

The Concept of Educational Democracy According to the Views of John Dewey and Muhammad Athiyah al-Abrasyi

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Abstract

This study aims to examine and compare the concept of educational democracy as proposed by John Dewey from a Western perspective and Muhammad Athiyah al-Abrasyi from an Islamic perspective. This study focuses on the understanding of the basic ideas, the application of democracy in education, and the educational goals of these two figures. This study employs a literature review as the primary approach to explore the concept of educational democracy. Dewey emphasizes pragmatic, democratic, and experience-based education, as well as the relevance of the curriculum to students' needs, while al-Abrasyi highlights moral and character development and the balance between intellectual and spiritual aspects based on Islamic values. Both agree that education must shape individuals of good character who contribute positively to society, although their emphases and philosophical foundations differ. The synergy of Dewey's and al-Abrasyi's thought is believed to strengthen the relevance and meaning of education in addressing contemporary challenges.

Keywords: *Democracy in Education, John Dewey, Muhammad Athiyah al-Abrasyi*

INTRODUCTION

Education plays a vital role in shaping the mindset, character, and behavior of society.¹ The concept of freedom is one of the most fundamental and complex philosophical themes in the history of human thought, one that has continually evolved both epistemologically and contextually.² Education plays a vital role in instilling the values of freedom so that individuals can think critically, act responsibly, and respect diversity in social life.

Democracy in education holds a crucial position in building an inclusive and participatory society in the era of globalization. Nations must strengthen this democratic model of education to address current political challenges and the rapid flow of information.³ In the current era of globalization, the discourse on democracy in the world of education has become a vital topic that bridges local values with universal principles. Two major schools of thought that are often contrasted are Islamic education and Western education. Both possess distinct historical backgrounds, philosophical foundations, and practices in interpreting and applying democratic principles within the field of education.

Democracy in education prioritizes attention to students in accordance with their intellectual, health, and social conditions. This principle emphasizes equality of rights, responsibilities, and treatment among educators, students, and educational administrators in the learning process.⁴ This is reinforced by another statement that educational democracy is a concept that emphasizes equal rights and obligations, as well as fair treatment without discrimination by educators toward all students, both in classroom learning processes and in extracurricular activities, without distinguishing based on any aspect.⁵

Educational inequality in Indonesia involves a range of complex issues that affect access, quality, and equity in education. One of the main issues is the gap between urban and rural areas, where people in rural areas often face barriers to accessing educational facilities. Additionally, economic factors pose a significant barrier, particularly for low-income families struggling to finance their children's education.⁶ Therefore, there is a need for more inclusive education policies to reach marginalized communities and remote areas.⁷

One of the prominent figures who spoke about democracy and education is John Dewey, a highly influential American philosopher and educator. His philosophy, writings, and teachings have influenced theories and practices in education, psychology, law, and politics. His student,

¹ Hakin Najili et al., "Landasan Teori Pendidikan Karakter," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 7 (2022): 2100, <https://doi.org/10.54371/jiip.v5i7.675>.

² RMuji Kaliya Adolph et al., "Konsep Kebebasan Dalam Pemikiran John Stuart Mill Dan Muhammad Abduh: Studi Komparatif Filsafat Barat Dan Islam," *Jurnal: Riset Agama* 5, no. 1 (2025): 63, <https://doi.org/10.15575/jra.v5i1.43416>.

³ Zam Zam Lukmanul Jamil et al., "Pendidikan Indonesia Di Era Globalisasi Tantangan Dan Peluang," *Edukasi: Jurnal Pendidikan* 22, no. 2 (2024): 409, <https://doi.org/10.31571/edukasi.v21i1.7627>.

⁴ Ayu Lestari, "Demokrasi Pendidikan Islam: Konsep Dan Implementasinya," *Jurnal An-Nur: Kajian Pendidikan Dan Ilmu Keislaman* 8, no. 1 (2022): 32.

⁵ Khuzaimah Khuzaimah and Farid Pribadi, "Penerapan Demokrasi Pendidikan Pada Pembelajaran Siswa Di Sekolah Dasar," *AL MA'ARIEF: Jurnal Pendidikan Sosial Dan Budaya* 4, no. 1 (2022): 42, <https://doi.org/10.35905/almaarief.v4i1.2176>.

⁶ Lalu Nasrulloh Nasrulloh and Zulkarnain Zulkarnain, "Demokrasi Pendidikan Dalam Perspektif Pendidikan Islam," *Al-Riwayah : Jurnal Kependidikan* 15, no. 2 (2023): 275, <https://doi.org/10.47945/al-riwayah.v15i2.862>.

⁷ Jaka Wijaya Kusuma et al., "Mengurai Benang Kusut Kebijakan Pendidikan Indonesia: Sebuah Literature Review Analitik," *Jurnal Ilmiah Global Education* 5, no. 2 (2024): 1812, <https://doi.org/10.55681/jige.v5i2.2772>.

Sidney Hook, noted that Dewey left a great legacy, making the experiences of American children more meaningful, and is known as the Philosopher of American Democracy.⁸

Meanwhile, Muhammad Athiyah al-Abrasyi, an Islamic thinker, also paid serious attention to the importance of democracy in education. Al-Abrasyi placed great emphasis on the importance of education for the formation of human character. In his view, education aims not only to intellectually enlighten but also to build a balanced and moral personality.⁹

Previous studies on educational democracy tend to discuss the thoughts of Dewey and Al-Abrasyi separately and partially, each within the realm of its own scientific tradition, without any attempt to bring together the two epistemological frameworks in a comparative-integrative manner. In fact, the tension between the Western secular-pragmatic educational paradigm and the Islamic religious-ethical educational paradigm still leaves a research space that has not been adequately mapped, especially in the context of pluralistic Indonesian education as previously described. The selection of Dewey and Al-Abrasyi in this study is based on their representativeness as central figures in their respective traditions: Dewey is known as the philosopher of American democracy who laid the foundation for experiential learning and student participation, while Al-Abrasyi formulated the concept of Islamic educational democracy based on the formation of morals and the balance between worldly and hereafter life. The comparison of these two figures is relevant to bridging the universal values of democracy with local-religious values. The novelty of this research lies in its comparative-philosophical synthesis, which has not been widely explored in previous literature. It is the formulation of an integrative model of educational democracy that combines Dewey's epistemological pragmatism with Al-Abrasyi's axiological spirituality-morality. Furthermore, this integration is expected to enrich academic discourse on democratic education that is inclusive and grounded in religious values, particularly in responding to the challenges of educational disparity outlined in the previous section.

This study compares the concepts of educational democracy between John Dewey, representing Western thought, and Muhammad Athiyah, representing Islamic thought. Dewey emphasizes collaboration, student participation, and contextual learning experiences as the foundation of democracy in schools. Meanwhile, Al-Abrasyi integrates democratic values with spiritual norms and character and moral principles in accordance with Islamic teachings, thereby achieving a balance between worldly life and the hereafter.

METHOD

This study employs a literature review as the primary approach to explore the concept of educational democracy as presented by John Dewey and Muhammad Athiyah al-Abrasyi. A literature review differs from a literature study. A literature review may also be referred to as a literature analysis, literature survey, theoretical review, theoretical framework, literature analysis, or theoretical survey.¹⁰ A literature study was chosen because the researcher conducted an in-depth analysis of various existing theories, ideas, and research findings related to educational

⁸ Saifullah Idris, *Demokrasi Dan Filsafat Pendidikan (Akar Filosofis Dan Implikasinya Dalam Pengembangan Filsafat Pendidikan)*, Ar-Raniry Press, vol. 1 (Yogyakarta: Ar-Raniry Press, 2014), 2.

⁹ Riza Febriansyah et al., "Pemikiran Filosofis M. Athiyah Al-Abrasyi (Religius-Rasional) Dan Relevansinya Dengan Pendidikan Islam Kontemporer," *Reflection: Islamic Education Journal* 1, no. 4 (2024): 44.

¹⁰ Fitri Charismaullah Az-Zahro, Devista Khoirun Najikhah, and M Yunus Abu Bakar, "Media Pembelajaran Bagi Siswa Autis Menurut Perspektif Islam," *Jurnal Pendidikan Dasar Dan Keguruan* 9, no. 1 (2024): 71, <https://doi.org/10.47435/jpdk.v9i1.2125>.

democracy. The research procedure began by identifying sources such as books, journal articles, and scholarly works that discuss the ideas of John Dewey and Muhammad Athiyah al-Abrasyi.

The primary sources used in this study include the main works of the two figures studied. For John Dewey, the primary sources referred to are *Democracy and Education* (1916) and *Experience and Education* (1938), which contain Dewey's core ideas on the relationship between democracy, experience, and the educational process. For Muhammad Athiyah al-Abrasyi, the primary sources used are the books *Ruh al-Tarbiyah wa al-Ta'lim* and *Al-Tarbiyah al-Islamiyyah wa Falasifatuha*, which contain his thoughts on the principles of democratic and humanistic Islamic education.

In addition to primary sources, this study also utilized secondary sources in the form of national and international journal articles published between 2015 and 2024. The selection criteria for secondary sources included: (1) thematic relevance to the concept of educational democracy; (2) publication credibility, namely articles that have undergone a peer-reviewed process and are indexed in scientific databases such as DOAJ, Sinta, or Scopus; and (3) availability of full text for in-depth analysis.

The data collection technique used in this study was documentation, which involved reading, recording, and classifying data from various relevant library sources.¹¹ In qualitative research, documentation involves collecting data from documents related to the object of study, a commonly used data collection technique. The collected data were then analyzed using two methods simultaneously: content analysis and comparative analysis.¹² Content analysis was applied to identify, interpret, and give meaning to ideas about educational democracy contained in the texts of the two authors. Meanwhile, comparative analysis was used to identify similarities and differences in the concept of educational democracy between the perspectives of John Dewey and Muhammad Athiyah al-Abrasyi. The data collection process included identifying sources based on thematic relevance, selecting literature using inclusion criteria such as topic suitability and source credibility, and documenting and codifying the data. Analysis was carried out through data reduction, thematic presentation of meaning, and drawing conclusions that synthesize the findings into a conceptual model. Thus, the analysis process in this study was systematic, critical, and comparative in nature, resulting in a comprehensive understanding of the concept of educational democracy from both authors.

RESULTS AND DISCUSSION

1. Biography of John Dewey

John Dewey is known as a pragmatist philosopher who held critical views on social life and the field of education. He was born in Burlington, Vermont, United States, on October 20, 1859.¹³ He advocated moving away from traditional educational methods that focused solely on students' ability to listen and memorize. He spent ten years in Chicago consistently applying these principles and mentoring those who would carry on his

¹¹ Nia Agustina et al., "Analisis Kemampuan Pemecahan Masalah Matematis Ditinjau Dari Self-Efficacy Materi Aritmatika Sosial Siswa Kelas VII SMP Negeri 4 Gunungsari Tahun Ajaran 2022/202," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 8, no. 3 (2023): 784–808.

¹² Miza Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6 (March 1, 2022): hlm.974-980, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

¹³ Ila Khayati Muflikhah and Abdul Khobir, "Paradigma Filsafat John Dewey Dalam Pendidikan Inklusi," 15. *EDUCAN: Jurnal Pendidikan Islam*

educational philosophy. After that, he pursued a career at Columbia University in New York from 1904 to 1931. He passed away at the age of 93 in 1952.¹⁴

a. Foundations of Thinking

According to Dewey, pragmatism is not merely an abstract theory; rather, it must also be applied in real life. Therefore, Dewey viewed education as a crucial element in realizing the application of pragmatism within society.¹⁵ In his book *How We Think*, Dewey emphasizes that education should foster reflective thinking skills, where students do not merely passively receive information but are also trained to evaluate, analyze, and critically reason about the information they acquire. Thus, students are expected to test the logical consistency of various claims they encounter, rather than simply accepting facts at face value.¹⁶

b. Perspectives on Educational Democracy

John Dewey emphasized that education should ideally focus on direct experience, by encouraging students' active engagement in learning, so that individuals continuously acquire knowledge from diverse interactions and real-life situations.¹⁷ Dewey viewed schools as places where students can practice democratic principles related to individuality, freedom, and equality, as well as build dynamic social relationships. This is not only to instill values in a democratic society but also to support the continuity of development and learning. As learners, in meeting both personal and group needs, they will face challenges and evaluate the results, using various strategies and seeking solutions, which will ultimately enrich their learning experiences.¹⁸

In his work "School and Society," John Dewey views schools as social institutions that play a vital role in shaping better individuals and societies. Dewey argues that educational institutions should serve as a bridge between individuals and society, enabling individuals to better understand and participate fully in community life.¹⁹

c. Educational Objectives

According to Dewey, there are three criteria that must be met for a goal to be considered good. First, the goal set should be able to promote better development than the previous condition, while taking into account the resources and obstacles present in the current situation. Second, the goal needs to be flexible so that it can adapt to changing circumstances. Although the ultimate goal is determined before the activity process begins, the relationship between that goal and actual conditions must be maintained. Third, the goal ideally allows for freedom in carrying out activities. Thus, setting a clear initial goal is the primary step in determining the activities to be undertaken.²⁰

2. Biography of Muhammad Athiyah al-Abrasyi

Muhammad Athiyah al-Abrasyi was an educational figure who lived in Egypt from 1954 to 1970 CE during the reign of Gamal Abdel Nasser. He was known as a Muslim scholar and professor at Darul Ulum University in Cairo. In his role as an educator, he meticulously explained Islamic education and provided comparisons regarding concepts,

¹⁴ Sofyan and Muhlis, 452.

¹⁵ Pettalongi Adawiyah, *Sosisologi Pendidikan, Andrew's Disease of the Skin Clinical Dermatology*. (Indramayu: CV. Adanu Abimata, 2023), 27.

¹⁶ Endi Rochaendi, Akhsanul Fuandi, and Rizal Fathurrohman, *Filsafat Pendidikan: Fondasi Pemikiran Dalam Pendidikan* (Lampung: ITERA Press, 2024), 81.

¹⁷ A Khuzainol Mubarak, "Pendidikan Dan Perkembangan Masyarakat Perspektif John Dewey," *Sosial Horizon: Jurnal Pendidikan Sosial* 11, no. 3 (2024): 285, <https://doi.org/10.31571/sosial.v11i3.8265>.

¹⁸ Idris, *Demokrasi Dan Filsafat Pendidikan (Akar Filosofis Dan Implikasinya Dalam Pengembangan Filsafat Pendidikan)*, 1:92.

¹⁹ Adawiyah, *Sosisologi Pendidikan*, 26.

²⁰ Muhammad Anwar, *Filsafat Pendidikan, Sustainability (Switzerland)* (Jakarta: Kencana, 2017), 109.

procedures, curricula, and modern educational systems on various occasions.²¹ He was born in early April 1897 and died on July 17, 1981.²²

a. Foundations of Thought

According to 'Athiyah in his book *al-Tarbiyah al-Islamiyah wa falasifatuha*, Islamic education essentially applies democratic principles, such as freedom, equality, and equal rights to educational opportunities.²³ Al-Abrasyi holds the view that humans possess freedom (liberalism), which is part of the Islamic intellectual tradition. According to him, the freedom in question is closely tied to individual interests. He states that for the education provided to students to yield tangible results, children must be granted broad freedom. However, although he views humans as liberal and individualistic beings, this does not automatically disregard humans as social beings. This is because the freedom of each individual is still limited by the freedom of others.²⁴

b. Perspectives on Educational Democracy

Muhammad Athiyah al-Abrasyi states that Islam pays close attention to children's individual differences, whether in terms of lineage, talent, or temperament. Psychological research has shown that suppressing a child's anger, desires, or instincts can have adverse effects. Therefore, the best approach is to guide children through guidance, advice, and education so that these impulses can be properly channeled and controlled.²⁵

Among the core principles of education are academic freedom, independent learning, democratic learning, and attention to students' individual differences and talents. The educational process also emphasizes guidance tailored to students' interests, fostering positive emotional bonds, instilling moral values, developing research skills, mastering language and communication, and speech education. The development of a well-stocked library with a collection of essential books supports optimal research and learning, enabling students to derive maximum benefit independently and purposefully.²⁶

c. Educational Objectives

Muhammad Athiyah al-Abrasyi briefly states that Islamic education is about preparing individuals to live a perfect life.²⁷ This effort to prepare individuals is carried out by educating their character and spirit, instilling a sense of virtue (*fadlilah*), and fostering a high level of courtesy.²⁸

Al-Abrasyi, in his analysis of Islamic education, states that there are five main objectives in Islamic education. First, the primary objective is to cultivate noble

²¹ Mariani Mariani, "Pemikiran Pendidikan Islam Menurut Muhammad 'Athiyah Al-Abrasyi," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 12, no. 1 (2022): 2, <https://doi.org/10.18592/jtipai.v12i1.6461>.

²² Febriansyah et al., "Pemikiran Filosofis M. Athiyah Al-Abrasyi (Religius-Rasional) Dan Relevansinya Dengan Pendidikan Islam Kontemporer," 39.

²³ Sonia Isna Suratin, Ghina Rahma Maulida, and Hailen Ike Yunida, "Pemikiran Pendidikan M. Athiyah Al-Abrasyi Dan Relevansinya Dengan Pendidikan Islam Kontemporer," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 4 (2024): 533.

²⁴ Abd. Rahman Rahim, *Cara Praktis Penulisan Karya Ilmiah*, ed. Thamrin Paelori Wardiman, Cet, I (Yogyakarta: zahir publishing, 2020), 145.

²⁵ Sedy Sentosa, "Pemikiran Muhammad Athiya Al-Abrasyi Tentang Pendidikan Dan Relevansinya Dengan Dunia Modern," *Jurnal Pendidikan Islam Al-Ilmi*, 2019, 161.

²⁶ M. Athiyah Al-Abrasyi, *At-Tarbiyah Al-Islamiyah Wa Falasifatuh* (Mesir: Dar Al-Fikr Al-Arabi, 1998), 4.

²⁷ Abdullah B, *Ilmu Pendidikan Islam*, ed. H. A Marjuni (Makassar: Alauddin University Press, 2018), 34.

²⁸ Mahrus, *Pengantar Ilmu Pendidikan Islam* (Jember: STAIN Jember Press, 2014), 19.

character, as moral education is viewed as the core of Islamic education. Additionally, Islamic education aims to prepare students to face life in this world and the hereafter, ensuring a balanced focus on both religious and worldly aspects. Furthermore, Islamic education fosters a spirit of scholarship in the learning process, satisfies curiosity, and motivates the exploration of knowledge—not merely as knowledge in itself, but also by cultivating an interest in science, literature, and the arts across various fields. This education also prepares students professionally, technically, and in entrepreneurship so that they can master specific skills or professions, enabling them to earn a living honorably, without neglecting spiritual and religious values. Finally, Islamic education emphasizes the importance of striving to earn a living and maintaining a focus on utility, so that it is not solely centered on ethics, religion, or spirituality, but also considers well-being and other practical objectives.²⁹

3. A Comparison of Educational Democracy According to the Views of John Dewey and Muhammad Al-Athiyah Abrasyi

a. Foundation of Thought

John Dewey was initially influenced by Hegel's philosophical thought, but later became a pragmatist.³⁰ He emphasized the importance of the connection between thought and real-world experience, where scientific knowledge is directly applied to solve various problems in daily life.³¹

Meanwhile, Athiyah al-Abrasy grounded his approach in the reflective teachings of the Qur'an and Hadith.³² Al-Abrasy's effort to combine pragmatism and idealism within an Islamic perspective is clearly evident in his statement: "Just as Islamic education addresses religious, moral (ethics), and spiritual (spirituality) aspects, Islamic education also prioritizes practical (pragmatic) benefits, both within educational institutions and in their curricula." The realization of idealism is evident in the focus on religious, moral (akhlak), and spiritual (rohani) aspects, while pragmatism is reflected in the utilitarian goals present in educational institutions or their curricula. Nevertheless, al-Abrasy places greater emphasis on the idealistic aspect. In al-Tarbiyah al-Islam, it is stated that: "Islamic education is an ideal education."³³

From the above discussion, it can be critically concluded that John Dewey's philosophy of pragmatism emphasizes the importance of the relationship between real-world experience and thought, ultimately rejecting absolute truth and instead highlighting practical value for students' lives. Meanwhile, Athiyah al-Abrasy seeks a synthesis between pragmatic and idealistic values in Islamic education, while still emphasizing the primacy of idealism. This tension between pragmatism and idealism demonstrates that ideal education cannot be entirely separated from the demands of practical utility. Thus, education should balance value-oriented and utility-oriented approaches proportionally to remain relevant and meaningful for both students' development and societal needs.

²⁹ Salminawati, *Filsafat Pendidikan Islam: Membangun Konsep Pendidikan Yang Islami*, Citapustaka Media Perintis, vol. 6 (Bandung: Citapustaka Media, 2016), 26–27.

³⁰ Desy Ratnasari, "Konsep Pragmatisme John Dewey Dan Relevansinya Bagi Pendidikan Di MTS Syamsul Arifin Kabupaten Pasuruan (Studi Literasi Pada Konsep Pragmatisme John Dewey)," *Maharsi* 5, no. 1 (2023): 4, <https://doi.org/10.33503/maharsi.v5i1.2699>.

³¹ Ega Nasrudin, Shalza Alifia Yasha, and Udin Supriadi, "Implikasi Pandangan Filsafat Pragmatisme John Dewey Terhadap Praktik Pendidikan Serta Relevansinya Dengan Merdeka Belajar Kampus Merdeka," *Jurnal Kajian Ilmiah* 25, no. 1 (2025): 12.

³² Assegaf, 15.

³³ Assegaf, 16.

b. Vies on Democracy in Education

John Dewey, a leading figure in Western educational psychology, emphasized the importance of experience in the learning process. According to Dewey, education must be democratic, meaning that students need to participate in the learning experience and in making decisions related to learning.³⁴ Curriculum integration, in Dewey's view, emphasizes the importance of linking various disciplines with everyday experiences so that learning becomes relevant and meaningful for students.³⁵

M. Athiyah Al-Abrasyi argues that education is a process based on democratic principles, namely providing freedom, equality, and equal opportunities to learn for everyone, without distinguishing between the rich and the poor.³⁶ As M. Athiyah Al-Abrasyi states, since Islam itself embodies equality, freedom, a democratic system, and justice, through proper and sound education, Islamic values can be disseminated far and wide. He also points out that education and knowledge can minimize class differences among people and, conversely, achieve equality. Islam is a true religion of democracy, a religion of justice, and a religion of perfect equality.³⁷

Drawing on the ideas of John Dewey and M. Athiyah Al-Abrasyi, both agree on the importance of active student participation and the value of justice in education. However, Dewey's approach is more pragmatic and experience-centered, whereas Al-Abrasyi places great emphasis on moral and spiritual development. Critically, the integration of these two ideas can enrich the educational system by addressing the intellectual, social, and spiritual developmental needs of students, provided that the distinctive characteristics of each tradition and the values they uphold are not overlooked.

c. Views on Purpose of Education

According to John Dewey, the purpose of education does not focus solely on changing behavior and attitudes, but also emphasizes education as a process of developing fundamental intellectual and emotional abilities in individuals. In line with the pragmatic perspective, education is ultimately aimed at equipping individuals to hold meaningful jobs and preparing children for life in the future.³⁸

The concept of education according to Muhammad Athiyah al-Abrasyi encompasses various important aspects in shaping well-rounded individuals. One of the primary goals, according to al-Abrasyi, is to cultivate individuals of noble character and strong moral integrity. He emphasizes that education must be directed toward fostering high moral standards, commendable behavior, and an awareness of one's rights and responsibilities as a human being.³⁹

In general, al-Abrasyi's perspective emphasizes the importance of Islamic education rooted in the Quran and Sunnah, with the aim of shaping the *insan kamil* (the perfect human being)—one who possesses noble character, intellectual intelligence, skills, and readiness for life in this world and the hereafter.⁴⁰

³⁴ Sofyan and Muhlis, "Komparasi: Telaah Pemikiran John Studi Dewey Dan Al-Ghazali Terhadap Psikologi Pendidikan Dalam Perkembangan Kognitif Anak," 458.

³⁵ Sofyan and Muhlis, 458.

³⁶ Al-Abrasyi, *At-Tarbiyah Al-Islamiah Wa Falasifatuh*, 31.

³⁷ Al-Abrasyi, 60.

³⁸ Mulyadi and Aqil, "Pendidikan Menurut Ohn Dewey Dan Al-Ghazali," 26.

³⁹ Lbs and Srg, "Harmonisasi Konsep Pendidikan Muhammad Athiyah Al-Abrasi Dan Hadits Makarim Al-Akhlaq Dalam Konteks Pendidikan Islam Modern: Analisis Relevansi Dan Implementasi," 95.

⁴⁰ Melinia et al., 97.

From the above discussion, it can be concluded that the goals of education according to John Dewey and Muhammad Athiyah al-Abrasyi converge on the orientation toward the holistic development of the individual, both intellectually, morally, and socially. Dewey emphasizes the importance of education as a means of developing basic abilities and social skills for active participation in society, while al-Abrasyi expands on this perspective by stressing the importance of character building, high moral standards, and the integration of Islamic values derived from the Quran and Sunnah. Both agree that education is not merely about transmitting knowledge, but aims to shape responsible, ethical individuals who are prepared to face life's challenges.

To facilitate systematic understanding, the following is a comparative table between the thoughts of John Dewey and Muhammad Athiyah al-Abrasyi regarding the concept of educational democracy:

Aspect	John Dewey	Muhammad Athiyah al-Abrasyi
Philosophical Basis	<i>Western pragmatism and empiricism</i>	<i>Islamic idealism is sourced from the Qur'an and Hadith</i>
The Concept of Democracy	Active student participation in learning experiences and decision-making	Equal rights to learn without social class discrimination, based on Islamic values
The Role of Experience	Central; direct experience is the primary source of knowledge	Important, but must be in line with Islamic moral and spiritual values
Individual Freedom	Freedom as a democratic right in the learning process	Freedom within the framework of moral responsibility and the values of monotheism
Educational Goals	Development of intellectual-social abilities for active participation in society	The formation of a perfect human being with a noble character, intelligent, and ready to face this world and the hereafter
Equality	Both uphold the values of freedom, equality, and participation in education.	Both emphasize holistic education that goes beyond the mere transfer of knowledge.

CONCLUSION

This comparative study yields the key insight that John Dewey and Muhammad Athiyah al-Abrasyi, despite coming from different philosophical traditions, both place freedom, equality, and active participation as fundamental principles of educational democracy. The fundamental difference between the two lies in their epistemological foundations: Dewey's departure from pragmatism and empiricism, which make students' direct experience and democratic involvement the primary sources of knowledge, while al-Abrasyi is based on Islamic idealism that integrates the values of revelation with the demands of practical life to form a perfect human being with noble character intellectually, morally, and spiritually. The theoretical contribution of this study lies in the assertion that educational democracy is not singular and universal, but can be formulated authentically from various Western and Islamic intellectual traditions without losing its human substance. Practically, the synthesis of Dewey's direct experience-based and democratic participation approach with al-Abrasyi's

Islamic value-based character education offers a more holistic educational framework. This framework can be a foundation for educators and curriculum designers in building a learning system that not only develops intellectual capacity and social skills, but also shapes the moral and spiritual integrity of students, so that education is truly able to answer the challenges of contemporary life in a comprehensive and meaningful manner.

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