



THE CONCEPT OF SOCIAL STRATIFICATION AND ITS RELATIONSHIP WITH ISLAMIC EDUCATION

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Abstract

This article aims to explain the relationship between Islamic education and social stratification in Indonesian society. Social stratification, which is divided into layers based on wealth, occupation, and education, affects individuals' positions in society. Islamic education does not recognize stratification, focusing instead on spiritual values and individual piety. This research method employs literature review to explore ideas from various sources. The discussion highlights the system and dimensions of social stratification, its forms, and the factors influencing it. The correlation between Islamic education and social stratification indicates that education plays a crucial role in social mobility. The Quran, as the primary source of Islamic education, provides a foundation of values to guide society. In conclusion, education is the key to developing individuals' potential to achieve better positions while maintaining spiritual and moral values in a social context. Islamic education aims to shape morally upright and skilled individuals, promoting awareness of individual and social piety.

Keywords: Social Class, Education, Islamic Education

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INTRODUCTION

مقدمة

Humans, as part of communities, are inevitably engaged in interpersonal relationships within society. These interactions have implications for group formation. Broadly speaking, Indonesian society can be categorized in two ways. Firstly, through horizontal grouping, which encompasses differences and variations within society. Secondly, through vertical grouping, which involves social hierarchy and status differences.

Social stratification is a system of differentiating individuals or groups within society, placing them into hierarchically different social classes and assigning different rights and obligations between individuals in one layer and another (Muin, 2004). The social stratification system entails the division of populations or societies into graded classes, manifested in high, middle, and low classes. The foundation and essence of society's stratification system lie in the imbalance of the distribution of rights and obligations, as well as the responsibilities of each individual or group within a social system (Sorokin, 1998). Classification into these classes is based on a hierarchical layering within a particular social system according to dimensions of power, privilege, and prestige (Robert, 1976). Social stratification occurs due to the segmentation of social classes within society. Social class is a layer (stratum) of people who have the same position within the continuum of social status (Horton, Paul B., 1999).

Social class is an important social reality, not merely a theoretical concept, but also categorizing individuals based on: Firstly, wealth and income. Wealth and income are important determinants of social class due to their role in providing insights into one's family background and lifestyle. Secondly, occupation. Occupation is one of the best indicators of understanding an individual's lifestyle, thus indirectly serving as the best indicator of someone's social class. Thirdly, education. Social class and education mutually influence each other in at least two ways: 1) higher education requires money and motivation. 2) the type and level of education affect the social class hierarchy. Education is considered crucial because it not only imparts job skills but also brings about mental changes, tastes, interests, goals, ways of speaking, and changes in an individual's overall lifestyle (Horton, Paul B., 1999). Apart from known social classes within society, there are also elements that form societal layers. These two elements are status and role.

Like other educational concepts, the Islamic education concept based on society can certainly serve as a platform for local wisdom development, and likewise, local wisdom can inspire education development. Education is directed towards maintaining social stability on one hand and encouraging social mobilization on the other. The importance of discussing the topic of the relationship between Islamic education and social stratification is a study in discussion, with the aim of analyzing the relationship between Islamic education and social stratification, thereby providing an understanding and insight into all aspects related to the relationship between Islamic education and social stratification.

METHOD

منهج

The method used in this research is a literature study which involves the process of collecting data from various library information sources such as books, encyclopedias, documents and scientific journals. The data from this research were taken from articles, books and documents related to social stratification and its relationship with education. This method is used with the aim of providing a theoretical perspective on social stratification in the scope of education and its impacts. This research aims to explore and analyze knowledge, ideas, or findings in literature that have academic relevance, as well as compiling their theoretical and methodological contributions to the topic being studied critically.

RESULT

نتائج

Social stratification is the differentiation of classes and groups in society. The social stratification system is rooted in societal conflicts that specifically occur in certain communities being investigated. Social stratification takes various forms and has its own origins. This is determined by factors such as knowledge, wealth, authority, and power. Social stratification in education can be seen in the existence of castes in schools such as superior schools, international schools, favorite schools, state schools, private schools and other schools. Islamic education (as the source or foundation of Islamic teachings) does not recognize layers, classes or groups (stratification) in the social environment, unless the values of Islamic teachings are internalized, such as piety, knowledge and charity. The Islamic education perspective does not focus on material aspects but on spiritual aspects. This leads to the formation of Islamic values that shape individuals and society.

Systems and Dimensions of Social Stratification

Social stratification is a system of differentiating individuals or groups in society, which places them in different social classes hierarchically and provides different rights and obligations between individuals in one layer and another. Social stratification or social layering basically talks about control of social resources. Social resources are anything that society views as valuable. Social stratification is the differentiation of the population or society into classes hierarchically (leveled). The social stratification above, of course, does not apply generally, because each city or village has different characteristics.

The social starting system is based on conflict in society. Thus, the social stratification system only has a special meaning for certain communities that are the object of investigation (Soekanto, 1995). The social starting system can be analyzed within the scope of the following elements: First, the distribution of objective privileges such as wealth. Second, the system created by society is one of authority (prestige) and appreciation. Third, the criteria for a conflict system that occurs both in individuals and groups. Fourth, symbols of life such as behavior and way of dressing. Fifth, solidarity between individuals and groups that occurs from interactions, awareness of the position of each individual and group and activities (Suharto, 2011).

Forms of social stratification: social stratification occurs based on certain criteria, and based on these criteria, social strata can be formed, including the following: First, biological criteria. These criteria are divided into criteria according to gender, namely male and female, and criteria according to age, namely children, adults and elderly groups. Second, geographical criteria. Based on these criteria, it can be classified into: village communities and urban communities. Urban communities are divided into small towns, municipalities and big cities (Maunah, 2015).

Forms of social starting are formed from economic criteria and position criteria. Economic criteria are criteria based on residents' property rights. These economic criteria consist of three classes: high economy, middle economy and low economy. Meanwhile, there are various layers of status/position criteria, namely: high social status groups and middle social status groups. As well as low social status groups, and non-employee and official groups.

Another view says that forms of social starting are formed from: First, political criteria. In terms of political criteria, the main group is a group that adheres to a political sect, namely members of political parties and mass movements, the others are non-party groups. From this group of political parties there is a social starta: the group holding political power at the central level (central leader) domiciled in the nation's capital. group holding political power at the regional level (Tk. 1/province). Second, the party leadership group at branch level. The dimensions of modern social starting are divided into three groups, namely: high class, middle class and low class (Faisal & Yazik, 1980).

Abdul Aziz identified three forms of social initiation: criteria of honor, where respect is based on personal strengths and contributions independent of wealth and power; scientific or educational criteria, dividing society into high, medium, and low education levels; and religious criteria, stratifying society into Muslim and non-Muslim groups. Among Muslims, there are devout individuals and less devout (abangan). Non-Muslims are categorized into Buddhists, Balinese Hindus, Catholics, Protestants, and atheists. (Aziz, 2005).

From a religious perspective, social stratification receives high appreciation. Weber tended

to reduce religious beliefs to the interests of social classes (Aziz, 2005). Religion is highlighted in the sociological context as having strong legitimacy for social stratification. Weber has developed a theoretical model in which social stratification can be directly linked to religious content. The dichotomy between privileged class theology and non-privileged class theology dominates his vision of religion. While the privileged strata, both bureaucrats and war troops, tend to view religion as a source of psychological guarantee for the sanctity of legitimacy of their good fortune, non-privileged groups are drawn to religion for healing and covering themselves from suffering.

The nature of the social stratification system in society is that some are closed and some are open (Soelaiman, 1992). A closed system does not allow a person to move from one social layer to another, either downward or upward. Membership of a closed class, acquired through birth or an ideology. Closed social stratification systems can be seen in caste societies, feudal societies, racial societies, and so on. Then, in a society with an open social stratification system, every member of society has the opportunity to try with their skills and abilities to increase social stratification or move down to the social layer below (Soelaiman, 1992).

Factors Influencing Social Stratification

The prominent or dominant measures or criteria as a basis for the formation of social stratification are as follows: First, the measure of wealth. Wealth (material or material) can be used as a measure of the placement of members of society into existing social layers, whoever has the most wealth will be included in the top layer in the social stratification system, and vice versa, whoever does not have wealth will be classified into in low layers. This wealth can be seen, among other things, in the form of residence, the tertiary objects they own, the way they dress, and their shopping habits ((Pidarta, 2000).

Second, the measure of power and authority. The person who has the greatest power or authority will occupy the top layer in the social stratification system in the society concerned. The measure of power is often inseparable from the measure of wealth, because rich people in society can usually control other people who are not rich, or vice versa, power and authority can bring wealth. Third, a measure of honor. Measures of honor can be independent of measures of wealth or power. People who are respected or respected will occupy the top layer of the social stratification system of society. This measure of honor is very pronounced in traditional societies, usually they really respect people who have made many services to society, parents or people who behave and are virtuous (Pidarta, 2000).

Meanwhile, Soekanto explained that the measure or criteria that is the basis for the formation of social stratification is: the measure of knowledge. The measure of knowledge is often used by members of society who value science. A person who has the best knowledge of science will occupy a high level in the social stratification system of the relevant society. Mastery of this knowledge is usually found in academic degrees (scholarships), or a profession held by someone, for example doctor, engineer, master, doctorate or professional title such as professor. However, negative consequences often arise from this condition if the degrees held are valued more highly than the knowledge they have mastered, so that many people try using inappropriate methods to obtain a graduate degree, for example by buying a degree, bribery, or a diploma. fake and so on (Soekanto, 1995).

Social groups arise because of differences in status among members of society. To determine social stratification, 3 methods can be followed, namely the objective method where stratification is determined based on objective criteria including amount of income, length or height of education, type of work. Then there is a subjective method in which social groups of

members of society assess themselves in the hierarchy of position in that society. Lastly, the reputation method, namely social groups, is formulated according to how members of society place each of them in the stratification of that society (Soekanto, 1995).

Correlation of Social Stratification in Islamic Education

Reality proves that in people's lives, challenge after challenge always encroaches on the lives of its citizens, and the flow of these challenges will become increasingly swift and severe in line with developments in science and technology and continue to influence various dimensions of life (Hasbulah, 2008). Social class (social stratification) and education (Islamic education) influence each other in at least two ways, namely: First, higher education requires money and motivation. Second, the type and level of education influences social class level. Education not only provides work skills but also gives birth to changes in mentality, tastes, interests, goals, ways of speaking (changes in a person's way of life) (Nasution, 2011). As a social system, educational institutions must have a function and role in changing society towards improvement in all aspects. In this case educational institutions have two general characters. First, carrying out the role of functions and expectations to achieve the goals of a system. Second, recognizing different individuals in students who have personalities and dispositions, needs (Hamalik, 2005). Flowing from this statement, formal education is a center for preserving and developing values, a process of preparing students for life in society. The main task of education, including education in schools, is to instill values (Tafsir, 2006). The social atmosphere with the value system it adheres to influences the attitude and perspective of the community, as well as the measurements of things/things that are considered important and have added value will be considered as something valuable, and then give birth to stratification in society. This value system in turn makes things/goods valued by society (Islam) and then becomes the cause of social stratification in life.

Education has become a strategic sector in a nation's development program. Education is seen as a way to achieve a better position in society. Basically, education is a path to social mobility. In fact, all matters relating to society, whether relating to behavior, beliefs, economics, political life, individual and communal issues, as well as relating to the world and the hereafter, the global or detailed explanation is contained in the Al-Quran (Audah, 2005). In another position, the Al-Qur'an as a book was revealed as a guide to ethics, wisdom and can become a Grand Theory in social sciences, especially those related to the social sector (Syarifuddin, 2010).

Education is seen as a way to achieve a better position in society. The higher the education obtained, the greater the hope of achieving that goal. In this way, there is an opportunity to advance to a higher class. This description emphasizes that education is a path to social mobility. Meanwhile, social mobility is a movement of society in activities towards better change.

As Horton and Chester say: "Social mobility is a movement from one social class to another" (Idi, 2013). In general, Islamic society does not look at classes such as differences in wealth, power or worldly differences because the Islamic perspective emphasizes that basically all creatures are the same, only in different degrees when viewed from the perspective of faith and charity (Qodir, 2011).

The decoding of education is interpreted as a process of transferring values which has three targets, namely as follows: First, forming humans who have tendencies between cognitive and psychomotor abilities on the one hand, and affective abilities on the other hand, in this case it can be interpreted as a process that produces personality and values. noble culture, as well as insight and attitude. Second, there is a "transferred" value system, as a form of implementation

of the coaching process (IMTAQ & Science and Technology) including the values of faith and piety which radiate from human submission, morals, and always maintaining harmonious relationships with God, fellow humans and with nature. surroundings. Third, as a form of transformation of values that supports the industrialization process and the application of technology, such as respect for time, high work ethic, discipline, independence, entrepreneurship, and so on. Education is said to be of quality if it has the ability to build, develop and elevate humans to a holistic-integralistic stage of humanity which is contributive to rolling human civilization towards a better civilization (Mansur, 2011). while the skills a person needs to be able to continue to develop themselves progressively, successful skills include three main pillars of skills, namely learning skills, thinking skills and living skills (life skills) (Daryanto & Darmiatun, 2013).

Based on the explanation above, it is emphasized that in essence education is an effort carried out consciously in the planned development process of various kinds of potential in humans, such as: nature, character, academic abilities, expertise in certain fields (skills) and so on. In line with this argument, it can be said that Islam as a universal religion, which is recognized by its adherents as a view of life (why of life) in daily activities, juxtaposes (juxtaposition) education in a very strategic position, if the above assumption assesses education as the determinant of everything. - everything is for human vested interests in the world, so the Islamic version of education is not seen functionally as a means of satisfying essential human needs in the afterlife. (Anonymous, 2007:34). There are several words used in the Qur'an to refer to society or groups of people, including; Qoum, Ummah, Shu'ub and Qabail (Nurdin, 2006). Flowing from the explanation above, in the main reference sources for Islamic education (the Al-Qur'an and Hadith) there are several things contained therein to serve as a basis for life in society today.

CONCLUSION

خاتمة

Education is a conscious and planned effort to develop a person's spiritual potential, self-control, personality, morals and skills. It involves interaction between educators and students to achieve educational goals, preparing them to adapt to society. Social stratification occurs when interactions form groups with layers of status and roles, both open and closed. However, in modern society, stratification is more about differences in class status. In education, stratification has a significant influence where people belonging to the lower class can only enjoy some educational facilities so that the results or abilities obtained are also slightly different from those who receive maximum educational facilities, so the students' abilities are also maximized.

This creates a gap between students who study in educational institutions with high and low social strata. Islamic education does not recognize social stratification and focuses on values such as devotion, knowledge and good deeds, as well as holistic development of human potential. This aims to create individual and social piety, humanize individuals, and internalize Islamic values in everyday life.

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