

## THE RELATIONSHIP BETWEEN ISLAM, EDUCATION, AND SOCIETY

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### Abstrak

#### Keywords:

Relationship Islam,  
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*This article examines the complex interplay between Islam, education, and society, highlighting the historical and ongoing impact of Islamic teachings on educational practices and social frameworks within Muslim communities. The study commences by examining the fundamental principles of education in Islam, grounded in the Qur'an and Hadith, which promote the pursuit of knowledge as a religious duty. In which Islamic educational values foster comprehensive human development by integrating spiritual, intellectual, and moral dimensions. The function of Islamic educational institutions, including madrasahs and universities, is examined in both historical and modern contexts, emphasising their contributions to scientific progress and social unity. The research method used is library research, a type of qualitative research involving the collection, analysis, processing, and presentation of books, journals, and texts related to the research theme as reference materials in the form of a literature report. This study highlights the importance of comprehending Islamic viewpoints on education to promote inclusive, equitable, and progressive societies. The article ends by saying that the connection between Islam, education, and society is always changing and helps each other. Islamic education, when harmonised with fundamental religious tenets and attuned to societal demands, possesses the capacity to develop individuals who are intellectually proficient, ethically anchored, and socially accountable. The article ends by saying that the connection between Islam, education, and society is always changing and helps each other.*

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## INTRODUCTION

Society is a group of living beings closely connected by a specific system, certain traditions, conventions, and laws, leading to collective life. Systems in society are interconnected between one human being and another, forming a unity. Meanwhile, from an Islamic perspective, society is a group of people who share customs, traditions, attitudes, and a sense of unity bound by a common religion, namely Islam. Islamic society is a society that is different from any other, both in its existence and its character. It is a society that is divine, humanistic in character, and balanced. (Abuddin Nata, 2016)

Social phenomena developing in modern society indicate a shift in values that impacts collective lifestyles. Globalization, technological advancements, and cross-border cultural flows often weaken the functions of family and community education as the primary source of values. In this context, Islamic education holds a strategic position in strengthening the moral and spiritual identity of society. Education doesn't just happen in the classroom; it also touches on the relational aspects between individuals, families, and the broader social environment. This confirms that Islamic education serves as an instrument for shaping a society that is characterized, ethical, and oriented toward divine values. (Mujamil Qomar, 2005)

The relationship between schools and society is becoming increasingly urgent because these two institutions complement each other in instilling values and life skills. School, as a formal institution, provides a structured curriculum and systematic learning processes, while society presents actual social realities as the practical arena for educational values. These relationship principles include openness, participation, and sustainability, where schools cannot stand alone without community support, and similarly, communities need synergy with educational institutions to ensure young generations grow in accordance with the needs of the times and strong cultural roots. (Azyurmadi Azra, 2014)

The relationship between Islamic education and society can be realized through various patterns of cooperation, such as social service programs, mosque-based non-formal education, parental collaboration in character education, and partnerships between schools and religious institutions or social organizations. These forms reflect a systematic effort to bridge the theoretical space in schools with the practical realities of society. Thus, Islamic education serves a dual function: strengthening the spiritual dimension while also fostering social cohesion. Therefore, its presence not only educates individuals but also shapes a civilized society. (Dede Rosyada, 2007)

Islam encompasses eight meanings, namely Tarbiyyah Al-din (religious education), At-Ta'lim fil Islamy (Islamic teaching), Tarbiyyah Al-Muslimin (education of Muslims), At-tarbiyyah fil Islam (education in Islam), At-Tarbiyyah 'inda Muslimin (education among Muslims), and At-Tarbiyyah Al-Islamiyyah (Islamic education). The meaning of Islamic education itself is education based on Islam. The content of knowledge is theory. The content of earth science is theory about the earth. Therefore, the content of educational science is theories about education. In its entirety, the content of a science is not just theory. (Amrullah, 2007)

The nature of human beings according to Islam is that they are creatures of God, and the essence of their existence is that humans are beings whose development is influenced by their innate nature and environment. A perfect human being according to Islam is one who is physically healthy and strong, skilled, intelligent, and wise. The

general goal of Islamic education is the realization of humans as servants of God. Therefore, according to Islam, education must make all people worship God. What is meant by "worshiping oneself" is to worship God.(H.M. Arifin, 2017)

## **METHODOLOGY**

The research method used a library research approach. Library research, in other words, is a type of qualitative research that involves collecting, analyzing, processing, and presenting books, journals, and texts related to the research theme as reference material in the form of a literature report.(Sugiyono, 2014)

The data collected in this study was data related to the foundations of curriculum development. Data collection in this article was conducted through literature research, namely by collecting, recording, and analyzing data that was relevant to the discussion.(Nazir, 2011) Then, editing was carried out by examining the collected data. After the data was collected, the author analyzed the results according to the focus of the issues in this article.(Sukmadinata, 2010)

## **RESULT AND DISCUSSION**

### **A.The Relationship between Islam, Education, and Society**

#### **1. The Meaning of Education in Islamic Philosophical Thought**

The importance of the philosophy of effort provides a philosophical foundation for the development of Islamic educational science because it is also related to various hegemonic Western scientific paradigms that are positivistic-secularistic, which still plague a large part of the scientific tradition in Islamic education. The ideas of Western scientists who attacked various metaphysical foundations rationally and philosophically, which must be answered critically and constructively. In Islamic education, there is a need for thinking that can generate something new, proven to be true, and logical. Islamic education is a theory and practice that is constantly evolving, which is due to the fact that Islamic education theoretically also has a foundation and source of reference that comes not only from reason, but also from revelation. This combination of reason and revelation is ideal because it blends the logical potential of human intellect with the guidance of Allah's word regarding educational matters.(Jalaludin, 1994)

This combination is a hallmark of Islamic education, which is not found in the general concept of education that relies solely on human reason and culture. The intertwining of reason and revelation produces a perfect concept and thinking in Islamic education. The practice of Islamic education has always experienced dynamics and fluctuations. The Role of Islamic Philosophy in Building Education is as a Science that Includes: Ontology, Epistemology, and Axiology (Imam Barnadib, 2002)

##### **a. Ontology of Islamic Education**

Regarding the nature of something, with the understanding that Allah is the Creator of this universe with all its contents, including humans, and also the One who manages, regulates, and improves the process of creating this universe, causing it to grow and develop dynamically until it reaches the purpose of its creation.(Hamdani Insan, 2007)

The functions of managing, nurturing, and so on are referred to as Allah's Lordship over the universe, which is commonly understood as an educational function. Allah created humans and made them His caliphs on earth, who were essentially given

the task by Allah to be His representatives, deputies, or agents in realizing all His will and power on earth. Thus, the status of humans as caliphs entails the role of carrying out and executing His creation and lordship over the universe and all its contents so that it continues sustainably and the purpose of its creation is achieved. In order for humans to be able to become caliphs who fulfill the function of their creation and His Lordship, Allah has created humans with the best possible basic structure of creation and provided them with the necessary completeness and means.

Allah has provided guidance and direction to humanity so that it can fulfill its function and life's purpose as a caliph on earth in the best possible way. This process of creating and guiding humanity is what is called Allah's Lordship over mankind. And this is the true essence and at the same time the source of education according to the Islamic perspective. (Zakiah Daradjat, 2012)

#### b. Islamic Educational Epistemology

The foundation of education should ideally refer to human nature, where Western epistemology often differs from Islamic epistemology. Western epistemology has given rise to imperialism worldwide with its approaches that negate the theological aspect, which is human nature that is immanent and transcendent. Therefore, it is necessary to identify Western epistemological approaches to make the differences with Islamic educational epistemology clearer. Those approaches include, among others, the following:

- 1) The skeptical approach (doubt/suspicion, if a person doubts everything, it is in that doubt that he clearly exists (is thinking). Because something that is thinking certainly exists and is clear and bright. Cogito ergo sum (I think, therefore I am).
- 2) Rational. In the working mechanism of epistemology, the use of reason is absolutely necessary. There is no scientific truth that can be held accountable without being justified by reason. The prominent position of reason can dominate the criteria for validating a science; reason determines the validity of a science. However, reason has the greatest power in determining the validity of science by proposing four rationalistic steps of thinking: First, one must not accept things at face value. Second, analyze and classify each problem. Third, analyze the easiest and simplest suggestions. Fourth, creating a perfect description and conducting a general review. (Arifiah, D. A. 2021).
- 3) Dichotomous. The separation of the humanities from the social sciences, along with methodological considerations, is based on the assumption that science must be objective and free from distortions caused by tradition, ideology, religion, or social groups. In addition, a characteristic of Western epistemology is the dichotomy between value and fact, objective reality and subjective values, and between the observer and the external world. Therefore, the dichotomous division of knowledge is not accepted by Islam because it contradicts the very essence of Islamic teachings and will eventually lead to the destruction of scholarship among Muslims. Therefore, in Islamic educational philosophy, strengthening relationships, interconnectedness, and the integration of knowledge are important agendas to be developed. (Junaidi, R. A. A., Rama, B., & Yahdi, M. 2023).
- 4) Positivist-objectivist. The positive characteristics of this epistemology are influenced by positivism, a doctrine conceived by Comte. Positivism has played a significant role in shaping the current nature of knowledge, resulting in

knowledge that dominates the entire world being empirical, material, causal, quantitative, dualistic, reductionist, proportional, verifiable, and value-free. The implication is that science today is increasingly distant from moral and ethical values. The approach that is close to positive is objective. By "objectivist approach," we mean an approach that views human knowledge as a system of statements or theories subject to critical discussion, intersubjective testing, or mutual criticism. (Qomar, 2005).

- 5) Antimetaphysics. Modern epistemology, which began with Descartes, has shown or led to anthropocentrism. The philosophical trend in this era is in the field of epistemology, so there is less attention given to axiology or ontology. Even positivism rejects the metaphysical branch of philosophy. In this case, there is also a rejection of reality and the existence of God. This is reflected in their epistemological methods, such as logical rationalism, logical empiricism, and others. Even their way of thinking still thrives today, which is to place humans in a position that determines everything. Based on the explanation of Western epistemological approaches, it can be seen that what distinguishes them from Islamic educational epistemology is their lack of spiritual values. Revelation is not a source of truth in Western epistemology, while in Islam, the Quran and Hadith (Revelation) are the foundation and basis of Islamic education. In Islamic educational epistemology, it is hoped that knowledge can lead humans to God. Meanwhile, Western educational epistemology is limited to immanent studies without touching the transcendental realm, even eliminating metaphysics by developing an anti-metaphysical approach. (Burga 2019) Based on the description above, it can be assumed that there are four approaches to the epistemology of Islamic Education: empirical, scientific, philosophical, and revelation. (Lundeto, A. 2021)

c. Axiology of Islamic Education

In the development of Islamic educational philosophy, it is necessary to encourage the testing and integration of values and attitudes into human life so that education refers to the values of monotheism and the Anthropocentric-Transcendental paradigm. Islamic education is oriented toward creating a stable, dynamic, independent, and creative personality. Not only on the students but also on all components involved in the implementation of Islamic education. By balancing science, ethics, and esthetics. In addition to the values mentioned above, other value orientations expected from the implementation of science in Islamic education itself are the instilling of leadership, managerial, and organizational values into a stable, dynamic, independent, and creative personality. (Abuddin Nata, 2012)

## 2. The Meaning of Society in Islamic Philosophical Thot

The concept of the essence of society in the view of Basic Islamic Educational Philosophy and the goals of Islamic educational philosophy are essentially identical to the basic goals of Islamic teachings themselves; both originate from the same source, the Quran and the Hadith of the Prophet Muhammad. According to Al-Syaibani, Islamic educational philosophy, like general educational philosophy, serves as a guide for designers and those working in the field of Islamic education and teaching. Islamic educational philosophy is essentially the basic foundation for the development of an Islamic education system. (Rio Febrian et al., 2025)

The thoughts of Islamic educational philosophy serve as a basic pattern for Islamic education experts regarding how the desired Islamic education system aligns with the concept of Islamic teachings related to education. In relation to the views of Islamic educational philosophy on the concept of education as the essence of society, there are several perspectives that need serious attention, so that they can be used as material and a benchmark for the development of Islamic educational science itself. These perspectives are:(Abuddin Nata, 2016)

a. Ontological Perspective

Essentialism ontology is a concept that the world is governed by a flawless order that regulates its contents without any flaws. This opinion means that the form, nature, will, and ideals of humans must be adapted to the existing natural order. In this view, Islamic educational philosophy provides the perspective that the underlying principle in education is the concept of the Creator (Khalik), His creation (Makhluk), the relationship between His creation and the Creator, and the relationship between fellow creations and the messenger who conveys the message (Rasul).(Dede Rosyada, 2007)

b. Epistemological Perspective

The epistemology of essentialism is the theory of human personality as a reflection of God; this is the path to understanding. Because if humans are able to realize reality as a microcosm and macrocosm, then humans will certainly know at what level or quality their reason is capable of thinking about the universe. Based on this quality, he accurately produced his knowledge in objects, natural sciences, biology, social sciences, and religion. In this view, Islamic educational philosophy provides an increasingly broad scope, as explained in the Quran, Surah Ash-Shura, verse 52: And thus We have revealed to you a spirit from Our command. You did not know what the Book is, nor what faith is, but We have made it a light by which We guide whom We will of Our servants. And indeed, you guide to a straight path. And thus We revealed to you (O Muhammad) the spirit (the Quran) by Our command. You did not know what the Book (the Quran) was, nor what faith was, but We made it (the Quran) a light by which We guide whom We will among Our servants. Indeed, you are truly guiding (people) to the straight path. The verse explains the relevance of religion as the basis of education, considering that the Quran was revealed to guide people toward the straight path. Then, the basis for the view of human knowledge contains the idea that knowledge is a potential possessed by humans, formed based on reasoning ability, and has different levels and degrees depending on the object.(Mujamil Qomar, 2005)

c. Axiological Perspective

The ontological and epistemological foundations greatly influence the axiological perspective. For this school of thought, values originate from and depend on idealistic and realistic perspectives, as essentialism is built upon both; idealism views human attitudes, behavior, and expressions of feeling as having a relationship with good and bad qualities, while realism sees the source of human knowledge as residing in the orderliness of the living environment. Therefore, good and bad values are based on heredity and environment. Islamic educational philosophy has an axiological perspective where among the most important principles containing practical value in the field of education is the belief that morals are among the most important meanings in life.(Mujamil Qomar, 2005)

Morality is not limited to regulating relationships between humans, but extends beyond that to govern human relationships with everything created in existence and life,

and even regulates the relationship between a servant and God. In this regard, Islamic educational philosophy has a more complex goal with a dual dimension: the first dimension is to achieve well-being in life and salvation in the afterlife. The second dimension is related to the natural disposition of human beings, namely as worship to Allah SWT (ibadah). Views on society within the context of Islamic educational philosophy indeed have a very close and strong symbiotic relationship. Al-Rasyidin defines the specific characteristics of an ideal society according to the Quran as follows(Jana et al., 2024):

- 1) A society fully based on strong faith. Faith serves as both a driving force and a counterbalance in all processes of progress occurring in society. In addition, with their faith, that society will achieve glory and greatness.
- 2) A society where each member cooperates to enjoin good upon one another, or any form of goodness that does not contradict religious values.
- 3) A society where members constantly strive to prevent every evil, which is any form of violation against what is good.
- 4) A society where every member considers deliberation as one of the pillars supporting community life.
- 5) A society that upholds the values of justice as part of what is good.
- 6) A society where brotherhood among fellow citizens is created. This brotherhood is not limited to fellow Muslims, but encompasses Islamic brotherhood, brotherhood in obedience to Allah, national and kinship brotherhood, and brotherhood in the religion of Islam.(Haidar Putra Daulay, 2019)

### 3. The Role of Islamic Education in Shaping Society

The problems of education are issues of human life and living. In life, humans will always need education to be able to sustain themselves or improve their lives. Historically, education has existed since the existence of human beings, which means that education has grown and developed alongside the process of human development and life. Efforts to create an educational system that can transmit the desired cultural values have not yet fully achieved maximum and satisfactory results. In other words, a truly established education system that is universally accepted, embodies philosophical values, and is harmonious with human nature and social order has not yet been found.(Mastuhu, 2003)

Education always takes place within a specific social and cultural context. Indonesian society and national culture are the foundation of the National Education System. Socio-cultural foundations are one of the main bases for determining the direction of educational programs, both school-based and out-of-school educational programs. From another perspective, education is one of the main pillars in the preservation and development of the culture of every society. In Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, Article 1 stipulates, among other things, that "education is a planned effort to create a learning environment and the learning process so that students actively develop their potential to have religious spiritual strength, self-awareness, noble character, and skills for themselves, society, nation, and state." Therefore, in addition to the horizontal dimension, education must seriously consider the vertical dimension, especially the

connection between the educational programs currently implemented and the lives of students in the future. Thru educational efforts, culture is inherited and preserved by each generation of the nation. Simultaneously, educational efforts are also directed toward developing that culture. The culture referred to in the broad sense is the entirety of human ideas and works, which must be acquired thru learning, along with the entirety of the products of human intellect and creativity. Culture can take an ideal form, such as ideas, concepts, values, norms, rules, and so on. The form of behavior is patterned human behavior in society. Physical form, on the other hand, refers to human-made objects.(Rio Febrian et al., 2025)

#### **4. Principles of Educational Relations in Schools and Society**

The success of the relationship between schools and society can be achieved to reach its goals, whether with parents, the surrounding community, or other stakeholders, requiring several principles of implementation that must be considered and given attention:

##### **a. Integrity (integrated)**

This principle means that all activities of school relations with the community must be integrated, meaning that what is explained, conveyed, and presented to the community must be integrated information between academic activities and non-academic activities. Avoid as much as possible any attempt to conceal (hidden activity) the activities that have been, are being, and will be carried out by educational institutions, in order to avoid misperceptions and suspicion toward educational institutions. It often happens that schools don't inform or cover up something that is actually a problem for the school and requires the help or support of parents.(ardiyansyah, M, 2023)

Therefore, educational institutions must anticipate the possibility of misperceptions and misinterpretations of the information presented as early as possible by providing accurate and complete data, so that it can be rationally accepted by the public. This is very important for improving public/parental assessment and trust in the school. In other words, transparency in educational institutions is essential, especially in this era of reform and information. Society will become increasingly critical and bold in providing direct assessments of educational institutions. It's even common for the assessments and perceptions shared by the public about schools to often lack an accurate and valid basis and data. Such perceptions, if not avoided, will lead to negative consequences for the school. As a result, the school will not receive support and may even be waiting for its demise. Because his presence is not needed by his own community.(Alkalah, 2024)

##### **b. Continuity (continuous)**

This principle means that the implementation of school-community relations must be carried out continuously. Therefore, the implementation of school-community relations should not be done only incidentally or occasionally, for example, only once a year or once a semester/quarter, or only by the school when seeking financial assistance from parents/the community. This is what causes people to always assume that if there's a school call to come to school, it's always related to asking for financial assistance. As a result, they tend not to come or simply have someone else attend school invitations on their behalf. The reality so far shows that invitations to parents from schools are often represented by others, resulting in their attendance ranging from only 60% to 70%, and

not infrequently less than 30%. If this continues, it will be difficult for the school to gain strong support from all parents and the community.(Daheri et al., 2022)

The development of information, the progress of schools, school problems, and even student learning issues constantly arise and grow, which is why continuous information explanation from educational institutions to the community/parents is needed so that they are aware of the importance of their participation in improving the quality of their children's education. Therefore, information about the school that will be shared with the public must also be updated constantly. Outdated information will give the public a negative impression of the school.(Alwi et al., 2024)

c. Coverage (comprehensive)

Information dissemination activities should be comprehensive and cover all aspects, factors, or substances that need to be conveyed and known by the public, such as extracurricular programs, curricular activities, remedial teaching, and other activities. This principle also implies that all information should be complete, accurate, and up-to-date. Complete means that no information should be hidden or withheld, even tho the community/parents of the students have the right to know about the existence and progress of the school where their children study. Therefore, information on school progress, failures/problems faced by the school, and achievements that the school has made must be communicated to the public. Accurate means the information provided is indeed correct and meets the needs of the community. In this context, it also means that the information provided should not be fabricated or objective information.(Akbar & Firdaus, 2023)

Meanwhile, "up to date" means the information provided is the latest information on the school's developments, progress, problems, and achievements. Thus, the community can assess the extent to which the school has achieved the mission and vision it has set.

d. Simplicity (simple)

This principle requires that in the process of school-community relations, whether thru personal or group communication, the information provider (the school) can simplify the various information presented to the community. Information presented to the public, whether thru face-to-face meetings or thru the media, should be presented in a simple format that is appropriate for the audience's (local community's) conditions and characteristics. This principle of simplicity also means that: The information presented is expressed in friendly and easily understandable words. Many people do not understand highly scientific terms, therefore, the use of terms should be adapted as much as possible to the level of understanding of the audience. The use of clear words that are liked by the community or familiar to the listeners. The information is presented using a local cultural approach.(Akbar, 2023)

e. Constructiveness

The school-community relations program should be constructive, meaning the school provides constructive information to the community. Thus, the community will respond positively to the school and understand in detail the various problems and constraints faced by the school. If they can understand this, it will be one of the factors that can encourage them to provide assistance to the school based on the school's issues that need attention and joint solutions. This requires schools to create a list of problems that need to be communicated continuously to specific target audiences. This principle also means that information should be presented objectively without emotion or

manipulation, including informing about the weaknesses of the school in accelerating the improvement of educational quality.(Rahman, 2024)

This principle also means that the information presented to the target audience must be able to build willingness and stimulate thinking for the recipients of the information. Constructive explanations will be appealing to the public and will be accepted by the community without prejudice, which will lead them to act in accordance with the school's wishes. Therefore, friendly and objective information based on the data available at the school.

f. Adaptability

The school-community relations program should be adapted to the conditions within the community environment. Adaptation in this case includes adjusting to the activities, customs, culture, and information materials that exist and are prevalent in community life. Even the implementation of public relations activities must be adapted to the conditions of the community. For example, it's impossible for schools to conduct home visits in the morning for people in agricultural areas who work in the rice fields every morning. Correct and valid understandings of opinions and supporting factors can foster a willingness among the community to participate in solving the problems faced by the school.(Karel A Steenbrink, 1986)

## **5. Forms of Educational Relationships in Schools and Society**

Before examining the forms of relationships between schools and society, it is first necessary to identify the types of relationships that can give rise to these forms, which are as follows:

a. Educational Relationship Type

An educational relationship is a cooperative relationship in educating children/students, between teachers in schools and parents within the family. This relationship is intended to prevent differences in principle or even conflicts that could lead to uncertainty in the child's stance and attitude. There should be no differences or misunderstandings between the school, represented by the teachers, and the parents, regarding either ethical or social norms they wish to instill in their students. (Sussanti & Reza, 2022)

b. Cultural Relationship

A cultural relationship is cooperation between the school and the community that allows for mutual development and cultivation of the culture of the community where the school is located. We know that school is an institution that should serve as a benchmark for its students. The life, way of thinking, beliefs, arts, and customs of a society. Even more desirable is that the school should be a central point and source from which good norms of life (religious, ethical, social, esthetic, etc.) are disseminated for the progress of a society that is constantly changing and advancing. So, it's not the other way around, where schools only introduce what is alive and developing in society.(Yohanik, 2023)

c. Institutional Relations

Institutional relations refer to cooperative relationships between the school and other official institutions or agencies, both private and governmental, such as cooperation between the school and other schools, with local government heads, information services, agriculture, fisheries, and livestock services, and with state or private companies related to the improvement and development of education in general.(Husain & Muslim, 2021) As an educational institution that educates children

who will eventually live as members of society composed of various groups, occupations, social statuses, and professions, schools greatly need this cooperative relationship. With this relationship, the school can seek assistance from other institutions, whether in the form of teaching staff, guest speakers on matters related to curriculum material procurement and development, or assistance in the form of facilities and equipment needed for the smooth running of the school program.(Meiza Fajar Akbar & Widya Belqis Humairoh, 2024)

In conclusion, it can be stated that by implementing the three types of school and community relationships as described above, it is hoped that schools will no longer always lag behind the ever-evolving changes and demands of society. Especially in the face of the current era of globalization, when society is changing and developing very rapidly due to technological advancements, as Tilaar stated, schools are becoming increasingly isolated from society and function more as intellectual prisons. Therefore, to regain its true function, the school must be one of the learning centers among the many learning centers currently categorized as non-formal education. This relationship between school and community is also intended to bring about changes in the learning process within the school, shifting from a "spoon-feeding" approach with pre-digested material by the teacher to an innovative learning process, namely learning in an anticipatory and participatory manner. Children are educated to participate broadly in community life and can anticipate the future community in which they will live and be involved after they become adults. The three types of relationships mentioned above give rise to several forms of school and community relationships.(Daheri et al., 2022) Because they mutually generate interaction and communication in a participatory relationship, as follows:

#### 1). Participation in School/Madrasah

Committees School committees are a non-political and non-profit body or institution. This committee was formed thru democratic deliberation by various parties interested in education at the school level. They are responsible for helping the school improve the quality of education. According to Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, a school/madrasah committee is an independent institution consisting of parents/guardians of students, the school community, and community figures who are concerned about education. The main task of the school committee is to assist in the administration of education at the school in its capacity as an advisor, program supporter, controller, and even mediator. To advance education at the school, the school committee assists the school in the administration of the teaching and learning process, school management, school institutions, school facilities and infrastructure, educational financing, and coordinates the participation of all levels of society. Its role as a school partner, helping to establish the vision, mission, and service standards, ensures school quality, maintains and develops potential, explores funding sources, evaluates, recommends, identifies, and manages community contributions to the school.(Rahmawati et al., 2024)

#### 2). Participation in the Education Council

The Education Council, as an independent institution, is formed to provide consideration, direction, and support in terms of personnel, advice, infrastructure, and educational supervision at the national, provincial, and district levels, without a hierarchy. The Education Council is formed based on an agreement that grows from the roots of local cultural, socio-demographic values, making it an autonomous institution

that adheres to the principle of togetherness toward improving the quality of education management. The Education Council is an institution formed with the following objectives(Kadarsih et al., 2020):

- a) To accommodate and channel the aspirations and initiatives of the community.
- b) To increase the responsibility and active role of all levels of society in the implementation of education.
- c) To create a quality education service atmosphere.To foster stakeholder concern at the provincial and city levels, an institution called the Education Council is currently being formed. The existence of education councils plays a role in fostering public attention and commitment to the quality of education provision.(Amiruddin et al., 2021)

### 3). Managing School/Madrasah Stakeholders

According to Hatry, stakeholders are one of the categories of the school community, which are the elements of the school; if one of these elements is missing, the schooling process will be disrupted. This definition is further clarified in the Quality Management dictionary, where stakeholders are defined as groups or individuals inside or outside the organization who influence and are influenced by the achievement of the organization's mission, goals, and strategies.(Fricticarani et al., 2023)

They typically include shareholders, employees, customers, and government and regulatory bodies. Stakeholders are groups both inside and outside the school/madrasah institution who play a determining role in improving the quality of the school/madrasah.(Said Agil Siraj, 2004)

## CONCLUSION

Education in Islam is an activity that must have clear goals, objectives, and targets, and educators must be in accordance with Allah SWT's purpose in creating them. The role of society according to Islam includes: (1) as creatures of Allah SWT, humans are tasked with being caliphs on earth (2) spreading goodness on earth in accordance with the guidance of the Prophet and His Messengers (3) maintaining and managing nature. Meanwhile, the role of education according to Islam is: (1) to increase faith and devotion to Allah SWT (2) as the main foundation for building human character and morals (3) to improve the morals of the nation and state. The impact of education in society according to Islam includes: (1) Increasing faith and piety (2) Shaping good character (3) Expanding knowledge and technology.

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