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## The Role of Social Institutions in National Character Education

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### Abstract

This study aims to analyze the role of social institutions in shaping and strengthening national character education in Indonesia. Using a qualitative literature study method, this research examines written sources such as journals, books, and scientific articles to synthesize findings related to social institutions' influence on character education. The study reveals that social institutions families, schools, religious institutions, and community groups play a crucial role in fostering values like honesty, discipline, tolerance, and responsibility. The research's novelty lies in its holistic approach to integrating diverse social, economic, and cultural dimensions, addressing gaps in character education implementation, especially between urban and rural areas. This study contributes to the discourse by highlighting the need for synergistic collaboration among social institutions to overcome challenges posed by globalization and technological change. The findings have significant implications for policymakers in designing integrative education strategies that enhance moral and social integrity while ensuring equal access to quality character education across regions.

Keywords: National Character; Education; Social Institutions

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## INTRODUCTION

National character building is important for the realization of national life, and in the era of globalization, adaptive, pluralistic, and cultured attitudes become the identity of the nation's children (Rizaq, 2022). In reality, the phenomenon of national character is currently increasingly widespread. Character education is just a formality for education circles to meet Indonesian education standards. There is a gap between the implementation of character education and the reality of character in society. The gap is where character education is conceptually widespread in the world of urban education, but very few schools in villages adopt this concept. Even another thing that the author understands, each social institution (family, religion, education, economy, politics) has different values and priorities (Hermino & Arifin, 2020; Iksal et al., 2024). This can cause inconsistencies in the application of character values in various institutions and the lack of coordination and communication between social institutions causes disharmony in efforts to build national character. Character education must be carried out through all educational institutions, both formal and non-formal, and even informal in society (Lim et al., 2021; Muhajir, 2021).

Education is a conscious and planned effort that not only aims to humanize humans, but also to make humans aware of their position as caliphs on earth (Herawati & As' ari, 2023). In education, there

is not only the inheritance of knowledge from a teacher to a student but also the inheritance of culture and character (Lovtsova et al., 2021). Therefore, humans who inspire their knowledge through education can be more cultured and have a higher quality character output. In terms of character education, the Indonesian nation is in great need of large and quality human resources to support the implementation of development programs properly (Darsana & Sudjana, 2022; Martoyo et al., 2020). The Ministry of National Education has identified 18 character values that need to be instilled in students that are sourced from Religion, Pancasila, Culture, and National Education Objectives (Sukirno et al., 2023). The eighteen values are: 1) religious, 2) honest, 3) tolerance, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity, 10) national spirit, 11) love of the homeland, 12) appreciate achievement, 13) friendly/communicative, 14) love peace, 15) like to read, 16) care for the environment, 17) care for society, 18) responsibility (Mujahidin et al., 2021; Sari et al., 2023).

Education is a social problem, so that in its institutions it cannot be separated from existing social institutions and norms, institutions are also called institutions, while social institutions or also known as social institutions are one type of institution that regulates a series of procedures and procedures in carrying out relations between humans when they live in society with the aim of obtaining order in life. Institutions are also called institutions or institutions, while social institutions are a form of organization that is relatively fixed on behavioral patterns, roles and relationships that are directed at binding individuals who have formal authority and legal sanctions, in order to achieve basic social needs.

In the national education system, the vision, mission and strategy for national education development have been established (Aithal & Aithal, 2020; Pradana et al., 2020). The vision of national education is to realize the education system as a strong and authoritative social institution in order to empower Indonesian citizens to develop into quality and productive human beings in responding to the challenges of an ever-dynamic era. The 2003 Law of the Republic of Indonesia concerning the National Education System is the legal basis for the implementation and reform of the national education system (Latief et al., 2021; Widodo, 2024). The law contains the vision, mission, goals, and targets of quality, relevant education and the needs of a competitive society in global life (Dianto & Idawati, 2020; Rana et al., 2022). Social institutions in national character education certainly cannot be separated from the influence of the community environment. In this regard, observing the world of education is certainly not enough just by looking at internal education problems, for example from the perspective of educational components, but must be from various perspectives, for example cultural, social, economic, political, historical, philosophical and so on.

Social institutions have forms and diversity according to their roles and functions (Banaji et al., 2021). This diversity must be seen as a social treasure that can be used as social capital in the process of community development. The problem is how the diversity of social institutions can synergize so that they can contribute to Social Welfare Development, especially in national character education (Khasanah et al., 2023; Zulfiati et al., 2021). So, character education that is to be implemented nationally aims to build national insight and encourage student innovation and creativity (Dewi & Alam, 2020). In addition, the values that need to be built in the next generation of the nation nationally are honesty, hard work, respect for differences, cooperation, tolerance and discipline.

Related to the national character education above, the position of social institutions in the world of education cannot be viewed with one eye but must be pursued systematically, pragmatically, integrated and continuously. One of the important strategies is national character education which is organized through all educational institutions (Paudel, 2021), both formal and non-formal, and even informal in society. Simply put, national character education is a basic necessity that aims to educate, and bring the children of the nation's generation to changes in attitudes, morals, and thoughts so that they become more mature and ready to dive directly into social life in society.

The gap analysis between previous studies conducted by Arliman et al., (2022) lies in the scope and approach used. Previous studies focused more on moral degradation in the context of family communication and how character education can be a solution to improve the dynamics of relationships within the family, while this study examines the broader role of various social institutions (family, religion, education, economy, politics) in the formation of national character. Previous studies focused more on the problem of

communication within one social institution (family) and its impact on individual morality, while this study broadens its study by assessing the synergy between various social institutions to build national character as a whole. In addition, this study also explores broader social, economic, and cultural dimensions, as well as the challenges of globalization and technological change that affect character education, an aspect that is less explored in previous studies. Thus, although both studies discuss character education, this study offers a more comprehensive and contextual approach in addressing the problem of national character at a broader level.

The novelty of this research lies in its holistic approach to the role of social institutions that encompass various dimensions of social, economic, and cultural life in relation to character education. This research is also unique because it seeks to explore how social institutions can function as more effective social capital in shaping national character amidst modern challenges such as technological change and globalization. The urgency of this research lies in the urgent need to address the challenges of globalization, technological change, and shifting values that affect the formation of national character. In the midst of modern progress, moral and character values that are rooted in national culture are often eroded, while character education in Indonesia is still not fully evenly distributed, both in cities and villages. This research is important to understand how various social institutions—family, education, religion, economy, and politics can collaborate effectively to strengthen character education as a whole. In addition, the results of this study can provide more integrated policy recommendations, to create a holistic education system, which is able to form a young generation that is not only intelligent, but also has noble character and has a high national insight. Given the ever-growing social role, this research is also relevant to responding to new challenges in the development of national character, both at the individual and community levels in general.

The results of this study can provide a better understanding of the social factors that influence the implementation of character education, as well as how this can be addressed systematically and in an integrated manner, providing innovative contributions by incorporating various dimensions of social, economic, and cultural life, and providing concrete recommendations for equal access to quality character education in all regions, both urban and rural. And this gap poses a major challenge for national education and strengthening national identity. In many cases, various social institutions (such as families, schools, religious institutions, and communities) show different values and priorities, resulting in a lack of synchrony in the implementation of character education.

Therefore, this study aims to analyze the role of social institutions in shaping and strengthening national character education in Indonesia. This study also seeks to explore the synergy between various social institutions, such as families, schools, religious institutions, and community groups, and how this synergy can be improved to face global challenges that affect character education.

## **RESEARCH METHODS**

### ***Research Design***

This study uses a type of literature research (library research). Literature studies are included in the qualitative approach, where researchers do not collect data directly through surveys or experiments (Karunarathna et al., 2024; Taherdoost, 2021). Instead, this study analyzes written sources such as journals, books, blogs, and scientific articles to understand the phenomenon being studied. This qualitative research is applied to identify, evaluate, and synthesize findings that are relevant to the role of social institutions in national character education (Flemming & Noyes, 2021).

### ***Research Target/Subject***

The subjects in this study are articles, journals, books, and other written sources that discuss the role of social institutions in national character education (Afrina et al., 2021; Jumriani et al., 2022). Researchers do not involve individuals as research subjects but utilize publicly available written documents.

Subjects in the form of relevant literature sources are selected to obtain comprehensive information related to the research topic.

### ***Research Procedure***

The research procedure begins with a literature search stage, where researchers use relevant keywords to find sources that are relevant to the topic. After the literature has been collected, researchers filter the most relevant content to be used as the subject of analysis. Each selected source is analyzed in depth to find similarities, differences, and important findings. After the analysis process is complete, researchers compile the findings in the form of conclusions that answer the research objectives. This process ends by formulating recommendations based on the conclusions obtained from the literature analysis that has been carried out.

### ***Instruments, and Data Collection Techniques***

Data collection techniques are carried out through searching and collecting relevant literature from various sources such as academic databases, libraries, and online sources (De Paor & Heravi, 2020; Hall et al., 2021; Rojon et al., 2021). Data are collected by identifying articles, journals, and other documents that discuss the role of social institutions in character education. The focus of data collection lies in content that is relevant to the problems and objectives of the study.

### ***Data analysis technique***

Data analysis was conducted using a content analysis approach, where researchers examine, understand, and interpret the data contained in the collected literature (Kyngäs, 2020). This process involves critically evaluating the findings and arguments in these sources to gain a deeper understanding and identify important themes related to the role of social institutions. The collected data is then synthesized to provide a comprehensive picture of the research topic (Peters et al., 2022).

## **RESULTS AND DISCUSSION**

### **Social Institutions**

Institutions are systems of official social behavior and customs and norms that regulate that behavior, and all its equipment to meet the various complex needs of humans in society. In general, what is meant by social institutions or social institutions can be interpreted as organizations, associations or social groups. Social institutions are a collection of norms (norm systems) in relation to the fulfillment of basic human needs (Jumriani et al., 2022). Examples of social institutions include mutual cooperation, helping each other among fellow citizens, and caring and attention to the surrounding environment are basic institutions in society (Qorib & Afandi, 2024).

Social institutions can be concluded as a social system that regulates norms to direct human actions in fulfilling their basic needs in everyday community life. Social institutions have several main characteristics. First, social institutions are organizations of thought patterns and behaviors that are manifested through community activities and their results, including habits, behavior, and cultural elements that are combined in functional units (Hartanto, 2020; Pylypenko et al., 2023). Second, social institutions have a certain level of permanence because they collect norms that support the fulfillment of basic needs, so that they continue to be maintained and standardized. Third, social institutions have certain goals, such as educational institutions, marriage, banking, or religion, each of which has a specific goal. Fourth, there are equipment to achieve the goals of the institution, such as a house for the family institution and a place of worship for religious institutions. Fifth, social institutions are marked by certain symbols or symbols, for example wedding rings for the marriage institution, flags and national anthems for the country, and uniforms and badges for schools. Finally, social institutions have written and unwritten traditions that formulate goals and regulations, for example marriage permits and marriage laws in the institution of marriage.

A norm is said to be institutionalized if it meets three main requirements. First, the norm is accepted by most members of society or the social system, so that it becomes part of the collective consensus (Graves Jr et al., 2022). Second, the norm must inspire all citizens in the social system, which means that the values contained therein are understood and deeply experienced by each individual. Third, the norm has binding sanctions, so that its validity is maintained through social control mechanisms that guarantee compliance of members of society with the norm (Dong & Zhang, 2023).

In social institutions, status and roles are regulated to carry out the activities of the relevant institutions. In other words, these roles are arranged to form a system called a social institution or social institution, namely a system of inter-relationships of norms and roles that are held and standardized to fulfill needs that are considered important to society, or a system of inter-relationships of roles and norms that are manifested as traditions for efforts to fulfill certain primary social needs that are felt to be necessary by the members of the community concerned. The existing roles are related to the context of the social institution carried out by those involved in it, these roles are an objective manifestation of the individual rights and obligations of community members in carrying out the activities of the relevant social institution. The role of social institutions in education is as a direction in determining educational goals, as social control (supervisory function), as a provider of funds, facilities, and as input in determining the educational process (Riinawati, 2022).

This research can be connected with research that has discussed changes in social institutions such as family, education, religion, and society. This research may generalize that social institutions continue to undergo transformation, and that this transformation has a complex impact on society, including the education system.

### **Functions and Types of Social Institutions**

The function of social institutions in society includes various important aspects that support communal life. First, social institutions play a role in providing guidelines to members of society on how to behave and act, especially in dealing with various problems that arise or develop, including those related to meeting needs. Second, social institutions function to maintain the integrity of society by creating order and harmony in social interactions. Third, social institutions provide direction for society in developing a social control system, namely a monitoring mechanism to ensure that members of society continue to comply with applicable norms.

Social institutions have various forms that function to regulate community life. Family institutions are part of social institutions that include the family and kinship environment, playing an important role in the formation of individual character and behavior from an early age. The main function of family institutions is to maintain the survival of society through affection between family members, with the main goal of human reproduction and humanization. Religious institutions, on the other hand, are a system of religious beliefs and practices that have been standardized in society, regulating the system of faith in God Almighty and social relations between humans and their environment. Furthermore, economic institutions deal with material welfare issues, including how to obtain, produce, distribute, and consume goods and services to meet the needs of society fairly. Educational institutions play a role in changing attitudes and behavior through training or teaching, both formal, non-formal, and informal, to equip individuals with knowledge, skills, and social values in order to form independence and self-identity. Finally, political institutions are a series of rules that regulate political activities in society or the state. In Indonesia, political institutions are structured hierarchically, starting from Pancasila, the 1945 Constitution, to regional regulations, with the aim of creating political order in national life.

### **National Character Education**

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state (Laili et al., 2022). Character is a basic value that builds a person's personality, formed both due to hereditary influences and environmental influences, which distinguishes them from others, and is manifested in attitudes and behavior

in everyday life (Agayeva, 2021; Warlim et al., 2021). As a characteristic and identity of a country, character is the most important and primary value of a behavior that is a source of values for interaction between humans.

Character education is a major part of national life and students with strong characters will be able to improve the quality of education. In addition, the desired character education is character education that can develop national insight and encourage students to be more creative and innovative. It can be concluded that the conceptual definition of national character education is an effort to build and continue to improve a person's character in accordance with character values derived from religion, Pancasila, culture and national education goals, so that it is expected to make humans who know, love and carry out goodness towards God Almighty, themselves, others, and the environment and practice it in their daily (Sakban & Sundawa, 2023).

The sources of values developed in character education include three main aspects. Religion is the first source, because Indonesian society is a religious society, so that the lives of individuals, society, and the nation are based on religious teachings and beliefs (Jura, 2021). In fact, the values of character education must be based on values and rules that come from religion, considering its fundamental influence on national life. Pancasila is the second source of values, as the principle of national and state life as stated in the Preamble and articles of the 1945 Constitution. The values of Pancasila are guidelines in various aspects of life, including politics, law, economics, and culture, so that character education aims to form students who are able to internalize and apply the values of Pancasila in everyday life. Culture is the third source of values, because every society lives based on the cultural values that they recognize together. Culture gives meaning to concepts and communication between members of society, so that its important position makes it the basis for developing character education values.

As a formulation of the quality that every Indonesian citizen must have, developed by various educational units at various levels and paths. The objectives of national education contain various human values that Indonesian citizens must have. Therefore, the objectives of national education are the most operational source in developing character education.

The objectives of national character education according to Sukatin et al., (2023) include five important aspects that support each other. First, character education aims to develop the affective potential of students to become human beings and citizens who have cultural values and national character. Second, this education aims to form commendable habits and behaviors of students, in line with universal values and cultural traditions and national character. Third, character education aims to instill a sense of leadership and responsibility in students as the next generation of the nation. Fourth, this education also develops students' abilities to become independent, creative individuals who have national insight. Finally, character education aims to create a school environment that is safe, honest, creative, full of friendship, and prioritizes a sense of nationality and shared strength.

Education is closely related to social life because the educational process educates every human being to be able to play a good role in the process of social interaction. In other words, education helps shape human character that is able to socialize well (Tyas et al., 2020). If the educational process is successful, then education can be a tool of social control, where education can be used as a reflection in social life. The better the education system in an environment, the better the social interaction process will be, but conversely if the education system is bad, it will have an impact on bad social interaction conditions. For example, in the educational process, values and norms are taught, how to behave well. If the process is successful and ingrained into a habit in a person, the results of the educational process will produce social interactions that are full of community values and norms.

National character education is one of the functions that must be carried out as well as possible by families, communities, and governments in an integrated manner to develop the function of education. The success of national character education is not only known from the quality of individuals, but is also closely related to the quality of life of society, nation and state (Tohri et al., 2022). Education is organized by providing role models, building will, developing the creativity of students by empowering all components of society through participation in the implementation and control of the quality/quality of educational services. Because the role of social institutions is constantly changing, both planned and unplanned,

education is also required to be responsive to changes that occur in making appropriate and normative efforts according to the needs of society (Siregar, 2022).

The role of social institutions in national character education is certainly inseparable from the interdependence of cultures. In relation to that, observing the world of education is certainly not enough just by looking at internal education problems, but it is also necessary to look at other components, for example: social, cultural, economic, political, historical, and philosophical. So, social institutions and national character education are something that is related to each other. Some human needs, such as educational needs, will be obtained more structured with the existence of social institutions or social institutions. Social institutions will exist if individual needs are combined with the aim of fulfilling their needs (Grum & Kobal Grum, 2020). Social institutions involve not only activity patterns that are born from a social perspective to fulfill human needs, but also organizational patterns to implement them.

This study strengthens previous findings regarding the importance of the role of various social institutions in building national character. As emphasized by Hatimah, (2016), the family acts as the first moral foundation, instilling ethical and moral values through affection, discipline, and religious teachings. Subianto, (2013) also emphasized the importance of integrating character values into the curriculum and school activities, which play a role in strengthening the moral foundation that has been built by the family. Finally, this study emphasizes the importance of developing national insight in character education, in line with the goals of national education and Rusmana, (2019) which emphasizes the importance of Pancasila values as the basis for character education.

This study has several significant implications in the importance of the role of social institutions in strengthening national character education in Indonesia. One of the main implications is that various social institutions, such as families, schools, religious institutions, and community groups, must work synergistically to create a holistic and inclusive education system. National character education must be implemented not only in formal environments, but also in informal and non-formal contexts so that it can reach all levels of society, both in urban and rural areas. In addition, this study encourages the development of more integrative policies that take into account the role of social institutions in addressing global challenges such as technology and globalization that are constantly changing. The systematic implementation of character education will help reduce social disparities and contribute to forming a strong and moral national identity.

Based on the results of research and analysis of previous studies, it can be generalized that national character education is a complex and multidimensional process involving various actors and factors. The role of family, school, religion, society, and government is very important in forming a strong national character. Integration of character values in the education system, development of national insight, and collaboration between social institutions are the keys to success in building a national character that has integrity, is competitive, and is able to face future challenges.

### **The Role of Social Institutions in National Character Education**

The role of social institutions in national character education is like a strong foundation that supports the character building of the young generation. Imagine the character of the nation as a magnificent and sturdy building, then social institutions play a role as a foundation that determines the strength and stability of the building. Education and social institutions complement each other. Education teaches values and norms to participate in society, while social institutions regulate how knowledge and skills are applied in everyday life (Nugmanovna, 2022).

The family, as the first foundation, instills basic moral and ethical values from an early age. Parents become role models and primary teachers, forming the moral foundation of children through affection, discipline, and religious teachings. Schools, acting as the foundation of formal education, strengthen the moral foundation by integrating character values into the curriculum and extracurricular activities. A positive school culture, such as discipline, tolerance, and respect, creates an environment that supports the growth and development of students' character. The role of the family in shaping children's personalities is very important, because this has a direct impact on their social lives. Education in the family must be based on strong moral and ethical values (Birhan et al., 2021).

Religion, as a spiritual foundation, instills beliefs, noble values, and ethics that serve as guidelines for life. Religious institutions and religious figures play an important role in instilling these values in the younger generation. Society, as a social foundation, creates an interactive environment that shapes individual behavior and character through traditions, culture, and social values that are adopted. Community organizations and communities play a role in educating the younger generation through social and community activities. The government, as a policy foundation, determines the direction and support for character education. Educational policies that focus on character, social programs that instill noble values, and regulations that support the formation of national character are important roles of the government in building a foundation of character that

The Indonesian education system is designed to equip citizens with the knowledge, skills, and values necessary for individual success and social contribution. This system, as outlined in the 2003 Education Law, is rooted in the principles of Pancasila and the Indonesian Constitution. Future generations will face great challenges in an ever-evolving world if they are not equipped with a strong education (Romlah et al., 2024). The main goal of education is to develop individuals who are knowledgeable, skilled, and moral. This includes fostering faith, good character, and responsibility. Education also aims to increase the intellectual capacity of the nation by promoting creativity, independence, and democratic values.

Indonesia's education system embraces a variety of learning pathways. Formal education encompasses traditional education, while non-formal education encompasses vocational training and community programs. Informal education refers to learning through everyday experiences and cultural immersion. These pathways work together to provide a holistic and inclusive approach to education.

In the context of national character education, the generalization is that social institutions, such as family, school, religion, society, and government, act as a strong foundation that influences the formation of the character of the younger generation. Each social institution has a unique role in instilling values, morals, and ethics that are essential in community life. The family forms a moral foundation from an early age, schools strengthen character values, religion provides spiritual guidance, society creates a social environment, and the government determines the direction of character education policy. The Indonesian education system, supported by a variety of learning pathways, aims to equip individuals with the knowledge, skills, and values necessary for success and social contribution. Overall, social institutions and education complement each other in forming a strong character that will influence the future of future generations.

This study has several limitations that need to be considered. First, the method used is a literature study, so there is no direct empirical testing of the role of social institutions in character education. This limits the ability of the study to produce findings that can be generalized to different regions and social contexts. Second, this study did not involve collecting primary data from respondents in various social groups, so it is less able to explore in depth the differences in the impact of social institutions in urban and rural communities.

This study only highlights social, cultural, and economic aspects without further exploring the role of technology and media in character education. Further, more comprehensive mixed-method research involving empirical data can help complete the research.

## **CONCLUSION**

From the description above, it can be concluded that the role of social institutions in national character education has a very important position for each other. National character education has the main goal of building a strong nation, where the people are noble, moral, tolerant, and work together. Therefore, social institutions are very important to accustom someone to always be in a good institution according to applicable norms and rules. To accustom someone to be in a good institution, there needs to be an individual/group who guides and provides direction such as a teacher who guides students in carrying out habits carried out in the school environment. In realizing social institutions in the realm of education, the contribution of teachers, families, and the community is needed so that students can realize a good and



useful institution for their lives. Future researchers can conduct comparative research to compare the effectiveness of character education programs in various regions and community groups.

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