

The Application of Seven Social Theories in Analyzing Changes in Public Administration in Modern Society

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ABSTRACT

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The social changes that occur in modern society are a compound phenomenon that cannot be explained comprehensively by a single theoretical framework. This article aims to analyze seven major social theories including civil society (Aristotle), instrumental individualism (Thomas Hobbes), social systems theory (Adam Smit), conflict theory (Karl Marx), consensus theory (Emile Durkheim), action (Max Weber), and phenomenological approaches (Alfred Schutz), comparatively in the context of social change in modern society, with special emphasis on their relevance to contemporary Indonesian social realities. The method used in this study is a literature study through various books, journals, and scientific sources related to social theory. The results of the study show that each character has a different view in understanding society, ranging from humans as social beings, the role of the state, economic systems, class conflicts, social solidarity, social actions, to individual subjective experiences. The novelty of this study is proven that differences of views show that social life can be understood through various complementary approaches (*multidimensional Approach*).

Keywords: Social Theory, Social Change, Modern Society, Tom Campbell, Social Sociology.

INTRODUCTION

Humans are social creatures who cannot live alone and always interact with other individuals in social life. In the process of this interaction, various social phenomena arise such as cooperation, conflict, social change, inequality, and cultural development. To understand these phenomena, a scientific study is needed that is able to radically explain how society is formed, developed, and changed. One of the studies that plays an important role in understanding people's lives is social theory. Social theory exists as a basis for thinking in the social sciences to explain the relationships between individuals and groups in a society. Through social theory, experts try to analyze human behavior patterns, social structures, to internal and external factors that influence changes in social life. Each social theory figure has a different perspective and paradigm in seeing society according to the conditions of the times (*zeitgeist*) and their background of thought. The development of social theory began from the thought of classical philosophers to modern sociologists. Aristotle viewed humans as social beings who lived in a political community to achieve the common good, while Thomas Hobbes who lived in the era of the English civil war emphasized the importance of the absolute power of the state to regulate humans who tend to be selfish. In addition, in the era of industrialization, Karl Marx saw class conflict as a driver of social change. while Emile Durkheim in France emphasized the importance of solidarity, social facts, and moral consensus in maintaining the order of society. These ideas made a great contribution to the development of sociology and the understanding of modern society. In the modern era, various social problems that occur in society can be analyzed through a social theory approach so as to help in finding the right solutions. Therefore, understanding social theory is important so that people are able to understand social dynamics more critically and scientifically.

Social change has always been a topic of frequent discussion and of major concern in the social sciences since its birth in the 19th century in Europe, a period marked by two revolutions: the French Revolution in the political sphere and the Industrial Revolution in the economic sphere because these

processes continue to occur endlessly in people's lives. These changes include changes in fundamental values, legal norms, behavior patterns, technology, and social structures. In the modern societal landscape, social change is taking place at an accelerated pace due to the massive impulse of information technology development, globalization, and industrialization. Therefore, social theory is important to understand the dynamics of modern society. According to Soerjono Soekanto, social change is "all changes in social institutions in a society that affect its social system, including the values of attitudes, and patterns of behavior among groups and society." Meanwhile, Selo Soemardjan stated that "social change is a change in social institutions that affect social systems, including values, attitudes, and patterns of group behavior in society." Tom Campbell in his book *Seven Social Theories: Sketches, Assessments, and Comparisons* explains that social theory evolved from a variety of philosophical and sociological thinking that sought to understand the relationship between individuals, society, and social change.

The seven theories originated from the thoughts of great figures such as Aristotle, Thomas Hobbes, Adam Smith, Karl Marx, Emile Durkheim, Max Weber, and Alfred Schutz. Campbell explained that these theories have a solid internal logical structure. Modern society is characterized by increasing formal rationality, technological developments, urbanization, and changes in the pattern of social relations that are personal and impersonal. This phenomenon has led to the emergence of various social problems such as widening social economic disparities, extreme individualism, social conflicts, and changes in cultural values. Therefore, a comprehensive theoretical understanding is needed to explain the overall root causes of social change that occur. This article aims to analyze in depth seven social theories according to Tom Campbell in understanding the social changes of modern society while explaining the relevance of these theories in the life of today's society. This research is important and urgent to be carried out because given the complexity of the problems of modern society it is never enough to face various changes that cannot be explained by just one theoretical approach. Therefore, this article discusses the analysis of seven social theories and their figures in order to provide a more comprehensive understanding of the causes, processes, and impacts of social change in people's lives.

Social theory is a collection of concepts, ideas, and thoughts that are used to understand and explain human relationships in social life. Social theory helps analyze various social phenomena such as social interactions, social changes, conflicts, culture, and the structure of society. In general, social theory aims to explain how societies are formed, how individuals behave in the social environment, as well as the factors that affect human social life. Through social theory, experts can understand the patterns that occur in society and find solutions to various social problems. According to Emile Durkheim, people's lives are influenced by social norms and facts that govern individual behavior. Meanwhile, Max Weber explained that human actions have a certain meaning that affects social relationships. In addition, Karl Marx viewed conflicts between social classes as an important part of the change of society. Thus, social theory can be interpreted as the basis of scientific thinking used to understand the dynamics of human social life in society.

Before expounding each theory individually, it is important to understand that social theories do not thrive in an intellectual vacuum. Each theory is born in response to a particular historical context, as a critique of an existing theory, or as an attempt to answer new questions raised by social change itself. Understanding the intellectual genealogy and historical context of each theory is key to appreciating its analytical power as well as identifying its limitations (Giddens, 1984).

RESEARCH METHODS

This scientific research uses a qualitative research method with a *descriptive-analytical* approach to library research. The data and materials in the research were fully obtained through

searching for written documents, including sociological texts, books, scientific journals, and literature related to social theory and social change in modern society. The primary data sources that are the main anchors in this analysis are obtained from the book *Seven Social Theories: Sketches, Assessments, and Comparisons* by Tom Campbell, sociology books, scientific journals, and other relevant academic sources. Methodologically, Sugiyono (2019) explained that qualitative research methods are used to understand social phenomena in a deep, holistic, and natural way based on the perspective of the research subject. Meanwhile, Nazir (2014) explained that literature study is not just collecting books, but a data collection technique by studying, studying, criticizing, and uniting various written sources relevant to the research topic to build a solid theory. The data analysis technique applied in this study adopts a content analysis model combined with Miles and Huberman's thinking, which includes three streams of activities, namely:

1. *Data Reduction*: Selecting, focusing, simplifying, and abstracting raw data from the texts of the seven texts of Tom Campbell's social theory that are adjusted to the focus of social change in modern society.
2. *Data Display*: Organize information in a structured manner in the form of analytical narratives and comparative tables to make it easier to read patterns and paradigm differences between figures.
3. *Conclusion Drawing/Verification*: Conducting an in-depth interpretation of the results of theoretical comparisons to produce valid scientific conclusions regarding the relevance of the multi-theory in the context of modern society and contemporary reality in Indonesia.

RESULTS AND READING

HRESULTS

Based on the results of an in-depth study of Tom Campbell's book from various literary sources, it was found that social theory has an important role in understanding people's lives and various social phenomena that occur. Each social theory figure has a different view of human relationships, societal structures, social conflicts, and social change. The sharp paradigm difference is influenced by the social, political, economic, and cultural conditions of each character's time. The social changes of modern society can be understood through various perspectives of social theory. Each theory has a different focus of analysis in explaining the relationship between individuals, society, and social change. To make conceptual mapping easier, the following is a comparative comparison table of the seven social theories according to Tom Campbell in the context of understanding the social changes of modern society:

Table 1. Comparison of Seven Social Theories in Understanding Social Change

Characters	Theoretical Focus	Views on Social Change
Aristotle	Humans as social creatures	Change occurs through moral and political developments
Thomas Hobbes	Selfishness of man and the state	Change requires social and legal control
Adam Smith	Free market and division of labor	Change driven by economics and industry
Karl Marx	Class conflict	Change happens through social revolution
Emile Durkheim	Social solidarity	Changes due to social differentiation
Max Weber	Rationalization and action	Change is influenced by modern rationality
Alfred Schutz	Phenomenology social	Change is understood through subjective meaning

Source: Adapted from Campbell (1994), seven social theories, sketches, judgments, and comparisons

Based on table 1, Aristotle said that modern society still needs moral values and social cooperation in order to maintain harmonious social life. However, modernization often leads to increased individualism that reduces social solidarity. According to Hobbes, the state has an important role in maintaining social stability in the midst of conflicts of interest in modern society. This can be seen in the importance of government laws and policies in regulating social life. Adam Smith's theory explains that the development of the market economy has driven industrial progress and globalization. However, the capitalist system also leads to high economic competition and social inequality. Karl Marx views that modern capitalism produces social inequality between the owners of capital and the workers. The phenomena of poverty, unemployment, and labor exploitation demonstrate the relevance of Marx's theory in modern society. Durkheim explained that modern society underwent a change from mechanical solidarity to organic solidarity. The increasingly complex division of labor makes society interdependent. However, rapid social change can also lead to anomie. Max Weber emphasized that modern society is increasingly rational and bureaucratic. Technology, administration, and efficiency are the main characteristics of modern life. However, rationalization can also lead to a loss of human value in social relationships. Alfred Schutz explained that the subjective experience of the individual is important in understanding social reality. In modern society, social media and communication technologies influence the way individuals shape social meaning. Overall, these seven social theories complement each other in understanding the social changes of modern society. There is no single theory that can explain all social phenomena perfectly, so a multidimensional approach is needed in social analysis.

DISCUSSION

1. Definition of Social Theory

Social theory is a collection of concepts, ideas, and thoughts that are used to understand and explain human relationships in social life. Social theory helps analyze various social phenomena such as social interactions, social changes, conflicts, culture, and the structure of society. In general, social theory aims to explain how societies are formed, how individuals behave in the social environment, as well as the factors that affect human social life. Through social theory, experts can understand the patterns that occur in society and find solutions to various social problems. Social theory developed from classical to modern times in accordance with changes in the conditions of society. In the early days, social theory focused more on human relations with the state and social communities. However, as the times progress, social theory began to discuss social conflicts, economic systems, individual actions, and subjective human experiences. These developments show that society continues to undergo changes so that various approaches are needed to understand social dynamics more deeply. Therefore, social theory became an important basis in the development of sociology.

2. Seven Social Theories

The seven social theorists have different perspectives on understanding society:

a. Aristotle (Theory of Civil Society)

Aristotle was one of the Ancient Greek philosophers who had a great influence on the development of social theory. According to Aristotle, human beings are *zoon politicon* or social beings who naturally need others in their lives. Humans cannot live alone because to meet the needs of life, cooperation with other individuals in a community is required. Aristotle views that the state and society are formed naturally from family relationships, then develop into larger communities. The main goal of community life is to achieve the common good and a prosperous life. Therefore, the state has an important role in creating social justice and order. In civil society theory, social life is considered a means to shape human morality and ethics. A good society is a society that has rules,

values, and habits that support living together in harmony. Aristotle's thought became an important basis for the development of the concept of civil society and modern democratic life.

b. Thomas Hobbes (Theory of Instrumental Individualism)

Thomas Hobbes argued that basically humans have a selfish nature and always try to defend their interests. In its natural condition, humans live in a state of "war of all against all" so the state is needed as the force that governs society. According to Hobbes, if humans live without rules, there will be conflicts and competitions that cause social chaos. He described the situation as *homo homini lupus*, which means humans are wolves to other humans. To avoid such chaos, humans make social contracts by ceding some of their freedom to the state or ruler. The state then has the power to regulate society and maintain social security. The theory of instrumental individualism emphasizes that social relationships are built on the basis of individual interests. Humans work together not solely because of a sense of solidarity, but because of certain advantages or goals that they want to achieve. Hobbes's thought greatly influenced the development of modern political theory and the concept of the modern state.

c. Adam Smith (Social Systems Theory)

Adam Smith is known as a classical economic figure who explained the relationship between the economic system and the social life of the people. He argues that societies can develop through the division of labor and free market mechanisms. According to Smith, each individual tries to fulfill his or her own interests, but indirectly these actions also provide benefits to the wider community. Adam Smith's famous concept is the invisible hand, which is a market mechanism that is able to regulate economic activities naturally without major government intervention. In this social system, economic relations are an important part of shaping the order of society. Smith also explained that the division of labor can increase productivity and people's welfare. The more orderly the economic system of a society, the greater the chance of creating social progress. Adam Smith's thought became the basis for the development of the modern capitalist system, industrialization, and the global economy.

d. Karl Marx (Theory Conflict)

Karl Marx viewed society as an arena of opposition between the group that has power and the group that is oppressed. In capitalist society, the main conflict occurs between the bourgeoisie (the owner of capital) and the proletariat (worker or worker). The bourgeoisie controls the means of production and makes huge profits, while the proletariat is often exploited. According to Marx, social conflict is the main factor that drives the change of society. Economic inequality and social injustice will give rise to resistance from the oppressed to the ruling group. Therefore, social change occurs through class struggle. Marx also explained that the capitalist system can lead to alienation or alienation from human beings. Workers work only to earn wages without having control over the results of their labor. Karl Marx's thought was very influential in the development of conflict theory, labor movements, and the study of social inequality.

e. Emile Durkheim (Theory Consensus)

Emile Durkheim emphasized the importance of social solidarity in maintaining social order. According to Durkheim, society can survive because of the existence of common values, norms, and rules agreed upon by members of society. The agreement creates social order and balance. Durkheim divided social solidarity into two types, namely mechanical solidarity and organic solidarity.

Mechanical solidarity is usually found in traditional societies that share common occupations, cultures, and beliefs. Meanwhile, organic solidarity develops in modern societies that have more complex divisions of labor so that individuals are interdependent on each other. Durkheim also introduced the concept of social facts, which are norms or rules that are outside the individual but affect human behavior. According to him, society has the power to regulate individual actions. Durkheim's theory of consensus helps to understand the importance of social integration and order in people's lives.

f. Max Weber (Social Action Theory)

Max Weber explains that human actions have a subjective meaning that affects social relationships. According to Weber, to understand society it is not enough to just look at social structures, but also to understand the reasons and goals of individuals in acting. Weber divides social action into four types, namely:

1. Instrumental rational action, which is an action that is carried out based on profit considerations.
2. Value-rational action, which is action based on certain values or beliefs.
3. Affective actions, which are actions that are influenced by emotions or feelings.
4. Traditional actions, which are actions that are carried out due to customs or customs.

In addition, Weber also explains the relationship between religion and economic development through the concept of Protestant ethics. He argued that the value of hard work and discipline in religion can influence the development of modern capitalism. Weber's thinking had a profound influence on the development of modern sociology and the study of human action.

g. Alfred Schutz (Phenomenological Approach)

Alfred Schutz developed a phenomenological approach in the social sciences that emphasizes understanding the subjective experiences of individuals in everyday life. He argues that social reality is shaped through individual experiences and consciousness in everyday life. According to Schutz, each individual has his or her own way of understanding the social world based on personal experience. The phenomenological approach emphasizes the importance of subjective meaning in social interactions. To understand human actions, researchers must look at how individuals give meaning to their life experiences. Thus, social reality is understood not only as an objective structure, but also as the result of human interpretation. Schutz's theory is widely used in qualitative research because it helps to understand social experiences in depth. This approach is also influential in the study of communication, culture, education, and the daily life of modern society.

3. Analysis of Social Phenomena at the Macro and Micro Levels

Social theory epistemologically occupies a position as a collection of concepts, generalizations, propositions, and systematic frameworks of thought used by scientists to understand, predict, and explain the interweaving of human relationships in social life. The presence of social theory is very helpful in analyzing phenomena that seem random on the surface, such as patterns of social interaction, the direction of social change, the dynamics of horizontal-vertical conflicts, the formation of culture, and the solidity of the institutional structure of society. In general, the basic orientation of social theory is to provide a rational explanation of how a social order can be formed and survived, how the motives behind individuals behave in their social environment, and what determinant factors drive the wheels of change in human history. Through the use of social theory, sociologists not only act as recorders of empirical data, but are able to understand latent patterns that occur in the structure of society as well as formulate alternative solutions to solve problems (*social*

engineering) against various social pathologies that arise. Social theory itself has undergone a very dynamic evolution from the classical, modern, to contemporary periods, in line with the real transformation that occurs on the material and cultural basis of society. In the early (classical) phase, the focus of social theory studies tends to be macro and normative, centered on the question of the ideal relationship between human beings and state authorities and the strengthening of civic communities. However, entering the era of late modernity, the focus of social theory underwent radical diversification, ranging from dissecting the anatomy of materialist class conflicts, the efficiency of the economic market system, the rationality of individual actions, to the micro realm in the form of an in-depth exploration of subjective experience and the construction of everyday human consciousness. The development of paradigms that shift from macro to micro or vice versa shows that the dynamics of society are multidimensional, so they require analytical instruments that are flexible but still scientifically rigid.

4. The Relationship between Civil Society and Individualism in Classical Thought

When we confront Aristotle's thought with Thomas Hobbes, we are looking at the most fundamental ontological debate about the nature of man and society. Aristotle based his thesis on the concept of *son politicon*, a view that human beings are by nature moral beings who can only fully actualize their human potential in a community called *Police* (city-state). For Aristotle, society is formed not by compulsion, but by a natural impulse to achieve teleos, that is, the common good (*common good*) and true happiness in life (*eudaimonia*). In the context of social change in modern society, Aristotle reminds us that technological and material progress will not bring true prosperity if it dismantles the pillars of public morality, civic ethics, and the spirit of mutual cooperation that are the glue of social harmony. On the contrary, Thomas Hobbes collapsed Aristotle's romantic view through the Theory of Instrumental Individualism. Hobbes viewed man in his natural state (*state of nature*) as a creature controlled by selfish lust, fear of death, and unrelenting powerful desires. Without coercive social control institutions, human life will be trapped in a *bellum omnium contra omnes* war all against all in which man becomes a wolf to his fellow man (*homo homini lupus*). In order to avoid mass extinction due to such social chaos, human instrumental rationality encourages them to enter into a social contract (*social contract*), surrender their natural rights of liberty to the so-called absolute sovereign entity *Leviathan* (State), which is in charge of maintaining law, social order, and security. In the corridors of modern society, Hobbes saw social change as a constant process that triggers friction of interests between selfish individuals, so the presence of a strong, firm, and authoritative state of law is an absolute prerequisite for preventing society's deterioration towards social anarchy.

The relevance in the Contemporary Reality of Indonesia, this dialectic of classical thought is very vivid if we contextualize it to read the socio-political dynamics in Indonesia today. Aristotle's values of civil society are reflected in local institutions of Indonesian society, such as the tradition of mutual cooperation, consensus deliberation, and the existence of religious-based organizations (such as NU and Muhammadiyah) that continue to strive to maintain public morality and social harmony in the midst of the storm of modernization. However, on the other hand, the phenomenon of sharp political polarization at every election momentum, the rise of hate speech (*hate speech*) in cyberspace, as well as vertical agrarian conflicts between indigenous peoples and large corporations reveal a Hobbesian face: the tension of instrumental egoism between interest groups. In this kind of situation of social disintegration, Indonesian society needs the presence of a state (according to Hobbes' idea) that acts as a fair and firm arbiter through the objective and indiscriminate enforcement of the rule of law in order to maintain national stability.

Sec. 5. Modernity in the Perspective of Social and Economic Systems

The discussion of the macrostructure of modern society will never be complete without dissecting the thought of Adam Smith and Karl Marx. Adam Smith, through his classical Theory of

Social Systems based on political economy, laid the foundation for how modern society organizes itself through the division of labor (*division of labor*) and free market mechanisms. Smith makes an optimistic argument: although each individual moves in the market to satisfy his or her own personal economic interests, it will be inadvertently coordinated by a supernatural force called the "invisible hand" (*invisible hand*) to generate collective prosperity, industrial efficiency, and macro social progress. For Smith, the social change towards modernity was marked by a transformation from a subsistence production system to an interconnected global capitalist economic system, in which social order was created spontaneously through a network of mutually beneficial economic transactions. Adam Smith's view of market harmony was radically opposed by Karl Marx through Conflict Theory based on Historical Materialism. Marx laid bare that behind the guise of the freedom of the market that Smith glorified, there was a systematic structure of oppression. In the modern capitalist mode of production, society is dichotomously divided into two diametrically opposed classes: the bourgeoisie (the owners of capital who control the means of production) and the proletariat (the poor workers who have nothing but their labour to sell). Marx asserted that the main driver of human history is not consensus or the free market, but class struggle. Capitalism inherently gives birth to exploitation, one-sided accumulation of wealth, structural inequality, and psychological pathologies in the form of alienation (*alienation*) workers from the products they produce, from the work process, from the nature of their humanity, to their alienation from social relations with fellow workers. Therefore, Marx predicted that true social change towards a classless society (socialism/communism) could only be achieved through the path of social revolution driven by the class consciousness of the proletariat to seize the means of production from the hands of the bourgeoisie.

Relevance in Indonesia's Contemporary Reality, these two economic-political theories operate in real terms in the body of the contemporary Indonesian economy. On the one hand, Indonesia applies the principle of the free market Adam Smith which can be seen from the adoption of the digital economy system, the proliferation of industries *e-commerce*, industrial downstream policies, and investment deregulation to spur national economic growth. However, on the other hand, the reality of capitalism brings a side effect in the form of sharp economic inequality, as illustrated in Indonesia's Gini ratio index. Karl Marx's perspective of conflict finds its relevance very strongly in analyzing the phenomenon of large-scale labor demonstrations that routinely occur every year (such as the action demanding an increase in the Provincial Minimum Wage/UMP and the rejection of the Omnibus Law regulation of the Job Creation Law). This industrial conflict shows the eternal tension between the interests of the employers (bourgeois) who pursue maximum profit efficiency and the workers (Proletariat) who fight for wage justice and the guarantee of a decent life.

Sec. 6. Social Integration and Social Inequality in the Perspective of Emille Durkheim

Emile Durkheim positioned himself as the foundation of Consensus Theory by focusing attention on the question: "How can society remain united in the midst of the tide of change that uprooted the old order?" Durkheim dissects the phenomenon of social change through the transformation of the type of social solidarity of society. Traditional societies are bound by mechanical solidarity, which is characterized by the homogeneity of collective consciousness, attachment to strong customs/religions, low division of labor, and the dominance of repressive laws. As the wheels of modernization, urbanization, and population growth continue, society shifts towards a type of organic solidarity. Modern society is characterized by very high structural differentiation and a very complex division of labor. Social bonds are no longer based on similarities, but rather on functional interdependence: individuals need each other because of their specialized job functions. For Durkheim, society is an objective reality that stands on its own (*sui generis*) which controls the individual through instruments called social facts, namely norms, values, laws, and religious structures that are outside the individual but have an invisible coercive power. Although Durkheim saw organic solidarity as capable of creating new social integrations, he also warned of the dangers of pathological social change

being too accelerated. When old social institutions (such as religion and family) collapse due to modernization, while new value institutions have not been established in a sustainable manner, society will fall into a state of anomie. Anomie is a pathological state in which society loses moral ground, loses certainty of norms, and lacks direction in regulating behavior, which if left unchecked can increase suicide rates (*egoistic and anomic suicide*) and social unrest.

Relevance in Indonesia's Contemporary Reality, Indonesia is currently in a massive structural transition phase from a typical rural pattern of mechanical solidarity (*paguyuban*) towards urban organic solidarity (*patembayan*). In large urban areas such as Jakarta, Surabaya, and Medan, people live in highly specialized and multicultural dividing blocks, where social integration is maintained due to economic dependence and functional professionalism. However, the anomie symptoms that Durkheim feared are now beginning to emerge on the surface of Indonesian reality. We are witnessing the rise of extreme juvenile delinquency phenomena (such as student brawls and street crimes), high divorce rates, rampant online gambling that damages family joints, and an increase in mental health cases among the younger generation. All of these social pathologies are empirical indicators of the anomie situation, in which the traditional moral values of the archipelago begin to loosen due to the onslaught of global culture, but the modern ethical value system has not been fully internalized firmly in the conscience of society.

Sec. 7. Understanding Social Action based on the Study of Weber and Schutz Thought

If Marx and Durkheim saw society from the objective macro-structural tower, then Max Weber and Alfred Schutz took us down into the micro-subjective realm to understand how social change is experienced and interpreted directly by humans as active actors. Max Weber pioneered the Theory of Social Action, asserting that sociology must be able to do *Understanding* (interpretive understanding) of the subjective meanings that individuals attach to their own actions in interacting with others. Weber maps the social changes of modern society as a massive process of rationalization in all areas of life. It divides social action into four types: traditional action, affective action, value-rational action, and instrumental rational action. Modernity, in Weber's view, is characterized by the absolute dominance of instrumental rational action, in which all life decisions are calculated mathematically based on the calculation of profit-loss and the efficiency of achieving goals. This institutionalization of rationality manifests itself in the rigid structure of modern bureaucracy. Although bureaucracy creates tremendous work efficiency, Weber warns of the terrible impact of modernity: the loss of the charm of the world (*disenchantment of the world*) and the imprisonment of man in the "iron cage of rationality" (*iron cage of rationality*) cold, impersonal, and uprooting noble human values.

Alfred Schutz went further into the realm of micro-phenomenology by developing a theory of phenomenological sociology rooted in the thought of philosopher Edmund Husserl. Schutz argues that social reality is not something rigid and established out there, but rather an intersubjective construct that is constantly produced, reproduced, and negotiated by individuals in their daily life experiences (*lifeworld*). Through the mechanism of typification and the use of "knowledge stocks" (*stock of knowledge*) Derived from the accumulation of personal and social experience, human beings interpret the actions of others and plan their own actions. In conceptualizing social change, Schutz shows that macro change actually starts from a shift in the way individuals interpret their daily reality. Modern society is characterized by a broadening spectrum of social interaction beyond the boundaries of physical space, which automatically forces individuals to constantly reshuffle their knowledge stock to understand an increasingly plural, fluid, and fragmented social world.

Relevance in Indonesia's Contemporary Reality, Weber's process of bureaucratic rationalization is very evident from the transformation of governance and corporations in Indonesia through bureaucratic digitalization programs (such as the implementation of e-government systems, single-data applications, and public administration reforms) that prioritize the principles of efficiency,

speed, and calculative transparency. However, the dark side of the "iron cage of bureaucracy" is also felt by the public when public services lose their humanitarian empathy dimension due to rigidity in written procedural rules. Meanwhile, Alfred Schutz's phenomenological perspective is very relevant to dissect the explosion of cultural digitalization in Indonesia, especially the use of social media (such as TikTok, Instagram, and X). Internet users in Indonesia are actively constructing new social realities, building virtual digital identities that are often different from their physical reality, and creating new trends of cultural meaning on a daily basis. Through social media, there is a shift in the nation's collective knowledge stock, where the way of consuming information interprets life success (*The Phenomenon of Flexing and Influencers*), to the way of expressing social solidarity is now undergoing a radical redefinition of subjective meaning at the individual level.

In modern life, social theory is still very relevant to be used to analyze various social problems. In the field of economics, Karl Marx's theory of conflict can be used to understand the economic inequality between rich and poor groups, as well as the problem of labor exploitation. In the field of education, Durkheim's consensus theory explains the importance of education in instilling social values and norms in society. Hobbes' political thinking about the state helped to understand the importance of law and government in maintaining social stability. Weber's theory of social action can be used to understand the behavior of modern society, including social media use and lifestyle changes. Meanwhile, Schutz's phenomenological approach is widely used in qualitative research to understand individual experiences in depth.

The fundamental difference between this article and the references in the bibliography lies in the combination of its synthesis and contextualization locus. Tom Campbell's book (1994) discusses seven theories in a purely theoretical-textual manner of the West without touching on third-world realities, while Ratnaningtyas et al. (2023) reviews social theories separately as standalone chapters in textbooks. On the other hand, the article Palijama (2022) examines the development of social theory in Indonesia but focuses more on the macro realm of handling social welfare problems. This article offers a novelty (*novelty*) by fusing the seven Campbell theories into a cohesive landscape of comparative analysis (*multidimensional approach*). Furthermore, this article makes a contextual leap by linking these classical-modern theories directly to contemporary Indonesian empirical realities, such as the phenomenon of cyberculture digitalization and the dynamics of modern industrialization.

This article has significant theoretical and methodological similarities with literature that is the main reference in the bibliography, such as the works of Palijama (2022), Ratnaningtyas et al. (2023), as well as Tom Campbell's monumental book (1994). The fundamental similarity lies in the use of social theory as the main epistemological instrument to dissect the maxim of the structure and behavior of society. All of this literature examines radically the transformation of values, norms, and institutions due to the clash of modernity and industrialization. Methodologically, this article and the reference share the same group, which is to use a qualitative approach based on literature studies (*library research*) to test the texts of the thought of sociological figures. The academic anxiety raised is similar, namely trying to unravel the complexity of social order (*social order*), the dynamics of integration, as well as pathologies born from the changing times.

Updates (*novelty*) This article lies in its integrative multitheoretical approach and contextual localization in unraveling the dynamics of social change in modern society. In contrast to previous studies that tend to examine social theories in isolation or only oppose two macro-micro paradigms, this article manages to fuse seven theories from across eras according to Tom Campbell's scheme into a cohesive landscape of comparative analysis (*multidimensional approach*). Through this perspective, the complexity of modernity is not viewed partially, but is understood through complementary theoretical networks. In addition, significant novelty is shown through contextual leaps that operationally relate Western classical-modern theories with contemporary Indonesian empirical realities, such as the phenomenon of cyber cultural digitalization, bureaucratic disruption, and the dynamics of industrial conflicts. Finally, this article reconstructs its pedagogical implications for

pluralism of thinking in the History Education curriculum.

CONCLUSION

A comparative study of seven major social theories based on a dissection of Tom Campbell's book in this article yields some very important conclusions:

- First, the seven social theories studied — Civil Community Theory (Aristotle), Instrumental Individualism (Thomas Hobbes), Social Systems Theory (Adam Smith), Conflict Theory (Karl Marx), Consensus Theory (Emile Durkheim), Social Action Theory (Max Weber), and Phenomenological Approach (Alfred Schutz)—are an accurate conceptual framework that is *complementary*. not to knock each other down or replace each other. Each theory has its own distinctive ontological domain and analytical units, ranging from the macro-structural to the micro-subjective level, thus offering unique academic insights into certain aspects of the social changes of modern society that cannot be muted or reduced to a single theoretical perspective exclusively.
- Second, the contextual application of these seven theories in highlighting social dynamics in contemporary Indonesia shows a very real, rich, and operational level of relevance. Indonesia—as a developing country that is navigating the currents of modernization, political democratization, penetration of market capitalism, cultural transition, and digital transformation simultaneously—provides a very fertile empirical testing ground for the work of the academic postulates of these seven figures. The complexity of Indonesia's problems, ranging from law enforcement matters, labor industrial conflicts, adolescent anomie pathologies, to changes in the meaning of cyber, has been thoroughly dissected through the analysis of these seven social theories.
- Third, this study reaffirms the urgent need for the adoption of an integrative multitheoretical approach in the realm of social research and social science education practice. Imposing the use of a single theory dogmatically and exclusively in observing the social changes of modern society is at high risk of producing partial, biased, and even misleading conclusions, considering that social reality is actually multi-causal and multi-layered.

The academic implications of this comparative study for the History Education Study Program of Syiah Kuala University are the importance of consistently introducing theoretical pluralism to students from an early age. This introduction does not aim to create a paralyzing thinking relativism, but as an effort to give birth to analytical multivocality that is able to sharpen critical, reflective, comparative, and contextual thinking skills in reading history pages. The history education curriculum should ideally no longer be stuck in conventional methods that only cram the memorization of past chronological facts. More than that, the curriculum must equip students with a solid theoretical set of social sciences so that they are able to analyze causally why a historical event occurs as it is, how the social structure changes, and what its critical implications are for the formation of the present and the projection of the future of the nation.

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