

## PARADIGM OF SOCIAL FACTS AND EDUCATION ON SOCIAL REALITY

**Heny Suhindarno** \*<sup>1</sup>

Universitas Bojonegoro, Indonesia

Email : [hsuhindarno@gmail.com](mailto:hsuhindarno@gmail.com)

**Yosep Heristyo Endro Baruno**

Sekolah Tinggi Agama Kristen Teruna Bhakti Yogyakarta, Indonesia

Email : [hsuhindarno@gmail.com](mailto:hsuhindarno@gmail.com)

### Abstract

Educational activities are a social reality in society. As a unit of activity, education is influenced by and influences the components of society. The increasing demands of society for education and advances in science and technology have made it no longer possible for education to be managed solely through traditional patterns, in addition to this method no longer being in accordance with the needs and demands of society. The revolution in technology and science, changes in society, understanding of how children learn, advances in communication media, and so on give their own meaning to educational activities and this is what makes the policy of utilizing technological media and technological approaches in managing education as part of culture a means of transmitting values and ideas, so that everyone is able to participate in the transformation of values for the progress of the nation and state. The reality of education in society is still shackled by policy and control by the hands of power, the political elite. As a capitalist system of color, the policy changes made still cannot answer social problems.

**Keywords:** Social Facts, Education, Social Reality

### INTRODUCTION

Education is a human effort to change and develop his personality based on values in society and culture through the educational process. In this case, education is closely related to learning. Where learning is basically the most vital key in every educational endeavor, so that without learning there will never be education. On the other hand, learning can make someone who previously did not know and understand know and understand (Muzari, T., et al, 2022).

The social facts paradigm was pioneered by Durkheim who showed social facts as the main issues that must be studied by the discipline of

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<sup>1</sup> Correspondence author

sociology. Social facts are distinguished from the world of ideas which is the object of philosophical research. Social facts cannot be studied and understood only by speculative thinking and pure mental activity but must be supported by empirical research. These three different paradigms have a big impact on research, starting from basic assumptions, methods and results (Knoblauch, H, 2018). So this research is in the short term or specifically aims to find differences in the concept of knowledge paradigms that influence methodology, measures of validity and validity in social sciences, especially sociology and the duties of a sociologist in conducting social research and in the long term or in general it is hoped to be able to provide clear direction. towards social science studies in general and the development of religious studies so that they can be used as social and religious studies literature.

The social facts paradigm is associated with the work of Emile Durkheim, especially in *Suicide* and *The Rule of Sociological Method*. These two books explain the concept of social facts applied in studying cases of suicide symptoms. According to Durkheim, the concept of social facts is used as a way to avoid sociology from the influence of psychology and philosophy (Popkewitz, T, 2012). A social fact is something that is outside the individual and is coercive towards him. Social facts are differentiated into two things, namely material entities (material entities), namely things that actually exist, while non-material entities (non-material entities), namely things that are thought to exist. Most of these social facts consist of things that are expressed as things that do not have to be real, but are things that exist in the human mind or something that appears in and among human consciousness (Fazlıoğulları, O, 2012). This material and non-material reality is a reality that is intrasubjective and intersubjective.

There are two basic types of social facts, namely: social structures and social institutions. Included in this paradigm group are structural functionalism theory and conflict theory (Kivunja, C., & Kuyini, A. B, 2017). According to the theory of structural functionalism, various structures and institutions in society are seen as a balanced relationship. Society is understood in a process of change that takes place gradually but remains in balance. Meanwhile, according to conflict theory, society is at different levels and in a state of conflict with each other. Balance in society actually occurs as a result of the use of coercion by the powerful groups in that society (Greenwood, J. D, 2003).

According to Ritzer (Pervin, N., & Mokhtar, M, 2022) adherents of the social facts paradigm tend to use the interview or questionnaire method. He

views other methods as less appropriate for studying social facts. Researchers will have difficulty studying social structures and social institutions if they use experimental methods, and unplanned observation methods are also not of much help. The most appropriate method for studying social facts is the historical method and the comparative method. This was exemplified by Weber in his research on religion and capitalism. However, according to Ritzer, adherents of the modern social facts paradigm are not very interested in using historical and comparative methods because they are expensive and time consuming and are considered unscientific (Bugni, V., & Smith, R. W, 2002).

## **RESEARCH METHOD**

The study in this research is qualitative with literature. The literature study research method is a research approach that involves the analysis and synthesis of information from various literature sources that are relevant to a particular research topic. Documents taken from literature research are journals, books and references related to the discussion you want to research (Earley, M.A. 2014; Snyder, H. 2019).

## **RESULT AND DISCUSSION**

### **Social Fact Paradigm Theory**

According to Durkheim in Donati, P (2017), social facts are "expressed as something (thing) that is different from ideas and can be seen and felt". This something is the object of research for all sciences. It cannot be understood through pure (speculative) mental activity. But to understand it requires the compilation of real data outside the human mind. The significance of Durkheim's statement lies in his attempt to explain that social facts cannot be studied through introspection. Social facts must be examined in the real world as people search for other things.

The social facts paradigm according to Durkheim in Tang, S (2011) is divided into two types, namely as follows:

1. In material form, namely something that can be seen, captured and observed. These social facts in material form are part of the real world (external world). For example, there are scavengers and the community.
2. In non-material form, namely something that is considered real (external). This type of social fact is an inter-subjective phenomenon that can only emerge from within human consciousness. Examples are egoism, altruism, and opinion.

The conclusion from the theory above is that the existence of scavengers and society is part of the real world because it can be listened to and observed. And the negative view of scavengers in society is something that is considered real because it arises from human consciousness which develops into public opinion, and their existence is considered to be able to influence society.

### **Education and Social Reality**

Talking about education concerns educators, students, materials, government, society and changes in them. It is clear that talking about education will involve social change, from time to time showing how important education is in this country. The relationship between the two (education and society) is the starting point for formulating the relationship between education and social reality, a determining part in determining the direction and goals of education where these goals are: First, education as a cultural heir; Second, education as individual development (Tarick, M., & Ananchenkova, P, 2019). By referring to the provisions of Indonesian law (PP No. 19 of 2005 concerning National Education Standards), it is stated that National Education Quality can be realized if there is a relationship between the eight elements contained in the minimum standards. The eight standards are content standards, process standards, graduate competency standards, education and education personnel standards, facilities and infrastructure standards, management standards, financing standards, and educational assessment standards that can be met (Scavarelli, A., et al, 2021).

Socio-cultural change is a process that is more natural than law (politics, economics). Law is created by humans with very strong technology, although directly or indirectly the law influences socio-cultural life and vice versa. The term is called "a specific form of social life" with character of the nation itself (Jussim, L, 2017). The increasing demands of society for education and advances in science and technology have made it no longer possible for education to be managed solely through traditional patterns, in addition to this method no longer being in accordance with the needs and demands of society. The revolution in technology and science, changes in society, understanding of how children learn, advances in communication media, and so on give their own meaning to educational activities and this is what makes the policy of utilizing technological media and technological approaches in managing education as part of culture a means of transmitting values and ideas, so that everyone is able to participate in the transformation of values

for the progress of the nation and state. This means that education is a forum for transforming science and technology for the benefit of human life (Miarso, Y, 2004).

As time progresses, humans are required to be better in everything. The rapid emergence of technology is currently making a big revolution in the world. All work feels easy and cheap (Liu, Q., et al, 2020). Likewise in education which is related to the learning process at school. Several variations of methods are used to teach science to increasingly advanced and sophisticated students. This is very different from the situation several decades ago, where the learning system was still very simple and did not use much technological media (Criollo-C, S., et al, 2021). Growing awareness of the importance of developing learning media in the future must be realized in practice. There are many efforts that can be done. Apart from understanding its use, teachers should also strive to develop the skills to make their own media that is attractive, cheap and efficient, without rejecting the possibility of using modern tools in accordance with the demands of developments in science and technology.

Therefore, teachers have responsibilities and challenging tasks in order to integrate the use of technology in the teaching and learning process in the classroom. With the presence of multimedia and computer technology in schools, teachers not only experience changes in their role, but they also learn how to teach using new technological tools, new approaches and new skills (Laurillard, D, 2013). Because the use of multimedia and computers in the teaching and learning process, especially PBM Islamic religious education, can create an interactive learning process, namely a reciprocal relationship between teachers and students and also between fellow students. The interactive learning process carried out should be able to encourage students' enthusiasm for learning and the emergence of inspiration in students to come up with new ideas, develop initiative and creativity.

Another important option in understanding social reality is what is happening in our world. University education usually trains students to read textbooks, then relate them to the context in which social change occurs. This is one form of Fiere's criticism that the value of education cannot be practiced outside the students' educational environment, and is unable to answer their problems. If the problem is answered with a paradigm, then what must be done is to face educational institutions with super sophisticated targets, because schools are places where the goals of society are created, therefore educators and all those in them understand the developments of the times,

such as being able to operate computers, shopping via the internet. Clearly, education requires getting to know the social devices in society in order to understand how the lifestyle of the people they adapt to is (Rury, J. L, 2012).

Building awareness of the importance of cultural transformation/change in building a new, more mature civilization. Therefore, changes must be carried out with a mature concept and be ready for the consequences in all fields. In order to achieve success in the present and future (Scavarelli, A., et al, 2021) as stated by John Dewey, "The School and Society", the influence of industrialism on education and the need for schools to fulfill a greater social function. Dewey further confirmed his commitment to the growth and development of democracy in the field of education which leads to recognition of the true meaning of equality (Dewey, J, 2013).

Like the problems above today, the problem that dominates the world of education is education capitalism, natural wealth and production power are exploited by capitalists, both foreign and private sector, so that to determine educational income, the government is unable to finance our education. With the entry of the capitalist system, of course it will show how expensive education is, the state is stripped of its role in providing education for the people, where capitalism always wants to commodify it, so schools are starting to be seen as institutions that can generate profits if they are put into business. This thesis is undeniable. First, the high cost of education in Indonesia is recorded at 75-80 percent of elementary to middle school dropouts and 60 percent of high school students are able to continue to college. Second, educational capitalism makes education exclusive to only the rich, everyone is denied the right to go to school, schools which are ultimately filled by children with money show educational elitism (Jussim, L, 2017).

### **Education System in Society**

Educational activities are a social reality in society. As a unit of activity, education is influenced by and influences the components of society. In order to understand the education system in society, it is better to follow the sociological theory of society put forward by Talcott Parsons (Naidoo, R, 2004). In relation to the social system, each actor is always socialized with value orientation patterns in society and culture. The existence of socialization and social control mechanisms allows a social system to maintain balance. The social system controls actors, and at the macro-objective level of social system structures, a cultural system can be found. The cultural system is located at the top level of an action system.

Culture is the main binding force that unites various elements of the world in the sense of a system of action. Culture is a bridge for interaction between actors and helps integrate personalities and social systems. Culture has the primary capacity to become a component of other systems. So in terms of social systems, culture is manifested in norms and values, whereas in terms of personality systems, culture is internalized by actors (Baker, D. P, 2014). Parsons views cultural systems in relation to other systems of action. Culture is a pattern, an orderly system of symbols which is the object of actor orientation, internalized into aspects of the personality system, and institutionalized into patterns in the social system. Because a large part is symbolic, culture can be easily transferred from one system to another. Culture can move from one social system to another through diffusion, and from one personality system to another through learning and socialization. The cultural system has three parallel components. The three motives are: (Välilmaa, J., & Hoffman, D, 2008).

1. Cognitive orientation motifs that are parallel to belief systems and idea systems in culture, which guide the direction of problem solving.
2. The catthetic orientation motif is parallel to the symbol expression system, a means of catthetic expression to achieve social goals.
3. Evaluative orientation motifs that are parallel to the same value orientation systems, a macroscopic guidance level.

Analysis of the education system becomes clearer if the object being studied is emphasized, such as family institutions, schools, religious institutions, or other educational institutions. The school system is a complete and accurate description of the education system. The school system has interconnected components or sub-systems which result in achieving school education goals in terms of aims, goals and objectives. The school system accepts input from the community. The school system has a conversion process in the form of a teaching-learning process, a fundamental process of transforming educational content. The transformation of educational content is carried out by actors (older generation) who are asymmetrically focused on young actors (young generation) as potential citizens. The school system also delivers products or output to the community. The community then also provides feedback to the school, and the school will have to pay attention to community expectations (Ma, J., Pender, M., & Welch, M, 2016).

The school system as a macro-system is a social and cultural system (socio-cultural system). As a system, schools have three very important sub-

systems, namely social sub-systems, cultural sub-systems, and economic sub-systems, social sub-systems in schools. In the school system you can find a formal structure that regulates communication and social interaction between teaching staff or teachers, administration and students. This formal structure is realized in structured organizations or bodies, which are accompanied by applicable rules. Bodies such as teacher and parent unions, student bodies, teacher councils, work based on applicable regulations (Baum, S., et al, 2013). Apart from formal structures and written rules, schools also have informal structures and informal rules. School is realized in the form of teachers and students meeting in teaching-learning interactions. However, a school meeting as a social unit is a network of meetings, a network of actions and reactions of the personnel involved. These reactions can be formal or informal. As a social sub-system, the school contains a network of student-student relationships, teacher-student relationships, teacher-teacher relationships. This network of relationships has a direct and indirect influence on achieving school goals (Collins, R, 2019).

Cultural sub-system in schools. Schools have a cultural sub-system. The school cultural subsystem is a complex network of different goals, values, traditions, beliefs, ways of thinking and behavior, originating from various social groups in society. Negatively, this network of relationships will appear in the form of conflicts, and positively it will appear in relationships in the form of supporting facilities for achieving goals. The school culture sub-system appears in the presence of components in the form of school system goals. Curriculum, methodology, teaching media, textbooks and other educational materials (Seth, M. J, 2002). If the cultural sub-system is compared with the culture or cultural system that exists around the school, then the cultural sub-system that is managed by the school with an orientation towards school goals is an "improvement" to the cultural system around the school. The characteristics of "improvement" can be seen in the selection and standardization activities of all components of the school system.

The school system is not only a means of transmitting various valuable cultural elements, but is also an embodiment of reevaluating cultural values so that the culture around the school can live and develop. As is known, cultural elements can be divided into universal elements, cultural activities, complex traits, traits and items. Other differences regarding cultural elements are classified into universal, specialty and alternative elements. Substantially also in the form of ideal material and spiritual culture, the school system has selected cultural elements to be transformed. The cultural elements that are

transformed by schools are written language systems, scientific knowledge systems, technological systems, and prevailing social systems. All of these elements are generally classified as specialty elements. The inheritance of specialty cultural elements is in line with the school system's mission, namely to transform a traditional agrarian society into an industrial society. Even though the ideal school system is created to pass on all valuable cultural elements, the school system is unable to include all cultural elements in the school curriculum. Systemically, the school system is also unable to pass on the cultural elements programmed in the school curriculum without the help of other institutions (Anderson, R. E, 2008).

## **CONCLUSION**

The education system cannot achieve its goals perfectly in quantity and quality. As a result, this means that the education system cannot achieve the goals of social system and cultural system development programs. The black box in the education system will ultimately become a black box in the social system and cultural system. The reality of education in society is still shackled by policy and control by the hands of power, the political elite. As a capitalist system of color, the policy changes made still cannot answer social problems. The formation of dualism in policies made by the government is still forming a class structure and education is increasingly expensive in each region. For example, the decentralization solution has been determined by the National Education System with the aim of equalizing quality, opportunities to get decent education, and easy access to education. However, what is happening is that the cost of education is increasingly unaffordable among the lower middle class. We find that in a particular science there are various paradigms that develop. Another factor that must also be taken into account is that a paradigm is usually only suitable for a certain reality.

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