

## A THOUGHT OF JOHN DEWEY ON DEMOCRACY

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### **Abstract**

*The purpose of this study was to describe the thinking of Dewey on democracy that the high participation of the people in the life of the nation, then it can be pushed on the realization of a transparent and accountable government. The government is thus a government that is democratic, closeness to the people will be the glue of the nation. While the importance of education for democracy, among others, can be seen from the values contained in democracy. The value of the value of democracy is believed to bring the life of the nation better in the spirit of an egalitarian compared to the ideology of non-democracy.*

*Keywords: Dewey, The People, Democracy.*

### **A. Introduction**

The role of a democratic society is an integral part in developing human resources, because every citizen is personal that is valuable, not as a tool to serve the purpose of the state or the means to achieve the objectives of the ruling party. The underlying idea of a democratic view of life that is mirrored with perluanya partisipasi of every citizen of the adult in shaping the values that regulate the living together. He stressed that democracy is a belief, a principle that should be elaborated and implemented systematically in the form of rules of social politics. Community participation became the basis or a part that can not be separated in making a variety of rules, policies in order of statehood, this is the main concept of a democratic society.

According to Komarudin (2008) one of the hallmarks of democracy is the system that most allows for the sustainability of the process of selection and succession in the fair for the presence of a leader who is considered the most has the competence in terms of both integrity and expertise, of any religion or faction. With one note if the existence as well as of democratic procedures to understand. However democracy is not a procedural problem but the most important is a commitment to

uphold the laws and values kebermanaran attached to a person and a nation. Indonesia new touch the procedural aspects of democracy have not yet entered the presence as well as build a culture of democracy that requires tolerance as well as protect the rights of citizens of the country as a whole. The various cases popping up with the appointing of the elections as a venue for power struggles with justifies any means to achieve it. Below the case head area that is entangled in corruption cases (2004-2019):

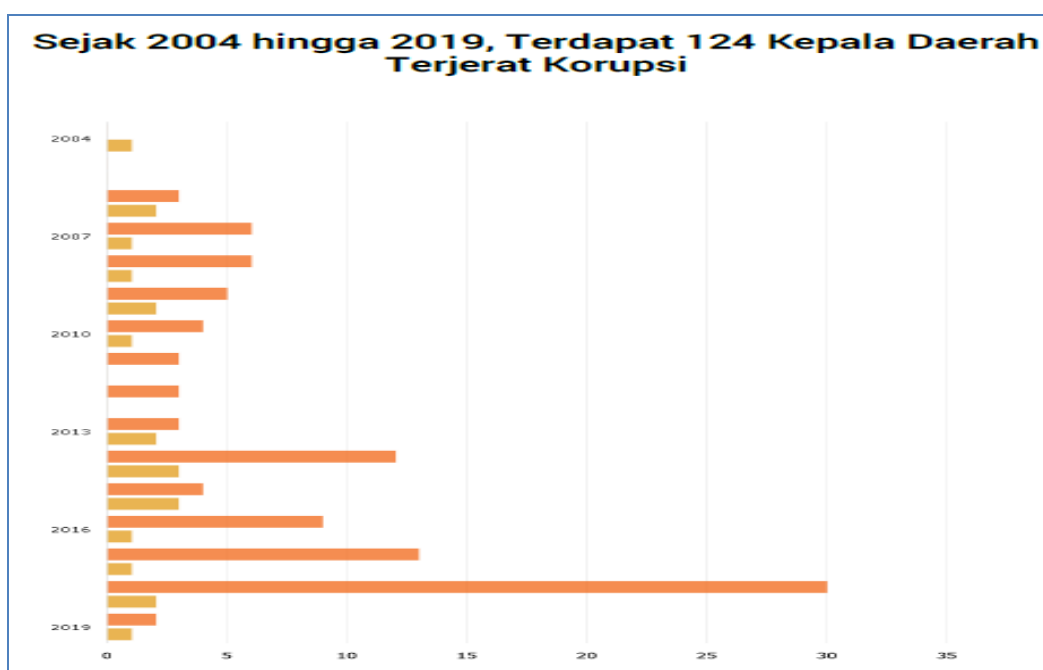


Chart 1. The Case Head Area Of The Entangled Corruption (2004-2019)

Negative consequences of the implementation of regional autonomy is the emergence of a political dynasty that makes demokrasi terbjak (hijacked democracy) by the circulation of relationship of core genealogical, based on relationships of kinship or out of line genealogis yang have an interest in the pelanggaran power of the family. Political dynasties emerge as the excesses of the legacy of feudalism still stuck strong in the community. Study approach this is done by Asako (2010) and McCoy (1994) who analyze the growth of political dynasties would occur because of the presence of collusive business-politics at the local level. In this case, the networking of families has mastered a variety of projects of regional development which is then doled out to cronies. Dynasty politics play a role as a patron in

maintaining the stability of collusion is by placing a relative into the ranks of the company and the government. Therefore, the practice of looting of the economy takes place in uncontrolled because practice is always performed by the network of elite families. Dynasty politics is the collective form of the patronage of the elite in the form of a collective that is based on the relationship of family, ethnicity, and blood relations other point bring up the monarchy in a democracy at local level. Supervision or control of the government through the independent institution appointed should be capable of cleaning up the practices of corruption, collusion and nepotism of the above so not-rooted and entrenched, so entrenched in the whole region of the archipelago. A country is considered democratic if it meets the requirements, for example the guarantee of freedom of expression, the process of fair elections and a low level of corruption.

If the corruption, collusion and nepotism takes place continuously without supervision and that decisive action, democracy that we've always wanted as a way believed to be most promising and is considered the most good to improve the livelihood of the people of Indonesia seems to have lost its identity or spirit. There are at least four prerequisites to make the growth of democracy is to give hope, among others:

1. The increasing economic welfare of the people as a whole.
2. The development and empowerment of community groups that are favorable for the growth of democracy, like the middle class, NGOS, workers and so on.
3. The international relations more fair and balanced.
4. The socialization of education citizenship <sup>1</sup>

Democracy idel according to Dewey, among others Pertamamenandakan not only more and more points of mutual interest, but also greater reliance on the recognition of mutual interests as a factor in social control. The second means not only more interaction between social groups (previously isolated so far as intention could keep the separation) but also changed social habits-adjustments that are sustainable by meeting the new situations produced by varied intercourse. And

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<sup>1</sup> Azyumardi A., The repositioning of the Relationship between Religion and Country (Knit Harmony Amongst). First Edition. (Jakarta: Kompas, 2002), h.12-13

second nature is what characterizes a society that was formed democratically. More the authors try to explain some of the thinking of Dewey associated with the life of a democratic society that can serve as study materials and considerations in line with the development of democracy in Indonesia. In addition, the associate with the development of the democracy part of the world with a variety of relevant sources.

### Biography of John Dewey

John Dewey was born on October 20, 1859 in Burlington, the state of Vermont, United States. He grew up in the same city from a pious family with a middle-class economic background. Her mother is a Christian who comes from an evangelical church, so she has a pretty strict supervision of her spiritual life. However Dewey was not happy in this way and caused disappointment for him, because for him, religious feelings were not healthy if they were to be assessed and explained carefully as long as they were present, good, and were growing.<sup>2</sup>

Education in live it up in high SMA, focus on memorising. How to learn which is so boring, and he belongs to the students who are diligent and smart, then he can finish basic education at the age of twelve years. Secondary education she lived more berorientasi on the study of the classics (language, literature, and mathematics). After graduating from high SMA, Dewey continue education at the University of Vermont and completed his education in philosophy with a grade of "praise." He also completed education at the University of Hopkins in the city of Baltimore, state of Maryland, with a Ph. D. in the field of philosophy in 1884. After completing education in college, Dewey immerse yourself in the world of education..<sup>3</sup>

He had been a high SMA teacher in Oil City, the state of Pennsylvania and became a lecturer at Michigan, Minnesota, Chicago, and Columbia University in New York. At the University of Chicago, Dewey served as Dean of the Faculty of Philosophy in 1894. At that time, the Ministry of Science of the Soul and Departemen Pedagogy is part of the Faculty of Fiisafat. This is where Dewey developed a concept

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<sup>2</sup>Peniel C.D. Maiaweng, 'An Analysis of The Concept of The Thought Of John Dewey', *Jurnal Jaffray*, 7.2 (2009), 73 <<https://doi.org/10.25278/jj71.v7i2.29>>.

<sup>3</sup>Maiaweng.

of pedagogy that it owns through a laboratory that are equivalent to , SD, SMP, SMA and vocational schools.<sup>4</sup>

The result is frightening as well as praised for being the container of the education of the most creative in the world of education in America, even in the world at that time, even though Dewey himself is not a background lecture in the field of education. Household assessed as a home rangga good. His first wife was named Alice Chapman. Alice is a former student who later became head of the school laboratory in the Universitas chicago. They have six children, but two sons died when they were young. in 1905, they moved to columbia university and Alice died in 1927. In 1946, Dewey was married again to a widow named Roberta Grant, whose age is thirty years younger. Family life she lived, both with the wife floor & take the second wife, all happy. Home stairs serve as a laboratory for testing the truth of his ideas. Dewey died on July 1952 in New York by leaving approximately 700 articles and 42 books in the in a variety of fields (philosophy, education, art, science,politics, and social renewal). Based on the experience of parenting experienced by John Dewey from his parents, his experience of marriage as a husband danayah, his experience in leading education, penelaahnya to philosophy, science of the soul, and the writings of educators sepertiPestalozzi, Froebel, and Herbarc, pengamatanya against pengalamanpara teacher SMA, and the supervisor in the laboratory school which he founded, has given birth to the concept of his thoughts on philosophy, religion, as well as the theory and practice of pedagogy it has.<sup>5</sup> Various ideas of Dewey is widely used in the world of philosophy and education.

## **B.Discussion**

### **1. Theory and Democratic Leadership of Dewey**

There are two things that can be seen to measure the value of a form of social life is the extent to which the interests of a group are divided to all its members, and the fulfillment of freedom interact with the other groups. In other words, a society that is not desirable is a society that is internally and externally build barriers to do the freedom to communicate and interact. A society which makes provisions for participation in the good of all its members with the provisions of the same and can

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<sup>4</sup>Maiaweng.

<sup>5</sup>Maiaweng.

adjust to its institutions through the interaction of various life forms is a democratic society .

According to John Dewey (1935), democracy is not merely freedom of action, but more preferably is freedom in intelligence (freedom of Intelligence). Therefore the commitment of democracy to liberate the intelligence fundamental than the freedom to act. The characteristic group that is democratic is the presence of elements of popular sovereignty, freedom, equality, individualism and social responsibility. In explicit popular sovereignty can be interpreted to decide an issue based on mutual agreement between the members of the group. In the termination Dewey Freedom is defined as freedom in action, which is constituted by freedom of thought. To perform an action one must have the ability to think and speak freely. In conclusion the ability to perform reflection and communication is a prerequisite (prerequisite) to perform the action of the democratic intelligent. The principle of Equality in a democratic system indicates that each member of the group is equivalent. No member of the group who can claim that he should be treated more special than the other members. The integrity of each individual smoke is very much appreciated. Every individual has the right of opinion and act without intimidation or pressure from other members. Furthermore, individualism and social responsibility, Hu Shi, such as Dewey, advocated individualism social which is different from egoism and is characterized by independent thinking and a sense of responsibility towards the society. In pemahamanya, the individual and society cannot be separated from one another. The survival and progress of a society presupposes a sense of individual responsibility of a person's behavior and called for the individual to actively participate in community life with the power of their creative. The key to the participation of creative and responsible lies in the individual consciousness the meaning of his own ideas and the meaning of his own actions (cf. Grieder 1970, 108).<sup>6</sup> The principle of equality or equality of the above in line with the constitution of Medina, which put the equality of all citizens as fundamental elements of civil society or civil society.

John Dewey saw so closely the relationship between education and democracy, education cannot be separated from the implementation of a democratic

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<sup>6</sup>Lei Wang, *John Dewey ' s Democratic Education and Its Influence on Pedagogy in China*, 1937.

country. Democratic education as an effort which is done with full awareness of the shaping ability of citizens to participate responsibly in the life of the nation is very important. With the high participation of the people in the life of the nation, then it can be pushed on the realization of a transparent and accountable government. The government is thus a government that is democratic, closeness to the people will be the glue of the nation. While the importance of education for democracy, among others, can be seen from the values contained in democracy. Value-the value of democracy is believed to bring the life of the nation better in the spirit of an egalitarian compared to the ideology of non-democracy.<sup>7</sup> Democratic societies reject the principle of external authority, it must find a replacement in the disposition and interests of the volunteer; this can only be created with education. However there is more explanation inside. Democracy is more than just a form of government; it is primarily a way of life that is related, from the experiences that are communicated together. With the current conditions-it's the thought of Dewey is suitable if applied in the life of the people of Indonesia who are messy at this time where the interests of the people neglected.

Human Indonesia since the first has had the attitude and behavior of mutual assistance, help each other in a variety of things together. It is still evident in various facets of life in the countryside. They voluntarily bind themselves in the culture of togetherness in many things, such as the celebration of mass, communal work, support on members of the community affected by the disaster, a wedding party, or communal in the task as the farmers and fishermen that became the main occupation in the rural area in general. One of the characteristics of an agrarian society is the attitude of cooperativeness. All the work, especially that much weight, do together no strings attached. It is not surprising if in a plan of a part of a big enough spread from mouth to mouth (it should, from the mouth of the keteling) people would flock take on the role or task in accordance with the expertise without having to be invited formally. The attitude of gotong royong is basically doing something together in

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<sup>7</sup>Wang.

accordance with the abilities and skills possessed.<sup>8</sup> This is in line with the A-Qur'an Surah Al-Ma'idah: 2, as follows:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And cooperate you in (doing) virtue and piety and do not help one another in sin and transgression. and fear Allah, Verily Allah is severe in punishment”.

However, Dewey argues that revelation comes not from God, but the discovery that human beings through social relations in a democratic society. In a democratic society, community is not tied to the dogma that comes from the past, because the public is entitled to search for means in solving the problems that arise at this time. The freedom that human beings have spurred the development of modern science is that its existence is unity which is higher than the role of religion in the past. The truth of the supernatural can not be traversed because it is a natural problem that the truth can not be proven accurately objective. Dewey also argues that the errors committed by humans are not a sin to be forgiven, because of his guilt is a lesson in the methods by sense. actually required human is a change that applied back and improved order for it to be true.<sup>9</sup>

With the view thus, for Dewey, there is no truth and value of religious as well as the rules of moral and ethical rerap and absolute. Everything is relative and always changing like the changes that occur in culture, society, and the environment. testing the quality of value and of truth carried out in the same manner as that used to test the truth of knowledge by empirical methods based on a variety of human experiences in everyday life. Value not the things that are supernatural, universal, and religious. The value is the one approved through open discussion based on the evidence-bukri empirical and objective, not imposed by a kekuaran to be accepted. In Indonesia religion is a political institution that is most important in the system of Pancasila, with the cause of religious politicians focus or search legitimacy either directly or indirectly. Furthermore, religion is also used as a source for the sharpness-the

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<sup>8</sup>Et.al Muchlis M. hanafi, *Tanggung jawab Soucial (tegas) (Al-Quran)*, Lajnah Pentashihina Mushaf Al-Qur'an, (2011), II<<https://doi.org/10.1017/CBO9781107415324.004>>.

<sup>9</sup>Maiaweng.



sharpness of the moral and decision-making against the people which is the base of Indonesian society. Clearly the thinking of Dewey in conflict with Pancasila democracy because it left the truth of God.

## **2. Criticism Against The Thinking Of John Dewey**

With attention to the concept of the thinking of Dewey on pragmatism and relativism that is based on experience and the use of the method, then based on the Islamic perspective, the concept of John Dewey can be criticized that the concept of truth that it has to ignore the Word of God, so that contradicts with the Qur'an. The truth is something that can be accounted for by the common sense, which will not be subverted by ranging the times, the refuse of all that is wrong, opposed to the dilapidated, wishful thinking is not fundamental. That is the real Allah SWT sent Prophet Muhammad SAW with carrying case are fixed, firm and don't be mislead mankind, who will be happy for anyone who takes as a hint, as to which dissenter in hell. The Qur'an explains the meaning of righteousness in two things, first explain the meaning of the truth means something real and clearly that the justification of reality, the meaning of the second through explanations about the opposite of the word "right" is the word "falsehood" or "dhalal" (misguidance).

The verse at once describes the state of the disbelievers who are already terbiasamentang the truth that has been explained with the proof and evidence of the truth. They questioned, what God wills to bring for example this low, namely by putting things lightly such as flies and mosquitoes? If they realize the wisdom that is contained in eg, it is clear they will not be turned away or challenged. It is a fact that the words are able to reveal the reality of something. Thus, the listeners will know and understand well, in addition to taking as a clue to the direction of the truth.

Furthermore, democracy is seen by the radicals as a form of denial of God's sovereignty is absolute, even as a deprivation of the right of the sovereignty of god itself. The whole system of government that is not fueled by Islamic law and placing ultimate sovereignty in the hands of the people or the parliament, is a system that is contrary to the shari'ah so that it can become part of the kufr.<sup>10</sup> All muslims are fully

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<sup>10</sup> Bilveer Singh, Abdul Munir Mulkhan. *Terror And Democracy In The I'dad (Preparation Of The Jihad (War) The Angle Of View Of The Radicals*. (Kota Gede: Metro Epistema, 2013), h. 93

aware that running a government as a tool to carry out the obligation as a servant of God in carrying out the order, justice and the welfare of mankind. All run should be berinilai worship in accordance with the guidance of Allah SWT and the Messenger PBUH and the scholars as the successor of the Prophet.

Today, Islamic countries are generally controlled by the political elite of secular, but they got an ever increasing challenge from Islamic movements. In some cases, the Islamic movement managed to take over power (in Iran or Sudan, for example), or share power with the political elite of the secular. Understandable if in a fight of power, the elite secularists afraid of Islamic movement.<sup>11</sup> Islam emerged when democracy is no longer able to create the welfare, peace and justice for the people in a country. Nevertheless the existence of Islam is considered as a form of threat for the stability of Western civilization this is what happened this time.

Democracy seemed to be "difficult to develop" in the culture of non-Western and non-Christian as the Islamic/Arab. In addition, at least there are two other constraints for the development of democracy in Islamic countries. First, in the circles of Islam itself there has been no agreement about the relationship between Islam and democracy. Second, the process of democratization in Islamic countries a little much also depends on external factors. That is, the success or failure of the democratization process depending on whether countries outside of the region, particularly the countries of the West itself, encourage or hinder democratization. If it is returned again with the concept of democracy put forward by Dewey clearly opposed to the teachings of Islam and cannot be accepted as laying the absolute truth on human experience, while Islam unequivocally teaches that the absolute truth is from God can not be contested. Democracy is supposed to be used in Indonesia should be in line with Islamic teachings, so as to bring benefit to mankind, not otherwise bring destruction. We have to improve because the fact of democracy that has been regarded as a guarantee of growth and prosperity for many years, mainly because the structure of democracy is often associated with a market economy, has lost its scope with the rise of China and other countries that are performing very well in the economic field, but bad in terms of democracy.

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<sup>11</sup><http://lipi.go.id/berita/islam-radikalisme-dan-demokrasi/734> diakses 10 Juli 2020

### **C. Conclusion**

Democracy is believed as the best solution that will bring the people of Indonesia to order the new life that is better. According to Dewey, democracy must include the participation of the people in the life of the nation, which can create a government that is transparent and accountable. Democratic governance does not provide the distance or boundary for their people because of the proximity with the people will be the glue of the nation. Value-the value of democracy is believed to bring the life of the nation better in the spirit of an egalitarian compared to the ideology of non-democracy.

The most important thing for us to believe that democracy is a tool in drawing us to God, therefore, must be based on the truth values of Islam. Values that contradict true Islam should be abandoned because it will not bring any good or benefits to the mankind. Pancasila democracy one that puts the values to the Goodness to the source of the sharpness of the moral and decision-making against the people which is the base of the people of Indonesia. Pancasila is the result of the growing awareness among the leaders of the nation because of the major problems against the secularism and liberalism of the modern, but nevertheless keep excessive fanaticism.

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