior in everyday life which is manifested in the way of behaving and behave. The values put forward are in accordance with the democratic values and behavior that are instilled in citizenship education, namely behavior that supports the people who prioritize common interests, individual groups so that differences in thoughts, opinions or interests can be resolved by consensus which is covered by the family spirit which is the hallmark of from the Indonesian people.

Conclusions

The importance of having a spirit of nationalism for the nation's next generation, especially students, is none other than because if the spirit of nationalism is firmly embedded in the student's personality, it will become a tool to mobilize the spirit of great national struggle for the progress of Indonesia. Therefore, optimizing citizenship and Pancasila education must be carried out as optimally as possible, because cultivation through education will provide better results for pupils and students. Implementation of democratic values through Citizenship Education learning is carried out using various learning methods including lectures, discussions, questions and answers, assignments and demonstrations. This learning method provides the widest possible opportunity for students to express their opinions regarding the material presented by the teacher. Teachers teach students to be democratic, so that students are able to apply democratic values in their daily lives. The importance of having a spirit of nationalism for the nation's next generation, especially students, is none other than because if the spirit of nationalism is firmly embedded in the student's personality, it will become a tool to mobilize the spirit of great national struggle for the progress of Indonesia. Therefore, we must optimize citizenship and Pancasila education to the fullest extent possible, as education-based cultivation yields superior outcomes for students. Implementation of democratic values through Citizenship Education learning is carried out using various learning methods including lectures, discussions, questions and answers, assignments and demonstrations. This learning method provides the widest possible opportunity for students to express their opinions regarding the material presented

by the teacher. Teachers teach students to be democratic, so that students are able to apply democratic values in their daily lives.

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