

SOCIAL AND CULTURAL BASIS IN EDUCATION

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Abstrak

Artikel ini berupaya menjelaskan landasan sosial dan budaya dalam penyelenggaraan pendidikan. Guru dalam proses pembelajaran ditekankan memahami landasan sosial dan budaya dalam berinteraksi dengan peserta didik. Namun hal tersebut belum terlaksana secara maksimal di setiap jenjang pendidikan. Atas dasar itu, penelitian ini dilakukan untuk mempertegas dan merekonstruksi landasan sosial-budaya dan fungsinya dalam proses pendidikan, karena pentingnya pengetahuan dan pemahaman aspek sosial-budaya pembelajaran. Penelitian ini menggunakan studi pustaka untuk memperoleh informasi dari berbagai sumber: buku, laporan penelitian, dan artikel ilmiah yang relevan dengan topik penelitian. Hasil penelitian ini bahwa landasan sosial dan budaya merupakan pondasi dasar yang harus dipahami oleh setiap pendidik dan penyelenggara pendidikan agar dapat mewujudkan pembelajaran sesuai dengan konteks sosial budaya masyarakat Indonesia. Fungsi landasan sosial-budaya sebagai pelestari budaya nasional dan lokal serta menanam nilai kebajikan sehingga dapat membentuk peserta didik yang berkarakter. Dengan demikian terlihat jelas pentingnya aspek sosial dan budaya sebagai landasan dalam pendidikan baik bagi pimpinan lembaga pendidikan maupun tenaga pendidik.

Kata Kunci: landasan; sosial; budaya; pendidikan.

Abstract

This article seeks to explain the social and cultural foundations in the provision of education. Teachers in the learning process are emphasized to understand the social and cultural foundations in interacting with students. However, this has not been implemented optimally at every level of education. On that basis, this research was conducted to reinforce and reconstruct the socio-cultural foundation and its function in the educational process, because of the importance of knowledge and understanding of the socio-cultural aspects of learning. This research uses literature study to obtain information from various sources: books, research reports, and scientific articles that are relevant to the research topic. The results of this study indicate that the social and cultural foundation is the basic foundation that must be understood by every educator and education provider in order to realize learning in accordance with the socio-cultural context of the Indonesian people. The function of the socio-cultural foundation is as a preserver of national and local culture as well as instilling virtue values so that it can form students with character. Thus, it is clear the importance of social and cultural aspects as a foundation in education for both leaders of educational institutions and teaching staff.

Keywords: platform; social; culture; education

INTRODUCTION

Human life is inseparable from social and cultural elements. As long as human activities take place, their activities cannot be separated from other human activities, therefore humans are referred to as social beings, which means humans cannot live

individually. Humans always want to live with other individuals. This social culture is reflected in group activities that are together. Culture refers to what is done and how to do it and the form we desired to. As with the social aspect, the cultural aspect plays a very important role in the educational process, in fact it can be said that there is no education that does not include cultural elements.

In simple terms, education is often interpreted as a human effort to foster a personality in accordance with the values in the life of society and culture. Education related to humans or the process of humanization by itself every educational process originates and is based on a description of social and human anthropology (Hsb 2018).

Educational events are part of the culture of a community or a nation, therefore the development of education is not free from culture. Designers, policy makers and implementers of educational development must take into account socio-cultural factors, so as not to cause a shock to the power of education development in their national culture.

Teachers who do not master the socio-cultural aspects in educating students are unlikely to produce quality students. Therefore, in order to produce quality students, educators must master and realize that socio-cultural aspects are very influential and play an important role in the course of the educational process. Therefore, social and cultural developments or changes, also become the basis or foundation for curriculum development, because these social and cultural developments have an influence on students (Rahmatullah 2013, 130).

The socio-cultural foundation has implications for the educational program to be developed. Education is a process of socialization through human interaction towards cultured humans. In this context, students are faced with human culture, fostered and developed according to their cultural values, and fostered their ability to become human (Mubarok et al. 2021).

Education and culture have a close relationship because they are both related to values. Education cannot be separated from culture and can only be carried out in a society. There is no educational process without culture and without society, and vice versa. Education can only take place and be carried out in human relations in a certain society (Septiarti et al. 2017). Because basically education and culture are one unit, through the educational process a culture is formed. Education gives birth to a mindset, work pattern, behavior pattern and then it is implemented in everyday life, so that it becomes a patterned habit and that is what is called culture (Septiarti et al. 2017, 239).

Likewise, the curriculum must be designed on a socio-cultural basis because teaching will achieve the best results if it is based on student interactions with their surroundings. What children learn should be things that are found in society, because they are useful for children's daily lives. The curriculum should be something that is alive and dynamic, following and participating in determining community development in the school environment (Tamam and Arbain 2020).

Therefore, teachers and education providers must have personality competencies and social competencies that must be possessed by teachers in carrying out their professions in society, both as individuals and as members of the community. Professional competence implies that there is a necessity to have a competence so that the profession can function as well as possible. Thus, teachers are required to understand more about professional competence in the field of education (Maunah 2019).

Education is used by every society to maintain the survival of society and its culture, to make every member of the community an active supporter of the institution and culture concerned. Through education, socio-cultural integrity and its components are maintained and developed. Socio-cultural based education is a must so that the existence of cultural communities can be guaranteed (Septiarti et al. 2017).

This article seeks to examine the social and cultural foundations in education and its function in the administration of education. As it is known that an educational institution is required to sharpen skills and prioritize quality in the implementation of learning and institutional management. One thing that must be a serious concern is understanding the social and cultural foundations and their functions in an educational institution.

RESEARCH METHODS

This article is a literature study in constructing the social and cultural foundation in education. Education, both paradigmatically and operationally, really needs a social and cultural foundation as a consideration in adjusting to the development of learning. This research utilizes written sources including: books, articles, research reports and journals relevant to the research topic as an effort to collect data. Researchers conduct analysis by classifying data, sorting data, and analyzing data until conclusions are drawn.

RESULTS AND DISCUSSION

A. Social and Cultural Foundations in Education

Socio-cultural realities in different societies, which are diverse and varied, make curriculum development must be adapted to existing conditions. The socio-cultural foundation in curriculum development aims to adjust each difference, both in terms of social and cultural aspects and the existing culture in the community so that there will be a balance in learning activities (Safaruddin 2015, 104).

The purpose of the sociology of education is basically to accelerate and improve the achievement of overall educational goals. Therefore, the sociology of education will not come out of efforts so that the achievement of educational goals and functions is achieved according to education itself. Universally, the purpose and function of education is to humanize humans. So the national education system in UU No. 2 Tahun 1989 pasal 3 mentioned “untuk mengembangkan kemampuan serta meningkatkan mutu kehidupan dan martabat manusia Indonesia dalam rangka upaya mewujudkan tujuan nasional”. According to this function, it is clear that education is held with the following objectives: 1) To develop the capabilities of Indonesian people. 2) Improving the quality of human life in Indonesian. 3) Improving Indonesian human dignity. 4) Realizing national goals through Indonesian people.

Therefore, education is held for the Indonesian people so that they have the opportunity to have the ability to develop themselves, improve the quality of life, and elevate dignity in order to achieve national goals. Educational content from today's national life provides a foundation for education to always be related to people's lives in various aspects of life, the ability to participate in building a better nation's life, and positioning education that cannot be separated from the social, cultural, and natural environment (Rahmatullah 2013, 133).

In its development, educational planning has manifested as a discipline or a new branch of science. From an ideological point of view, educational planning is different, and from a methodological point of view, educational planning is flexible, that is, it can be adapted to different social systems, cultures, and levels of development of various existing societies (Widiyastuti 2014).

Efforts to achieve these national goals are to create a civil society, namely a civilized society that upholds human values, is aware of its rights and obligations, is democratic, is responsible, disciplined, masters sources of information in the fields of

science and technology and art, culture and religion. Thus the ongoing educational process must create a direction that is in line with the efforts to achieve the civil society.

Sociology is a science that studies the relationship between humans in groups and their social structure, in addition to studying the way humans relate to one another in their groups and the composition and interrelationships of community units or social units in an area. Sociology of education discusses sociology in education. Sociology of education includes: (1) teacher-student interactions, (2) group dynamics in the classroom and in intra-school organizations, (3) the structure and function of the education system, and (4) community systems and their influence on education (Made Pidarta 2000, 145).

The sociological foundation contains the basic norms of education that are sourced from the norms of community life adopted by a nation. To understand the social life of a nation, we must focus on the patterns of interpersonal and inter-group relations in that society. The sociological foundation of education in Indonesia adheres to an integralistic notion that originates from the norms of community life: (1) kinship and mutual cooperation, togetherness, deliberation for consensus, (2) shared welfare is the goal of social life, (3) the state protects its citizens, and (4) harmoniously balanced between rights and obligations. Therefore, education in Indonesia does not only improve the quality of human beings individually but also the quality of the structure of society (Rahmat 2015, 21).

It can also be said that the sociology of education is a scientific analysis of social processes and patterns of social interaction in the education system. Character formation based on social interaction through four forms (Made Pidarta 2000, 147–48):

1. Imitation

Imitation can be positive or negative. For example, if a child imitates his parents or his teacher is dressed neatly, then this child has socialized himself positively to both his parents and his teacher. On the other hand, if a child imitates other people drinking liquor, then he does negative socialization, he enters the group of people who drink alcohol.

2. Suggestion

Suggestion will occur if a child accepts or is interested in the views or attitudes of others who are authoritative or authoritative or the majority. For example, in an authoritative school, the teacher is authorized by the principal, and the majority of his friends have the opinion. This suggestion provides a way for children to socialize

themselves. However, if children socialize too often through suggestions, it can hamper rational thinking.

3. Identification

Children can identify their teacher in high jump because the teacher is a champion in high jump. Or another child will identify a beautiful female teacher. This boy wanted to be as beautiful as his teacher, at least in the way he dressed.

4. Sympathy

Sympathy is the last factor that makes children carry out social processes. Sympathy will occur when someone feels attracted to another person. The feeling factor plays an important role in sympathy.

In sociology, human behavior is related to values. Sociology holds the view that behavior is not free, but follows a continuous pattern and that pattern which regulates behavior is the values that exist in society. Broadly speaking, there are four sources of value, namely norms, religion, laws and regulations, and knowledge. Schools should pay attention to the development of these values in children in school.

Teachers need to create situations, especially for themselves, so that the factors that underlie socialization appear in children, which are useful in facilitating socialization in education. In the social process there is social interaction, which is a dynamic social relationship. Social interaction will occur if social contact and communication.

The purpose of sociology in education is to analyze the socialization process of children, both in the family and society, to analyze social development and progress, to analyze educational status in society, to analyze the participation of educated people in sociological activities, and to help find educational goals. As educators or prospective educators, you must be able to understand all things that are around students (Suci, Wijoyo, and Indrawan 2020).

Providing benefits to educators by analyzing the relationship between humans in schools and also the structure of society as well as matters relating to the smooth relationship of the educational process, such as the achievement of educational goals, learning strategies, curriculum and infrastructure. Sociology of education also provides benefits for being able to analyze human relationships that exist in the family, religion, politics, companies, society and also other systems of social relations (Tutuk Ningsih 2020, 13).

The emergence of formal schools as a consequence of the development of society, and the complexity of the existing social order, as well as to respond to the need for efforts to preserve cultural heritage, social control and to advance the community concerned. The emergence of this school was initially based on the fact that education carried out in the family environment by adults around the family, was no longer able to play a role in intensively preparing family members in providing learning experiences to deal with the various advances and complexities of life and the rapidly developing socio-cultural order (Rahmat 2015).

National education that is sociologically based in its implementation must pay attention to aspects related to social issues, both problems and geography. The problem now being faced by the nation is the problem of socio-economic differences so that education is designed to reduce the burden of these differences. Other social aspects such as inequality in accessing information which consequently will sharpen social inequality can be eliminated through education (Deni Lesmana 2018).

Education is part of culture. Education and culture have a reciprocal influence. When culture changes, education can also change, and if education changes, it can change culture. A culture is actually an input or consideration for children in developing themselves. There are times when the cultural part will be used continuously, or will be discarded and replaced with a new one. This depends on the guidance of educators, environmental influences, and the results of the child's own assessment (Made Pidarta 2000, 161).

The peaceful spread of culture will result in acculturation, assimilation, or synthesis. Acculturation is the merging of two cultures so as to form a new culture without eliminating elements of the original culture. For example, the shape of the Candi Borobudur is a blend of indigenous Indonesian culture and Indian culture. Assimilation is the mixing of two cultures to form a new culture. While synthesis is the mixing of two cultures which results in the formation of a new culture that is very different from the original culture..

Education can develop culture through the three things above, because education is a place where humans are nurtured, grown, and developed their potential. If a person's potential is developed the more capable he is to create or develop culture. Thus education is enculturation, which is a process of making people enter the culture, making people behave according to the culture that enters them.

By providing a cultural foundation, education is always related to humans, while every human being is always a member of society and a supporter of a particular culture. Therefore in Undang-Undang RI No. 20 Tahun 2003 Pasal 1 ayat 2 emphasized that, national education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values, Indonesian national culture and is responsive to changing times. Culture and education have a reciprocal relationship, culture can be inherited by passing it on to the next generation through education. On the other hand, the implementation of education is also determined by the culture of the community where the educational process takes place (Deni Lesmana 2018).

Education as a cultural process is an effort to foster and develop creativity, initiative, and human sense towards a wider and higher human civilization, namely cultured humans. The increasing socio-cultural development of humans, will make the demands of human life even higher, for this reason, it is necessary to prepare educational institutions to respond to all the challenges caused by the development of this culture. Therefore, as an anticipation, educational institutions must prepare students to live naturally in accordance with the socio-cultural development of the community (Tamam and Arbain 2020).

The development of social capital requires value transformation. In the transition period, education policy requires: first, starting with developing quality principles at the level of central and local government and education units; secondly, in School-Based Management, it is necessary to apply the principles of education services and school culture in education units; Third, strengthen educational participation through achievement motives owned by each individual in the educational unit (Septiarti et al. 2017).

Competition is a social process, where a person or social group competes for values or benefits in the field of life through ways to attract public attention. Competition allows friction or clashes between individuals or groups. Competition can be personal and can be in the form of groups or organizations, one form of competition is cultural competition, which is an effort to introduce cultural values to be accepted and embraced. Cultural competition can be in the fields of religion, education, justice, arts and other social institutions (Syarbaini, Rusdiyanta, and Fatkhuri 2012, 72–73).

Social capital and cultural capital have an important role in the development process in Indonesia. Educational problems in Indonesia can be analyzed in terms of

structure and culture. The dynamics in understanding the gap between actor and structure relations can be related to the existence of social capital, while in the dimensions of culture and cultural reproduction it can be related to the strength of cultural capital owned by the community (Septiarti et al. 2017).

Extreme individualism like what we see in society in developed countries, especially in education, gives rise to a view of life that holds that: "*....hidup ini milik individu, karena itu dia sendirilah yang berhak menentukan dan berbuat dengan hidupnya itu menurut kemauannya sendiri.*" It can be imagined how such a view of life can isolate individuals from their social environment, and how individuals will lose their shelter if they are being chased by problems that suppress their souls (Koentjaraningrat 1985, 86).

Culture-based education is a mechanism that provides opportunities for everyone to enrich science and technology through lifelong learning. The emergence of a culture-based education paradigm emphasizes two major currents. *First*, it departs from the assumption of modernism which has reached its culmination point so that it tends to make humans to return to things that are natural (natural). *Second*, modernization itself requires the creation of democracy in all dimensions of human life (I Ketut Tanu 2016, 34–35). Mentality that underestimates quality, it should be mentioned that this mentality in our society is also clearly caused by the process of spreading, expanding, expanding, and extensification our education system which is not accompanied by proper equipment of educational infrastructure (Koentjaraningrat 1985, 46).

Education including Islamic education in its implementation should be able to adapt to the socio-cultural conditions of the existing community. An education that does not want to pay attention to the treasures of local culture will gradually have a bad effect on Islamic education as well as for the existing culture. Education should be run based on culture. This is because in addition to the anthropological view that requires it, Islam also greatly appreciates those who value their culture (Herman Wicaksono 2016).

B. Socio-Cultural Functions in Education

In its development, the socio-cultural foundation has a very important function in the world of education. The relationship between educational institutions and the community can be analogized as a piece of batik cloth. In this case the motifs or patterns of the image are educational institutions and society. Between educational institutions and

the community there is a symbiotic relationship of mutualism. Education or school provides benefits to increase their role as citizens of the community.

Social capital is needed in the educational process because it requires social energy so that educational goals can be optimally successful on a macro and micro scale. The social capital needed especially in character education by developing the main elements in social capital must be understood by all citizens. In the context of character education, social capital is needed in developing a community structure that develops social networks in shaping student behavior with character (Septiarti et al. 2017, 220).

The elements in question are: (a) participation and social net work, (b) reciprocity, (c) mutual trust, (d) social norms, (e) social values, and (d) proactive actions (Dwiningrum 2012). Analysis of the role of social capital is built based on objective and critical analysis as contained in the implementation of education. Based on the analysis of character and elements of social capital, the role of social capital in character education is so important.

Social control aims to ensure that social values and norms are carried out by the entire community so that social order in society can be maintained. In society there are several ways of social control to prevent and overcome deviant behavior. The forms of social control include gossip or rumours, reprimands, punishments, education and religion (Syarbaini, Rusdiyanta, and Fatkhuri 2012, 137).

The concept of education elevates humans as cultural beings, namely creatures who are given the ability to create cultural values and cultural functions in education are activities that convey cultural values from one generation to the next. Education as a process is an activity to acquire and convey the nation's socio-cultural values. Thus the values of our life are religious values, human values, unity values, populist values, and social justice values.

On several occasions there are very important questions, namely: "*Bagaimanakah kita bisa membina dan mengembangkan suatu mentalitas yang berjiwa pembangunan itu?*" That question is not easy to answer systematically, because the problem is not in my area of expertise. Actually, such questions must be answered by education experts, by communication and mass media experts, as well as mass psychologists who are proficient in persuasion and campaign methods (Koentjaraningrat 1985, 73).

In addition, of course, awareness of the aspirations of a worldview, national ideals and responsibility for education is an awareness of all things (aspirations for a view of

life, national aspirations, and educational responsibilities) which are the main keys to the success of efforts to achieve goals. Community culture if it is associated with education, there are a number of educational concepts, namely: a) The existence of schools cannot be separated from the surrounding community, both support each other, schools should be agents of development in the community; b) It is necessary to form a cooperative body between schools and community leaders including representatives of parents of students to promote education; c) The socialization process of children needs to be improved; d) Group dynamics are used for learning.

Social capital can develop the world of education. One way to generate or increase the treasury of social capital is directly through education. Educational institutions do not only transmit social capital in the form of norms and regulations. Efforts to transmit social capital are not only in primary and secondary school education, but also in higher education or professional education (Septiarti et al. 2017, 196). Because the ability of schools to carry out the process of adapting to the values needed for improving the quality of schools is determined by social capital, cultural capital, economic capital and intellectual capital in the education unit. These capitals are the basis for schools to develop progressively.

Departing from this, education must be managed more optimally by providing the widest possible place for community participation with cultural value content as part of the goals and contents of education. As an implication, education becomes a collaborative effort that involves participation and the role of the wisdom of the cultural value system in it (I Ketut Tanu 2016, 35). Through education, the integration of national culture according to the characteristics of the nation, such as nationalism education based on character in education. This teaching aims to develop a sense of love for the homeland, have national values that are based on national culture (Riyanti, Irfani, and Prasetyo 2022).

Cultural capital has an important role in the study of educational problems. The problem of education is not only based on the problem of the teaching-learning process and its curriculum and evaluation of the ability to absorb the material being taught, but it must also be understood that students have different opportunities, either because of economic or socio-cultural differences. Therefore, the cultural element becomes very important because education is recognized as a civilizing process (Septiarti et al. 2017, 207).

How to instill these mental qualities, is the task of an educator, but what is clear is that these qualities must not only always be taught to students in schools, but even much earlier than that, namely in the period of nurturing and coaching rather than children at a very young age, in a family environment (Koentjaraningrat 1985, 77). Learning based on culture is a strategy in creating a learning atmosphere and designing learning experiences that integrate art and culture as part of learning, and recognize arts and culture as a fundamental part of education, expression and communication of ideas, and the development of knowledge (I Ketut Tanu 2016, 42).

Progressive education is always changing and developing according to cultural demands. Culture becomes a mirror for the nation, makes a difference in the system, content and education of teaching as well as being a mirror of the level of education and culture. Education and culture are interrelated, namely education can form cultured humans or humans, and culture can also lead humans to live in accordance with the rules or norms that are used as guidelines in living life (Normina 2017).

So, in the implementation of socio-cultural foundation education and the development of science are the main considerations in curriculum development, namely where curriculum development should pay attention to the needs of the community and community development both in terms of the application of theories, principles, laws, and concepts contained in all the sciences involved. exist in the curriculum, it must be adapted to the socio-cultural conditions of the local community, so that the learning outcomes achieved by students are more meaningful in their lives (Rosni 2017, 135). Analysis of the integration of cultural values into learning materials includes curriculum content standards, syllabus development, development of teaching materials, implementation of learning to evaluation in principle is a civilizing (ER, Mulyadi, and Septiarti 2015, 37).

CONCLUSION

Social life refers to the relationship between individuals, between communities, and individuals with society. The social element is an individual aspect naturally, meaning that this aspect has existed since humans were born. In addition to the social basis, the implementation of education must consider the cultural or cultural basis. Because culture concerns all ways of life and human culture created by humans influences the education or development of children. On the other hand, education can

also change a child's culture. The concept of education elevates humans as cultural beings, namely creatures who are blessed with the ability to create cultural values and cultural functions in education, namely activities to internalize and pass on cultural values to all students at all times. The main function of the social and cultural foundation in the implementation of education is to preserve national and local culture which includes virtues. Therefore, the function of the social foundation in education is very urgent in controlling the pattern of interaction between teachers and students.

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