

## Functions And Forms Of Social Educational Institutions In Traditional, Modern, And Islamic Society

### Fungsi Dan Bentuk Lembaga Sosial Pendidikan Dalam Masyarakat Tradisional, Modern, Dan Islam

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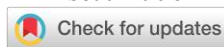
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#### About Article



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*sosial adaptif dan religius, sehingga mendukung tujuan pembangunan nasional.*

#### ABSTRAK

Meskipun peran pendidikan dalam mobilitas sosial telah diakui secara luas, studi komprehensif yang secara sistematis membandingkan evolusi fungsional lembaga pendidikan di berbagai konteks masyarakat tradisional, modern, dan Islam, serta membahas hambatan struktural kontemporer di Indonesia, masih kurang. Tujuan: Studi ini bertujuan untuk menganalisis peran, fungsi, dan bentuk lembaga sosial pendidikan dalam membentuk individu dan masyarakat di ketiga konteks tersebut, dan untuk mengidentifikasi hambatan struktural yang dihadapi dalam sistem pendidikan nasional. Metode: Studi ini menggunakan pendekatan riset pustaka kualitatif, menganalisis data dari literatur ilmiah, buku, peraturan, dan jurnal akademik yang relevan. Hasil: Analisis menunjukkan bahwa lembaga pendidikan telah mengalami evolusi struktural: dari model informal-holistik di masyarakat tradisional (berpusat pada keluarga dan komunitas) ke struktur formal-sistematis di masyarakat modern (sekolah dan universitas), dan sistem hibrida di masyarakat Islam (mengintegrasikan pengetahuan agama dan umum melalui madrasah dan sekolah berasrama Islam). Namun, evolusi ini menghadapi tantangan signifikan, termasuk integrasi yang lemah antara jalur pendidikan formal, non-formal, dan informal, serta kesenjangan kualitas yang signifikan yang disebabkan oleh infrastruktur yang terbatas dan kesejahteraan yang buruk bagi guru kontrak. Baik faktor eksternal maupun internal berkontribusi terhadap kemerosotan moral dan prestasi akademik yang suboptimal. Kesimpulan: Sinergi yang kuat antara keluarga, sekolah, dan masyarakat diperlukan untuk memastikan bahwa lembaga pendidikan berfungsi secara optimal sebagai agen perubahan sosial adaptif dan religius, sehingga mendukung tujuan pembangunan nasional.

#### ABSTRACT

While the role of education in social mobility is widely acknowledged, there is a lack of comprehensive studies that systematically compare the functional evolution of educational institutions across traditional, modern, and Islamic societal contexts while addressing contemporary structural barriers in Indonesia. Objective: This study aims to analyze the role, function, and form of educational social institutions in shaping individuals and society within these three contexts, and to identify the structural obstacles faced in the national education system. Method: The research employs a qualitative library research approach, analyzing data from scientific literature, books, regulations, and relevant academic journals. Findings: The analysis reveals that educational institutions have undergone a structural evolution: from informal-holistic models in traditional societies (centered on family and community) to formal-systematic structures in modern societies (schools and universities), and hybrid systems in Islamic societies (integrating religious and general sciences through madrasahs and pesantren). However, this evolution faces severe challenges, including weak integration among formal, non-formal, and informal educational pathways, alongside stark quality disparities driven by limited infrastructure and poor welfare for honorary teachers. Both external and internal factors contribute to moral degradation and suboptimal academic achievements. Conclusion: A robust synergy among families, schools, and communities is urgently required to ensure educational institutions optimally function as adaptive and religious agents of social change, thereby supporting national development goals.

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## 1. INTRODUCTION

Education is a fundamental instrument in shaping a just and structured society. In the sociological context, education functions not merely as a medium for transferring knowledge but as a crucial mechanism for establishing social values, norms, and behaviors (Durkheim, 1911). According to the prominent Indonesian educational philosopher Ki Hajar Dewantara, education is a guiding force in the growth of children; it aims to nurture all the natural traits within them so they may achieve the highest level of safety and happiness as human beings and members of society (Mansur et al., 2024). The primary objectives of education include the cultivation of spiritual and religious strength, self-control, personality development, noble character, and the provision of skills necessary for personal, social, and national life (Law No. 20 of 2003).

Despite these noble goals, the rapid dynamics of globalization and technological advancement demand that educational systems become increasingly adaptive. Education plays a strategic role in facilitating open social structures and upward social mobility. Individuals with higher educational attainment generally have greater opportunities to secure stable, high-income professions, thereby breaking intergenerational cycles of poverty (Arifin, 2017). Furthermore, education fosters health awareness and critical thinking, directly contributing to the overall well-being and life expectancy of individuals and their families.

Educational institutions operate within three primary environments: the family, the school, and the community. Family involvement, particularly in early childhood, is the foundational pillar that significantly influences a child's holistic development and emotional stability (Otero-Mayer et al., 2025). The school serves as the formal arena for systematic intellectual and professional development. In disciplines such as teaching and medical education, there is a strong alignment between educational activities and professional communities of practice (Crues et al., 2019). Meanwhile, the community acts as the third environment, binding individuals through shared experiences and collective crisis management (Barnadib, 1986). The integration of these three environments—formal, non-formal, and informal—is essential for comprehensive human resource development (Irsalulloh & Maunah, 2023).

Within the context of Indonesian society, Islamic education introduces a unique paradigm. Rooted deeply in the principles of the Qur'an and Sunnah, Islamic education strives to cultivate a holistic individual (Insan Kamil) who maintains a harmonious relationship with God (Hablum minallah), society (Hablum minannas), and the universe (Rifa'i, 2025). Islam views the pursuit of knowledge as a mandatory obligation, bridging the gap between moral/spiritual guidance and general scientific methodology (Saputri et al., 2024; Patoni, 2022).

However, existing literature often treats traditional, modern, and Islamic educational institutions as separate entities without critically examining how they intersect and the structural barriers they face in the contemporary Indonesian landscape. Therefore, this study aims to fill this gap by comprehensively analyzing the functions and forms of educational social institutions across traditional, modern, and Islamic societies, while critically addressing the structural and administrative hurdles currently impeding the national education system.

## 2. METHOD

This study utilizes a library research method with a qualitative approach. Library research involves the rigorous tracking and analysis of literature resources, limiting its activities to the examination of library materials without the need for field data collection (Zed, 2014).

The data gathering process involved searching for relevant academic literature through academic databases such as Google Scholar, DOAJ, and the UIN SAIZU library repository. Keywords utilized included "Sociology of Education," "Traditional and Modern Education," "Islamic Educational Institutions," and "Educational Structural Barriers in Indonesia."

The selection criteria focused on peer-reviewed journals, authoritative books, and official government documents published primarily within the last decade, though seminal classical theories (e.g.,

Durkheim, Barnadib) were retained for theoretical foundation. The collected data were analyzed using content analysis. This involved reducing irrelevant information, systematically comparing the forms and functions of institutions across the three societal types, and synthesizing the structural challenges to draw comprehensive conclusions.

### 3. RESULT AND DISCUSSION

Education serves as a strategic agent of social change in national development. Through structured curricula grounded in Pancasila, education encourages social mobility and shapes a dignified national character as mandated by the 1945 Constitution. To understand this complex ecosystem, it is essential to categorize the evolution and forms of these institutions..

#### **Forms and Functions of Education in Traditional Societies**

In traditional societies, the form of educational institutions is highly informal and holistic. Education occurs naturally through direct interaction within the family and the local community. The primary function of education in this context is the transmission of cultural norms, survival skills, and ancestral traditions. There are no rigid curricula or formal classrooms; rather, learning is embedded in daily activities, rituals, and communal work (gotong royong). The family acts as the central pillar for instilling basic discipline, responsibility, and foundational moral values. While highly effective at maintaining social cohesion and preserving local wisdom, this traditional model often struggles to adapt to rapid technological disruptions.

#### **Educational Transformation in Modern Societies**

Modern society necessitated the institutionalization of education to meet the demands of industrialization, globalization, and complex economic systems. Consequently, educational institutions evolved into formal, systematic structures, ranging from preschools and primary schools to high schools and universities. The primary function of modern educational institutions is the development of intellectual capacity, technological adaptation, and professional skills required by the global labor market (Farid & Rugaiyah, 2023). Modern schools are designed to improve economic productivity and facilitate social mobility. With the integration of digital technology and e-learning platforms, these institutions strive to increase the competitiveness of human resources. However, modern education often faces criticism for being overly cognitive and academically driven, sometimes neglecting the moral and character-building aspects of human development.

#### **The Educational Paradigm in Islamic Societies**

Islamic society presents a hybrid educational model that integrates traditional values with modern structural needs. Institutions such as pesantren (Islamic boarding schools), madrasahs, and Islamic universities (e.g., UIN) serve as the formal and non-formal vehicles for this paradigm. The core function of Islamic educational institutions goes beyond knowledge transfer; it focuses heavily on the internalization of religious and moral values (Syafei, 2025; Khomsinnudin et al., 2024). As stated in QS. An-Nahl/16:125, education must be conducted with wisdom and good instruction. Furthermore, non-formal Islamic education, such as Majelis Taklim (study circles), plays a crucial role in lifelong learning, echoing the mandate in QS. Al-Mujadalah/58:11 to elevate those who seek knowledge (Kementerian Agama RI, 2019; Salito, 2025). The family remains the primary informal educator, protecting and guiding its members as instructed in QS. At-Tahrim/66:6. Thus, the Islamic model attempts to balance intellectual modernization with robust spiritual and moral foundations (Arifudin et al., 2021; Fauzi, 2019).

#### **Structural Barriers in the National Education System**

Despite the defined roles of these institutions, the reality of the educational system in Indonesia faces significant structural and cultural barriers. There is a weak integration between formal, non-formal, and informal education tracks, leading to disjointed programs and low learning effectiveness. Current data highlights severe disparities. For instance, PISA (Programme for International Student Assessment) performance in remote areas remains 30-40% below the national average. This academic gap is heavily influenced by systemic inequality, where superior schools with complete facilities produce highly competitive graduates, while under-resourced schools merely reproduce social inequality. A crucial issue undermining educational quality is the welfare of educators. Honorary teachers (guru honorer) frequently receive salaries as low as Rp 2 to 3 million per month, which is below regional minimum wages (e.g., Central Java's UMR of approx Rp 2.2 million). This leads to unstable contracts and a high turnover rate of up to 25% annually. Paradoxically, there is a systemic misalignment in policy priorities; for example, the 2026 national education budget of Rp 757 trillion (20% of the APBN) is projected to allocate up to 44% towards the Free

Nutritious Meal program (MBG). While nutritional support is vital, neglecting teacher welfare fundamentally degrades the quality of teaching (Aqli et al., 2022; Aqli et al., 2023).

Furthermore, external societal factors exacerbate these issues. When families fail to instill foundational morals and communities prioritize socio-political economics over intellectual gatherings, the result is character deviation, evidenced by a 15% rise in school violence in urban areas. Consequently, educational institutions are currently struggling to act as effective agents of social change, leading to a 12% dropout rate and a 10% unemployment rate among the educated. These structural barriers significantly hinder the realization of the "Golden Indonesia 2045" vision.

#### 4. CONCLUSION

Educational institutions have undergone a significant evolution in form and function to adapt to the needs of society. In traditional contexts, education is informal and holistic, focusing on cultural preservation and survival skills through the family and community. In modern societies, education is formal and systematic, prioritizing intellectual development, technological adaptation, and economic mobility. Islamic education offers a hybrid approach, utilizing institutions like pesantren and madrasahs to balance modern scientific inquiry with deep-rooted spiritual and moral development based on the Qur'an and Sunnah.

However, the noble goals of these educational paradigms are currently impeded by severe structural barriers within the national education system. Weak integration between educational pathways, regional infrastructure disparities, and critical issues regarding teacher welfare have resulted in suboptimal academic achievement and social inequality. To overcome these challenges, a robust and integrated synergy among the family, school, and community is imperative. Furthermore, policymakers must address the structural resource imbalances to ensure that educational institutions can truly function as adaptive, equitable, and transformative agents of social change.

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