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Islamic Education and Socio-Cultural Development in Educational Institutions

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Abstract

Religious and socio-cultural education is inseparable in peoples lives. Educational cultural proximity to religion and socio-cultural development become two interrelated and mutually needy sides in solving social problems of society. This research shows that there is a relationship between religious and cultural education that is interrelated, giving birth to changes and responding to the rapid development of the times, thus ushering in a reality of religious life that is full of educational values without losing the local culture. The success of a nation can be seen and measured by the younger generation of its nation in the present and the future. Regarding religious education with culture, it is hoped that there will be the best results from a new generation and have potential with good quality, who can develop the knowledge they have and apply it well in the fabric of education, society, and culture. Thus, religious and socio-cultural education provides answers to various problems in the social development of budaya to religion in the context of educational institutions, be it in schools or madrasas.

Keywords

Education, religion, socio-cultural

Abstrak

Pendidikan Agama Islam dan sosial budaya tidak dapat dipisahkan dalam kehidupan masyarakat. Pendekatan kultural edukatif terhadap agama dan perkembangan sosial budaya menjadi dua sisi yang saling terkait dan saling membutuhkan dalam memecahkan persoalan sosial masyarakat. Penelitian ini menunjukkan bahwa terdapat hubungan antara pendidikan Agama Islam dan budaya yang saling berkaitan, dengan melahirkan perubahan serta merespon berkembangnya zaman yang semakin pesat, sehingga mengantarkan pada sebuah kenyataan kehidupan beragama yang sarat dengan nilai-nilai pendidikan tanpa menghilangkan budaya setempat. Berhasilnya suatu bangsa dapat dilihat serta diukur dari generasi muda bangsanya pada masa kini serta pada masa yang akan datang. Dalam hubungannya Pendidikan Agama Islam dengan budaya, sangat diharapkan adanya hasil terbaik dari generasi yang baru dan memiliki potensi dengan kualitas yang baik, yang mampu untuk mengembangkan ilmu pengetahuan yang dimiliki dan mengaplikasikannya dengan baik dalam jalinan pendidikan, sosial dan budaya. Dengan demikian, Pendidikan Agama Islam dan sosial budaya memberi jawaban dari berbagai permasalahan dalam perkembangan sosial budaya terhadap agama dalam konteks lembaga pendidikan, baik itu di sekolah maupun madrasah.

Kata Kunci

Agama, Pendidikan, Sosial Budaya

Introduction

In the development of education, more time is rolling and the changing times increasingly have serious challenges (Turaev, 2020), constitutional goals and expectations increasingly have complex problems, as long as these challenges start from actual life on a global, national, and local basis. Globalizations demands for education are increasingly massive, accelerative, and excessive. Education is part of life absolutely and rationally because everything that is done by man is part of the results of his education, therefore a straight and decent education is a right for every human being, human beings have their perspectives in responding to it, and one of which is in the perspective of religion and culture. So this is where the role of education is needed in achieving life values that have a moral instinct that is relevant in contemporary times.

Therefore, for the modernization of education, it is very important to strive at this time to achieve an education that upholds social and cultural attitudes (Zamani-Farahani & Musa, 2012). However, it is undeniable that the education of this modern era is very inversely proportional to the previous education which has the quality of instilling life values that are by society and culture (Ugwu & de Kok, 2015). Islamic religious

education is an educational science that hopes to produce a good and useful generation and can always maintain the characteristics and identity of a country. The process of a good Islamic Religious Education is a process that has no limits for each individual as well as on the ritual side, but this educational activity can provide proof that the individual can understand each of the teachings they have previously studied. Education not only gives birth to intelligence but must also be balanced with moral attitudes based on good character values.

Religion is something that cannot be separated from the constitutional ideals of the nation and Religion is also the one that has the greatest role in maintaining the value of life in this nation. Religious education plays an active role in maintaining the value of existing life through religious leaders, of course, in conveying their education, do not forget to adjust to the existing culture (Anggadwita et al., 2017). Because culture is the essence and way of life of a nation that must be maintained by every citizen, therefore, with the existence of education that upholds religion and culture, the value of the life of this nation is maintained from the influence of globalization and the development of the times.

Islam is the largest religion of its adherents in Indonesia so Islam cannot be separated from its contribution to making people in Indonesia maintain its character, Islam has now collaborated with culture in Indonesia but with certain provisions that do not exceed the legal limits that are prohibited, even Pancasila which has been a guide for the life of the Indonesian people in it shows the spirit of life in Islam so that with this Islam and Indonesia are a unity that cannot be separated.

Religious Education which has a relationship with the field of culture will provide an influence for each person, with the existence of socio-cultural developments, where this development is born from various factors so that it can produce a new culture which then makes a habit of each person which then by the community is made into a culture and ultimately becomes a habit so that all individuals apply it in everyday life (Nurmiyanti, 2018). Since man is the center of education, man must make education a tool of liberation to deliver man into a dignified being. An educational cultural approach will have an influence later on religious people, especially those in Islam. Where the opinion of the religious leaders themselves has stated that carrying out prevention is sought by providing care for Muslims. This is so that his attitude and behavior do not go outside the boundaries of Islamic values, all of which will be faced by Muslims, because of the socio-cultural changes that are increasingly developing in peoples lives (Yasmin & Sohail, 2018).

Therefore, with the existence of an educational cultural approach, it is hoped that there will be an awareness and understanding of how we can consolidate and sort out every positive side contained in a culture that has a strong influence on the religion and socio-culture of each nations children (Zulaikhah, 2019). With the existence of Islamic religious education, it is hoped that it will be able to deliver every human being related to God (*Hablum mina Allah*). Humans are part of social beings, where the relationship between individuals and other individuals who are also social beings is inseparable from the interweaving of social relations with other societies (*Hablun Min Al-Nas*). Leni Nurmiyantis research explained that the relationship between Islamic Education can actually create a change and progress for the nation. This is due to Islamic Education as the main foundation for creating a quality generation so that the basis of education is in line with the goals to be achieved. In addition, religion as a basis of reference is an important pillar in realizing various changes without denying the cultural values that develop in society (Nurmiyanti L, 2018).

So of course, every individual as a social being has good knowledge and quality in understanding every religious teaching. Because religion is teaching that teaches a rule that is related to good and true the relationship that is established between each individual can lead to a transcendental relationship (Yunus, 2020). The purpose of holding an educational cultural approach is as a forum and means to preserve culture and develop its (Mansir, 2021). However, self-intended culture can influence religion and socio-culture. Because education has always been associated with culture and civilization, therefore, cultural development activity cant occur without education and social activities of the community.



Method

This study uses qualitative methods. At the stage of collecting data through the literature method. This is done by collecting scientific papers, journals, and books that discuss the problems studied in this study. This research is also in the process of digging, finding, reading, explaining, and conveying implicitly or explicitly the literature from the researchers data. In using this method, the author tries his best to collect various kinds of data from journals and also reference books that discuss the themes studied and developed. In this method, research is also carried out by collecting various types of reference sources that discuss the themes discussed with a focus on educational cultural approaches to religious education and socio-cultural development, to solve the research problem.

Result and discussion

Indonesia has had an indigenous culture since the past brought by ancestors who were finally born in this archipelago. A long time ago many thoughts from the ancestors were used as a way of life to support their own. Indonesia has a culture that has entered the era of Globalization, in this era of Globalization, Indonesian culture is purely from the time of the ancestors, with the transition of time and times will be wiped out and eroded by itself even to the phase of being recognized by other countries (Qolbi & Hamami, 2021). The purity of Indonesian culture must continue to be maintained by all elements of society because the culture that comes from the ancestors is a source of education and social life, this can be interpreted as intelligence possessed by the community that prioritizes morals, culture customs, and traditions every one that belongs to a certain region and lives in, has a close relationship with history, art, and religion. An example of this phenomenon is that official and unofficial education has cultural aspects from ancestors since time immemorial, this includes education that can be felt safely, comfortably, and serenely without outside influences by upholding a sense of brotherhood, this proves that these behaviors have been attached to society for a long time and of course society always prioritizes ethics and ethics based on social and cultural.

Islam and culture are inseparable whole. The field of Islamic science and culture can be viewed differently, but this does not apply to Islamic views themselves where the two are related and cannot be separated (Arif, 2012). Man is the servant of God whom he enshrines in the realm of this world as a caliph on earth. Where man has been born and grew up in the realm of the world so he is also called a creature of the world. As a being who is born in the world, there will certainly be a relationship that will always be related to the world from various aspects, problems, as well as challenges that exist, by utilizing elements of cultivation and power as well as using all its qualities that are creation, taste, and also karma. Where this has all given an idea that the relationship between man and the world is not always shown with a passive attitude, resigned, also equating to conform to the rules of the surrounding environment. Education is intended as preparing the nations children to face the future and make this nation dignified among the other nations of the world (Zafi, 2018). But it must be given a manifestation through a playful attitude, also always using the environment for the benefit of living in that time or even in the future, so that from these active relationships a culture is born.

In the intention of providing a guide for cultured life, a rule or norm arises that is used as a rule or limitation that must be obeyed by the whole society. Where the norm also contains religious teaching. Until finally religion is a part that seems inseparable from social and cultural life. In other interpretations, religion is a fitrah. Society is now undergoing a so-called social transformation as a result of the currents of modernization. What is the interrelated relationship between religion and culture that appears in the neglect that is the tradition of religious activity (Suharto, 2017). There are various kinds of symbols and statements from a culture. For example, such as language, movements, signs, music or activities carried out repeatedly sera can also take the form of architectural works and crafts used by humans as an expression of an experience of activities within their religious sphere.

Religion and Culture

Many elements view and give statements that this religion is part of a culture, but not a few people give statements that culture is also a result of religious elements (Nurmiyanti, 2018). So this is a problem for ourselves where it is difficult to put it in our life situation. Culture is inseparable from a principle as outlined by well *ad-din*, namely humanity because this is a human essence itself. Man is a social being whose life will

always require others and it is not possible to live alone and that has been going on since man was born. Humans are also cultural beings where are individuals who have an idea as well as a work in their life to realize it in an Action or with work in the form of an object. With its development, man as a socio-cultural person has an advantage over man and the rest of Gods creation. Where here an individual can build a life in his daily life for the better.

The notion of socio-culture itself is a variety of problems with the relationship between other individuals in the social life (Nur, 2018). Then every one of these problems will always occur and will always develop in the life of a social human being, both in small and large groups. In cultural-educational tavern itself has influenced influences that have a relationship with religion as well as socio-culture. Because educational cultural activities have discussed cultural integrity, its characteristics are after trying to highlight its discussion about the realization of the characteristics of a form of cultivation owned by the nation and is very much in the spotlight of the public to foreign countries. Educational cultural activities themselves are an activity to introduce and promote a work of Indonesian cultural beauty which has also involved so many earth communities to try to establish relationships with several agencies. Educational culture is an activity where this activity aims to provide an introduction to the existing culture or even museums and other collections to every existing visitor with an educational introduction method.

In an educational cultural approach, educators must have a strategy where the strategy is the right alternative to face (Febrianto, 2022). Strategy is a plan or tactic that will be used, while learning strategies can be interpreted as concrete actions for teachers in teaching, it can also be referred to as what way to choose in carrying out learning for students to achieve the desired results (Mansir, 2021). In essence, human beings will always be related to an activity of the learning process and also education which is useful as an effort to realize something related to his expertise, and Juda can be maximized on his potential which is reflected in the consciousness of each individual. A learning process that discusses culture makes it possible for humans to be able to understand it until in the end, the person can provide a plan and process it into everything that has benefits for himself. Where the role of Islam is not only as a religion but also as a manifestation of the traditions and culture of the community. Nevertheless, local culture is maintained its existence without reducing the values contained in its field.

The age that is developing with increasing rapidity and progress has led us all to various points of the problem contained in the world of life-related to social society. Culture is the result of human creation that gives birth to the living order of a group or a nation. This change makes all the problems related to socio-cultural ethics make it even more complex until finally we are required to deal with them prudently (Afista et al., 2021). The development of the times led to modernization but did not forget its culture as we feel today there are positive results as well as negative because of its development that occurs in the world. Modernization also occurs inseparable from science from various elements and becomes an organized method. because in the state of development, science has also become a stimulus from the emergence of various kinds of symptoms in the development of an increasingly advanced world (Purwanto & Rahmah, 2021). the occurrence of this modernization is balanced with various kinds of competencies from HR (human resources) who still maintain a friendly attitude, are critically motivated, having a fair attitude, which is to maintain and attach importance to the well-being of each individual. A good education for each individual will be felt by the community and the surrounding environment.

Get to Know the Character of Culture in Education

In building character, it is indeed very important in overcoming and solving the problems above, through local culture because local culture has a great influence on the formation of national character by making local culture a reference to its values that are needed in building the nations character as for the means or methods as follows: first psychologically. The development of the nations character is a need for human rights in the process of nationhood because only a nation that has a strong personality and identity that wants to appear for future life. Second ideologically. The development of the character is a form of understanding the life of Pancasila in the life of the nation and state normatively, The development of the nations personality is a form of yoga and gah achieving the goal of the country. Third historically. The development of the character of the nation is one of the



core dynamics of the process of nationality that is intertwined without henti in the period of history, both in the Era of Conservation and in the time of Independence. Fourth socioculturally. The development of the nations personality is one of the imperatives of a multicultural nation

So for the application of the methods above, it is necessary to have professional educators in teaching and guide the community in achieving the creation of a character that suits the personality of the nation. This nation has a strong foundation in terms of life values, not only that, there are still many people who still have life norms that are by the foundation of this nation, namely Pancasila (Mansir & Kian, 2021). But it cannot be discarded the fact that the norms that have been maintained have begun to be eroded by the development of the times and the most affected are the next generations of the nation, this fact proves that the lack of maintenance in Indonesia for the culture attached to the community. So far all think that repairing something must first look like this damage is what causes why the character of this nation has become very vulnerable and easily eroded by the development of the times therefore, maintenance is very important to do to maintain the pure character of the nation that must not be separated from society.

Educational and Cultural Relations

Cultural education is a step in developing all the abilities of each individual who can appreciate the diversity of cultures, ethnicities, tribes, and religions. This education puts pressure on the meaning of its philosophy in the form of cultural pluralism in an educational system based on the principle of equality (Mansir, 2021). Islam recognizes the influence of heredity and the natural environment, both the environment and the social environment in the formation of the human personality. Cultural education itself has included a wide variety of objectivity that deviate from a culture. Then the purpose of Islamic education itself is not just a person who thinks with his knowledge and meters of learning, but still with his essence to try to cleanse his soul by having *akhlakul Karimah* and being able to condition himself to be able to live a better life. From here we need cultural education as a reference in providing teachings so that we can and can create a younger and more permanent culture by bringing a good attitude of tolerance to other cultures. Because cultural education will be one way to overcome everything related to culture in developing human resources who have a strong personality and are also tolerant. Because its relationship with culture is very supportive in the process of learning activities.

The relationship between education and culture or culture is the solution of a real culture that has a lot of variety as a step to developing the quality of its cultural, ethnic, and religious diversity (Mansir, 2021). The position of cultural education in Indonesia is very important, considering that the culture in Indonesia itself is very many and diverse so this can be refuted by anyone so that it can become a cultural problem that will exist in the future (Mansir, 2021). Therefore, the existence of educational culture can prevent and reduce problems regarding culture with culturally sound education efforts, we can always establish good relationships with each other, as well as be able to understand each other and produce a character that is open to the differences that exist with the teachings and various principles of the educational culture itself. Religious culture is a symbol that represents religious values. With the existence of culture, we can recognize all the differences and degrees of each individual with an awareness that grows in the personal soul of the individual himself.

If an individual is accustomed to a good, there will be a sense of liking for doing good which will later build a positive side in the individual, and of course, all of that must be given a foundation in the form of freedom, and knowledge, awareness, and love. The source of these four things will later arise a positive character that will be awakened in the self.

The explanation of the four things that have been mentioned above that can be a means of maintaining and building the character of the nation with a religious and socio-cultural approach, namely:

First, is the maintenance of the individual psychologically, talking about man the first word that comes to mind is complicated, how not, man is one of the creatures who have the most problems in his life so before doing the maintenance of man it would be good to first formulate a view of man that can be formulated through the Quran and Sunnah so that in maintaining and building the character of human rights possessed man becomes a human right who fights for the truth because the Quran and sunnah are manifestations of truth itself.

Secondly, the maintenance of individuals ideologically, if the Quran and Sunnah are used as a form of truth then Pancasila is a manifestation of the embodiment of Islam in it, Pancasila was and until now is a national ideology that should not be shifted by any party, then, therefore, every society must understand very well how

important it is to maintain Pancasila in itself which is used as the basis of reason in life and action if the community is willing and able to make Pancasila as the foundation of its state life, then unconsciously the character of the community will be maintained, even Pancasila is the spirit of the embodiment of Islam that best reflects is the first precept, namely To the one true God so that the maintenance of the individual through ideology cannot be doubted about its validity.

Third, the maintenance of the individual historically, in this case, history occupies the position of how history exists to be studied not only in memory and then forgotten, although history is considered ancient history can be studied in its state in shaping human character, as well as how in the past the Indonesian nation could stand from various colonizations ranging from Portuguese to Japanese, and the Dutch, who had countless years until independence, the ancestors of this nation, could survive because of their love for this nation so that the Indonesian nation could be sovereign, free, and prosperous.

Fourth, Maintenance for individuals socioculturally, when viewed in terms of race, ethnicity, ethnicity, social, culture, and religion, it can be said that Indonesia is a large and diverse nation, because of the many different cultures so that Indonesia can also be called a Multicultural nation (Mansir & Wadham, 2021), with the existence of many different cultures this requires deep socio-cultural education, namely through Educational and Civic Learning (PPKn) so that things like this can be called a multicultural nation, with many different cultures this is needed in-depth so that through Educational and Civic Learning (PPKn) so that things like this can be called a multicultural nation, with many different cultures this requires deep socio-cultural education, namely through Educational and Civic Learning (PPKn) so that things like this can be called a multicultural nation, this can be used as a preparation in shaping the character of the nation in accordance with constitutional ideals by upholding an honor of every Culture and Religion (Mansir, n.d.).

Thus, some things are indeed irreparable but the effort is a key to achieving peace of mind, as the successor of the nation must be restless and worried is a familiar thing in continuing the struggle and continuing the noble constitutional ideals by the mandate of the ancestors of the nation, although the shift in life values continues to occur there is one definite ideal, is to make this nation sovereign and independent in its land.

The role of culture is included in an ideology that is always related to social life (Mansir, 2021), as well as the economy and also business, politics, and several other kinds of activities that are included in the community activities concerned. Because there will be a problem that we do not know will feel at what time in educational culture it is taught that we must always maintain ideology as a characteristic and must be ready to always fight for it. as for what is one of the ways to keep fighting for it is only with an educational cultural activity. The more complex the community will encourage the more complex the socio-cultural problems that arise in society. Islamic education aims to instill character of positive values in students through various formal and non-formal learning activities (Mansir & Syarnubi, 2021). The existence of educational culture is also expected so that there will be a growing sense of learning and daring to judge a cultural heritage, there is also a sense of always wanting to respect sesame and have a strong desire to learn it, and have gratitude for all kinds of cultures that this country has while always respecting it and always maintaining it (Mansir, 2021). So that all people and future generations can still enjoy the wealth of their mothers in Indonesia.

In another explanation, cultural education means that it is an element that develops the field of curriculum and educational activities in various views, there are also various kinds of objectives for holding educational culture, namely: To use it in knowing the role of educational institutions in terms of views with students who are diverse in their traits and ethnicity. To assist students in terms of developing good actions in terms of cultural differences, races, ethnicities, groups, and also religions. To provide a defense to students by teaching them decision-making and their socio-cultural skills. To assist students in forming cultural relationships and provide a positive picture for them of group differences.

Conclusions

Religious and socio-cultural education is an important part of a good and effective approach to an educational culture. The process of transferring cultural values through an educational process in this context is religious education. Where in this modern period the activities of the educational process are based on educational programs that have been based on formal educational plans, with two important factors that are the main ones,



namely developing the potential of each individual and also passing on the cultural values contained in it. In the point of view of each person who is of the view that education is a place of profit to develop individual abilities, while according to the social view education is a form of cultural inheritance. From this angle, we have seen that education has two goals, namely improving and preserving culture. By using critical theory we can understand all the real changes in the social field in this modern era, where with this terror we can strive to be able to overcome all kinds of social problems. With the presence of this critical theory, it provides a great opportunity for us able to learn to produce and communicate culture about the meaning of several different things with the right results and also derived from the right view or perspective.

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