
ISLAMIC EDUCATION'S RESPONSES TO SOCIAL CHANGES AND COMMUNITY BEHAVIORS

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Received: 28th April 2020; Revised: 25th May 2020; Accepted: 29th June 2020

Abstract

This study explains three things that are significant in the context of change. First, how is the change in community behavior as a result of the development of the oil palm plantation industry in the village of Dak Jaya, secondly why the people of the Dak Jaya village have changed their behavior in publishing Islamic education, third, what are the dimensions of the Islamic education development so that people have increased interest in Islamic education. The research approach is qualitative, data collection methods with interviews and direct observation, data validity techniques using triangulation of sources and extension of observation. Data were analysed from the beginning of data collection through an interactive process that is the collection, reduction, display, and verification or conclusion drawing. The results of the study explained that (1) changes in people's attitudes as a result of economic changes opening up information openness present new values in people's lives so that people change behavior into hedonists, pragmatics and individualists, (2) the impact of life towards hedonists, pragmatics and individualists in society make anxious about the future of the young generation so that it grows positive responses that make religious education as the construction of religious values and religious humanism, (3) madrasahs and Islamic boarding schools are considered as the foremost oasis of the future because they can provide excellent service, develop creativity and provide ecological literacy for a healthy life.

Keywords: social change; behavior; response; Islamic education

Abstrak

Penelitian ini menjelaskan tiga hal yang signifikan dalam konteks perubahan. Pertama bagaimana perubahan perilaku masyarakat sebagai akibat dari perkembangan Industri perkebunan kelapa sawit di desa Dak Jaya, kedua mengapa masyarakat desa Dak Jaya berubah perilakunya dalam merepos pendidikan Agama Islam, ketiga, dimensi apa dari lembaga pendidikan Islam sehingga masyarakat meningkat minatnya terhadap pendidikan Islam. Pendekatan penelitian adalah kualitatif, metode pengumpulan data dengan wawancara dan observasi langsung, teknik keabsahan data menggunakan triangulasi sumber dan perpanjangan pengamatan. Data dianalisis sejak awal pengumpulan data melalui proses interaktif yakni pengumpulan, reduksi, display dan verifikasi atau penarikan kesimpulan. Hasil penelitian menjelaskan bahwa (1) perubahan sikap masyarakat akibat dari perubahan perekonomian membuka keterbukaan informasi menghadirkan nilai-nilai baru dalam kehidupan masyarakat sehingga mengubah perilaku masyarakat menjadi hedonis, pragmatis dan individualis, (2) dampak dari kehidupan kearah hedonis, pragmatis dan individualis pada masyarakat membuat rasa cemas terhadap masa depan generasi muda sehingga tumbuh respon positif yakni menjadikan pendidikan agama sebagai konstruksi nilai religiusitas dan humanisme religius, (3) madrasah dan pondok pesantren dinilai sebagai oasis menemukan masa depan karena mampu memberikan layanan prima, mengembangkan kreativitas dan memberikan literasi ekologis untuk hidup sehat.

Kata kunci: perubahan sosial; perilaku; respon; pendidikan Islam

How to Cite: Sukiono., Fauzan. (2020). Islamic Education's Responses to Social Changes and Community Behaviors. *TARBIYA: Journal of Education in Muslim Society*, 7 (1), 29-47. doi:10.15408/tjems.v7i1.16717.

Permalink/DOI: <http://dx.doi.org/10.15408/tjems.v7i1.16717>

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Introduction

Social change is a change that occurs in a society that affects social systems, including the values, attitudes, and patterns of behavior among groups or elements in society. While in the social perspective of social change, education is focused on the process of maturing the fundamental elements found in society, namely society and its constituent elements such as individuals and families. (Rosana, 2011).

Social change does not recognise time and place. Changes can occur dynamically in both rural and urban communities. Changes that occur in society do not always have the same characteristics among people in one place and other communities. For example, between one group of people and another group of people is not good in terms of the causes of change or the impact of changes, as stated by Williams that social change in society is influenced by complex factors. (Hatu, 2011).

Dak Jaya Binjai Hulu Village is the closest transmigration village to the Sintang district, among the pioneering villages of the New Order. Dak Jaya Village, Binjai Hulu Subdistrict, since the Reform Order, has undergone a process of rapid cultural and economic change. At the same time, other aspects such as politics and education tend to be slow. Changes in economic aspects are seen moving rapidly towards the development of population income towards the middle class. Likewise, with the development of community culture, since the inclusion of Indosat and Telkomsel networks, the community is more quickly adaptive to the development of information and knowledge. Various information about lifestyle presented on television and also accessed through the gad-get android. (Sohana Abdul Hamid, 2016) states that any change in technology will have positive and negative impacts on human mental changes.

The Binjai Hulu villagers are among the community groups that are changing rapidly. This is also marked by community mobility. Since the 2000s and the commencement of independent management of oil palm plantations, the community's economic income has continued to increase. Before the 2000s, the community had earned an income of between 1.5 and 2.5 million from 2005 until now, increasing to 4 to 10 million per month. This is by research from (Syahza, 2004) which in his research concluded that the development of plantations and agriculture had increased the high mobility of farmers in rural Riau. With it also growing economic centers in various places that provide opportunities for the community to open new businesses with the assumption that people's purchasing power will continue to increase. So with the development of the plantation sector in the countryside creating a multiplier effect, mainly in increasing employment and business opportunities.

The development of the economy in a place will indirectly affect the community in improving education. And this has been seen in the village of Dak Jaya Binjai Hulu. The number of people with a high school and tertiary education increased by 25% until 2017. The potential of the community to obtain secondary education and tertiary education is quite large along with the increase in family welfare, but the fact that the awareness of the importance of investment in human resources through education from parents and young people is still low, and every year someone drops out of school. Thus it can almost be said that people's motivation to learn in general is low, especially specifically in the field of the Islamic religion.

The majority of Binjai Hulu people are Muslim but not up to one per cent of the people have an interest in developing religious knowledge through formal and non-formal education. Since its inception, it was built until

the 2000s villages in the Binjai Hulu sub-district have not had Islamic educational institutions. In 2001, MTs Ma'arif was established. Since its inception until 2010, madrasa has not been the primary choice of the community in educating their children. Most of the students graduating from Binjai Hulu State Primary School continue their education to Binjai Hulu 1 Middle School, even though the distance is 6 km from their homes.

The phenomenon of the emergence of parents' interest to send their children to Islamic educational institutions not long ago. But in the last three years, there have been changes in people's behavior towards Islamic education. The presence of the Tahfidz pesantren institution, which also organises Tsanawiyah madrasa formal education has been positively responded by the Muslim community in the Binjai Hulu sub-district. Based on preliminary data (interview with Ustad Isroil) that the number of students living in Islamic boarding schools was 53 people and students belonging to the Koran study group of various ages totalled 75 people. This phenomenon is quite new for the people of Binjai Hulu. Fact

This phenomenon is quite new for the people of Binjai Hulu. Interesting facts can also be seen from a variety of parents' backgrounds, from their economic and educational backgrounds the average of primary and secondary school graduates. But simultaneously have the same response in terms of Islamic education.

Community development studies are inseparable from the studies that directly involve the community, so it is important to study these changes in community behavior so that policymakers can project their direction and objectives in developing development plans at both the micro and macro levels. Through a study of the response of the Muslim community to Islamic education, the direction of movement

of socio-religious changes in rural communities will also be known, and with that, the community empowerment through the education sector takes place quickly.

From the background of the problem, the writer is interested in conducting a deeper study through the perspective of the sociology of Islamic education. The study has significance for the development of society in accessing Islamic religious education. Through this study will be found the construction of public knowledge about educational institutions and educational processes that are ideal for rural communities who are characterised by tradition and modernity.

Based on the above background, the focus of the research problem is (1) What aspects of social change occur in Muslim communities in Dak Jaya village, Binjai Hulu Subdistrict ?, (2) Why do people experience behavioral changes towards Islamic religious education ?, (3) What dimensions of Islamic educational institutions in the village of Dak Jaya can influence the behavior (tendency) of Muslim communities to choose Islamic religious education institutions?

Several studies on similar themes have been carried out by various academics, among these studies can be described as follows: First, (Mulyadi, 2015) The theme is "social Change Agricultural Community Society Community Development Industry In The District Tamalate Makassar" This study finds that changes in the industrial era can make changes towards more advanced aspects of community welfare. However, it does not rule out the possibility that changes can be in the form of setbacks which may undesirable for the social life of the community. All of these changes have different impacts on people's lives.

Second, (Rais et al., 2018) with the theme "The progress of information technology has an impact on the generalisation of socio-cultural

elements for the millennial generation” states that information technology is advancing rapidly, encouraging changes in socio-cultural perspectives in the younger generation who are more popular as millennials. The responses displayed by various cultures, especially in the millennial segmentation. This will become a serious problem for the Indonesian people because it triggers the spread of cultural degradation that can endanger the preservation of the indigenous culture of the archipelago. Millennial characters are creative and innovative, but the negative side is materialistic, consumptive, and tends to be influenced by other national cultures. Another negative side can be seen from the free, hedonistic, individualistic, and pragmatic life model. This research answers whether the globalisation of information on the socio-cultural elements of other nations that are absorbed by the millennial generation will have an effect on changing their character and behavior towards national socio-cultural elements. And the conclusion of this study explains that the effect of global information can provide significant changes to the perspective of the millennial generation, therefore as the nation’s next-generation and savior of the nation’s culture, millennials need to be equipped with the understanding and implementing the teachings of Pancasila values and strengthening the sense of nationalism, by thus the degradation of socio-cultural elements can be minimised.

Third (Nasution, 2018) a study entitled “The Influence of Modernisation and Globalisation on Socio-Cultural Change in Indonesia”. He stated that globalisation and modernisation unconsciously had an impact on the Indonesian state, both positive and negative impacts where this impact was also accompanied by advances in information and communication technology. The magnitude of the flow of globalisation and modernisation has further

narrowed the gap between one individual and another due to the advancement of information technology. The rapid advancement of digital technology has made it easier for people to access information. With this information, social changes in society are getting faster. Young people, in particular, often imitate foreign cultures without examining the appropriateness of those cultures in their surroundings. The acceptance of foreign culture by the Indonesian people because the new culture is considered a modern culture. One of the socio-cultural changes due to technological advances in Indonesia includes the culture of hedonism, and this culture is actually the culture of developed countries that tend to be consumptive. The culture of hedonism can be said to be very threatening to the Indonesian state when this culture is widespread in Indonesian society, especially those who are young so that indigenous Indonesian culture will slowly disappear. With the occurrence of socio-cultural changes in young people, indigenous Indonesian culture that is friendly, caring for others, tolerant in the future will be difficult to find.

Fourth, (Nurina Hakim & Alyu Raj, 2017) conducted a study entitled “The impact of internet addiction (internet addiction) on adolescents.” This research was conducted on the basis of the phenomenon of the rise of internet addiction in various groups, especially adolescents. The internet has not been able to sort out useful internet activities. They also tend to be easily influenced by the social environment without first considering the positive or negative effects that will be received when doing internet activities. The purpose of this study is to describe the various impacts of internet addiction (internet addiction) on adolescents This research was conducted using qualitative methods, and the sampling technique was carried out by proportional purposive random sampling, obtained six subjects, three men and three

women. The results showed that there were positive and negative impacts, which were grouped into social impacts. Clinical, academic, economical, and religious. The results of this study also show that internet addiction (internet addiction) has more negative impacts than positive impacts.

From some previous studies, there are differences in the research plan that will be carried out. The difference in the aspect of the problem, in this study, will be discussed issues about changes in social change and behavior of the Dak Jaya village community, arguments built by Muslim communities in response to Islamic education. It also discusses the external dimensions of Islamic educational institutions that affect changes in people's behavior. The similarities with previous research are more on research methods, and the basic theoretical framework used, specifically the theories of social change and behavior change.

Method

This type of research is field research with a qualitative approach, which is to intensively study the latest status and environmental interactions that occur in a unit of institutions, individuals and community groups. The field referred to in this study is the Muslim community in Dak Jaya village, Binjai Hulu sub-district and Islamic educational institutions (LP Maarif and Tahfidz Islamic Boarding School). This research emphasises more on analytical studies, namely intensive study of environmental interactions that occur in social units such as individuals, groups, institutions, or communities. Specifically, it will examine social changes and changes in community attitudes towards Islamic religious education.

Data was collected using interview techniques and direct observation. Researchers use this type of free guided interview. Interviews

were conducted in-depth and intensively with several key informants such as madrasa committees, parents/guardians of students, village officials, majlis taklim groups of mothers, and youth groups, to obtain valid data. Interviews were used to find out the arguments built by the community in responding to Islamic religious education. Data mining is focused on the aspects of affection and the real needs of individuals and community groups.

While the observation technique is used as a data collection tool by systematically observing and recording observed objects, this method is done by observing objects both directly and indirectly and as for the observations focused on good attitudes in words and actions that show seriousness in providing attention to provide facilities in a variety of Islamic religious education.

Data analysis in this research uses a descriptive-analytic method with an inductive and deductive mindset created by referring to the data found in the field. This method was developed by Miles and Huberman, namely collecting data for reducing data and verifying/drawing conclusions (Hashimov, 2015).

Results and Discussion

Social Economic Change Towards Changes in Behavior of Dak Jaya Binjai Hulu Village

The globalising wave of industrialisation supported by the rapid transformation of the technological field has changed the structure, culture, and interaction of the world community. The flow of modernisation that is speeding now has reached remote areas, villages that are located far from the crowds of the city population. Changes that occur in society can be in the form of progress (progress) and can also be a setback (regress). Changes in the sense of regress is a change that is a setback for a society.

Such changes can cause humans to become frustrated and even apathetic due to the collapse of the values that guide. In this situation, the community experiences anomie, namely the absence of absolute life values so that life becomes easily shaken. At the same time, changes in the meaning of progress are changes that become the progress of society. The facilities will be obtained by the community through the changes that occur.

Since the economic growth of the Dak Jaya village community has increased due to the progress of oil palm plantations, there has been a change in people's behavior in sharing aspects of life. The difference is the behavior resulting from social change in the community. Sometimes the changed behavior is characterised by better actions or negative actions of spoken language or actions or actions. Behavioral change has been predicted by scientists (Evrard, 2017) and (Reyes, 2018) that widespread globalisation changes the cultural dimension at various levels of society. More detailed can be seen from the following description:

Consumerism (Hedonist) Attitude

The people of Dak Jaya Village, Binjai Hulu Subdistrict, clearly change their consumption attitudes. Along with the increase in economic income, there is a tendency to make consumption processes that increase dramatically. The types of goods purchased as a form of change in community attitudes such as building houses that seem magnificent/luxurious, family cars, household furniture as well as food and clothing consumption patterns.

Based on observations that the author has observed in the last five years since the palm oil plantation industry has increased, the people of Dak Jaya Village have changed their lifestyle in consumption both for clothing, food, and shelter. Most people have built magnificent

houses with a minimum area of 100 m². Then the public also began to compete to buy two-wheeled vehicles such as the latest type of motorbike as well as a family car for leisure and to go out on the invitation. In terms of dressing the community is not so prominent. The community still uses the standard clothing model of the village community, but for the mothers have started to wear clothes such as the style of the artist or the rich, such as wearing fancy dresses and high heels at party invitations or attending rummy events in the village. While choosing food, they imitated the people in the city that is at least once a week eating a cafe.

Changes in community attitudes tend to be materialistic. Shopping activities were exploited as a form of self-identity. (Monks, 2014) and Soeharno (2009: 6). Assessing learning activities is not merely a habit of fulfilling needs, but extends its meaning into a special identity for those who are pursuing social status. So do not be surprised if there is a group of mothers or adolescents who interpret shopping to be a lifestyle, not a way to make ends meet. Learning is also a self-image for some women. Psychologically adolescents do experience a period of self-discovery so that one way to attract the attention of others, especially their peers, by wearing the latest clothing or cosmetic products.

Since family income has increased, young mothers and adolescents have begun to change a lot. Examples that are easily seen in terms of clothing. Wider clothing called fashion is a lifestyle that leads to lifestyle, by using the latest fashion models a person can show the quality of life. Pamor or its price can be jacked up when using these fashion models, with the term fashionable. A term for people who like fashion as a lifestyle. To fulfil the desires of a more beautiful appearance, some do dangerous things such as plastic surgery, silicone puncture, and also total facial operation.

For the past five years, young mothers and young women in the village of Binjai Hulu have been influenced by the lifestyle of the artist as witnessed on television. Based on observations, it can be seen how young mothers like KRM (33 years old) begin to improve the quality of their appearance by using beauty tools and trendy clothing models, and then the results are uploaded on social media (Facebook). From another friend. What he has bought is sometimes only stored for collection as proof that he already has updated clothing products. Buying behavior that does not pay attention to the use-value or benefits is often referred to as the impulsive buying behavior. This behavior has involved a variety of motives that are sometimes not realised because they follow impulse (emotion) that is not well controlled. (Mishra, Sinha, Koul, & Singh, 2014).

The behavior of the Dak Jaya village community in social sciences is a dynamic process shown in the form of choosing, buying and using goods, services, and ideas to satisfy their needs and desires. Tatik Suryani, (2013: 4) and Johan Suwito, (2011: 62) confirms that the process of consumption is the dynamics of society individually, group or organisation in selecting, evaluating, choosing, buying, using or disposing of goods or services to fulfil personal or group pleasure. This is influenced by the increasing income of community economists. Thus it can be understood that the consumption behavior of Dak Jaya village people can be said to be a cultural response that logically follows a fundamental flow of economic transformation.

They are based on the case of consumptive behavior among adolescents in various villages and cities and students, explaining that the behavior was formed by himself along with his social environment. An individual will change his attitude of course because of the reinforcing factors that influence his behavior. Keep in mind that adolescence is a time of imitation, so the

main model that will be the object of imitation is their peers, or if the mothers are imitated are mothers who become partners or associates, including friends in cyberspace. One variable that should be observed is the self-concept. Behavior like imitating others is part of individuals who are not good at assessing their concepts. Conversely, individuals who have a positive self-concept will have high self-esteem. With that, the individual is not easy to follow the lifestyle of others because he has high self-confidence.

Max Weber explained the consumption behavior of an item in the modern era is a picture of a certain lifestyle; consumption is the basis of social stratification or class of society. By consuming or using certain items, they have felt to be a group of metropolis young people or feel like socialite mothers who are busy with various information and doing activities outside the home. Likewise, the reality is that adolescents in Dak Jaya village often exhibit hedonistic life behavior in pursuit of status and image as modern people. This situation is tantamount to a state of stress and undermining lifestyle that changes the mindset of humans to be more “prioritising the appearance of the quality of the contents inside”.

Consumer behavior which is a characteristic of hedonic life as shown by some people in the village of Dak Jaya Binjai Hulu is a change in behavior that is influenced by economic progress, especially increasing community income. Based on observations of community behavior both in actions and thoughts and feelings of the community above, it can be explained that the hedonic life traits of the Dak Jaya Binjai Hulu community are as follows:

First, mothers and adolescents tend to pursue the physical form of modernity, meaning that they are of the view that people who use the latest and expensive high-tech products are the pride and reinforcement of a higher self-identity.

Both have views of enjoyment above the average general villager. Some of the youth and adolescents have an instant mindset unable to restrain themselves, before eating with salted fish, tempeh, tofu, it's good enough for the menu, now the children feel that the menu is not good, tasty is like eating with KFC fried sifter, or nuggets, burgers, and sausages. For drinks, young children do not like tea or coffee, but soft drinks such as Coca-Cola, Pepsi, Fanta, and other packaged drinks. Third, fulfil spontaneous desires. The influence of the adverts that continue to whisper has whispered the hearts of adolescents unable to hold back from owning something that is considered good. So that many children who undermine parents buy the items they want, such as the latest release of mobile phones, Korean-style clothing, unique accessories and so on. The behavior is a mirror of wasteful life, but for the sake of status and self-image eating simple life, principles disappear from his life.

Mike Fatherstone (2005) acknowledges that human behavior follows a developing culture, with digital media technology freeing people to want to make choices that are rationalised themselves, including in terms of consumption. What is happening with Dak Jaya villagers is also the pattern of life that follows cultural changes due to technological progress. Muslim communities should follow the instructions and norms that Allah SWT has. Ali Syariariati so that consumer behavior is also by the purpose of humans created on earth. As Muslims utilising advanced technology is not wrong, but needs to be done with good self-control so that it does not exceed the limits. Faith in a person will be a regulator of behavior in consumption. The faith will measure the quality and quantity of people in consumption, including finding material and non-material satisfaction.

The quality and existence of one's faith is the basis of the emergence of consumption

behavior. From the perspective of the driving force theory, it can be seen that if the driving force, i.e. new values in terms of consumption continues to depress someone such as the assumption that expensive food is good, or clothes based on European countries are good clothes, there is a desire to live a hedonist, while the power of retention (faith), as the controller of worldly desires, weakens, then the way of consumption will come out of the provisions and propriety/propriety and habits. Conditions of imbalance, strength in a person that makes consumption patterns in adolescents and mothers become excessive.

In addition to the above provisions, in consuming Muslims it is necessary to look at the other side which has a higher value, namely the value above human rationality which tends to be free of values so that it does not fulfil the objectives of Islamic economics, that value is known as *al-maslahah* (Qardhawi: 2001). So Muslims must be able to integrate consuming rationality with faith and truth to achieve a benefit for themselves and others.

As a guide for consumption should follow the Quranic verse as follows: first surah al-Baqarah (2): 168. *Hi, somebody, eat what is lawful and good from what is on earth, and do not follow the steps of Satan; Because the devil is a real enemy to you. The second chapter of al-Maidah (5): 88. And eat what is lawful and good from what Allah has prepared for you, and fear Allah whom you believe.*

The Pragmatism of Social Interaction

Modernisation, marked by the advancement of information technology, has dramatically changed the pattern of public interaction. Even the villagers in the last ten years have experienced a wave of mass culture. Through the touch of the communication technology of the community changes the awareness of the transient. This change is seen as positive in that it provides a

wide-open social space where people can gather, process, and exchange information to capitalise on the development of social interactions.

The mass culture or popular culture that has evolved through the mass media of electronic and print has a huge impact on one's lifestyle choices, for example speaking, fashion, language, entertainment taste such as music and movies. Based on observations of 15-year-olds who are still in high school and MTs as told by SUD since owning HP and using video songs from other country music groups such as Korean music, his behavior changed especially in the style of dress, imitating the singing. Similarly, ASZ student MTS Ma'arif with his mother's HP android can find out the different types of music and styles to take care of her facial beauty.

Sociologically, the presence of technology has become one of the most powerful aspects of human activity, action, and behavior. Technology is capable of changing patterns of communication and patterns of interactions between people. Thus, human activity almost involves technology as a tool for social interaction. The emergence of the digital society in various areas of life is evidence of the technological advancement of changing individual behavior within their social environment.

HP's information technology breakthrough has broken boundaries that were never possible shortly. Currently, junior and high school students, as well as parents in the city of Dak Jaya, have been able to communicate with various people through various social media application facilities such as WhatsApp, Facebook, Twitter, Instagram, IMO, e-mail, WeChat and more. As they use HP to find their friends especially for those they have not met for a long time, and eventually reconnect, the time spent communicating in the virtual world decreases as the time to communicate in the real world diminishes. Such a situation was conveyed

by ASM's mother and RHY's mother MTs teacher Ma'arif 2 village of Jaya Jaya.

The shift in time and goals of communication between family members has a significant social impact on the quality of parent-child relationships, children with siblings and all family members with their neighbours. Direct interaction between members of society before mass culture developed was easy for the community. But direct contact is rare nowadays, as they can only meet at such times as attending wedding invitations, ceremonies and special occasions such as Islamic Islamic Day celebrations such as *tabliq Akbar* events, Maulid Nabi. They can communicate directly.

The phenomenon of fading out of interactions with the people of the city of Dak Jaya has been increasing over the years. Direct communication is a rare and expensive opportunity. Before people used cellular's behavior to visit their neighbors it was still possible to find them everywhere. At this time of one year, my neighbors do not feel like visiting. In addition to information technology factors, people's psychological factors are also very influential. The feeling of being economically sufficient minimises the feeling of dependence on relatives and neighbors. The more established life forms a tendency to distance yourself from direct interaction despite its proximity.

As a consequence of modern life has reconstructed, social space becomes narrowed to interact socially. Villagers begin to think that efficiency has consequences for value. For those activities that are not supportive to obtain material, it is considered not important to do it, including gathering to neighbors both in happy and difficult conditions.

The shifting of social values by technological advances that is concrete by practical human behavior, encourages habits and becomes the identity of their community. Social

interactions and relationships among rural communities tend to be no longer controlled by a strong moral domain. The new civilisation has given more comfortable and free space for individuals. The perspective of symbolic interactionism sees each individual in him as having the essence of culture, interacting in the middle of his social society, and producing meaning 'ideas' collectively (Umiarso and Elbadiansyah, 2014: 5).

The noble values of the culture of the village community have shifted, along with the fertile lifestyle of pragmatism. The tendency of individuals to pay attention to the pleasures of momentary life (hedonists), actually makes their lives narrow. This encourages individuals to be selfish (selfish) beings, tend to be symbolic, and dramaturgical (hypocritical). Individuals often show themselves as someone good at talking in front of others, hiding his weaknesses and lows, to create a good impression. (Subawa, 2015).

Individualism and Competition

Subdistrict expansion and social change in community life in recent years began to look at the real competition between family members. Each strives to be the richest. Consumerism culture, as explained above, has also made the pillars of social life turned into individuals. At present, it is increasingly difficult for residents to assist others. Willingness to lend money that is difficult is increasingly rare. Money is an important capital for them, so it will maximise the development of its business. Borrowing and borrowing without binding are rarely done; there are transactions of debts with certain agreements.

The Dak Jaya village community is a simple society, helping each other, giving attention to fellow neighbors, not only when there is a disaster or a celebration. But in daily life, some members pay attention, this is not only given to fellow religious or ethnic groups, but those who are followers of religious communities and across

ethnic groups also share life experiences. Changes in attitudes that were modest at first and are now beginning to decline are seen in limited interactions. Cooperation is only established based on both material and non-material benefits.

Individualist attitude can be seen from the attitude of the people who began to move away from relations between neighbors. Indifference or ignorance of people around him one of the symptoms. Based on observations of communication between neighbors began to drift apart. Each person stays at home and is lazy to interact directly. One thing that makes the strengthening of individualistic attitude is the rapid development of information technology. In the past, people delivered messages through their closest neighbors, and now the feeling of interdependence is not found. All done independently via telephone or message.

The individual attitude today has felt its effects. Mr Suratno said that since information technology has developed rapidly through mobile phones, it has rarely communicated with neighbors. After relations between neighbors are increasingly tenuous. Instead, the competition is getting stronger. Each family tries to surpass the other family in sharing things. The atmosphere of competition is stronger when one family member achieves success or luck. The achievement of someone who is considered a competitor sometimes triggers them to distance themselves, so that no effort is made to equalise certain luck. The urge to feel weeded out was a strong trigger for the emergence of individualistic attitudes in the village community.

Besides, the individualist attitude of the Dak Jaya village community was also seen in the attitude of feeling smart and capable in terms of economy and knowledge. People who currently feel that their economy has improved rarely get along with siblings with lower economies. They

assume that communication will take place if the same life experience. Those who are economically low are honored if the speech is responded by people who are equal to them.

The attitude of Individualism is a reality of the times, and Along with the development of the era of Individualism, this attitude began to crawl in the lives of people in various layers, especially the millennial. It cannot be denied that the enormous influence in the formation of this individual attitude is the influence of technology, which is supported by the place of residence and the environment from which it originated. In general, Indonesian people are friendly and care for others even though they do not recognise it. However, in the future, the opposite happened, where the attitude of Individualism began to spread to communities in the Indonesian nation. The friendly attitude, which is one of the characteristics of the Indonesian nation, began to be unsupported by individuals who have Individualism.

Individual opponents are the attitude of togetherness and caring between each other. In a more general form commonly referred to as cooperation. Cooperation can be said to be genuine of the people of the Greater Indonesia Archipelago. Cooperation is a dynamic principle, even more dynamic than kinship. Cooperation illustrates a joint effort and mutual assistance for the common good. This attitude cannot be separated from the essence of the Indonesian nation. However, with the development of technology and information, the nature and attitude of Indonesia's cooperation will diminish and will fade away over time. If the cooperation attitude does not fade and does not disappear in the souls of every Indonesian people, the problem of corruption does not continue to run rampant. Corruption means wanting to be rich by taking people's rights. Although it is done by collaborating, the point is they only think about their own needs.

The attitude of Individualism is a selfish nature, not thinking about common interests and only concerned with personal needs; this quality can be said to not care about the people around him. They assume that other people are not their problem or concern. They only help or help someone they think knows, is still a relative, or friend. Besides, they are very indifferent to the circumstances around him. This change in attitude overlaps with time, and it is difficult to prevent penetration. The attitude of the individualists is developing rapidly the same as technological development, cultural change due to globalisation. In the past, only the urban community tended to quickly follow the development of the times and change lifestyles to follow the tide of globalisation, but now it is no longer the model, the village community has followed the change even though in the narrow alleys there is still cooperation. The behavior that emerges indicates that society's morality is easily divided or polarised (Brady et al., 2017).

Individualists try to show themselves in patterns of internal characteristics that make them unique compared to others. A collective prefers to think of themselves in close relationships with others. This social identity is obtained by being a member of a group that can make them tell the usual situation or by participating in a social activity as a sign of establishing relationships with others (Triandis & Gelfland, 2017). The degree that determines a tradition that is individualistic or collectivistic affects the nonverbal behavior of the culture in various ways. People from individualistic cultures are relatively unfriendly and form great distances with others. Collectivistic cultures are interdependent, and as a result, they work, play, sleep, and live close together in extended families or tribes. Urban industrial societies return to the norm of Individualism, nuclear family, and lack of close relations with their neighbors, friends, and coworkers

Changes in Community Attitudes in Responding to Islamic Education

The level of rationality of rural communities is getting better, in addition to being able to keep up with the changing times, they are also able to prepare themselves to avoid the adverse effects of the use of sophisticated technology that is used through an attitude of spirituality. Dak Jaya Binjai Hulu villagers who have known the meaning of change widely have anticipatory attitudes, but most are still not aware of the negative impacts of lifestyles that are influenced by information technology so that it continues to carry out activities to fulfil excessive material pleasures.

Religious Education as a Construction of Religious Value

Changes in community behavior, especially among young people, are considered by parents to be quite alarming. Teenagers are increasingly difficult to control their behavior. This kind of concern was expressed by RNI's mother from parents of Octavia class Nine, while the concern was about promiscuity, RNI's mother had observed from various sources such as television, news from Facebook and also WA related to teenagers who were involved in various activities that violated the norms religion and society. Free sex and drugs are considered to be the biggest threats in their neighborhood, it is evident that every year there are always students who drop out of school because they have committed immoral acts and also manifests norms in the community.

According to Mr. Basir, an employee of the Binjai Hulu Subdistrict, the community of Binjai Hulu has become more advanced in terms of its economy, but there has also been a change in community behavior as a result of technological developments. Especially in teenagers. As mentioned above, adolescents in mass cultural circles are increasingly distant. The

culture has made an impression on adolescents so that aggressive attitudes emerge. Difficulties controlling the aggressive behavior of adolescents encourage parents to think about providing better religious education. For the people of Binjai Hulu in general, the view of religious education is still vague, and this can be seen from the tendency of parents to send to religious education institutions since the 1990s people have been less interested in Islamic educational institutions. But starting in 2015 there was a change in preference patterns in Islamic religious education. Islam is considered important to face the cultural changes that develop, along with technological advances.

Islamic religious education is very much needed in conditions of an age that is open to outside values of society, according to Mr KWT, even though the school is farther away from home, but for the good of the child, it is still important to send the school to madrasa. Madrasas are considered better in providing religious education. With better religious education children are more obedient and behave politely to their parents and friends. Nowadays, adolescent association in the village tends to be free, and parents are weak in controlling their children's behavior. The reason for working, parents feel they no longer have time to find out the activities of children outside school hours.

The moral aspect is the main goal of parents who send their children to madrasas, Pak UMR is one of the people who rationally entrusts his grandchildren to study at MTs Ma'arif. According to him, religious education will have more influence on the child's personality. While in the dormitory children are given additional material such as *qiro'ah*, *tahfidzul Qur'an*, *solawat* and memorising prayers that are practical. Parents were also included in the study in several places managed by boarding school administrators.

From the opinion of the students' parents, it shows that morals are a measure of changes in a person's personality, especially the formation that is done since the age of children. So through good religious education, morals and spiritual values will grow strong so that they become guides in their lives. The role of religious education as expected by the Binjai community has also been reviewed by (Wibowo, 2019) who also asserted that religious education from an early age makes children's behavior good when they grow up.

Referring to the data above, it can be confirmed that rational actions supported by religious values are very important for someone, especially when faced with the challenges of modernity, so that the heart and mind become straight in choosing a way of life that is by religious and community norms. So people who choose madrasa are people who have rational actions with the aim of providing opportunities for the development of children's potential to the fullest by reinforcing the values of religiosity as a way to maintain noble character. Another study that clarifies this finding is a study conducted by (Johnstone, 2015) which states that the role of religious education in dealing with changes in values is very important, religious values are believed to have strong strength, are not easily fragile when the shock of the storm of modernity hits it.

Religious Education as a Construction of Religious Humanism

The problem of contemporary humans is the superficiality of everyday life processes and misconceptions about human nature. Regarding its nature as an animal or object or machine, humans lose their vision of what is transcendent, the spiritual meaning that can be found in everyday life. The apparatus is harsh on the community or each other hurting each other, and it happens because of distorted perceptions about what human values are. When the

persecution even beheaded, the perpetrators see the victim is no longer a human, but an object or animal, so that the transcendent value in the victim's soul is ignored.

To be fully human, we need to continue to struggle beyond animalhood and stop underestimating life. In the light of awareness of the transcendent, humans can see the essential modes of humanity: worth, uniqueness, wide-open opportunities, non-finality, making life events and not just processes, experiencing silence as well as solidarity with fellow human beings, involved in the process reciprocity in the relationship of life, and holiness himself.

Parents in Dak Jaya village feel the danger of dehumanisation as a result of modernity. Dehumanisation is a denial of the essence of humanity. From this definition, classifies two forms of dehumanisation. First, denial of the specifically human attributes, which causes one party to look at and treat other humans as if they were animals. Second, denial of human nature that makes one party look at and treat other human beings like objects or machines

Education in madrasas is seen as being able to provide knowledge of attitudes and abilities in children so that when they grow up to be adults, they can elevate themselves to be human beings who understand the nature of themselves in other societies. Fair and responsible behavior is a measure that a person can become a humane human. The humanist attitude will always provide security, peace, and peace. See other humans like themselves.

Education in the madrasa is assumed to be able to deliver the young generation to manage their human beings so as not to appear cruel and indifferent behavior towards their environment. Education in madrasas can strengthen the identity of a creative human being and reduce this dependency makes people lose their identity as creative and independent creatures. This

research data supports the idea of multicultural education in Islamic boarding schools which was researched by Bambang Arif Rahman who explained that multicultural education is very important in developing humanist-religious attitudes that are reflected in everyday life through good words and deeds. and this has proven to be effective in internalising the pesantren environment. (Bambang Arif Rahman, 2019).

The findings of this research have also become an actual issue in several countries, such as America and England. That the low level of religious practises by the youth is a big concern for the nation with the occurrence of demorality in the future. Therefore character education based on religious values is increasingly strengthened in primary and secondary education institutions. (Hoffmann, 2015) and (Norenzayan, 2014)

Madrasa and Islamic Boarding Schools as the Oasis of the Community Finding the Future

Performance-Based Education Services

Basics of educational services are no different from other commercial services. Every business entity or organisation engaged in services is highly dependent on service from customer service and product packaging. Likewise, education services are strongly influenced by teachers and staff, as well as the state of educational infrastructure used. Educational stakeholders, even though they have different social status in the affairs of education services, have the same expectation, namely, excellent service. Likewise, with the expectations of the Dak Jaya Binjai Hulu village community, in general, they put their hopes in the Maarif 2 Binjai Hulu educational institution and the pesantren Al-Quran that can provide good service.

Village communities are now beginning to be open to education, aware of the changing human interactions that are so free without limits. So they feel anxious about the bad influence on their children. The community also has a reference to see the current problems. A critical way of looking forward, seeing technology as a challenge and an opportunity to prepare young people for better. The community considers that the current life problems are triggered by the low awareness of living together in diversity, so deciding their children to live together with other friends who are different from customs will provide reinforcement of the nature of diversity. They are sure that in the future students in the cottage will be wise, good and role models of their community.

The community considered that the pesantren and madrasa had provided education services to children in the village well. The service is proven by the growth of enthusiasm for learning and changes in children's attitudes for the better in terms of morals, the service quality indicators. Madrasa customers are students, and their families feel satisfied with the achievements and targets achieved. The level of satisfaction shown by the Dak Jaya village community towards education in madrasas and Islamic boarding schools is that the first madrasa has integrated the curriculum so that the content of competencies in the fields of science, social and religion can be implemented together. So that formed a whole personality. Both aspects of basic skills or life skills. The community considers that students are considered to have basic skills in solving the most basic problems such as time management, performing compulsory worship, caring for the environment.

Third Through the curriculum, children continue to be maintained good moral behavior and can develop students' academic abilities quickly. Revamping aspects of up to date subject matter, revising models and learning methods

carried out simultaneously with improving the quality of teachers in madrasas and pesantren.

At the end of the data presentation and review, the author stated that the authority of educational services is an emotional response after going through a series of comprehensive judgments that are as rational and emotional. So the satisfaction of education services is the result of an assessment of what is felt beyond what people expect. Satisfaction, in this case, is a happy feeling from someone coming from a comparison between the impression with the results of service to the expectations of expectations (Standard, 2014) dan (Ramseook-munhurrun et al., 2010).

Organising Extracurricular

The community also considers that madrasas can condition student activities well. Formal and informal activities are well managed. This can be seen from the schedule that has been planned and implemented well at the specified time. So, the learning process that exists in the madrasa is not natural or accidental, but there is a deliberate effort by management.

Extracurricular activities, both academic and non-academic, have become special concerns for students. Likewise, parents are so enthusiastic about supporting their children to attend activities in Islamic boarding schools. Students feel there is new hope for achievement by their abilities. In the field of sports, students have been included in competitions such as the soccer tournament in Sintang district. Although they have not gotten the results or champions, at least, the students have tried to compete with other students. This is a good start to form a winning mentality. In the future, of course, they will get the chance to compete again, with the capital of their previous experience, they can prepare everything well to achieve achievements.

The author observes that the Madrasah Tsanawiyah Al-Ma'arif 2 Dak Jaya Binjai Hulu

has sought to provide opportunities for students/students to express themselves, foster talent, interest and creativity in religious education in skills and arts, memorise the Koran, read the Koran, call to prayer, sari *tilawah*, and to encourage students to love the holy book, and increase literacy through reading, writing and learning to convey to others through discussion activities. The position of the teacher, in this case, is a motivator and role model.

In the arts such as recitations students at the cottage become participants in the district level Mushabaqah Tilawatil Quran. Some others took part in the Tahfidz competition five to 10 juz. Opportunities like this are certainly not found by other students who do not study in Islamic boarding schools. The openness of opportunity to achieve achievement is always there for all students, returning to students whether they want to take advantage of opportunities with a lot of practice or not. The current reality of the madrasa has provided an opportunity to excel through extracurricular activities even though the results have not been maximised.

Madrasah Tsanawiyah Maarif 2 Binjai Hulu, according to the community, is now different from the previous three years. Changes in activities for students' self-development both in curricular and extracurricular activities. The madrasa committee considers that the formation of national character is also well managed. Routine ceremonies indicate that madrasahs have a high commitment to the unitary state of Indonesia.

Through activities, add insight and help develop intelligence and add a sense of love. The values contained in the race include the value of education in which students get knowledge, social values, namely students socialising or associating with others, moral values that can distinguish between right and wrong, such as fair, honest, trustworthy, soul sporty, independent. Also, there is the value of creativity

to express the ability of creativity by trying something that is in his mind.

Organising art activities, such as the sound art of Qasidah, dance, and martial arts, is a form of direct personality development. Art is meaningful and relevant in life. The art of determining one's sensitivity in giving expression and response in life. Art provides an opportunity for students to know or assess their social and emotional abilities, their manifestations.

Maximum student activity managed by madrasas not only provides good graduate competencies but on the other hand, it has an impact on strengthening the positive character of students. This has been felt by parents when their children go home during the holidays. A devout character is formed. One thing is not easy for parents anywhere else in rural areas who have not been cultivated to practice religion properly. So the presence of madrasas and Islamic boarding schools in Dak Jaya village provides a new culture in strengthening community religiosity, especially the younger generation in the Binjai Hulu sub-district.

Ecological Literacy: Towards a Healthy Education Environment

Humans in the social environment always are mutually responding to everything they experience. Likewise, madrasa students and parents of students gave responses in the form of an assessment of the performance of madrasa managers. One important thing to respond to is the problem of a healthy environment. Furthermore, the authors describe the public perspective in seeing the boarding school environment.

The community in seeing the educational environment is not far from sanitation and healthy food issues. These two things often become a conversation among students and also parents. And this is natural because the environment and healthy food are one of the

pillars of life. Sanitation is an important part of life for health, health is everyone's hope. Sanitation is often a concern for parents who will send their children to school outside the city. Especially in West Kalimantan, in general, the condition of clean water is often a problem for people who are attending education in boarding schools. In the dry season, clean water is scarce so that students or students sometimes use ditches that have been contaminated with waste. The problem that will arise is the disease in the form of itching or often called scabies.

From the pesantren environment which, according to the guardians of *santri*, is already healthy for the learning process, it reminds all of the community the importance of environmental awareness as a manifestation that every human being needs a healthy environment. Therefore, efforts to internalise the values of environmental awareness become an important part of educational activities. In general, the environmental conditions of pesantren and madrasas are good enough in environmental management, but more needs to be done to build environmental health awareness.

A healthy educational environment is a mandate of the health law. Based on Law Number 36 the Year 2009 article 79 on health, it is emphasised that "School Health" is held to improve the ability to live healthy learners in a healthy environment so that they can learn, grow, and develop harmoniously so that it is expected to become quality human resources. Clean and Healthy Behavior is the condition of individuals in the household (family) of Indonesian society who have implemented clean and healthy living behavior to prevent the emergence of diseases, cope with diseases and other health problems, improve health status, utilise health services, develop, and organise community-based health efforts.

Clean and Healthy Behavior in schools to empower students, teachers, and the school

community to know, want, and be able to practice PHBS and play an active role in creating healthy schools. Clean and healthy living behavior is also a set of behaviors practised by students, teachers, and the community based on awareness as a learning outcome so that they can independently prevent disease, improve their health, and play an active role in creating a healthy environment (Proverawati, Atikah; Rahmawati, 2012).

Poses towards achieving a healthy school need to be made to form the character of a healthy life. A healthy lifestyle will be realised if all individuals know about healthy living. Therefore the institution needs to develop knowledge (knowing) of healthy living, then carry out healthy life (acting) and finally refract (habituation). The character development model through the good knowing, the good feeling, and the good acting methods in its implementation can be realised through the character education method should be started from an early age (Centre, 2012).

Boarded for boarding schools a healthy lifestyle has also been pursued through dietary arrangements. It's not easy for parents to regulate their children's eating patterns, with the manager looking at the number of calories the body needs, it must also pay attention to when the food should be consumed. In Indonesia, the staple food is rice, so if you don't eat rice, it will feel incomplete. Keep in mind that a good meal in a day is divided into three times, namely morning, afternoon and evening. At the Islamic boarding school, students can eat as needed. Rice is not measured, which is measured is vegetables and fish or meat. A good diet is eating enough rice with meat, vegetables, and fruit. Also, as much as possible, avoid drinking sweet and drink more water.

Ecological literacy, or abbreviated as eco-literacy, means literacy towards the conditions and knowledge of the interrelations of life on

earth, or in other words, being able to understand the basic relationship between humans and nature. Ecological literacy focuses on advancing our understanding of the interconnection between the earth's natural systems and human systems. People who have reached the level of eco-literacy are thus people who are very aware of the importance of the environment, the importance of protecting and caring for the earth, ecosystems, nature as a place to live and development of life (Scholz et al., 2011).

To realise eco-literacy, various methods need to be taken, especially to equip children in school, to provide the understanding and various practical skills about the foundations of eco-literacy such as experience with the world around, how nature supports life, maintains public health, know deeply about the effects and affects of the food we eat every day and know well the places where we live, work and study and so on. To build ecological literacy in students, educational institutions need to make a comprehensive effort, starting from developing environmentally sound school policies.(Tidball & Krasny, 2010).

Conclusions

The change that occurred as a result of the development of the oil palm plantation industrialisation was a significant increase in community economic growth. So there is a change in attitude because of the new values that enter the community of young people/students and also mothers. These changes are the spread of consumerism or hedonist lifestyle, and second is pragmatic in social interaction.

Changes in community attitudes in response to the modernisation of Islamic education institutions can be seen from two sides. First, the community makes madrasa as a medium to construct the values of spirituality, and religiosity

as a bastion of defence against the emergence of hedonic behavior in adolescents. Both societies use madrasa as a way to institutionalise the values of humanity in society so that a harmonious and dignified society can be realised.(Chawla & Cushing, 2007)

Dak Jaya village community views the importance of madrasas and pesantren as the student council finding the future of the young generation. It is believed that because madrasas have provided good services, students feel happy with the learning atmosphere. Living with peers becomes a reinforcement as a different person but feels valuable because they have been treated humanely. Live in simplicity and care for one another. Teachers become parents who can protect students from anxiety. Society assesses madrasas have built organisations in good learning so that the competence of students in the religious and moral fields shows a change in a good direction.

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