Education and Social Change

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Abstract:

In human life, change is inevitable. neither preventable nor deniable. Humans must adapt in order to live safely, constructively, and avoid being overtaken by social changes and the times. In order to explain the connection between education and social change, this essay was written utilising the library research method and library references in all of its forms. The findings of thestudy show that a number of facets of education, including management, curriculum, methods, media, psychology, evaluation, and teacher preparation, will be directly impacted by social change.

Keywords: education, change, social change

INTRODUCTION

Social change is inevitable and impacts all facets of human existence, encompassing environmental development, physical attributes, and cognition. Consequently, all associated facets will also experience transformations, whether evolutionary or revolutionary. Evolutionary change is a gradual and conventional transformation within human traditions; for instance, early world civilisations developed in fragmented environments, lacking unity, with information, communication, and transportation impeded by remote, challenging, and often insurmountable territorial boundaries. This scenario constitutes a social structure with distinct traits, constrained by nature and time. Revolutionary change is a protracted transformation that modifies an enduring social system, akin to the prominent civilisations, including Western civilisation (Europe), Confucian civilisation (China), Japanese civilisation, Islamic civilisation, Hindu civilisation (India), Latin American civilisation, Orthodox Christian civilisation, and African civilisation (Fitria, 2009, 43).

Changes typically arise from multiple factors, including the advancement of intelligence, experience, and needs, which facilitate interactions between civilisations. The interaction between civilisations subsequently engenders novel perspectives, shown by the evolution of Islamic civilisation when Al-Mansur, a Caliph of the Abbasid Dynasty, relocated the capital from Damascus to Baghdad in 762 AD (Zakariya, 2018, 22). Despite being an Arab territory, Baghdad was significantly impacted by Persian culture due to its historical affiliation with the Persian Empire (Syarqawi, 2010, 57). The relocation of the capital signifies that the caliph has "opened himself" to embrace: (a) Persian civilisation, or

the acceptance of change, which may undoubtedly introduce new dimensions to Islamic social life. (b) The Greek civilisation possesses ancient scientific record, particularly during the reign of Harun Ar-Rashid (786-809 CE) and his son Al-Ma'mun (813-833 CE) of the Abbasid Caliphate (Budiyaty, 2018, 72). The effect is a slow yet definitive transformation in paradigm and sociocultural cognition, which modifies orientation and lifestyle.

Social changes, as previously outlined, will impact the social order, particularly in education, as the educational system is constructed upon social patterns. Education serves as the fundamental basis for the development of individuals and society. It functions not only as a conduit for the transmission of information and skills across generations but also as a vital catalyst for initiating, guiding, and responding to societal change. The relationship between education and social change is becoming more intricate and imperative to analyse in today's rapid and dynamic environment. Historically, education has demonstrated its role as a pivotal catalyst for change. The industrial revolution, the civil rights struggle, and the current digital era are all inextricably linked to the influence of education in moulding societal mindsets, beliefs, and behaviours. Educational institutions, including schools and universities, serve as platforms for the introduction of novel ideas, the scrutiny of established conventions, and the exploration of innovative possibilities. Nonetheless, societal transformations can also influence the educational system itself. Technological improvements necessitate modifications in the curriculum and pedagogical approaches, whilst global challenges like climate change and social inequity call for education that is more pertinent and solution-focused.

The imperative of recognising social changes in education is essential for ensuring that educational advancement aligns with societal growth. The primary aim of this essay is to delineate the facets of education that may be altered by social transformations. To enhance the article's comprehensibility, the introductory discourse will commence with an elucidation of social change theory.

METHODS

Library research is employed to compile this article, which entails the collection of information from a variety of sources, including books, research results, notes, and journal articles that are pertinent to the subject matter (Sari, 2020, 44). In this regard, the primary references in this study are a variety of references that are pertinent to the subject matter, including references to educational sciences, social change, and other essential sources. References are reviewed, analysed, and compared, and syllogisms are subsequently developed based on the theory and its profundity. This systematic approach is employed in the discussion

RESULTS AND DISCUSSION

A. Social Change
Social change is a compelling subject within sociology, as it is an inevitable phenomenon that will persist in society across time. The adage in sociology emerged from this notion: "nothing in this world is permanent except change itself" (Depdikbud, 2019, 13).
1. The Significance of Social Change
Etymologically, the term "social change" in English denotes alterations in social structure and social forms (Kartasapoetra, 1992, 385). Numerous sociologists have elucidated the definition of "social change." Rasyid cites the perspectives of specialists as follows: Kingsley Davis asserts that social change constitutes a component of cultural change, including all its facets, including art, science, technology, philosophy, and alterations in the structures and regulations of social organisation. William F. Ogburn

articulates a comparable viewpoint, defining social transformation as inclusive of diverse cultural aspects, both tangible and intangible. William perceives social evolution as inextricably linked to the influence exerted by these two cultural aspects, which serve as symbols of human civilisation (Rasyid, 2018, 3).

The concept of social transformation can be further elucidated through the perspectives of many Indonesian social scientists. Samuel Koening, as cited by Thahir Kasnawi, asserts that "social change refers to the alterations or adjustments in human life patterns, arising from internal societal factors or external influences (Kasnawi, n.d., 18).

Selo Soemarjan characterises social change as "any alteration in societal institutions within a community that impacts its social system, encompassing values, attitudes, and behavioural patterns among societal groups, which may be instigated by diverse factors such as population growth resulting in ecological transformations and subsequent modifications in the dynamics between social groups" (Soemarjan, 1986, 303). Sri Suntari articulates a comparable notion, defining "social change as a transformation in the system, social structure, social culture, and societal functions, which are linked to the location of social events and the temporal context of the past, present, and future" (Suntari, 2016, 7). The interpretation offered by Sri Suntari encompasses not merely the concept of change but also the framework of social transformation within society, which includes alterations in systems, structures, culture, and social functions over time (past, present, and future), affecting individuals within a specific society (Ali Maksum, 2013, 151).

It is evident from the aforementioned succession of meanings that sociologists do not have a common understanding of the meaning of social change, as they approach it from a variety of angles. Nevertheless, the aforementioned description reveals a shared understanding of the term "social change" as encompassing a variety of issues, including (a) cultural changes that encompass all of its facets, (b) modifications and adjustments to human life patterns, (c) changes in social institutions that impact the social system, including values, attitudes, and community behaviour patterns, and (d) changes in the system, structure, culture, and functions of society. This multifaceted interpretation suggests that social change is fundamentally a comprehensive perspective that spans a variety of dimensions, such as changes in society's culture, lifestyle, social institutions, systems, structures, social culture, values, attitudes, and community behaviour patterns. With certainty, these modifications will generate novel effects on society in a variety of ways.

2. Types of Social Change

Various analyses conducted in society have identified a range of social changes in different forms, as follows:

   a. Changes can be classified as either evolutionary or revolutionary.

Evolutionary changes refer to modifications that transpire over extended durations and occur independently of societal intent (Baharuddin: 2015, 184). This model of social change represents a transformation in civilisation and culture that unfolds over an extended duration, driven by multiple internal and external factors. Tonnies, as cited by Elly M. Setiadi, posits that society evolves from a simpler to a more complex civilisation level, marked by communal social patterns that are based on social habits rather than rationality (Setiadi, 2011, 611). Prior to the advent of Darwin's theory, several ancient Greek philosophers, including Thales (636 - 546 BC) and Anaximander (611 - 547 BC), engaged in discussions regarding the origin of marine biota and the evolution of life. Pythagoras (570 - 496 BC), Xantus (circa 500 BC), and Empedocles (490 - 430 BC) addressed similar topics in their writings (Taufiq, 2019, 99). The term evolution is often equated with Darwin. Darwin's theory is fundamentally comprised of several key components:

   1) Variation in plants and animals is a characteristic that manifests in the phenotypic appearance of the organism.

2) The growth ratio is geometric, indicating that the population of each species remains relatively stable. This occurs due to the elimination of numerous individuals by predators, climate change, and competitive processes.
3) The struggle for existence refers to the efforts made by individual organisms to survive. Individuals exhibiting variations that do not align with prevailing natural conditions will face elimination. Individuals possessing beneficial variations can sustain their existence and reproduce by generating offspring.
4) The concept of survival of the fittest indicates that resilience is derived from organisms possessing the most advantageous traits for their environment. Surviving individuals will transmit those variations to subsequent generations. (Henuhili et al., 2012, 10).

Darwin's theory of evolution significantly impacts various aspects of social development, encompassing human growth, interactions with the natural environment, and the satisfaction of life requirements. Meanwhile, changes resulting from revolution occur in society within a brief timeframe (Baharuddin, 2015, 184). This model of social change frequently emerges spontaneously and is typically a response to adverse conditions, including war, conflict, or pandemics. The ongoing COVID-19 pandemic has notably altered individuals' mindsets and attitudes in their interactions with others.

      b.   Minor modifications and significant alterations.

Minor alterations pertain to modifications in the components of the social structure within a society; however, these alterations do not substantially affect the overall functioning of the society. Changes in clothing styles that do not influence social institutions (Soekanto, 1999, 348). Conversely, significant changes are those that directly impact the components of social structure and societal behaviour (Baharuddin, 2015, 185). An example of this significant transformation is the advancement of technology, which modifies societal work systems by discarding traditional methods, including the utilisation of machinery in agriculture and the implementation of computers and other technological instruments. These significant changes can both reform and fundamentally restore mindsets and work patterns.

      c.   Preferred modifications and unpreferred modifications.

According to Selo Sumarjan, Soerjono Soekanto defines desired change as a change that has been intentionally planned by specific parties (Soekanto, 1999, 349). An agent of change arises in this context, aiming to modify the social situation (Syahril, 2019, 137). Agents of change are typically professionals equipped to strategise development to address issues, enhance conditions, or assess the outcomes of completed initiatives. Agents of change include government officials, educators, students, agricultural extension workers, forest rangers, community program developers, and additional stakeholders. Unpreferred changes refer to negative alterations that take place within society (Soekanto, 1999, 350). These changes may arise from multiple factors, including natural disasters. Cultural infiltration may lead to undesirable changes that do not align with local contexts.

3. Factors Influencing Social Change

Soerjono Soekanto, referencing Selo Sumarjan, asserts that social change results from both internal and external factors (Soekanto, 1999, 318). The internal factors contributing to this change include:

      a. Changes in population size. In theory, an optimal increase in population should not induce social change, as such an increase does not generate issues. Nonetheless, a substantial population increase can result in societal issues, including demands for food, education, and community facilities, which may lead to competition and conflict. This development compels society to engage in more rigorous and profound thinking to generate new innovations and discoveries, thereby enhancing life and adapting to evolving needs.

      b. Recent Findings. New discoveries arise from enhanced cognitive processes and the application of scientific principles, which foster new paradigms,

subsequently leading to technological advancements that transform societal functioning (Ngafifi, 2014, 36). Industrialisation at the close of the 19th century and the onset of the 20th century positively influenced the utilisation of tools in human endeavours. The advancement of information technology in the 21st century has transformed human cognition and work practices, dismantling barriers between nations and resulting in significant cultural integration. This advancement facilitates inexpensive and straightforward communication; however, it also gives rise to various negative consequences, including the erosion of social privacy, the proliferation of pornography, the dissemination of misinformation, and the incitement of intergroup conflict.

c. Conflict in society. Conflict in society is a social phenomenon that emerges from disparities in mindset, culture, self-esteem, and economic factors. Dominance by one group in a situation, coupled with the perception of unfair recognition of rights by another group, increases the risk of social conflict. Instances of social conflict in Indonesian society include the witchcraft case in Banyuwangi in 1998, the Sampit conflict that strained relations between the Madurese and Dayak tribes in Kalimantan in 2001 (Patji, 2003, 15), and the recent tribal feud in Yahukimo, Papua in 2022. Rebellion versus revolution. A rebellion within a society leads to social change. Change occurs not only when a rebellion is successful and modifies the existing structure, but also when the rebellion fails. The failed G30S PKI rebellion serves as an example, resulting in regulations aimed at strengthening Pancasila and the dissolution of the PKI (Baharuddin,: 2015, 185).

External social change elements emerge due to:
a. The physical natural environment that envelops humanity. Humans are unable to separate themselves from their natural environment and must adapt to their circumstances (Sarinah, 2016, 119). The environment, through its many conditions, will influence mindsets and cultivate culture and civilisation. Consequently, biological structures and systems are established in alignment with their environment. Nonetheless, alterations in the physical environment will precipitate modifications in social life.

b. Combat. War is generally unpleasant; but, in certain circumstances, it becomes challenging to avert. War inevitably results in casualties. Moreover, conflict will engender a tumultuous environment. The processes and structures that typically work inside society are unable or unwilling to function effectively. Upon the conclusion of the war, it occasionally transforms the prevailing systems and structures into novel configurations.

c. The impact of the cultures of other societies. Culture defines as thought, intelligence, outcomes, norms, or practices that have become ingrained and are challenging to alter (KBBI, 2000, 169). Culture and civilisation evolve distinctively among social groupings due to variations in environment and mentality. When communication and information exchange transpire among societal groupings, reciprocal influence ensues, potentially resulting in social transformation.

4. The impacts of social change

Social change exerts both beneficial and detrimental effects (Sepang, 2020, 25-28). The positive impact of social change includes the advancement of science and technology. The most fundamental form of social change is:

a. The transformation of societal mindsets. This results from a shift in perspective. The subsequent transformation resulting from this shift in mindset is the advancement of science and technology, both of which are products of constructive thought. According to Yuyun S. Suriasumantri, humans can enhance their knowledge due to their capacity for thought and reasoning (Suriasumantri, 2007, 40). Cognition and reasoning arise from humans' positioning within a social context shaped by both internal and external environments.

b. The establishment of a skilled professional workforce. The emergence of professional workers, resulting from social change, enhances both the quality and quantity of production output, reflecting the application of knowledge and technology development. The presence of professionals may negatively impact individuals who cannot compete, potentially resulting in new societal conflicts.

c. The establishment of new values and norms. Norms or rules represent the institutionalisation of positive and negative values through regulations that encompass permissions, recommendations, or commands (Asshiddiqie, 2011, 1). The values or norms that constitute the structure and system of society evolve in accordance with temporal and environmental contexts. As circumstances and contexts evolve, values and norms will similarly transform, adjusting to the new order.

d. The generation of new employment opportunities. Job opportunities play a crucial role in social life, as they are essential for fulfilling needs and are also associated with one's status in society. Social change can enhance job opportunities by creating new employment prospects. The positive value of industrialisation is evident. Conversely, negative social changes can lead to job elimination, as evidenced in various troubled nations such as Palestine, Syria, and Afghanistan.

e. Enhancement of Work Effectiveness and Efficiency. A notable benefit of social change is the enhancement of work effectiveness and efficiency. Work effectiveness and efficiency typically arise from heightened healthy competition and the improvement of competencies. This improvement results from societal changes, including cultural shifts, enhanced mindsets, and alterations in environmental conditions, among others.

In addition to beneficial growth, social change also engenders negative consequences, specifically:

a. The emergence of societal disintegration. Disintegration may arise from adverse social development. The ramifications of social disintegration may result in conflict among tribes, inter-tribal warfare that can obliterate order, systems, social institutions, and lead to loss of life.

b. The emergence of regional turmoil. Societal transformations may precipitate turmoil within the region. This transpires due to multiple aspects, specifically (1) disparities in religion, race, ethnicity, and politics. (2) Disregarding the sequence of existence. (3) Disregarding societal ideals and norms. (4) Economic inequality (Sepang, 2020, 29).

c. Juvenile delinquency. A contributing factor to societal transformation is the entrance of foreign cultures into society. For individuals who are not intellectually equipped to embrace a new culture, the new culture presents a distinct challenge. Western society, in numerous respects, fosters beneficial characteristics, including the enhancement of cognitive quality, work ethic, and media consumption. Nonetheless, certain societal sectors, such as adolescents, may experience adverse effects from Western culture, including alcohol usage, body tattoos, and a consumerist lifestyle.

d. Ecological degradation. A detrimental consequence of social transformation is environmental degradation. Nonetheless, not all models of environmental change induce environmental damage. The extent of environmental degradation is also affected by the local community's interaction with its surroundings. If the local community exhibits environmental awareness, then the harm can be mitigated. In Islamic doctrine, environmental degradation typically results from human activities.

e. The prevalence of customs is waning. Customary values are the principles preserved by a society, serving as the traditional laws that govern behaviour prior to the establishment of state law. Following the implementation of formal state

law, certain societal segments, influenced by social transformations, deem customary values as incongruent with contemporary norms and supplant them with state law and current cultural principles. The erosion of traditional values is evident in urban life, particularly within the upper-middle-class demographic, which promotes a capitalistic individualism that undermines communal spirit and the principle of mutual collaboration.

f. The deterioration of social institutions. The devaluation of traditional values leads to diminished functionality of social institutions, particularly those associated with customs. The primary role of social institutions is to provide as a forum for community discourse in addressing social issues. In contemporary civilisations, the role of these institutions has waned due to several factors, including insufficient time for discourse, a weakened feeling of community concern and social sensitivity, and a propensity to solve issues more officially through official institutions. For instance, a youngster was discovered litigating against their mother, and an elderly woman was penalised for the theft of coconuts, among other cases. Minor incidences such as this ought to be addressed within the framework of the mini-community via social institutions.

g. The cultivation of a materialistic disposition. Global comprehension. Cultural and civilisational transformations induce alterations in societal mindsets. A transformation in societal attitude alters the foundational principles of the community. Initially, if society prioritised peace and traditional values, alterations in circumstances may occasionally lead to a move towards a more materialistic lifestyle. In contemporary capitalist societies, fortune is frequently assessed by the amassment of financial money, as societal values tend to prioritise individuals who possess it. Consequently, several individuals often amass wealth by whatever means necessary, whether through legitimate avenues or through illicit practices such as bribery, corruption, collaboration, and drug trafficking.

5. The Notion of Social Change in Islam

Prior to the appointment of Prophet Muhammad (peace be upon him) as a Messenger to disseminate the faith of Islam, the Arab region exhibited a civilisation lacking in humanistic values. Success and profit were predominantly advantageous to individuals of robust pedigree, the affluent, and those of physical prowess. The vulnerable are subjugated, marginalised, and even enslaved. The Arab civilisation recognised the existence of Allah while simultaneously venerating idols in accordance with their own factions and beliefs. To evade this disagreeable ambiance, Muhammad (peace be upon him) frequently sought solitude and contemplated in a cave. Consequently, on the night of the 17th of Ramadan in the year 610 AD, Gabriel imparted the initial revelation:

{اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)} [العلق: 1 - 5]

Interpretation: "*Recite in the name of your Creator. Forming a human from a coagulated mass of blood. Recite in the name of your Lord, the Most Benevolent. Who taught everything with the pen*". *Instructing on all that is unknown to humanity.*

The disclosure of this initial verse did not compel Prophet Muhammad (peace be upon him) to disseminate his message or to alter the societal conditions of Arab civilisation. This initial verse signified the commencement of Muhammad's prophethood. The directive to disseminate the message of Islam commenced with the revelation of the second verse in the Cave of Thawr, which states: O you who envelops himself [with a garment], arise and admonish, and glorify your Lord, and purify your attire, and eschew impurity, and do not bestow favours to gain more, and exercise patience for your Lord.

{يَاأَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنْذِرْ (2) وَرَبَّكَ فَكَبِّرْ (3) وَثِيَابَكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ (5) وَلَا تَمْنُنْ تَسْتَكْثِرُ (6) وَلِرَبِّكَ فَاصْبِرْ (7)} [المدثر: 1 - 7]

Interpretation: "*O ye who are enveloped. Awaken and convey the admonition. Declare the magnificence of your Lord. Cleanse your garments. Renounce immoral actions. Do not donate*

with the expectation of earning a higher reward. Exercise patience in obedience to your Lord's command."

The commencement of Surah Al-Mudaththir, the second revelation, marked the elevation of Prophet Muhammad to the role of Messenger, initiating his responsibility to disseminate the message. This passage signifies the commencement of the social revolution articulated by Prophet Muhammad (peace be upon him) to enhance the ideal social existence, beginning with the Arab populace in Hijaz. The outcomes of Muhammad's prophethood became distinctly apparent following the establishment of the Medina state, which transformed Arab society into an exemplary and civilised community, characterised by advancements in spirituality, knowledge, political systems, and governance. This transformation reflects the sentiment expressed in the Quran, Surah Al-Anbiya, verse 107, which states, (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ) "*and We have not sent you, [O Muhammad], except as a mercy to the worlds*," signifying a society of noble character, in alignment with the Prophet's declaration, (إنما بعثت لأتمم صالح الأخلاق) "*Indeed, I was sent to perfect good character*." The Islamic society established by Islam constitutes a spiritual community that seeks solace in Allah, as articulated in the Quran, Surah Al-Baqarah, verse 257, which declares: {اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ} "*Allah is the ally of those who believe. He leads them from obscurity into illumination*".

The historical context of the Arab Nation during the Prophet's day reveals that Islam was not intended to conform to existing social norms, but rather to transform the detrimental social conditions into a more positive societal framework, particularly in terms of faith and piety. In Worldly social matters that are not governed by Islam, The Prophet Muhammad stated: (أنتم أعلم بأمر دنياكم) "*You possess greater knowledge regarding your worldly matters*." This declaration provides Muslims the opportunity to adjust to their evolving living requirements. Nonetheless, the societal reforms endorsed by Islam are those that conform to Islamic principles and are inherently beneficial. Islam opposes negative societal trends that can undermine values. The majority of experts within the Islamic world concur on these social changes, resulting in the established maxim in the science of usul: (المحافظة على القديم الصالح والأخذ بالجديد الاصلح) *Preserving the commendable traditional values while embracing superior contemporary values*.

In accordance with the aforementioned principle, Muslims experience ongoing transformations, leading to the categorisation of Islamic history into distinct periods, each marked by changes across various dimensions. While not explicitly addressing social change, Antoni Black provides a comprehensive overview of the profound transformations that took place in the Arab and Islamic world, beginning with the mission and prophethood of Prophet Muhammad, especially in relation to the development of a novel political society that embraced all social groups. In the preceding epoch, each faction established its own accords concerning alliances and self-defence; however, within the framework of the '*jahiliyya*' system, conflicts among groups remained prevalent, with peace often being merely a facade. Following the formation of the Medina society, tranquilly was assured, and the community coalesced with equitable standing within the Islamic democratic framework. Following the demise of the Prophet Muhammad, the Rightly Guided Caliphs diligently maintained adherence to the Prophet's established principles. Following the demise of the Prophet, the democratic framework underwent a significant transformation, evolving into a monarchical system under the leadership of Muawiyah. The transformations persisted throughout the Abbasid era, marked by the infusion of Persian intellectual traditions, the translation of Greek scientific works, and significant advancements in knowledge. This period also witnessed the emergence of diverse schools of thought within Islam, encompassing politics, theology, jurisprudence, and mysticism, alongside notable progress in literature and the influences of Indian and Chinese philosophies, culminating in the introduction of contemporary ideas.

Following the dissolution of the Ottoman Empire, the Islamic regions found themselves subjected to Western colonial rule. Throughout this era, the Islamic regions were fragmented into distinct territories, each asserting independence in accordance with

cultural identity, local authority, and the impact of Western colonial forces. All these transformations were accompanied by alterations in the framework of existence, modes of living, cognitive approaches, scientific methodologies, traditions, economic structures, and so forth.

B. The Influence of Societal Change on Education

Transformations in society are manifested in modifications to the educational system. The term 'system' refers to a compilation of interrelated concepts or principles that unite to create a cohesive entity (Jalaluddin, 2011, 32). The education system comprises the comprehensive interaction of educational components that collaboratively function in an integrated manner, enhancing one another to attain the educational objectives that represent the collective ambitions of its stakeholders. (Mastuhu: 1994, 26).

The education system aims to facilitate students in attaining specific learning outcomes, including knowledge, skills, ethics, and adaptability to their environment. Every nation possesses a distinct education system, designed in accordance with its unique qualities and aligned with its national objectives. The Indonesian National Education System is delineated in Law No. 20 of 2003 of the Republic of Indonesia, Chapter II, Article 3. The law stipulates that "the objective of national education is to cultivate students' potential to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and emerge as democratic and responsible citizens." The legislation incorporates multiple facets of education, including buildings, funding, administration, assessment, educational institutions, and more.

Notwithstanding the aforementioned explanation, alterations will affect the school system, requiring modifications in several educational dimensions. Included among these facets are:

Management

Management is the process by which a group or organisation coordinates efforts to attain its objectives through collaboration and the effective use of existing resources (Gesi, 2019, 53). Management serves as a tool for planning, organising, staffing, directing, and supervising (Hartini, 2021, 8). The managerial framework that optimally implements management functions will direct the institution towards achieving superior work outcomes. Management patterns must be perpetually revised to accommodate evolving demands and circumstances. Management that remains static and fails to adapt will become inflexible and obsolete. A similar phenomenon occurs in the realm of education. Social, political, scientific, technical, and natural advancements will necessitate modifications in educational management to align with these changes.

Curriculum

The curriculum is a structured educational program that encompasses designated teaching materials, intended to direct the execution of education and deliver specified educational experiences for pupils. The National Education System Law defines the curriculum as "a collection of plans and arrangements pertaining to objectives, content, teaching materials, and methods that serve as guidelines for executing learning activities to attain specific educational goals." This statement clearly indicates that the curriculum in Indonesia comprises three elements: learning objectives, learning materials, and techniques. Moreover, some experts contend that other facets of the curriculum, specifically organisation and evaluation (Hamalik, 2005, 24), are equally significant components of the curriculum. The essence of the curriculum comprises the content imparted by the teacher to the students, aimed at fostering knowledge, comprehension, skills, ethics, and psychological insight. Knowledge and societal systems are perpetually dynamic, evolving in response to global trends. In accordance with this trend, the curriculum must continually evolve to accommodate these societal changes.

Approach

A strategy serves as a comprehensive framework guiding actions towards the attainment of objectives. Consistent with the aforementioned definition of strategy, a learning

strategy is perceived as the overarching framework of interactions between teachers and students during the execution of educational activities aimed at fulfilling the specified learning goals. (Fathurrohman, 2007, 3).

Made Dewa categorises learning strategies into three types: (a) Organisational strategy, which focusses on arranging the content of a subject in relation to the selection of materials, format, and similar elements. Delivery strategy refers to the approach employed by the teacher to present the learning material. Additionally, management strategy encompasses the organisation of interactions among students and various strategic factors. (Dewa, 2009, 5). The three strategies outlined above are closely linked to the learning process, with each strategy presenting its own unique set of priorities. The delivery strategy is emphasised in traditional teaching by educators. The delivery strategy encompasses various methods, including the terms approach and learning model.

Teachers design and implement strategies, methods, approaches, and learning models by adjusting the material, student atmosphere, learning time, available facilities, and their own readiness. Consequently, the learning strategy needs to adapt continuously based on the learning conditions. In contrast, traditional educators often overlook the importance of learning strategies. Upon entering the classroom, the teacher enquires about our progress in the material we are studying, and promptly resumes the lesson. Traditional educators do not develop documented strategies regarding the learning approaches to be implemented; instead, they simply provide textbooks and perform teaching duties consistently.

Media

Media, in a broad sense, comprises all elements associated with learning, including individuals, resources, and events pertinent to classroom instruction (Rosyidi, 2009, 25). This definition emerges from the term media, which etymologically derives from "medium," signifying "intermediary." Thus, anything that functions as an intermediary is classified as media, as it facilitates the execution of operations. Nonetheless, the significance of media in this context remains indeterminate and cannot be fully constrained. The interpretation of the aforementioned broad definition, particularly in relation to "learning media," suggests that learning media must incorporate the factor (a) Software is a collection of information or messages embedded into the learning material. (b) Hardware denotes the tangible gadgets or apparatus utilised for the transmission of information or messages. In this perspective, if individuals (the human body model) are classified as learning media, they must encompass information or signals that can be assimilated by pupils. If the "human" lacks information, it serves solely as a pedagogical tool (Pagarra, 2022, 6). A straightforward definition of learning media is "a tool that acts as an intermediary in conveying or delivering messages" (Arsyad, 2011,4).

Experts subsequently classify learning media into three distinct categories: (a) Visual media encompasses media presented as images, photographs, graphics, maps, globes, charts, and analogous items. (b) Audio media encompasses formats such as radio, podcasts, music, and other analogous forms of media. (c) Audio-visual media encompasses formats such as films, videos, performances, dramas, and other analogous objects. (Fadhilah, 2023, 4). All aforementioned media kinds are instruments that perpetually evolve in accordance with social and technological progress. Additionally, educational media will persist in its evolution, anticipating learning patterns and academic requirements.

Educational Psychology

Educational psychology is a field of psychology focused on exploring the traits of behaviour and personal growth within the context of education (Nurhidayah, 2017, 5). Educational psychology is a field of psychology that focusses on individuals engaged in educational activities, such as education managers, administrative staff, teachers, students, and others. All parties involved, particularly teachers and students, engage in learning activities and play a vital role in the advancement and achievement of student learning.

In the framework of Teacher-Centered Learning (TCL), the teacher occupies a pivotal position in the educational process, guiding the learning experience based on their ideas, skills, and actions. Regarding this concept, focussing on teachers is a crucial element of educational development. The psychological development of teachers is a crucial aspect of education, yet the issue of teachers' psychology frequently goes unnoticed. In the context of TCL, it is frequently stated that teachers behave in a repressive manner, lacking control, and excessively impose their will on students. The psychological quality of the teacher plays a crucial role in the success of student learning during the educational process. Teachers' excessive actions towards students stem from a disregard for their own psychological well-being. Meanwhile in the framework of Student Centered Learning (SCL), educational activities focus on students, indicating that all learning endeavours within this framework should aim at enhancing student success. One of the crucial elements of student success is a focus on student psychology.

Regarding the role of students as the central element of the educational process, alongside the significance of the teacher's own psychological well-being, educators - as facilitators in the classroom - bear the responsibility of: (a) comprehending the psychological circumstances of their students. This encompasses various aspects of student individuality, including physical attributes, emotions, attitudes, interests, talents, motivation, aspirations, ethics, background, fundamental intelligence, creativity, lifestyle, learning challenges, and communication barriers; (b) Student development: from elementary school age, middle school age, adolescence, physical, and intellectual development; (c) Social aspect: employment sectors and requirements, economic factors, societal values, ethics, faith, national identity, cultural backgrounds, regional contexts, etc.; (d) Educational frameworks: Behavioural, cognitive, humanistic, constructive.

All the aspects of psychology discussed above are essential components of educational psychology that continue to develop alongside social changes, which should be comprehended not only by teachers but also by everyone involved in "student learning." In traditional settings, teachers primarily determined learning outcomes. However, in today's context and looking ahead, these outcomes are significantly influenced by various factors and the ways in which teachers navigate them during the learning process, both inside and outside the classroom.

Assessment Framework

Evaluation involves assessing the value of a specific object according to established criteria, which may include student learning outcomes. These criteria are categorised into measures of medium, low, and high (Dimyati, 2006, 62). Evaluation is integral to the learning process, designed to ascertain the effectiveness of student learning and to furnish educators with feedback on the execution of learning activities (Idrus, 2019, 924).

Learning evaluation serves as a subsequent assessment of the operational activities involved in classroom learning. The evolution of learning patterns, systems, and technologies necessitates corresponding changes in evaluation methods. These adaptations aim to align with and derive objective values from learning outcomes, which subsequently inform follow-up actions in the educational process. Rigid evaluation patterns and systems result in biassed, non-objective, and incomplete value conclusions. Errors in assessment hinder teachers' ability to implement suitable follow-up actions.

Teacher Preparation and Readiness

Dori Lal stated: A 'teacher' is an individual who delivers an educational program, evaluates student involvement in an educational program, and/or provides consistent and significant leadership to an educational program (Lal, 2016, 9). According to R.I. Law No. 14 of 2005 regarding Teachers and Lecturers, educators are required to have four key competencies: (a) pedagogical competence, (b) personal competence, (c) social competence, and (d) professional competence. Among these competencies, two are primarily associated with classroom learning: pedagogical competence, which refers to the ability to effectively manage student learning, and

professional competence, defined as the mastery of subject matter in both breadth and depth (Shabir, 2015, 229).

Even in the current era of Student Centered Learning (SCL), educators remain a vital component of the educational landscape, particularly in fulfilling their professional responsibilities. Professional teachers, as outlined by the law, are primarily responsible for educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education throughout all formal education pathways. Students have the ability to learn independently and acquire knowledge through various traditional and contemporary media. However, to achieve a thorough and accurate understanding, as well as to receive guidance, examples of behaviour, methods of action, and to explore truth and creativity, the presence of a professional teacher is essential.

The evolution of science and technology has significantly transformed all facets of education. These changes have enabled students in their daily lives to explore a vast array of creativity without boundaries. The aforementioned changes also impact the three primary responsibilities of teachers. In this situation, educators must possess the ability to adapt, which entails having mastery, understanding, and creativity across all facets of education in a more effective and progressive way. If educators do not enhance their skills, their expertise may fall behind that of their students.

Regarding the aforementioned description, two items are required: first Enhanced teacher training. Educational institutions equip prospective teachers with the necessary competencies through their preparation programs. In order to address this demand, teacher training institutions need to embrace societal changes, ensuring that future educators acquire the essential competencies and can swiftly adjust to evolving circumstances. And secondly, Improved teacher training. Teacher preparation involves a deliberate action taken by an educator to facilitate learning within the classroom (Larlen, 84, 2013). In relation to this, teachers must prepare numerous elements before entering the classroom, including the design of lessons that encompass materials, methods, media, and all other necessary components. An effective teacher possesses strong competence and thorough preparation prior to participating in teaching activities.

CONCLUSION

The aforementioned description it can be concluded that the concept of social change encompasses several facets: (a) Cultural transformations in all their dimensions, (b) Alterations and adaptations in human behavioural patterns, (c) Modifications in societal institutions that influence the social system, including values, attitudes, and behaviours, (d) Changes in the system, structure, culture, and functions of society. This varied interpretation indicates that, fundamentally, social change possesses a comprehensive perspective across multiple dimensions, including alterations in society related to culture, lifestyle, social institutions, systems, structures, social norms, values, attitudes, and community behaviour patterns. Social change can directly influence various facets of education, including administration, curriculum, methodologies, media, psychology, assessment, and teacher training.

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