



Education as an Effort for Socio-Cultural Change, Modernization, and Development

Zulfan Efendi¹, Asrizal Saiin², Muhammad April³, Muh. Rizki⁴

¹Pendidikan Agama Islam, STAIN Sultan Abdurrahman Kepulauan Riau

²Akuntansi Syariah, STAIN Sultan Abdurrahman Kepulauan Riau

³Administrasi Perpajakan, UIN Sultan Syarif Kasim Riau

⁴Program Doktor Hukum Islam, Universitas Islam Indonesia Yogyakarta

Email: zulfan.efendi@stainkepri.ac.id¹, asrizal@stainkepri.ac.id², muhhammad.april@uin-suska.ac.id³, muhhammadrizki4714@gmail.com⁴

Abstrak

Tulisan ini mengkaji terkait dengan pendidikan sebagai upaya perubahan sosial budaya, modernisasi, dan pembangunan. dalam menghadapi perubahan sosial budaya, modernisasi, dan pembangunan, maka dibutuhkan pendidikan, tujuannya agar masyarakat siap dalam kondisi apapun. Penelitian ini bersumber dari kepustakaan (*library research*). Dalam pengumpulan data, penelitian ini tidak menggunakan metode khusus, terdiri dari sumber primer dan sekunder, sedangkan analisis data, peneliti menggunakan metode analisis interaktif. Artinya analisis dilakukan secara simultan dan terus menerus sejak pengumpulan data dilakukan hingga selesainya pengumpulan data dalam waktu tertentu. Adapun hasil dari penelitian ini adalah perubahan dalam masyarakat modern dan sederhana yang menjadi dasar utama adalah pendidikan yang dapat membawa pengaruh keadaan seseorang terlebih keterlibatan di dalam masyarakat, baik itu perubahan sosial budaya, modernisasi, dan pembangunan. Pendidikan merupakan usaha sadar untuk menyiapkan peserta didik melalui kegiatan bimbingan, pengajaran, atau latihan bagi peran seseorang di masa yang akan datang baik untuk pribadi itu sendiri maupun dalam perubahan sosial, modernisasi dan pembangunan.

Kata Kunci: Pendidikan, Sosila Budaya, Modernisasi, Pembangunan.

Abstract

This paper examines education as an effort for socio-cultural change, modernization, and development. In the face of socio-cultural changes, modernization, and development, education is needed, the goal is that the community is ready. This research is sourced from the library (*library research*). In data collection, this study did not use a special method, consisting of primary and secondary sources, while in data analysis, researchers used interactive analysis methods. This means that the analysis is carried out simultaneously and continuously since data collection is carried out until the completion of data collection within a certain time. The results of this study are changes in modern and simple society, the main basis of which is education that can influence one's situation, especially involvement in society, be it socio-cultural changes, modernization, and development. Education is a conscious effort to prepare students through guidance, teaching, or training activities for one's role in the future, both for the individual himself and in social change, modernization and development.

Keywords: Education, Social Culture, Modernization.

INTRODUCTION

According to Law no. 2 of 1989" Education is a conscious effort to prepare students through guidance, learning, and/or training activities for their roles in the future". The basis of the law is the basis that education is very important for human life. The reason is that with education a person is able to actualize himself in accordance with the times.

Education provides the advancement of thought to society. Whether we realize it or not, society is always changing, and the changes that occur in society are the result of education. So that education is what shapes society from the old (traditional) society to the present (modern) society. In its development from time to time, society can be distinguished from its education. There are so-called modern societies, simple societies, and traditional societies (Saiin, 2021).

Most modern and simple societies view educational institutions as a key role in achieving social goals. The government together with parents have provided an education budget that is needed on a large scale for social progress and nation building, to maintain traditional values in the form of noble values as referred to in the preamble of the 1945 Constitution in the fourth paragraph, namely the intellectual life of the nation. Education is expected to foster a sense of piety to God Almighty, increase progress and political, economic, and social development in order to achieve national development goals.

Therefore, in the face of socio-cultural changes, modernization, and development, education is needed, the goal is that the community is ready for any. Moreover, now there are types/forms of modern society and there are also types/forms of simple (traditional) society. According to the author's observations, there are many things that need to be studied and discussed in this modern and simple society, especially the issue of education, not only in the face of social change, but also in facing modernization and development which is currently very fast.

Based on the above background, it is certainly very interesting if it is studied and studied more deeply related to modern and simple community education. The scope of the problem in this research is limited to the problem of dealing with socio-cultural changes, modernization and development.

METHODS

This research is sourced from the library (*library research*). That is, the data and study materials used come from library sources, both in the form of books, encyclopedias, journals and others. In collecting data, this study did not use a special method. This means that all ways to obtain library data, both primary and secondary, relating to the above, will be pursued as much as possible and as complete as possible. All written and unwritten data sources, whether in the form of books, scientific works, documents or expert opinions that are directly related to the above are placed as primary sources. Meanwhile, secondary sources in research are supporting works that have a relational nature, either directly or indirectly with the theme of this research (Mufid, 1996).

While data analysis, considering this research is qualitative, the researcher will use interactive analysis methods (Sugiyono, 2005). This means that the analysis is carried out simultaneously and continuously since data collection is carried out until the completion of data collection within a certain time (Miles & Huberman, 1992).

RESULTS AND DISCUSSION

1. Concept of Education

According to the Indonesian dictionary, the word education comes from the word 'didik' and gets the suffix 'pe' and the suffix 'an', so this word has the meaning of a process or method or act of educating. The process or method or act of educating can take place anywhere and anytime, not only in a formal environment such as at school or campus because education is not only school or college. The development of a person from childhood, adolescence to adulthood, at school, in the community and at home is a comprehensive educational process. Linguistically, the definition of education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature human beings through teaching and training efforts. Subsequent education is a conscious effort made by an adult against another who is not yet an adult in order to reach maturity (Soelaiman, 1985).

According to Law Number 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills they need society, nation and state. George F. Kneller said that education can be viewed in a broad sense and in a technical sense, or in terms of results and in terms of processes. Education refers to an action or experience that has an influence related to the growth or development of the soul (*mind*), character (*character*), or physical ability (*physical ability*) of the individual. This kind of education lasts a lifetime (Siswoyo, 2007).

Education is an effort to develop abilities or potentials so that they can live optimally both as individuals and members of society and have social moral values as a guide for their lives (Sudjana, 2004). In other words, education is a process of developing the ability to influence students to be able to adapt as best

they can to their environment (Indi, 2019). Education is also defined as a process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts (Raugers, 1971).

2. Modern and Simple Society

Many descriptions have been written by experts regarding the notion of society. In English, the term *society* comes from the Latin word *socius*, meaning "friend". The term community itself comes from the Arabic root *syaraka* which means "to participate, to participate". Society is a group of people who "get along", or in scientific terms, "interact". According to Phil Astrid S. Susanto, *society* is a human being as a social unit and an order that is found repeatedly, while according to Dannerius Sinaga, society is a person who occupies an area either directly or indirectly related to each other as an effort to fulfill needs, related to as a social unit through a feeling of solidarity because of the same historical, political or cultural background.

From some of these understandings, it can be interpreted that society is a unit or group that has relationships and some similarities such as attitudes, traditions, feelings and culture that form an order. The types of society are:

a. Modern Society

Modern society is a society that is not bound by customs. Traditions that hinder progress are immediately abandoned to adopt values that are rationally believed to bring progress, making it easy to accept new ideas. Based on the legal view, it is understood that in modern society there is organic social solidarity. According to Chairuddin, organic solidarity is based on specialization. This solidarity arises because of a sense of functional interdependence between one another in a community group. These specializations and functional differences are often found in modern society.

In addition to organic solidarity, the law contained in modern society is restrictive, namely, a law that functions to restore things to their original state and to reshape difficult or chaotic relationships towards or to become normal. So modern society is one that is no longer fixated on customs and tends to have organic solidarity because they need each other and the existing laws are restrictive.

In the life of modern society, work is a form of self-exploitation, thus affecting the pattern of worship, eating, and patterns of personal relationships with family. So that in industrial culture and modern bureaucracies in general, personalization becomes a daily scene. Modern society is easily stressed and new diseases appear related to changes in diet and work patterns. What happened next was dehumanization and alienation or alienation, because they were driven by a high work spirit to accumulate capital.

The habit of modern society is to look for easy things, so that the amalgamation of old values with modern bureaucratic culture is directed at personal enjoyment. So that such a dirty practices nepotism, corruption emerge, which cause the appearance of very low quality. According to Alex Inkeles, modern humans have the following characteristics: a) accept new things, b) express opinions both about their own and external environment, c) value time, d) have planning and organization, e) self-confidence, f) calculation, g) respecting the dignity of other people's lives, h) more trust in science and technology, i) upholding an attitude where the rewards are in accordance with the achievements given.

In today's or modern society, education plays a very important role in terms of improving intelligence and skills. With high enough knowledge, the community will have a fairly broad view, be able to anticipate future life and make improvements to life by introducing social skills that can answer future challenges. So, knowledge is the main capital for modern society to exist in the situation and conditions of modern civilization.

To achieve this goal, they provide formal education facilities ranging from low to high levels in addition to other special skills education. The continuity of this education is regulated by social education organized by the government and by the private sector. Because the role of education is very vital in determining future life, its implementation is very well maintained and has community support. Residents of modern society generally enjoy school education starting from the elementary, middle and high levels.

b. Simple Society Simple

society is also known as traditional society. Simple society is a small society, homogeneous, highly integrated, isolated, high group solidarity, simple division of labor, some members of society have the same knowledge and concern and are familiar with the thoughts, attitudes and activities of all members of society. The attitude of subjective thinking that unites itself in understanding the symptoms that arise is one of the characteristics of people who live in a simple environment. Simple (traditional) people still have the attitude to think massively (a mindset that is not objective and rational) to analyze, assess and connect a symptom with other symptoms.

Humans who live traditional (simple) are usually still characterized by an attitude of analogical thinking by making generalizations, using time subjectively and not knowing time physically. According to P. J Bouman, what distinguishes traditional society from modern society is the community's dependence on the surrounding natural environment. The traditional community's dependence on nature is characterized by a process of adjustment to the natural environment. Therefore, traditional society has certain characteristics that distinguish it from modern society.

The characteristics of traditional societies include: a) orientation to the value of beliefs, customs and natural laws are reflected in their thinking patterns, b) community economic activities rely on the agrarian sector, c) educational facilities and low levels of education, d) tend to belong to an agrarian society and at their lives depend on the natural surroundings, e) kinship ties and solidarity are still strong, f) patterns of social relations based on kinship, familiarity and mutual acquaintance, g) the average population density per kilometer is still small, h) leaders tend to be determined by the personal qualities of individuals and heredity factor.

In a simple society, there is a process of cultural inheritance from the past until now. Humans today can know human culture hundreds or even thousands of years ago because of cultural inheritance by using various cultural media. In general, people distinguish cultural inheritance in traditional and modern societies. Cultural inheritance in traditional societies refers to the cultural inheritance that occurred in people who lived in the 9th century and before. Meanwhile, cultural inheritance in modern society refers to the process of cultural inheritance that occurs in people living in the early 20th century until now (Saiin et al., 2022).

The characteristics of a traditional (simple) society based on a social view are different from the characteristics of a society based on a legal perspective. Characteristics of traditional societies based on law can be seen in the opinion expressed by Amiruddin, that traditional societies tend to have mechanical social solidarity. Mechanical solidarity is solidarity that arises from similarity (similarity), consensus and interchangeability between individuals who are in the group. There is no specificity for each individual.

3. Concepts of Socio-Cultural Change, Modernization, and Development

So far, social change is often associated with several other words that refer to the same social process, such as industrialization, modernization, and/or development. Regarding socio-cultural change, many experts have expressed the definition of socio-cultural change, one of which is Selo Soemarjan. As quoted by Muim, Soemarjan defines that socio-cultural change is a change in social institutions in a society that affects its social system, including values, attitudes, and behavior patterns among groups in society (Muim, 2006). Slightly different from what was conveyed by Roucek and Warren quoted by Syani, socio-cultural change is defined as a change in social processes or in the structure of society (Syani, 2015).

Maclver and Robert H. Lauer also provide an understanding of socio-cultural change. According to Maclver, socio-cultural changes are said to be changes in social relations (*social relationships*) or as changes to the balance (*equilibrium*) of social relations. Meanwhile, according to Robert H. Lauer socio-cultural change refers to changes in social phenomena at various levels of human life from the individual to level (Wulansari, 2009). Definition simplest the emphasis on this definition is on the institutions of society as a collection of human groups in which change affects other structures of society (Soekanto, 2000).

From some of these opinions, it can be understood that socio-cultural changes are all changes in social institutions in a society. Changes in social institutions then have an influence on social systems, including values, patterns of behavior or attitudes in that society which consists of social groups. Then one of the real forms of socio-cultural change is modernization, namely directed socio-cultural changes based on a plan. Modernization is a problem that must be faced by the community, because the process covers very broad fields concerning the process of disorganization, social problems, conflicts between groups, obstacles to

change, and so on (Rosana, 2015).

Socio-cultural change is a process that gives birth to changes in the structure and function of a social system, including modernization and development. There are three main stages of the change process, namely starting from the creation or birth of something, maybe something desired or something needed, which then develops into a new idea (*idea, concept*). When the idea has rolled like a wheel that rotates on its axis, has spread among members of the community, the process of change has entered the second stage. The next stage as the third stage is referred to as the results (*results, consequences*) which are the changes that occur in the social system concerned as a result of the acceptance or rejection of an innovation (Sugihen, 1997). When an innovation has been accepted and then people reject it, then such an action is called discontinuance. Thus, there are initiatives that are accepted and used and some are not (Leibo, 1995).

Experts also explain several forms of socio-cultural change, including: (a) Slow socio-cultural changes. Slow socio-cultural changes are known as evolution, are changes that take a long time, and a series of small changes that follow each other. The characteristics of this evolutionary change are as if the changes did not occur in society, took place slowly and did not result in life. (b) Rapid socio-cultural changes. Fast-paced socio-cultural changes are called revolutions. In addition to occurring quickly, it also involves matters that are fundamental to people's lives and social institutions, and often causes disintegration in the social and political economy. (c) Minor socio-cultural changes. Minor socio-cultural changes are changes that occur in elements of the socio-cultural structure that do not have a direct/meaningful impact on the community because they do not affect various aspects of life and social institutions. (d) Major socio-cultural changes. Major socio-cultural changes are changes that can have a major influence on various aspects of life and cause changes in social institutions such as what happens in a society undergoing a process of modernization-industrialization. (e) Planned socio-cultural changes. Planned socio-cultural changes or social engineering "*engineering*" are changes that are predicted or planned in advance by the parties who will make changes in society (*agents of change*). (f) Unplanned socio-cultural changes. Unplanned (unwanted) socio-cultural changes are changes that take place without being planned/desired by the community and the scope of community supervision can occur, changes that are planned/unwanted are actually expected and accepted by the community, such as the reforms that occurred in Indonesia (Leibo, 1995).

Modernization in social science refers to a form of transformation from a less developed or less developed state to a better one with the hope that a more advanced, developed, and prosperous life will be achieved. Modernization does not only concern material aspects, but also immaterial aspects, such as mindset, behavior, and so on. Basically, the notion of modernization includes a total transformation of traditional common life, towards economic and political patterns that characterize stable western countries (Moore, 1965).

The simplest meaning of modernization only refers to backward or backward people and describes their efforts to catch up with the most advanced people who lived side by side with them in the same historical period in global society. Thus, modernization describes a movement from the periphery to the core of modern society. Like it or not, society has to face modernization. Modernization will initially lead to disorganization in society. Especially when it comes to the values and norms of society. Modernization is preventive and constructive, projecting trends that exist in society in the future.

Socio-cultural changes, modernization and development cannot be separated from human life, because in every society, humans want changes that will take them to a more advanced direction. The following are the conditions for a good change, namely: 1) A scientific way of thinking (*scientific thinking*) which is institutionalized in the ruling class and society. This requires a well-planned and well-planned education and teaching system. 2) A good state administration system, which really embodies the bureaucracy. 3) A good state administration system, which really embodies the bureaucracy. The existence of a good and regular data collection system and centralized in a particular institution or agency. This requires continuous research so that the data is not left behind. Climate for the *favorable* community towards modernization by using mass communication tools. This has to be done step by step, because it has a lot to do with the belief system of *the community*. 5) A high level of organization, on the one hand means discipline, while on the other hand means a reduction in independence. 6) Centralization of authority in the implementation of social planning (*social planning*). If this is not done, the planning will be affected by the forces of the interests that change the plan for the benefit of a small group in society (Soekanto, 2000).

Society as a system is certainly in its embodiment, constantly undergoing changes which can be in the form of progress or setbacks, broad or limited, sooner or later. As a system, society consists of interacting subsystems and abstractly society consists of social institutions, social structures, value systems, norms, rules, and habits that manifest into a concrete order of economic sub-systems, subsystems social political cultural subsystems, subsystems, and other subsystems, either directly or indirectly. The existence of these sub-systems reinforces each other because each sub-system with its role is seen as absolute (Wulansari, 2009).

It is undeniable that modernization cannot be separated from the socio-cultural changes that occur in society. If people are willing to change and accept the modernization that is engulfing the world, then society will inevitably change, and it is hoped that these changes will have a positive impact on society. Although sometimes there are conflicts among community members, it will make it difficult for the process of change that may have been planned.

Every individual in society is a potential that must be developed to support and launch development activities in society. Humans as individuals, as by nature, have both good and bad qualities. These unfavorable traits need to be nurtured and changed so as to give birth to good traits and then nurtured and developed. The process of change and coaching is called education. Through education, humans are expected to become individuals who have the ability and skills to independently improve their standard of living both physically and mentally and to increase their role as individuals/personal, citizens, citizens and as His caliph.

4. Education in Socio-Cultural Change, Modernization and Development

Whether we realize it or not, education is always directed to achieve certain goals. In a broad sense, educational goals are contained in every learning experience and are not determined by outsiders. The goal of education is growth, the number of educational goals is unlimited. The purpose of education is the same as the purpose of life. So, in this broad sense, education is considered as a continuous process in life. In other words, education can also mean all activities of a person's development in various environments that last throughout his life and relate to other dimensions. For this reason, education cannot ignore the relationship of human interaction with other aspects, such as human relations with humans, humans with nature and culture, even humans with their God (Raugers, 1971).

In the face of socio-cultural changes, modernization, and development, education plays a large enough role. Through education, it is hoped that the development of knowledge, skills and values as well as the attitudes needed in the modernization process can be transformed widely in the community, both modern and simple societies. There are several roles of modern and simple public education in dealing with socio-cultural changes, modernization, and current development, including (Hotner, 2017):

a. Critical and Innovative Thinking

Education in socio-cultural change, modernization and development is in order to improve critical analytical skills whose role is to instill new beliefs and values about the human way of thinking. Modern and simple community education will give certain values to humans, especially in opening their minds, accepting new things, as well as scientific ways of thinking. Modern and simple society education teaches humans to be able to think objectively, rationally and look to the future, trying to create a more advanced life.

Armed with education, modern and simple people will be encouraged to try to create new cultural discoveries so that their people are able to live with the times. The role of education in this context is in line with the goals of national education as mandated in the National Education System Law no. 20 of 2003 to make people who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Saiin, 2017).

b. Encouraging an Attitude to Appreciate the Work of Others

The positive attitude of a modern and simple society towards the various works of its community members, is an indication that the community wants to progress through the new creations of its citizens which are expected to bring change and goodness to people's lives: such as awards, giving awards, promotion awards and so on, encourage people to continue to excel through their new works, thereby bringing about change in their society.

c. An Open Community System

An open community stratification system is a system that provides opportunities or opportunities for every member of the community to experience broad vertical social mobility, where every citizen (modern and simple) has the same opportunity to achieve achievement and has a position/status. Higher social status. Education in this case plays a role in maturing humans as stated by Sugihartono, that education is further defined as the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. The higher the level of education, it allows a person to get a better job (Sugihartono, 2007).

d. Understanding of the Existence of a Heterogeneous Society

In a modern and simple society, which consists of social groups that have different cultural backgrounds, races, ideologies and so on, it makes it easier for conflicts to occur in society, so that shocks often arise that encourage the occurrence of conflicts in society. changes in people's lives: Within the community, transmigrants who come from various regions/regions of Indonesia which are densely populated, must gather in the same area, to live together.

Departing from this, modern and simple community education is expected to be able to provide a strong role in improving the nation's morale. Education is an effort to develop the ability or potential of individuals so that they can live optimally both as individuals and members of society and have social moral values as their life guidelines. In other words, modern and simple community education is a process of developing abilities in order to influence students to be able to adapt as best as possible to their environment.

e. Orientation to the Future

Modern and simple society always tries to produce new inventions which are expected to be able to change people's lives towards the realization of the aspired new society. In the context of the future, the vision of education should be born from the realization that we should not wait for anything from the future. Modern and simple people who are able to think towards the future (have a clear vision, mission and life goals) will be encouraged to realize their future goals: The community is able to grow as a dynamic, active and creative society, namely

Modernization as a development effort in Indonesia. Every aspect of community life, absolutely requires the participation of educational efforts to stimulate and accompany each phase and process of the development. Each phase and process of development requires civic consciousness and community responsibility among the people. In addition, it requires conformity and participation of the community towards development efforts. Fully or not the participation of the community as part of the development effort is influenced by the accumulation of knowledge, skills, and attitudes possessed by the community. In this case, *civic consciousness, community responsibility among the people, conformity, and community participation in development* are the tasks of education.

Modern and simple community education which contains the addition of certain knowledge, skills, values and attitudes, in its role in supporting the modernization process, should be directed to: (1) increase the conformity of a person or society towards values, ideals, or development programs. ; (2) increase the sensitivity of a person or a society to the challenges, problems, personal needs, environment and nation that are constantly changing and developing; (3) increase the ability to solve the challenges of personal and community life problems in accordance with the conditions faced; (4) develop attitudes that are suitable for the demands of life and life today and in the future, such as frugal, simple, disciplined, hardworking, respecting time, oriented to the future, loving the surrounding environment, respecting differences, respecting yourself, etc.

Education in the modern era has succeeded in creating a new generation with creative power and critical thinking skills, an attitude that does not easily give up on existing situations and is replaced with an attitude that is responsive to change so that these ways of thinking and attitudes will break away from dependence and the habit of taking refuge. on other people.

Qualitative changes in education are caused by the increasingly complicated division of labor in a society that modernizes itself, requiring a formal education system to prepare people to hold their positions, while the tenure system is felt to be old-fashioned, slow, and clumsy. In other words, education is led to prepare individuals to carry out their functions in the new social structure. This means that changes in the field

of education are important for the modernization process, because education is an integral part of the nation's economic development, and is also important for the development of modern humans.

Education is an institution that seeks to bridge and maintain the cultural heritage of a society in accordance with social change. The process of social change is often irregular and incomplete, although the joints that change are closely related to each other, giving rise to inequalities cultural. Rapid technological changes will clearly have a wide impact on all social institutions so that the emergence of poverty, crime, criminalization and so on is a negative impact that cannot be prevented. For this reason, education must be able to analyze the most urgent needs of values, knowledge and technology to anticipate the readiness of society in facing change because it needs someone's adjustment to cause it to develop. Meanwhile, other factors that drive the process of change include the existence of the education system.

The problem of change is a matter of the degree to which attitudes are receptive. And changing attitudes is an educational problem because changing attitudes is done through education and if it is associated with change, it can mean changing the values that live in society. The form of changes that occur in society, namely: (a) Slow changes (evolution). This change is a change that is static in nature because humans are only concerned with their own needs while changes that occur along with conditions in society. (b) Rapid change (revolution). This change is a dynamic change, where people easily adapt to existing developments. (c) Changes that have a large or small effect. Major changes are changes that can have a major impact on society, for example changes due to conflict that can result in changes in the community environment that feel to adapt to existing circumstances or situations, changes in stratification, individualism, while small changes are changes that are not too great in terms of affect the lives of community groups, for example changes in clothing models. (d) Planned changes. It is a change due to the existence of previous planning thinkers or *agents of social change*.

Social change is defined as a change or development in a positive or negative sense. The meaning of social change has two dimensions, namely social change as a regression social change as progress. A person's motivation is caused by technological advances, the use of technological inventions, the use of these technologies changes opinions and judgments through a new philosophy of life. Social change is in the direction of decline when humans sink into the problems they face and cannot take an attitude or decision to new situations, and in that situation frustration and apathy occur

CONCLUSION

Society must be able to adapt to changes that occur as a result of social change, modernization, and development. Positive changes must be accepted with open arms. Meanwhile, socio-cultural changes that are detrimental to the cultural values of society and the nation must be anticipated. Efforts to overcome negative change can be done by developing moral and religious education. Both can lead the community to show its existence as a society that has a noble culture and religious values that can be used as a benchmark for people to behave.

From what has been stated above, there have been changes in modern and simple society, the main basis of which is education which can influence one's situation, especially involvement in society, be it socio-cultural changes, modernization, and development. Education is a conscious effort to prepare students through guidance, teaching, or training activities for one's role in the future, both for the individual himself and in social change, modernization and development.

REFERENCE

- Hotner, T. (2017). *Modernisasi Pendidikan Suatu Perspektif*. Papas Sinar Sinanti.
- Indi, R. (2019). Peran Pendidikan Dalam Proses Perubahan Sosial di Desa Tumulung Kecamatan Kauditan Kabupaten Minahasa Utara. *Jurnal Pendidikan*, 12(4).
- Leibo, J. (1995). *Sosiologi Pedesaan Mencari Strategi Pembangunan Masyarakat Desa Berparadigma Ganda*. Andi Offset.
- Miles, M. B., & Huberman, A. M. (1992). *Analisis Data Kualitatif*. UI Press.
- Moore, W. E. (1965). *Sociale Verandering in Social Change*. Utrecht Press.
- Mufid, A. S. (1996). Penelitian Kualitatif Untuk Penelitian Agama. In *Menuju Peneltian Keagamaan: Dalam Perspektif Penelitian Sosial*. Fakultas Tarbiyah IAIN Sunan Gunung Jati.
- Muim, I. (2006). *Sosiologi*. Erlangga.

- Raugers, E. M. (1971). *Modernization Among Peasants*. Michigan State University.
- Rosana, E. (2015). Modernisasi Dalam Perspektif Perubahan Sosial. *Al-Adyan*, 10(1).
- Saiin, A. (2017). Reaktualisasi Nilai-nilai Pancasila dalam Sistem Pendidikan Nasional. *Justitia et Pax*, 33(2).
- Saiin, A. (2021). The Existence of Equality Education System in Pesantren Salafiyah. *An-Natiq: Jurnal Kajian Islam Interdisipliner*, 1(2), 144–154.
- Saiin, A., Wesnedi, C., Zaitun, & Rizki, Muh. (2022). Education of Honesty and Sincerity in The Qur'an as Part Of Humanity. *Al-Riwayah: Jurnal Kependidikan*, 14(1), 71–86.
- Siswoyo, D. (2007). *Ilmu Pendidikan*. UNY Press.
- Soekanto, S. (2000). *Sosiologi Suatu Pengantar*. PT Raja Grafindo Persada.
- Soelaiman, M. I. (1985). *Suatu Upaya Pendekatan Fenomenologis Terhadap Situasi Kehidupan dan Pendidikan dalam Keluarga dan Sekolah* [Disertasi]. Program Doktor Pascasarjana IKI.
- Sudjana, N. (2004). *Pembinaan dan Pengembangan Kurikulum di Sekolah*. Sinar Baru Algesindo.
- Sugihartono. (2007). *Psikologi Pendidikan*. UNY Press.
- Sugihen, B. T. (1997). *Sosiologi Pedesaan (Suatu Pengantar)*. Raja Grafindo Persada.
- Sugiyono. (2005). *Memahami Metode Penelitian Kualitatif*. Alfabeta.
- Syani, A. (2015). *Sosiologi Skematika Teori dan Terapan*. Bumi Aksara.
- Wulansari, D. (2009). *Sosiologi Konsep dan Teori*. Refika Aditama.