

Islamic Education and Early Social Mobility Formation at Muhammadiyah Islamic Elementary School, Madiun City

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ABSTRAK

Penelitian ini bertujuan menganalisis kontribusi pendidikan Islam dalam pembentukan mobilitas sosial tahap awal di Madrasah Ibtidaiyah Muhammadiyah Kota Madiun. Penelitian ini tidak mengukur mobilitas sosial-ekonomi yang telah terealisasi, melainkan memfokuskan perhatian pada pembentukan kapasitas persiapan mobilitas sosial, meliputi aspirasi pendidikan, disiplin belajar, pembentukan karakter, dan keterampilan sosial pada jenjang pendidikan dasar. Pendekatan penelitian menggunakan studi kasus kualitatif dengan teknik pengumpulan data berupa wawancara mendalam dan observasi yang melibatkan kepala sekolah, guru, siswa, alumni, dan orang tua. Analisis data dilakukan secara induktif melalui proses reduksi data, pengelompokan tematik, dan penafsiran data. Hasil penelitian menunjukkan bahwa pendidikan Islam di sekolah tersebut berperan sebagai ruang pembentukan mobilitas sosial tahap awal melalui kurikulum yang integratif, relasi guru-siswa yang humanis, serta ekosistem pembelajaran yang suportif dengan melibatkan keluarga dan komunitas. Praktik pendidikan tersebut berkontribusi terhadap pengembangan modal moral, modal kultural, dan modal sosial yang mendukung kesiapan siswa untuk melanjutkan pendidikan ke jenjang yang lebih tinggi. Penelitian ini juga menemukan adanya keterbatasan kontekstual yang berkaitan dengan perbedaan latar belakang sosial-ekonomi siswa serta keterbatasan struktural pada pendidikan dasar. Temuan ini menegaskan bahwa pendidikan Islam pada tingkat sekolah dasar perlu diposisikan sebagai faktor pendukung yang bersifat kontekstual dalam pembentukan mobilitas sosial tahap awal, bukan sebagai penentu langsung transformasi sosial-ekonomi..

ABSTRACT

This study examined how Islamic education contributes to the formation of early-stage social mobility at Muhammadiyah Islamic Elementary School in Madiun City. Rather than measuring realized socio-economic mobility, this research focused on the development of preparatory capacities for social mobility, including educational aspirations, learning discipline, character formation, and social skills at the elementary education level. A qualitative case study design was employed through in-depth interviews and observations involving the principal, teachers, students, alumni, and parents. Data were analyzed inductively through data reduction, thematic categorization, and interpretation. The findings indicated that Islamic education at the school functioned as a preparatory space for early social mobility formation through an integrative curriculum, humanistic teacher-student relationships, and a supportive learning ecosystem involving families and the community. These educational practices contributed to the development of moral, cultural, and social capital that may enable students to pursue higher educational trajectories in the future. However, the study also revealed contextual limitations related to students' diverse socio-economic backgrounds and the structural constraints of elementary education. This research highlights the importance of positioning Islamic elementary education as an enabling and context-dependent factor in early social mobility formation rather than as a direct determinant of socio-economic transformation.

1. INTRODUCTION

Education plays a crucial role in shaping individuals' capacities to access life opportunities and participate in social structures. Within the sociology of education, education is not understood as a direct determinant of socio-economic status change but rather as a long-term process that contributes to the formation of abilities, orientations, and readiness to engage with opportunities for social mobility. Systematic reviews of studies on education and social mobility indicate that the contribution of education is strongly influenced by the surrounding

structural and cultural contexts, particularly at the elementary education level, which serves a foundational function (Hikmat, 2024).

Social mobility at the elementary education level should be conceptualized as a preparatory process rather than as an already realized socio-economic outcome. Elementary school students are not yet at a life stage where direct changes in social position can occur. Elementary education contributes by shaping educational aspirations, learning discipline, and academic orientation, which function as prerequisites for educational continuity and future social mobility opportunities. Studies on elementary education management emphasize that the development of learning ethos and academic readiness constitutes the primary contribution of basic education to long-term social mobility (Lutfillah, 2022).

Islamic education demonstrates distinctive characteristics in shaping these capacities through the integration of religious instruction, academic learning, and students' social development. Islamic educational institutions play a role in instilling moral values, discipline, and learning ethos that form essential capital for students' social participation. Islamic education is positioned as an indirect channel for social mobility formation, whose effectiveness depends substantially on support from family and community environments (Zaimudin, 2017).

Early-stage social mobility formation is also closely associated with the development of social capital within the school environment. Humanistic teacher–student relationships, parental involvement, and school-based social networks contribute to the accumulation of students' social and cultural capital. Research on the application of social capital in Islamic education indicates that the quality of social interactions within schools influences students' learning motivation, self-confidence, and readiness to access further educational opportunities (Saputra et al., 2022).

Family socio-economic conditions remain a significant factor affecting the effectiveness of education in shaping social mobility. Differences in socio-economic background influence access to learning resources, educational support at home, and the sustainability of students' educational trajectories. Studies on social stratification in Islamic education demonstrate that education functions as a supportive factor for social mobility but cannot fully overcome pre-existing structural inequalities (Nada & Khasanah, 2025).

The limited number of studies that specifically examine Islamic elementary education in relation to early-stage social mobility reveals an important academic gap. Most existing research continues to emphasize character formation or normative success narratives of Islamic education without analytically linking these outcomes to a processual and context-dependent understanding of social mobility. Such approaches risk generating overstated claims regarding the role of education in social transformation.

This study focuses on Muhammadiyah Islamic Elementary School in Madiun City as a case study to analyze how Islamic education contributes to the formation of early-stage social mobility. The analysis concentrates on the development of preparatory capacities for social mobility, including educational aspirations, learning discipline, character formation, and students' social skills at the elementary education level. This approach positions Islamic education as a context-dependent enabling factor in early social mobility formation rather than as a direct determinant of socio-economic transformation.

2. METHOD

This study employed a qualitative research approach with a case study design to examine how Islamic education contributes to the formation of early-stage social mobility at the elementary education level. The case study approach was selected to enable an in-depth and

context-sensitive analysis of educational practices within a specific institutional setting, rather than to generate statistically generalizable findings.

The research was conducted at Muhammadiyah Islamic Elementary School in Madiun City, East Java, Indonesia. This school was selected purposively due to its established implementation of Islamic education that integrates religious instruction, academic learning, and character development within a formal elementary education framework. The school context provided an appropriate setting to explore the formation of preparatory capacities for social mobility in a real educational environment.

Data were collected through in-depth interviews and non-participant observations. Interviews involved the school principal, classroom teachers, students, alumni, and parents to capture diverse perspectives on educational practices and their perceived contributions to students' aspirations, discipline, character formation, and social skills. Observations were conducted to document daily learning activities, teacher–student interactions, and the broader school environment that supports students' social and academic development. These methods enabled the researcher to triangulate data sources and enhance the credibility of the findings.

Data analysis was conducted inductively following qualitative analytical procedures. Interview transcripts and observation notes were subjected to data reduction through coding and categorization to identify recurring patterns and themes. Thematic analysis was then applied to interpret how Islamic educational practices functioned as preparatory mechanisms for early-stage social mobility formation. Analytical interpretation emphasized the relationship between educational practices, social interactions, and the development of moral, cultural, and social capital among students.

To ensure the trustworthiness of the study, several strategies were applied, including data triangulation across participants and methods, prolonged engagement in the research setting, and careful documentation of the analytical process. The findings were interpreted within their specific socio-cultural and institutional context. This study does not aim to measure realized socio-economic mobility or to generalize findings beyond the case examined. The analysis is intended to provide a contextual and analytical understanding of how Islamic elementary education may function as an enabling factor in the early formation of social mobility.

3. RESULT AND DISCUSSION

Integrative Curriculum and Habituation Practices as the Foundation for Early-Stage Social Mobility Formation

The findings of this study demonstrate that Islamic education at Muhammadiyah Islamic Elementary School in Madiun City is implemented through an integrative curriculum that systematically combines religious instruction, academic learning, and character development within a unified pedagogical framework. This approach indicates that, at the elementary education level, the contribution of education to social mobility does not lie in the immediate realization of socio-economic advancement, but rather in the formation of early-stage capacities that prepare students for future educational trajectories. This position aligns with contemporary sociological perspectives that conceptualize elementary education as a foundational stage for social mobility formation rather than as a phase of direct social transformation (Hikmat, 2024).

The integrative curriculum implemented in this school does not merely juxtapose religious and general subjects administratively, but actively embeds Islamic values into daily learning practices. Habituation activities such as congregational prayers, Qur'anic recitation, the application of Islamic manners, and disciplined time management constitute a form of hidden curriculum that shapes students' learning dispositions. Recent studies on integrated Islamic elementary education indicate that the consistent integration of religious values into

daily school routines contributes significantly to the development of learning discipline and behavioral consistency among students (Basri & Abdullah, 2024).

From an analytical perspective, these habituation practices function as mechanisms for internalizing values that gradually form students' moral and cognitive capital. Discipline, responsibility, and adherence to school norms emerge not merely as outcomes of external control, but as internalized habits shaped through repetition and teacher role modeling. Research on religious character education at the elementary level confirms that sustained habituation practices have long-term effects on students' self-regulation, learning orientation, and academic perseverance, which are critical prerequisites for educational continuity (Sibaweh et al., 2024).

The implementation of Qur'anic learning through the An Nur method, combined with madrasah competency standards, illustrates that the curriculum is oriented not only toward religious content mastery but also toward strengthening literacy skills, concentration, and learning persistence. Studies examining the implementation of Islamic-based curricula in elementary education demonstrate that the integration of religious learning methods with formal competency standards enhances students' academic readiness and learning consistency (Ananda & Nur, 2023).

Within the framework of early-stage social mobility formation, these findings suggest that the integrative curriculum operates as a mechanism for developing preparatory capacities, particularly educational aspirations and academic orientation. Students are not directed toward immediate social advancement, but are encouraged to develop positive attitudes toward continued education. Previous research on elementary education management emphasizes that strong educational aspirations cultivated at an early stage significantly influence students' persistence in higher levels of education and their long-term social mobility prospects (Lutfillah, 2022).

The integrative curriculum also plays a crucial role in the formation of students' cultural capital. Values such as respectful communication, social etiquette, and recognition of academic authority shape students' modes of interaction within broader social contexts. Empirical studies on the integration of Islamic education into national curricula indicate that students educated within value-based learning environments demonstrate stronger social adaptability and educational continuity (Taufiq, 2025).

This analysis reinforces the argument that Islamic elementary education should not be evaluated solely through formal academic achievement, but through its capacity to cultivate enduring learning dispositions and moral orientations. Research on the development of Islamic Religious Education and character education curricula highlights that the effectiveness of elementary education lies primarily in its ability to shape students' character, discipline, and long-term learning commitment (Sa'diyah, 2025).

Accordingly, the findings of this study are consistent with sociological interpretations of social mobility as a gradual and processual phenomenon. The integrative curriculum and habituation practices at Muhammadiyah Islamic Elementary School in Madiun City function as an early foundation for the accumulation of moral, cognitive, and cultural capital. While these educational practices do not directly produce immediate socio-economic mobility, they establish essential conditions that enable students to access higher educational opportunities in the future. This confirms the study's central argument that Islamic elementary education should be positioned as a context-dependent enabling factor in early-stage social mobility formation rather than as a direct determinant of socio-economic transformation.

Humanistic Teacher–Student Relationships as Social Capital Formation

Humanistic teacher–student relationships at Muhammadiyah Islamic Elementary School in Madiun City constitute a core mechanism for early-stage social mobility formation. Relational engagement fosters trust, guidance, and motivation, shaping students’ social capital and educational aspirations. Empirical studies confirm that positive teacher–student interactions enhance motivation, engagement, and academic orientation, forming a foundation for long-term educational continuity (Yasin et al., 2024).

Teachers act as role models, demonstrating ethical conduct, diligence, and academic curiosity. Students internalize these behaviors, developing social competencies such as cooperation, communication, and problem-solving, which constitute essential social capital for navigating broader educational and social contexts (Rafiqah et al., 2025). Relational practices reinforce aspirational capital, as structured guidance, encouragement, and recognition of student potential foster internalized educational goals (Hikmat, 2025).

Trust and expectation-setting amplify students’ self-efficacy, enabling engagement with challenging tasks and long-term educational planning. Relational strategies extend into school–home networks, increasing parental participation and equitable access to social resources (Maulana, 2025).

Culturally responsive relational practices validate diverse backgrounds, strengthen belonging, and support collaborative learning climates, enabling students to internalize social norms of cooperation and mutual respect. Structured peer interactions mediated by teachers create bonding social capital, enhancing academic engagement and resilience (Wibowo et al., 2024).

Humanistic relationality mitigates socio-economic disparities by providing equitable relational investment, ensuring all students develop social and aspirational resources necessary for future educational participation. Teachers’ relational practices reinforce learner identity, motivation, and collective aspirations, producing a school environment conducive to long-term engagement and the preparatory formation of social capital (Hariani et al., 2022).

In summary, humanistic teacher–student relationships serve as relational and aspirational scaffolds, equipping students with the social, emotional, and cognitive resources necessary for future educational trajectories. Islamic elementary education functions as a context-dependent enabler of early-stage social mobility, establishing foundational capacities without asserting immediate socio-economic transformation.

School–Family–Community Ecosystem in Early-Stage Social Mobility Orientation

Interactions among school, family, and community at Muhammadiyah Islamic Elementary School in Madiun City form an ecosystem that supports early-stage social mobility formation. Collaborative engagement integrates resources, social networks, and value reinforcement to cultivate students’ social, cultural, and aspirational capital (Li, 2025).

Parental involvement functions as a primary conduit of social capital, enhancing student motivation, reinforcing discipline, and sustaining educational support at home (Maharani, 2025). Family interactions embed norms, trust, and emotional guidance, complementing school-based instruction and shaping cooperative behaviors foundational for academic continuity (Sadriani, 2025).

Schools extend ecosystem reach by institutionalizing structured partnerships with parents and community actors, including joint planning, mentoring programs, and extracurricular activities. These mechanisms reinforce pedagogical goals, strengthen social networks, and expand students’ access to bonding and bridging social capital. Community participation integrates cultural, religious, and social norms into school activities, fostering alignment between educational values and broader societal expectations (Maharani, 2025).

Ecosystem interactions mitigate structural and socio-economic disparities by mobilizing community resources such as tutoring, mentorship, and non-material support. These interventions compensate for limited material access and reinforce students' aspirational and social capacities (Li, 2025). The ecosystem operates as an interdependent network, where alignment of school, family, and community goals amplifies relational reinforcement, norm internalization, and continuity of learning dispositions.

Analytically, the school–family–community ecosystem functions as a contextual enabler of early-stage social mobility. Students accumulate preparatory capital through relational support, value reinforcement, and network expansion. These mechanisms do not produce immediate socio-economic change but establish a foundation for sustained educational trajectories, enhancing readiness to navigate future opportunities and supporting gradual social mobility in a context-sensitive manner.

4. CONCLUSION

Islamic education at Muhammadiyah Islamic Elementary School in Madiun City supports early-stage social mobility formation through an integrative curriculum, humanistic teacher–student relationships, and a school–family–community ecosystem. The integrative curriculum embeds religious, academic, and character education into daily practices, fostering moral, cognitive, and cultural capital, as well as learning discipline and educational aspirations. Teacher–student relational practices build social and aspirational capital, enhance self-efficacy, and mitigate socio-economic disparities through equitable support and role modeling. Engagement with families and communities reinforces these capacities by extending resources, social networks, and value alignment beyond the school, creating a preparatory scaffold that equips students with the social, emotional, and cognitive tools necessary for sustained educational trajectories. Collectively, these mechanisms position Islamic elementary education as a context-dependent enabler of early-stage social mobility rather than a direct driver of immediate socio-economic change.

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