

# Comparison of the Foundations of Educational Sociology and Key Thinkers' Ideas

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## ABSTRACT

This study aims to conduct an integrated review of the basic concepts of sociology of education and the thoughts of key figures in sociology (Durkheim, Comte, Weber, Marx, Simmel) as a theoretical basis for understanding the function of education in contemporary society. The method used is a descriptive-analytical literature study with data collection from two main papers that are combined with supporting literature; the analysis is conducted through content analysis techniques to examine themes, similarities, and theoretical implications. The results of the study show that the basic concepts of educational sociology include the relationship between education and social institutions (family, economy, politics), social interactions in schools (teacher-student, student-student), the curriculum as a social construct including the hidden curriculum, and the dual role of education as an agent of reproduction and an agent of social change. The thoughts of these figures enrich the framework: Durkheim emphasizes integrative functions and norm formation, Marx highlights the reproduction of class inequality, Weber emphasizes social action and the bureaucratization of education, Comte provides a positivist methodological foundation, and Simmel highlights the dynamics of micro-interactions. In conclusion, the integration of basic concepts and the ideas of key figures produce a comprehensive theoretical framework for analyzing education policy, curriculum, and practice. The limitation of this research is that it is only based on literature, so the recommendation includes empirical field studies to test the relevance of the findings in the context of Indonesian educational practice.

**Keywords:** Comparison and Ideas; Sociological Figures; Education

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## INTRODUCTION

Education has never stood alone as a process of knowledge transmission; it has always been part of a broader social network—including family, economy, politics, and culture—that dynamically influence each other. The phenomena of unequal access to education, the reproduction of social inequality, curricula that reflect the interests of dominant groups, and shifts in values due to modernization and rationalization are some indications that understanding education requires a sharp sociological lens.

Papers on the basic concepts of the sociology of education emphasize that the sociology of education should examine the reciprocal relationship between education and other social institutions, as well as the role of schools as arenas for the formation of social identities and norms (Roaldsnes, 2024).

In the context of classical sociological thought, the study of education has a strong theoretical foundation. Émile Durkheim's thinking places education as a mechanism for moral integration and strengthening social solidarity; Karl Marx highlights the function of education in the reproduction of class structures; Max Weber highlights the dimensions of social action, rationalization, and bureaucratization in educational institutions; Auguste Comte provides a positivistic framework and the development of social science; while Georg Simmel enriches the analysis by focusing on micro-interactions and identity formation. These ideas are not only historical but also relevant for analyzing contemporary educational issues (Alfirdaus et al., 2015).

A literature review sourced from the two combined documents reveals several key conceptual areas that repeatedly emerge and are interrelated: basic concepts of educational sociology, contributions of classical figures, current research gaps, and the need for an integrative framework.

This article claims to make a new scientific contribution in the form of an integrative theoretical framework that systematically links elements of the basic concepts of educational sociology (scope, function, hidden curriculum, inter-institutional relationships) with the key ideas of classical figures (Durkheim, Marx, Weber, Comte, Simmel). Rather than merely presenting theories separately, this article designs a conceptual map that: (a) affirms the functions of education (integrative, reproductive, transformative) as analytical variables; (b) connects them to theoretical mechanisms (e.g., social facts, historical materialism, rationalization of action, micro-associations); and (c) highlights empirical indicators that enable measurement and testing in subsequent field studies. Thus, this article fills the gap between classical theory and the analytical needs of modern educational practice.

The main problem addressed by this study stems from the fact that educational sociology studies have tended to be fragmented. Most studies only emphasize the basic concepts of educational sociology, such as the relationship between education and social institutions, the hidden curriculum, or education as an agent of change, without systematically linking them to the thinking of classical figures. Conversely, studies of sociological figures such as Durkheim, Marx, Weber, Comte, and Simmel often stand alone without being bridged by an operational conceptual framework of education. This condition creates a theoretical and methodological gap, namely the absence of an integrative framework that can be used to understand education more comprehensively, both in terms of structure and micro-interactions, as well as from a reproductive and transformational perspective (Uin et al., 2024).

Based on these issues, this study proposes the hypothesis that the integration of basic concepts of educational sociology with the thoughts of classical figures produces a more comprehensive and heuristic theoretical framework than if the two were studied separately. This integrative framework is expected to be able to explain contemporary educational phenomena more sharply, such as the reproduction of social inequality as criticized by Marx and reinforced through the study of the hidden curriculum, the internalization of norms and solidarity as emphasized by Durkheim and further analyzed from Simmel's perspective of social interaction, and the

bureaucratization and rationalization of education as described by Weber in relation to the scope of modern education.

In line with this, the purpose of this article is to describe and synthesize the basic concepts of educational sociology that are relevant to the analysis of educational institutions, systematically describe the thoughts of classical educational sociologists in relation to educational issues, and formulate an integrative theoretical framework that connects these two dimensions. With this integrative framework, it is hoped that empirical indicators will emerge that can be used in further field research, so that the study of educational sociology is not only theoretical but also applicable in responding to contemporary educational challenges, especially in Indonesia.

The main problem of this study is how the basic concepts of educational sociology can be integrated with the thoughts of classical sociologists in order to understand contemporary educational phenomena.

The hypothesis proposed is: The integration of the basic concepts of educational sociology with the theories of classical figures can strengthen the understanding of the function of education as an agent of socialization and a means of social change. The purpose of this study is to describe the basic concepts of educational sociology and analyze the thoughts of classical sociologists on education.

## METHOD

This research uses a qualitative approach with a literature study method. The stages of research include: Research design: descriptive-analytical research with an emphasis on theory synthesis, Data collection: examining the content of both papers, including definitions, scope, objectives, and the thoughts of the figures, Research instrument: content analysis sheet to classify data, Analytical method: comparative and integrative analysis, namely connecting basic concepts with the thoughts of figures in educational sociology (Furidha, 2023).

## RESULT AND DISCUSSION

Etymologically, the word “sociology” comes from two words, namely the Latin word *socius*, which means “friend” or “society,” and the Greek word *logos*, which means ‘science’ or “knowledge” (Ikbal et al., 2024). Therefore, sociology can literally be interpreted as the science that studies society. Sociology in general is the science that examines society, social interaction, social relations, and culture. Sociology focuses on understanding how social groups, institutions, and social phenomena influence individual lives, as well as how individuals contribute to the formation and change of society (Sapitri et al., 2024). In other words, sociology examines and studies patterns of human behavior in a broader social context.

Exploring sociology is not just about memorizing theories, but also about forming a unique perspective or point of view (Tinggi et al., 2025). Some of the main foundations that need to be mastered are: Sociological Imagination: This concept, proposed by C. Wright Mills, is the ability to understand the connection between individual problems (personal troubles) and public issues. With sociological imagination, individuals can realize that personal problems, such as job loss, are actually related to broader social and economic structures in the community. This allows us to understand the whole situation and prevent individuals from judging systemic problems. Understanding Social Reality: Sociology teaches that sociality is a

construction. Norms, values, roles, and social institutions are not intrinsic or natural, but are the result of creation and maintenance by society itself. Understanding that these social facts can be transformed is key to analyzing social change. The Relationship between Structure and Agency: In sociology, it is important to understand how social structures (such as social class, gender, and ethnicity) influence individual behavior, and conversely, how agents (individuals and groups) are able to operate independently and change these structures (Maulida et al., 2025).

### **Scope Of Educational Sociology**

#### **Relationship Between Education and Other Social Institutions**

The education system is not separate, but rather interconnected and influences other social institutions. These connections create complex dynamics within society:

##### **Relationship with the Family**

Theory as developed by Theodore W. Schultz and Gary S. Becker, who emphasized that investment in education is an essential form of investment in human capital, leading to increased productivity and economic growth. Within this framework, the family serves as the primary unit of human capital formation. Socio-economic and cultural conditions within the family determine the extent to which children can access and benefit from educational opportunities. Families with stronger economic resources tend to invest more effectively in their children's education—through quality schooling, learning materials, and a supportive environment—thus enhancing the child's future earning potential and social mobility (Hasan, Muhammad, 2023).

Conversely, education itself can act as a transformative economic force within the family. As children acquire knowledge, skills, and new perspectives, the family's collective economic behavior and decision-making patterns may evolve—such as prioritizing education for younger siblings, diversifying income sources, or shifting attitudes toward gender-based labor divisions. According to Becker, this reciprocal influence demonstrates how the micro-level investment in education through family support contributes to macro-level economic outcomes, reinforcing the idea that education is both an economic good and a mechanism for intergenerational socio-economic improvement.

##### **Relationship with the Economy**

Education is a major factor in driving economic growth. Education produces a skilled and knowledgeable workforce to meet market demands. On the other hand, the economic situation of a country or region will affect access to funding for education, facilities, and teaching quality. Economic inequality is often reflected in educational inequality, where students from affluent families have better access to educational resources. The implications of this relationship highlight the interdependence between education and economic development. When education is strengthened through equitable access and quality improvement, it enhances the accumulation of human capital, which in turn stimulates innovation, productivity, and competitiveness in the labor market. This aligns with Schultz's view that investment in human resources—especially through education—yields long-term returns not only for individuals but also for society at large. However, when economic disparities persist, they create a vicious cycle in which underprivileged families are unable to invest adequately in education, thereby limiting their capacity to improve

economic status. Therefore, government policies that support educational equity – such as scholarships, subsidized tuition, and infrastructure development in disadvantaged areas – are crucial to breaking this cycle and realizing the inclusive growth envisioned by Becker’s human capital framework.

### **Relationship with Politics**

Education and politics are closely intertwined. Government policies have a direct impact on the education system, including curriculum, funding, and student admission policies. Education is often used as a political tool to instill national ideology or certain values in the younger generation. Conversely, the education sector, which includes students and academics, can be a pioneer of political change by voicing criticism and pushing for improvement. Therefore, the sociology of education supports our understanding of how these forces collaborate in shaping the education system and, ultimately, society.

However, this interaction between politics and education also brings about complex consequences, tensions, and inequalities within the schooling system. When political interests dominate educational decision-making, schools may prioritize ideological conformity over critical thinking, limiting students’ intellectual freedom and reinforcing the status quo. Such politicization can create systemic inequality, where access to quality education becomes influenced by socio-political affiliation, regional disparities, or class status. Furthermore, competition for limited educational resources often reflects broader power struggles within society, perpetuating privilege among elite groups while marginalizing others. Critical theorists such as Pierre Bourdieu argue that education systems, under political influence, tend to reproduce existing social hierarchies through mechanisms like cultural capital and symbolic violence. As a result, rather than functioning as a vehicle for social mobility, education may inadvertently sustain inequality – demonstrating the need for transparent, inclusive, and participatory educational governance that minimizes political bias and ensures that learning remains a means of empowerment rather than control.

### **The Influence of School on Individual Behavior**

Schools play a very important role in shaping individual attitudes, beyond simply imparting academic knowledge. Educational sociology studies the role of schools as the second formal agent of socialization after the family. This impact occurs through various mechanisms:

#### **Hidden Curriculum**

This curriculum consists of norms, values, and attitudes that are conveyed indirectly in school. Examples include the values of discipline, obedience to rules, punctuality, and competitiveness. Students understand that to achieve success in the system, they need to internalize these values, which often become the basis for their future behavior. An empirical example of this concept can be observed in various educational contexts, particularly in schools that emphasize discipline and competitiveness as part of their institutional culture. For instance, in Indonesian Islamic schools (madrasah), students are often trained to arrive early, wear uniforms neatly, and follow structured daily routines that combine academic and religious activities. These practices not only cultivate discipline and respect for authority but also shape students’ social behavior in accordance with societal expectations.



Similarly, in many public and private schools, reward and punishment systems – such as academic rankings, merit-based scholarships, and disciplinary sanctions – reinforce the hidden curriculum's competitive values.

### **Authority Structure and Hierarchy**

The hierarchical relationship between teachers and students teaches individuals about obedience to authority figures. Students also understand social hierarchy through interactions with peers, where status, popularity, and power are often determining factors.

### **Assessment and Competition Systems**

Rankings, exams, and recognition impact students' self-esteem, motivation, and behavior. This system can encourage positive competition, but it can also cause anxiety and unethical behavior. Through these various mechanisms, schools not only produce academics, but also individuals and citizens who have certain patterns of behavior that are considered appropriate by society.

### **The Role of Curriculum in a Social Context**

Curriculum is often considered as a collection of lessons that must be delivered. However, from a sociological perspective, curriculum is a social construct that reflects the values, ideologies, and interests of the ruling groups in society. Its role in the social context is very important (Maulida et al., 2025).

### **Transmission and Reproduction of Culture**

The curriculum acts as a means of transferring knowledge, values, and traditions from one generation to another. However, in this process, educational sociology assesses that the curriculum tends to reinforce existing inequalities. For example, if the curriculum only emphasizes the dominant culture, students from minority backgrounds may feel marginalized and less enthusiastic.

### **Social Control**

The curriculum can be used by the government or powerful groups to create obedient citizens who recognize the existing social structure. Subjects such as history and civics are usually designed to instill national ideology, pride, and loyalty.

### **Tool for Social Change**

Conversely, the curriculum can also serve as a tool for social transformation. Curriculum revisions can be used to introduce important current issues, such as gender equality, environmental education, or multiculturalism, with the aim of creating a more just and open society. Educational sociology analyzes how the curriculum is created, who has the power to influence it, and what impact it has on various social groups.

### **The purpose of educational sociology**

#### **Analyzing the Relationship Between Society and Education**

The main purpose of educational sociology is to systematically and critically analyze the reciprocal interaction between society as a whole and the education system. This involves how community structures and values influence schools, as well as how schools subsequently influence and shape those social structures. The goal of this research is to uncover the dynamics that are often hidden behind educational institutions.

#### **Identifying Social Problems in Education**

Through sociological research, we can uncover problems hidden beneath the surface. The goal is to understand the causes of problems such as educational inequality, differences in learning outcomes based on socioeconomic background, discrimination in teaching materials, or high dropout rates. Educational sociology does not view problems as individual failures, but rather as the result of broader social systems.

### **Assisting in the Development of a Relevant Curriculum**

Educational sociology aims to provide the understanding necessary to develop a curriculum that is appropriate and responsive to the needs of society. By understanding social, economic, and cultural changes, educational sociologists can recommend content and teaching methods that not only impart knowledge but also equip students to become critical, innovative citizens who can adapt to an ever-changing world.

### **Providing Solutions to Educational Problems**

Based on analysis and problem identification, educational sociology has the practical goal of developing efficient solutions. These can take the form of policy recommendations to reduce disparities, intervention programs to address bullying or school neglect, or tactics to improve positive interactions in educational environments. The goal is for education to function as a more powerful and efficient means of improving society.

### **Improving Teaching Effectiveness**

Educational sociology also aims to improve the effectiveness of the learning process. Through analysis of classroom dynamics, sociology supports teachers in understanding how social interactions, teacher expectations of students, and the learning environment can affect student motivation and learning outcomes. With this understanding, educators can design strategies that are more inclusive and responsive to students' social backgrounds, reduce prejudice, and create a more supportive atmosphere for all. Sociology provides educators with tools to look beyond the content of the lesson and understand how social elements influence the success or failure of education.

### **Ideas/Thoughts of Educational Sociology Figures**

#### **Ideas/Thoughts of Emile Durkheim**

##### **Theory of Social Facts**

Durkheim emphasized that the main task of sociology is to study social facts, as explained in his work *The Rules of Sociological Method*. Social facts are defined as ways of acting, thinking, and feeling that exist outside the individual, but have a coercive power that regulates and limits their actions. These social facts exist in the form of laws, customs, habits, moral norms, and even political ideologies (Arif, 2020).

According to Durkheim, social facts cannot be reduced to individual behavior alone, but must be studied as a separate, autonomous reality. Individuals, however conscious they may be, must still conform to the language, customs, habits, and laws of society. If they refuse, they will receive social sanctions or punishment. Therefore, social facts are considered more fundamental than individual facts (Mahmud, 2018).

##### **The Theory of Social Solidarity**

The concept of solidarity is central to Durkheim's analysis of the connection between individuals and society. He distinguishes between two types of solidarity:

mechanical solidarity and organic solidarity. Mechanical solidarity arises in traditional, homogeneous societies, where individuals share similar lifestyles, values, and beliefs. Social relationships are based on a strong collective consciousness, while interdependence between individuals is relatively low. The legal system is repressive, meaning that violations of collective morals are seen as a serious threat and are therefore punished severely.

### **The Theory of Religion**

In his work *The Elementary Forms of Religious Life* (1912), Durkheim focuses on religion as the highest form of non-material social fact. According to him, society and religion are essentially one.

Religion is understood as a way for society to express itself through sacred symbols.

### **Theory of Suicide**

In his book *Suicide* (1897), Durkheim shows the close relationship between the level of social integration and the tendency to commit suicide. Using cross-country statistical data, he proves that suicide is not only an individual psychological phenomenon, but is greatly influenced by social factors.

### **The Ideas/Thoughts of Auguste Comte**

Auguste Comte divided the study of sociology into two broad dimensions, namely social statics and social dynamics (Wahyuni, 2017).

Unlike social statics, social dynamics refers to theories about the development and progress of society. For Comte, social dynamics is the study of history that serves to replace speculative philosophy about the development of society. According to him, the history of human civilization moves continuously, but not always linearly. He emphasized this through his theory of the three stages of human intellectual development (*The Law of the Three Stages*), namely the theological stage, the metaphysical stage, and the positive stage.

### **The Ideas/Thoughts of Max Weber**

Weber viewed sociology as a science that seeks to understand social actions by analyzing the causes behind them.

### **Max Weber's Theory of Social Action**

Max Weber is known as a figure who emphasizes the social definition paradigm, which is interpreting and understanding social actions in the context of human relationships to explain causal relationships. According to Weber, social relationships are related to the goals that individuals have when performing actions (Prahesti, 2021).

### **Karl Marx's Ideas/Thoughts**

#### **Historical Materialism**

According to Marx, a scientific understanding of social phenomena requires the right attitude towards the nature of the problem. This includes recognizing that humans are not only material organisms, but also beings with self-awareness. Humans have a subjective awareness of themselves and the material conditions they experience.

#### **Economic Infrastructure and Socio-Cultural Superstructure**

Marx emphasized that politics is highly dependent on economic structures, and the same analysis applies to education, religion, family, and all other social



institutions. Similarly, the culture of a society—including moral norms, religious beliefs, philosophical systems, political ideologies, and expressions of art and literature—actually reflects the real life experiences of individuals in their economic relationships. The relationship between the economic infrastructure and the cultural superstructure and social structures formed above it is a direct consequence of the historical materialism perspective. Human interaction with their material environment always occurs through certain economic relationships, and

these relationships are so fundamental that they shape all other social relationships and types of consciousness that exist (Umanailo & Materialisme, 2019).

### **Social Class, Class Consciousness, and Social Change**

According to Paul Doyle Johnson (1986), Karl Marx was not the first person to introduce the concept of social class, even though he often used the term. Marx did not formulate a systematic definition of class, but saw it as a fundamental category in social structure. He emphasized the depiction of the conditions and situations that occurred in his time rather than providing a formal definition.

Social class, according to Marx, emerged alongside historical materialism, in which humans' ability to meet their needs depended on their involvement in social relations through productive activities. Classes were formed when production relations experienced a division of labor, allowing for surplus production, which led to the emergence of oppressive relations among producers. Thus, the ownership or lack of ownership of the means of production and social relations in the production process are the main factors in the emergence of social classes (Umanailo & Materialisme, 2019).

Class consciousness arises when members of a class understand their shared objective interests based on their position in the production system. These interests are related to the material resources needed to meet their needs. For example, the interests of the bourgeoisie lie in increased profits, while the interests of the proletariat include higher wages and, more broadly, control over the production process. Marx asserts that consciousness is rooted in human social praxis, so that social life determines consciousness, not the other way around.

The consciousness of the proletariat drives the formation of organizations, such as labor unions, to fight for common interests, such as higher wages and improved working conditions. Ultimately, these organizations can become a force for overhauling the capitalist social structure and replacing it with a system that values the needs of humanity as a whole. Marx analyzes social change through dialectics, viewing society as an arena of conflicting forces. Dialectics resolves internal contradictions and accelerates new historical stages, while still taking into account human effort (praxis).

Thus, according to Marx, social change is achieved through class struggle, particularly by the proletariat, either through peaceful or violent revolution, which ultimately aims to create a classless society, popularly known as communism.

### **The Ideas/Thoughts of George Simmel**

#### **About Individuals**

According to Simmel, humans have the position of *unterschiedswesen*, which means beings of difference. This means that each individual is not completely the

same as others; they are unique and at the same time part of society. As social beings, humans show uniqueness in their social interactions. The phenomenon of fashion in society illustrates the tension between similarity and difference: fashion is part of collective life, but its individuality emerges when it distances itself from the tastes of the majority (Meidinata & A., 2017).

### About Society

Society is formed through reciprocal interactions (*wechselwirkung*) between individuals. These relationships create mutual influence, where individuals give and receive influence from one another. In other words, society is not merely a collection of individuals, but is formed from the social relationships that exist between them. Simmel refers to this process of society formation as *vergesellschaftung* or association.

**Table 1. Comparative Analysis of the Sociological Ideas of Key Thinkers and Their Relevance to Education**

Aspect	Émile Durkheim	Auguste Comte	Max Weber	Karl Marx	George Simmel	Comparative Analysis
<b>View of Society</b>	Society as a moral entity that transcends the individual; collective consciousness binds people.	Society evolves toward rationality and order through scientific progress.	Society is composed of meaningful social interactions and individual motives.	Society is structured by material and economic relations, leading to class conflicts.	Society is formed through reciprocal interactions among individuals.	Durkheim and Comte view society as a collective structure, while Weber, Marx, and Simmel emphasize human agency and relationships.
<b>Key Concept</b>	Social facts and solidarity (mechanical and organic).	Law of the three stages (theological, metaphysical, positive).	Social action and interpretive understanding ( <i>verstehen</i> ).	Historical materialism and class struggle.	Social interaction and differentiation ( <i>Wechselwirkung</i> ).	Each theorist defines social order differently—Durkheim and Comte through structure, Weber and Simmel through interaction, Marx through conflict.
<b>Individual–Society Relationship</b>	The individual is shaped by external	Individuals progress intellectually through	Individuals act based on subjective meanings shaped by	Individuals are determined by material and	Individuals are unique yet connected through social interactions.	Durkheim and Marx emphasize social determinatio

Aspect	Émile Durkheim	Auguste Comte	Max Weber	Karl Marx	George Simmel	Comparative Analysis
	social facts and norms.	societal evolution.	social context.	economic structures.		n; Weber and Simmel stress agency; Comte combines both through social progress.
<b>Source of Social Order</b>	Shared values and moral regulation.	Scientific understanding and moral consensus.	Mutual understanding and rational interpretation.	Control of material production and economic relations.	Continuous interaction and communication.	For Durkheim and Comte, order arises from moral and intellectual unity; for Marx, from economic structures; for Weber and Simmel, from social relationships.
<b>Social Change</b>	From mechanical to organic solidarity (evolutionary).	From theological to positive stage (linear progress).	Driven by changes in social meanings and rationalization.	Occurs through class struggle and revolution.	Through dynamic social interactions and cultural shifts.	Durkheim and Comte see change as gradual; Marx as conflictual; Weber and Simmel as interpretive and cultural.
<b>Approach to Religion</b>	Religion as a collective representation of society.	Religion belongs to the theological stage, replaced by science.	Religion is understood through subjective meaning and motivation.	Religion is part of the ideological superstructure shaped by economics.	Religion as part of social life expressing interaction patterns.	Durkheim sees religion as cohesive; Marx as oppressive; Weber as interpretive; Comte as transitional; Simmel as experiential.
<b>Relevance to Education</b>	Education transmits moral values and social	Education advances humanity toward the	Education should understand learners'	Education reflects economic power	Education should respect individuality	All agree that education plays a

Aspect	Émile Durkheim	Auguste Comte	Max Weber	Karl Marx	George Simmel	Comparative Analysis
	norms to ensure integration.	positive (scientific) stage.	motives and social contexts.	structures but can foster class consciousness.	and social interaction.	crucial role in shaping society; however, their emphases differ—Durkheim and Comte on social cohesion, Weber on understanding, Marx on critique, Simmel on individuality.

## CONCLUSION

This study concludes that educational sociology serves to understand the close relationship between society and education, covering aspects of family, economy, politics, curriculum, and social interaction in schools. The ideas of classical figures provide a strong basis for analysis: Durkheim (social cohesion), Comte (positivism), Weber (social action), Marx (criticism of inequality), and Simmel (micro-interaction). The integration of basic concepts and the thoughts of these figures confirms that education is not only a means of transferring knowledge, but also an agent of socialization, reproduction, social change, and identity formation. Future research is recommended to explore how the principles of educational sociology can be practically integrated into modern educational policy and classroom practices, particularly in the context of globalization and digital transformation. Subsequent studies may focus on how socio-economic inequality, political ideology, and cultural capital (as discussed by Bourdieu and Freire) manifest in current educational systems across diverse social groups. Additionally, comparative studies between urban and rural schools or between public and religious institutions could reveal how different social settings shape educational values, access, and outcomes. Research using mixed-method approaches—combining sociological theory with empirical observation—would provide a more comprehensive understanding of how education continues to function as both a reproducer of social structure and a potential driver of emancipation and transformation in contemporary society.

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