

The Role of Kuttab in Indonesia as an Agent of Religious Values Socialization from a Structural-Functional Perspective

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Abstract

This research focuses on Kuttab as a center for socializing religious values. It works to provide data related to responses about what is happening within efforts made by people who have undergone modernization. Through a Systematic Literature Review (SLR) methodology, applicable scientific articles were identified and studied concerning the application of Talcott Parsons' Structural Functional theory. This suggests that as an anciently traditional Islamic educational institution, Kuttab has successfully responded to pressures due to modernization by using a relatively flexible curriculum inspired by classical Islamic values. Kuttab structures also help contribute to assimilating religious values centered on faith and behavior (e.g., manners), which later tap into a concept of knowledge. Moreover, it shows that Kuttab's achievement is contingent on internal and external supporting factors in New York. In an ambition to keep classical Islamic educational patterns alive, Kuttabs is still a relevant concept.

Keywords: Kuttab, Religious Values, Socialization, Structural Functional

INTRODUCTION

Education is one type of institution that transforms values and norms so that a complete human being can be formed. Along with the development of the times, the social function of education began to be carried out by educational institutions initiated by the community (Adiwickarta, 2016) because the first and primary education is carried out in the family environment. However, structural differentiation began in modern society, characterised by the emergence of educational institutions because parents felt less competent to carry out educational tasks optimally (Adiwickarta, 2016).

Education is critical in the current era of globalization, marked by the rapid development of technology and information that allows information to spread quickly and be accessed in a fraction of a second from anywhere in the world. This opens up space for more social problems. The most concerned target is the younger generation, which will carry the mandate of leadership in the future. So, as a response to rapid social and cultural changes, efforts are needed to protect the younger generation from moral degradation, one of which is by instilling religious values.

Kuttab, as a form of classical Islamic educational institution, began to regain popularity in Indonesia in 2012 (Widiani *et al.*, 2023). Kuttab re-emerged as an educational institution aiming to form a generation with a strong foundation of faith and manners based on Islamic teachings. Kuttab is an institution that specializes in teaching Islamic values to elementary school-age children by developing its own curriculum different from other Islamic educational institutions. For this reason, Kuttab chooses the non-formal education level in its operation.

The existence and development of Kuttab in Indonesia in this modernisation era are pretty interesting to study. This research aims to describe the role and function of Kuttab in Indonesia in socializing religious values based on the perspective of functional structural theory. The research objectives will be achieved using the Systematic Literature Review (SLR) research method by identifying and analysing research findings in scientific journal articles with certain restrictions.

Talcott Parsons, an essential figure in the development of Functional Structural Theory, states that society acts as an organic system that carries out specific functions to maintain the stability and sustainability of the system as a whole (Adiwikarta, 2016). Every system in life with its subsystems operates four main functions in the form of 1) adaptation, which is the ability of actors to interact with the environment and nature; 2) goal attainment, which is the skill of managing and compiling future goals and making decisions by these goals; 3) integration, which is the balance of the roles of all components of the social system based on mutual agreement on established values or norms to create harmony; and 4) pattern maintenance efforts (Latency) as a form of effort to maintain specific patterns or values in the form of culture, language, norms, rules, and so on (Turama, 2020). The theory is used to analyze how Kuttab contributes to social stability by approaching the four main functions of the system.

The hope of conducting this research is that the findings obtained can open new insights into the role and function of Kuttab in Indonesia in the context of social and religious values in the current era of globalization. The usefulness of the results of this study includes contributing academically to the sociology of education, especially for interested stakeholders, as a reference for reviewing policies related to Islamic education in Indonesia.

METHOD

This research uses Systematic Literature Review (SLR) to systematically review the literature in the form of scientific articles and research results on Kuttab in Indonesia related to its role and function in responding to the challenges of modernization. The framework used in formulating the SLR boundaries in this study is PICOC, as follows:

Table 1. PICOC Framework

Element	Description
Population (P)	Kuttab in Indonesia
Intervention (I)	Analysis using Functional Structural Theory
Comparison (C)	No direct comparison
Outcomes (O)	Deepened understanding of the role and function of Kuttab as an agent of socialization of religious values
Context (C)	Process of Islamic Education in Indonesia

Table 2. Research Question

RQ	Research Question
RQ1	How does Kuttab in Indonesia adapt and exist in the era of modernization?
RQ2	How is the role of Kuttab in Indonesia as an agent of socialization?
RQ3	How is Kuttab's effort to integrate its supporting factors?
RQ4	How are Kuttab's efforts to apply and maintain classical Islamic education patterns?

Table 3. Search Strategy

Literature Source	1. Scholar.google.com 2. DOAJ.org
Keyword Search	“Kuttab in Indonesia” OR “Adaptation of Kuttab in Indonesia in the modern era” OR “The role of Kuttab in Indonesia as an agent of socialization” OR

	“Kuttab's efforts to manage supporting components” OR “Kuttab's efforts to inherit classical Islamic cultural patterns”
Publication Year	2014-2024
Type of Library	1. Journal (International and National) 2. Proceedings (International and National)

Table 4. Selection Criteria (Inclusion and Exclusion)

Inclusion Criteria	<ol style="list-style-type: none"> 1. Research results in the field of education or other relevant fields regarding Kuttab in Indonesia. 2. Year of publication of journal articles/proceedings between January 2014-August 2024. 3. Journal articles that can be accessed in full text.
Exclusion Criteria	<ol style="list-style-type: none"> 1. Literature that cannot be accessed in full text. 2. Kuttab research results that are not in Indonesia. 3. Duplication of articles.

The quality check of the substance of the reviewed literature was based on the following criteria:

1. Clarity of problem formulation: Very clear (3), Fairly clear (2), Less clear (1).
2. Clarity of research methodology: Very clear (3), Fairly clear (2), Less clear (1).
3. Validity of research results: Very valid (3), Fairly valid (2), Less valid (1).
4. Contribution of research: High (3), Medium (2), Low (1).

Literature was considered suitable for review in this study if the total score was ≥ 8 .

All literature was inputted and managed with the Mendeley Desktop reference management tool. Data extraction from each piece of literature was done through the Elicit.com application, using appropriate data to answer the research questions.

Data analysis was carried out using qualitative analysis, referred to as meta-synthesis. In this study, meta-synthesis was carried out with a meta-ethnographic approach. Data synthesis is carried out to answer research questions that contain components such as 1) the Adaptation of Kuttab in Indonesia in the modern era; 2) The role of Kuttab in Indonesia as an agent of socialization; 3) Kuttab's efforts to manage supporting components; and 4) Kuttab's efforts to inherit classical Islamic cultural patterns.

RESULTS AND DISCUSSION

Characteristics of Selected Articles

The search for scientific articles was carried out with the help of tools, namely Publish or Perish (Windows GUI Edition) and DOAJ.org. Before limiting the criteria, articles collected using the keyword "Kuttab" appeared hundreds of related articles, namely 382 articles (published in 1894-2024) from the search results on Publish or Perish and 6 articles (published in 2016-2023) from DOAJ.org, so there were a total of 388 articles. After selection based on the criteria mentioned in Table 3 and Table 4, as well as the results of the substance quality check and completed with the process of extracting data from the research results of journal articles, the number of articles reviewed was adjusted to the results of processing by web-based tools in the form of Elicit.com to be then reviewed to get answers to the research questions of this SLR.

Discussion

A website-based application, *elicit.com*, was used to extract data from selected journal articles. The following is an example of screenshot evidence of the results of the data extraction process from articles that have been selected:



Figure 1. Example of Data Extraction Screen Capture Results for RQ1

Efforts of Kuttab in Indonesia to Adapt and Exist in the Era of Modernization

Kuttab is a classical educational institution that emerged from dissatisfaction with the current education system. However, since the current era is much different from the early days of Kuttab, it is important to note how Kuttab can adapt to the social system. The increasingly severe challenges of the times require Kuttab to survive and contribute to the socialization of religious values as its goal. As Parsons stated, adaptation efforts are the ability to interact with the environment and nature (Turama, 2020). From Kuttab's perspective as an actor, it has one motivation to survive: achieving its organizational goals.

The data extraction results were based on the proposed keywords; 52 articles appeared with 103 concepts, and 14 were categorized as unique. However, the relevant ones to answer the first research question are 5 concepts as follows:

- Kuttab applies an independent curriculum based on the history of Islamic Education during the Prophet's era but still makes social adjustments to the faith curriculum to touch modern society (Pratiwi *et al.*, 2019; Chusniyah & Makruf, 2024; Widiani *et al.*, 2023; Suryana & Nurachadijat, 2023). In the faith curriculum, santri are taught to study contemporary sciences based on the results of the study of the verses of the Qur'an and Hadith.
- Kuttab tries to adapt to the times by innovating learning methods without abandoning traditional Islamic values (Sanusi & Fauzi, 2024; Yulianto & Bakri, 2024; Sofanudin *et al.*, 2021). Teachers in Kuttab adapt to using information technology in the teaching process while still referring to the established curriculum, so technology has restrictions as a tool for optimizing learning.
- Kuttab's existence is always dynamic (Laisa, 2020). Although Kuttab is a classical Islamic Education Institution, it can also make adjustments while still adhering to the main values set.

- d. Conducting historical restoration of education to revitalise the success of past education with a contemporary approach (Sofanudin *et al.*, 2021; Widiani *et al.*, 2023). The success of Kuttab as a classical educational institution is an inspiration to restore that heyday and educate and foster wisdom experts by prioritizing the curriculum of faith and manners.
- e. The Kuttab system differs from current Islamic Education Institutions (Widiani *et al.*, 2023). It is unlike traditional Islamic Education Institutions because it can design and implement an independent but optimal system.

The Role of Kuttab in Indonesia to Socialize Islamic Values

Parsons argues that education has a socialization function in the form of values, cognition, and motor skills (Adiwikarta, 2016). In this case, Parsons prioritizes the socialization of values because it will be a condition for the emergence and maintenance of social integration. Kuttab, as an Islamic Education Institution, aims to instill Islamic values from a young age to students with a target of 5-12 years. One of the Kuttabs mentioned in several research articles has the philosophy of "Faith before the Qur'an," "Adab before Knowledge," and "Knowledge before Action (Amal)" (Mansor *et al.*, 2019). The socialization process requires the appreciation and internalization of values in individuals. For values to be socialized optimally and maintained, it is necessary to enforce control and supervision.

The data extraction results to answer the second research question resulted in 64 related articles and 239 concepts with 91 unique concepts. Based on the reduction results, the relevant concepts were obtained as follows:

- a. Kuttab plays an active role in instilling faith and manners as the basis of education before science (Pratiwi *et al.*, 2019; Suryana & Nurachadijat, 2023). Based on its role, Kuttab has a goal that must be achieved by socializing religious values.
- b. Kuttab, as a socialization agent, seeks to provide learning experiences outside the classroom by practising religious values in the context of real life and fostering independence and entrepreneurship (Sanusi & Fauzi, 2024; Yulianto & Bakri, 2024). This phase allows Santri to be more open-minded and makes it easier to internalize values because it is carried out with actual practices.
- c. Planting religious and moral values from an early age by embracing parents to strengthen the role of socialization (Sofanudin *et al.*, 2021). Education is actually the duty of parents, but due to limitations, many educational institutions have emerged in modern times. However, unlike other educational institutions that are limited in embracing parents, in Kuttab, parents actually get the task so that they can work together in the process of socializing values to students.

- d. Kuttab combines thematic learning with faith, al-Qur'an, and science on specific themes (Suryana & Nurachadijat, 2023). Education implemented in Kuttab focuses on the basic foundations of morals and faith. This aims to build a young generation with Islamic character because they were introduced to Islamic culture and traditions early in Kuttab.
- e. Cultivating the urgency of literacy and primary religious education (Muspiroh, 2019). According to Islamic teachings, Kuttab strives to form a holistic generation that is academically and morally intelligent.

Kuttab's Efforts to Integrate Supporting Factors

Harmony is a condition that will be created when the integration of the supporting factors of the system can be managed optimally, which then work together towards efforts to realize the agreed system goals. Kuttab, in this case, is a system that aims to socialize Islamic religious values to children aged 5-12 years. Support from both internal and external factors is needed to realise this goal. Internal factors, such as students, educators and education personnel, are core factors that must support and cooperate with each other. At the same time, external factors include parents, the surrounding community, influential figures, Government policymakers and even the private sector.

Based on data extraction to answer the third research question, 66 journal articles were obtained with 294 concepts and 56 concepts were considered unique. The following are the results of the selection of appropriate concepts to answer the third research question:

- a. Internal integration through supervision of the preparation of administrative modules and close supervision by the Curriculum Coordinator, Shari'a Council, and Head of Kuttab (Pratiwi *et al.*, 2019). This process is a form of internal integration because it involves Kuttab leaders, educators and education personnel as the main elements of Kuttab.
- b. Kuttab management involves strong coordination between teaching staff, families, and the surrounding community (Sofanudin *et al.*, 2021). This coordination process involves internal and external factors. Generally, it is carried out to fulfill the institution's needs that cannot be met solely by relying solely on internal factors.
- c. The management of the Kuttab role and the integration of teachers, parents, and students are carried out with effective communication (Chusniyah & Makruf, 2024). At this point, it involves internal and external parties in optimising learning implementation.
- d. Kuttab manages its role by involving parents as partners in implementing education (Suryana & Nurachadijat, 2023; Sofanudin *et al.*, 2021). This is usually done in the special context of parental support for institutions accommodated in committees to support the institution's goals.

Kuttab's Role in Applying and Maintaining Classical Islamic Patterns

This fourth stage is latency, which is an effort to maintain the pattern. Kuttab, as a classical Islamic educational institution, tries to maintain the pattern. This is because it reflects on the process of classical Islamic education, which reached its golden peak by producing academics and scientists who are cognitively reliable and still adhere to Islamic religious values as the basis of their scientific applications. Departing from that, Kuttab re-emerged in this era of globalization.

The data processing results of journal articles obtained 60 articles with 156 concepts and found 8 unique concepts. After selection, the following concepts were found.

- a. Kuttab as a form of Islamic Education Institution (Pratiwi *et al.*, 2019; Sihotang *et al.*, 2024; Ma'rifah, 2023; Laisa, 2020). Kuttab is the result of the revitalization of classical Islamic Education Institutions whose methods adopt the old system based on tracing the history of Islamic Education. The emphasis of educational application in this institution is on the principle of faith before knowledge, adab before the Qur'an, and knowledge before charity. This is closely related to Islamic values that uphold akhlaq and faith.
- b. In the faith class, lectures, questions and answers, and stories are used as methods that are still maintained (Riyadi, 2019; Karisma *et al.*, 2019). These classic methods are still maintained and used in implementing learning in Kuttab.
- c. Evaluation in Faith Class with daily reflection, attendance, and mutabaah (Karisma *et al.*, 2019). The evaluation process serves as a control effort so that the implementation of learning is in accordance with the independently compiled curriculum.
- d. Classical education patterns that once reached the peak of glory (Holilah, 2022). The results of the reflection of the success of the Classical Islamic Education pattern became the basic idea for the re-emergence of Kuttab at this time with the hope that the same pattern can be re-actualized and can achieve the goal of forming a young generation of Muslims who are intelligent and berakhlaq.
- e. They are still using dictation, memorization, and writing methods (Holilah, 2022). This classic pattern is maintained in today's applications in an effort to preserve classical Islamic culture as a good heritage to be implemented.
- f. Maintaining the process of knowledge transfer (Holilah, 2022). Kuttab tries to maintain classical Islamic cultural patterns by integrating traditional Islamic teachings into the curriculum. This shows Kuttab's role in passing on Islamic cultural knowledge and practices to the younger generation so that Islamic religious values remain known, alive, and thriving in society.

CONCLUSION

Kuttab, as a classical Islamic educational institution that is re-presented and applied in this era of globalization, is a bold step in contemporary education. This research does not specify a particular Kuttab institution, but this results from generalization based on data from relevant journal articles. The following are the conclusion points from the data analysis; Adaptation and Existence of Kuttab in the Era of Modernization, Kuttab's Role in Socializing Islamic Values, Integration of Supporting Factors for Kuttab Implementation, and Application and Maintenance of Classical Islamic Patterns.

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