Sociocultural Learning Model for Empowering Sustainable Development Education in Islamic Boarding Schools through Local Cultural Contexts

Mgs. Muhammad Farouq[1], Rachmat Kriyantono[2],

Muhammad Lukman Hakim[3], Sahiruddin[4]

[1]Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Brawijaya[*]
[2]Fakultas Ilmu Komunikasi, Universitas Brawijaya
[3]Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Brawijaya
[4]Fakultas Ilmu Budaya, Universitas Brawijaya
[*]**Coresponding E-mail: farouqasnplg@gmail.com**

Abstract

Sustainable development has become an important concern for educational institutions around the world, with a growing emphasis on the integration of socio-cultural perspectives into the curriculum. This paper presents a critical analysis of the role of socio-cultural education in promoting education for sustainable development (ESD) within pesantren settings. It explores the key issues and challenges surrounding the incorporation of socio-cultural elements based on local wisdom. This research is entitled "Sociocultural Learning Model for Empowering Sustainable Development Education in Islamic Boarding Schools through Local Cultural Contexts: Case Study at IGM Al-Ihsaniyah Islamic Boarding School Palembang". The main focus of this research is to analyze the implementation and find a suitable model for ESD-based Sociocultural Learning. This research uses a qualitative method with an intrinsic case study, exploring in depth how the concept of ESD is implemented in the pesantren environment. The informants in this study consisted of 5 people who were residents of the pesantren. The results showed that the integration of ESD in the pesantren curriculum has great potential to strengthen character values, independence, and environmental awareness among students. The main supporting factors in this implementation are the support from the pesantren leadership, active participation from the pesantren environment, and the availability of adequate facilities and infrastructure. However, the study also found a number of barriers such as the limited understanding and awareness of educators regarding the concept of ESD, as well as the lack of resources and policy support that supports the implementation of ESD. These findings have implications for the importance of developing a Sociocultural learning model that is more comprehensive and adaptive to local needs in responding to the challenges of the Sustainable Development Goals (SDGs).

Keywords: *Sociocultural Learning, Education for Sustainable Development, Islamic Boarding School, SDGs, Zone of Proximal. Development, Scaffolding*

Introduction

Socio-cultural learning is teaching that originates from the needs of society and is linked to the environment. Socio-cultural learning in education provides experiences for students to get to know their environment.(Marzuki et al., 2020) Likewise, classical learning theory, which focuses on the individual and the learner's internal psychological processes (as informed by behavioral, cognitive, information processing and other models), has emphasized the social and distributive aspects of learning.(Marliansyah et al., 2023) Sociocultural learning theory is used to provide clues to a collective approach to environment-related literacy after providing a comprehensive overview of the sociocultural perspective on learning. The three core learning principles of sociocultural theory are: (1) Learning occurs through activities. (2) Learning is distributed. (3) Learning contributes to identity formation. (Madkur et al., 2024)

Sociocultural learning in education can be integrated with local wisdom theory to create a more relevant and contextualized learning experience for students. (Latif & Hafid, 2021)Local wisdom, or "local wisdom," refers to the knowledge, values and practices that develop within a community as a result of their long interaction with their social and natural environment. Combining sociocultural theory with local wisdom can enrich the learning process and support cultural and environmental sustainability.(Ariatna Alia et al., 2024)

According to Damayanti et al. (2022), local wisdom plays an important role in education as it can help students understand the cultural values around them(Alia, Sari, et al., 2024). For example, in the context of environmental education, local wisdom can be used to teach sustainable practices that have long been implemented by local communities. This is in accordance with the first principle of sociocultural theory, which is that learning occurs through activities related to students' environment.(Alia, Prayogo, et al., 2024)

Sari et al. (2023) emphasized the importance of integrating local wisdom in the school curriculum to create more meaningful and contextualized learning experiences.(Kopnina, 2020) In their study, local wisdom related to traditional agriculture was used as a basis for teaching scientific and ecological concepts to students. This approach not only enriches students' understanding of science, but also enhances their appreciation of local culture.(Haapaniemi et al., 2023)

Kusumawati (2023) points out that the use of local wisdom in education can help students build a strong cultural identity, in accordance with the third principle of sociocultural theory, namely that learning contributes to identity formation.(Guzauskas & Sukys, 2021) In this context, learning that involves local wisdom can support students in developing a sense of pride and attachment to their cultural heritage.(Rahman Hamid & Saktiyanti Jahja, 2016)

The implementation of local wisdom in education can also be done through extracurricular activities. For example, at Pondok Pesantren IGM Al-Ihsaniyah Palembang, calligraphy carving skills are taught as part of the effort to preserve local wisdom and integrate it in education for sustainable development. (Chaturvedi et al.,

2021)Although not fully referring to the three pillars of ESD, this approach shows the potential of local wisdom in supporting sustainable education goals.(Hruschka et al., 2004)

Integrating sociocultural theory with local wisdom in education can provide many benefits, including increasing the relevance and meaning of learning, strengthening students' cultural identity, and supporting sustainable practices.(Durand & Perez, 2013) However, further efforts are needed to design educational models that explicitly combine these two approaches and provide practical guidance for educators to implement them in the field.(Burke & Crocker, 2020)

Socio-cultural learning can be implemented through the curriculum in schools. As Madkur et al research on English language classes presents unique challenges due to learners' diverse sociocultural and linguistic backgrounds. English learners have specific language purposes and contexts for language use. They may need English for academic purposes, while others may need it for professional or social purposes; each context demands different language skills, vocabulary and cultural competence. (Beltrán-Grimm, 2024)Sociocultural learning may be important for word learning, as collaborative practices allow teachers to conquer the age-old, entrenched idea that vocabulary instruction is solely about providing definitional information while students remain passive listeners. (Awadelkarim, 2021)

In the extracurricular curriculum, sociocultural learning can be juxtaposed with students' needs to develop their interests and talents. The term "interthinking" refers to the ability to collaborate creatively and productively. Sociocultural learning helps students' interthinking. (*Literasi Keuangan - Taofik Hidajat - Google Buku,* n.d.)Outdoor education uses outdoor experiences to help students learn about the relationship between nature, culture and society. Therefore, outdoor education helps students learn wholistically and interdisciplinarily by enhancing their cognitive abilities and giving them opportunities to interact with their own natural and human environments.(Kusmayadi et al., 2022)

Interests and talents become a skill needed by students to be able to work in society. As an example of applying Oldenburg's theory in several early childhood centers, observing how differences in each setting manifest, and considering how the sociocultural characteristics of Oldenburg's third space will provide greater insight into the importance of the reciprocal relationships of community, space and place. (Hendrawaty et al., n.d.)Likewise, in Zakharova et al's research in the project where students were very satisfied with the activities and results. Their goal was to acquire new knowledge and skills in the professional field.(*Kajian Riset Akuntansi Mengulas Berbagai Hasil Penelitian Terkini Dalam ... - Hery, S.E., M.Si., CRP., RSA., CFRM. - Google Buku,* n.d.)

Islamic boarding schools as formal educational institutions implement both the national curriculum and the typical pesantren curriculum. (Setyawasih, 2007)In society, there are two types of pesantren: salaf (traditional) and khalaf (modern). Salaf pesantren maintain traditional values and have the potential to develop multicultural awareness. Khalaf pesantren, on the other hand, follow the development of modern education and often ignore multicultural values.

Multiculturalism, which is a broad concept that incorporates different groups and shared practices, exists in the pesantren system. It also emphasizes values such as tolerance and respect for racial, ethnic, and linguistic differences. Multiculturalism can also help pesantren change attitudes towards inequality between different groups of society.

However, sociocultural learning in education is still rarely applied in schools. This is evident from studies that show that the application of sociocultural theory in educational practice is still limited and uneven. Likewise, the independent curriculum, which emphasizes flexibility and creativity in teaching, is often poorly understood by teachers. Lack of training and ongoing support are major factors affecting the understanding and implementation of the curriculum.

Family support in introducing culture affects children's development. This example of a Latino family provides a rich picture of how sociocultural contextual factors are interpreted and applied to learning and development in the lives of Latino children at home. These findings demonstrate how the funds of knowledge approach helps families recognize how prior learning experiences can help scaffold new math learning with their children.

School facilities and infrastructure are important factors in the development of socio-cultural learning. School facilities and teacher motivation both directly influence the impact of learning. Likewise, in research conducted on schools with disabilities where another significant problem is the limited number of physical school facilities, including building accessibility. Infrastructure is often mentioned by teachers and parents when they talk about things that affect children's physical activity in the school environment. Not only equipment but also an adequately adapted physical environment and its use can help promote physical activity for children during classes and breaks. However, outside and inside environments are evaluated differently.

There are at least three spheres of ESD goals namely social, environmental, and ecological justice in education for sustainable development (ESD) and Education for Sustainable Development Goals (ESDG). The idea of sustainable development, and therefore ESD, places a lot of emphasis on the economic and social aspects of sustainability This means that the concept of education for sustainable development (ESD) can be used in scientific learning as it incorporates a more comprehensive perspective on sustainability. On the other hand, there is a lack of socialization and information in pesantren regarding the sociocultural learning development model in supporting ESD policies.

Pondok Pesantern IGM Al-Ihsaniyah Palembang has implemented the concept of ESD in extracurricular learning, one of which is carving skills (calligraphy) on wood. Likewise, daily activities are carried out in order to instill values and practices that exist in the community with the hope that alumni of the boarding school can contribute after graduation. But not yet when referring to the ESD pillar. From the research results, it was found that there were no programs arranged into the three pillars and there were no guidelines in measuring the targets and objectives of the program. The research shows that not many educational models are explicitly

designed based on sociocultural principles, which leads to a lack of practical guidance for educators to implement them in the field.

Literature Review

Socio-cultural theories of education have gained significant attention in the field of educational research, with scholars exploring the intricate relationship between social, cultural, and individual factors in shaping the learning process. This perspective emphasizes the co-construction of knowledge through the dynamic interaction between individuals and their social environment, highlighting the crucial role of social interactions and cultural influences in facilitating cognitive development and learning. One perspective that stands out within this framework is Vygotsky's cultural-historical theory. Vygotsky's Sociocultural theory of learning may well bear all the contours of scaffolding that is important for English language learners. This theory envisions learning as a process that leads to development in which language is the key tool for representing thought. However, learning cannot occur in isolation and hence adult mediation occupies a central position in the process. To articulate the space in which learning occurs, Vygotsky introduced the Zone of Proximal Development (ZPD) - "a construct that outlines the distance between the actual level of development as an independent learner and the potential level of development achieved using problem solving with the support of adult guides and facilitators or in collaboration with relatively more capable peers".

Vygotsky's concept of the first, Zone of Proximal Development, which represents the space between a learner's current level of understanding and their potential for further growth through collaborative problem solving with more able peers, has been highly influential in guiding Educational practice. In Socio-Cultural Theory, learning and development are interdependent on the external sociocultural and historical context of humans. Second, scaffolding enables learners to accelerate their mastery of psychological tools (e.g., language) and psychological tools enable learners to control and utilize their higher-order mental processes. Bruner and his colleagues postulated that structured and scaffolded interactions between students and knowledgeable adults lead to the growth of students' thinking, language, skills, and knowledge [48]. Students begin these interactions dependent on the adult, which then fades as skills are mastered and self-regulation is achieved. Vygotsky's sociocultural theory emphasizes the important role of social interaction in the development of cognition. He believed that higher mental functions are derived from social interactions and then internalized by the individual. Scaffolding is another term used for the process by which a learner is supported in the learning process, either by another human being or various tools. Learning is most effective when it occurs at a level beyond what the learner already knows very well. Although Vygotsky did not offer a specific blueprint for how to promote educational development, he was quite clear that educational practices should provide experiences that are different from the developmental experiences of everyday life.

In contrast, Piaget's theory of cognitive development is mainly focused on the internal processes of individuals and stages of development, where children actively construct their understanding of the world through interaction with their environment. Jean Piaget said that genetic epistemology is the study of how knowledge grows. Stage theory is essential to Piaget's research program; it is the first step in the genetic-epistemology research program, but it is a necessary step. Piaget saw steps as a natural classification of cognitive development. However, he never saw the steps as an end; instead, he saw the steps as a way to determine the mechanism of cognitive development. Students acquire targeted knowledge and skills through engagement, hands-on experience, interactive discussion, and brainstorming. To deliver a course like this to students, teachers must first study it to increase their knowledge of the subject. This is in accordance with Jean Piaget's experiential learning cognitive development.

Socio-cultural learning in education plays an important role in connecting students with their social and cultural contexts and enhancing the relevance and meaning of learning. This approach recognizes that learning is not only an individual process but also a social process that occurs in interaction with the surrounding environment. A growing body of literature suggests that the integration of sociocultural aspects in education can enrich learning experiences and support students' cultural identity development.

Sociocultural learning theory, proposed by Vygotsky, emphasizes that learning is a process that occurs through social interaction and the use of cultural tools. According to , the three core principles of this theory are: (1) learning occurs through activities, (2) learning is distributed, and (3) learning contributes to identity formation. Learning that involves local wisdom can help strengthen students' cultural identity and increase the relevance of learning Local wisdom includes knowledge and practices that develop within a particular community and are passed down from generation to generation. The integration of local wisdom in learning can provide contextualized and meaningful learning experiences. emphasized the importance of using local wisdom in the school curriculum to teach scientific and ecological concepts. This approach not only enriches students' understanding of science but also enhances their appreciation of local culture.

Socio-cultural learning can be implemented in a variety of ways in educational settings. point out that in the context of English language learning, learners' diverse sociocultural and linguistic backgrounds require different approaches to meet their learning needs. Collaborative learning, which allows students to interact and share knowledge, can increase the effectiveness of vocabulary learning. Outdoor education uses hands-on experiences to teach the relationship between nature, culture and society. state that outdoor education can help students learn as a whole and interdisciplinary. In addition, extracurricular activities involving local wisdom, such as calligraphy carving art at the IGM Al-Ihsaniyah Palembang Islamic Boarding School, can support socio-cultural learning and sustainable development.

Despite the many benefits, the application of sociocultural learning in education still faces some challenges. Studies show that the implementation of sociocultural

theory in educational practice is uneven and often poorly understood by teachers. Lack of training and ongoing support are the main factors affecting the understanding and implementation of the curriculum. In addition, school facilities and teacher motivation play an important role in the success of socio-cultural learning. Socio-cultural learning in educational settings has great potential to increase the relevance and meaning of learning for students. By integrating local wisdom and using a sociocultural approach, educators can create learning experiences that are more contextualized and support students' cultural identity development. However, further work is needed to address the challenges and provide practical guidance for educators to implement this approach effectively.

Methods

This research uses a case study method on the implementation of Sociocultural learning in IGM Al-Ihsaniyah Islamic Boarding School, Palembang. The case study was chosen because it allows researchers to gain a rich and comprehensive understanding of the implementation and model of ESD-based Sociocultural learning in the boarding school. A case study is an in-depth and detailed research approach about a phenomenon in a real-world context. According to Yin (2018), case study is a research method used to investigate contemporary phenomena in real-life contexts when the boundaries between phenomena and context are not clear and multiple sources of evidence are used. Case studies are particularly useful for answering "how" and "why" questions about a particular phenomenon.

Yin (2018) emphasizes that case studies can be exploratory, descriptive, or explanatory. Exploratory case studies are used to explore situations where the intervention being evaluated has no clear outcomes. Descriptive case studies describe the intervention in the real context in which it occurs, while explanatory case studies are often used to explain cause-and-effect relationships in complex situations. In case studies, the use of multiple sources of evidence such as documents, archives, interviews, direct observation, and physical artifacts is important to ensure the validity and reliability of the data. emphasize that triangulation of data sources is an important strategy to increase the credibility of findings in case studies. The research sample consisted of five participants selected by purposive sampling, which is a sampling technique based on certain criteria relevant to the research objectives. Researchers collected data through in-depth interviews with Pondok Pesantren leaders (Mudir), deputy leaders, principals, teachers and activity coaches. Observations were conducted for several weeks to see the daily activities at the school. In addition, documents such as school records, curriculum, and annual reports were analyzed. The main instruments used in this study were semi-structured interviews, participatory observation, and document analysis. The research procedure began with the preparation stage which included preparing a proposal, research permits, and training for researchers. Furthermore, data collection was conducted through interviews, observations, and document analysis during five months from January to May 2024. After the data was collected, thematic analysis was conducted to identify patterns and main themes that emerged

from the data. The results of the analysis were then interpreted and compiled in a research report that was presented to relevant parties for input and validation.

Results

Educational Activities of Pondok Pesanten IGM Al-Ihsaniyah Gandus Palembang

The study of the implementation of intracurricular, co-curricular, and extracurricular educational activities at Pondok Pesantren Modern IGM Al-Ihsaniyah Palembang shows the importance of the comprehensive role of various educational activities in shaping the character and competence of students through the intracurricular, co-curricular and extracurricular curriculum. Various studies have shown that holistic educational learning that includes all three types of activities can have a positive impact on the cognitive, emotional, and social development of learners.

The most important foundation that the pondok instills is high ethics. The high ethics that the boarding school instills in the pesantren are taught to its students at all levels, from the lowest level to the highest level. The cultivation of this high-minded motto is instilled and realized through all existing educational elements. Pondok Modern IGM Al-Ihsaniyah Palembang prioritizes the state of the students' healthy bodies. With a healthy body, of course the students can do activities, live and worship as well as possible. The application or implementation of student health maintenance is realized in the form of scheduled, organized and mandatory sports activities followed by all students. The planning of santri education is well designed systemically in order to broaden the knowledge horizons of santri. Students in the boarding school are not only limited to being taught knowledge but students are more than that, students are taught how to learn which can be used to open their knowledge warehouse.

Educational activities in Pondok Modern IGM Al-Ihsaniyah Palembang are divided into three activities, namely Intracurricular, Co-Curricular and Extra-Curricular activities with the following description:

1. Intracurricular activities
   a. Ulumul islamiyah, consisting of; Al-Qur'an, Tajweed, Tafsir, Tarjamah, Hadith, Fiqh, Ushul fiqh, Tauhid, Islamic history.
   b. Ulumul arabiyah, consisting of; Imla' tamrin lughoh, Insya', Mutholaah, Nahwu, Shorof, Mahfudzot, Khath,
   c. Ulumul ammah, consisting of; Reding, Grammar, Indonesian, Mathematics, Physics, Chemistry, Biology, Geography, History, Numeracy, Citizenship, Sociology,
2. Co-curricular activities
   a. Worship amaliyah, consisting of; Prayers, Fasting, Reciting the Qur'an, Tahfizul Qur'an, Dhikr, Wirid, Do'a
   b. Extensive, consisting of; Language development, exercises, language speech competitions, quizzes, discussions and seminars
3. Extracurricular activities, consisting of; Organizational training and practice (leadership and management), courses and exercises (sports arts, scouts, skills, arts, sports, languages and others.

Intracurricular education at Pondok Pesantren Modern IGM Al-Ihsaniyah Palembang is integrated with the national curriculum and the typical pesantren curriculum. This curriculum includes teaching general subjects such as math, science, and English, as well as religious subjects such as tafsir, hadith, and fiqh). As quoted from his explanation regarding intra-pupil activities:

> "The intracurricular curriculum in our pesantren includes religious subjects such as fiqh, tafsir, hadith, tawhid, as well as general subjects such as math, Indonesian language, and science. All these subjects are taught with methods that are integrated with Islamic values". (Damayanti, 2023).

The curriculum used at IGM Al-Ihsaniyah Modern Islamic Boarding School is an integration between the Ministry of Religious Affairs curriculum (K13) and the KMI Gontor curriculum. This allows students to get a balanced education between general and religious knowledge. The implementation of the curriculum is carried out using the 24-hour method, where every activity of the santri, both inside and outside the classroom, is directed to support the educational process. This is also reinforced by the Head of Madrasaha Aliyah who said that the curriculum refers to national standards and special materials of the pesantren.

> "We develop the curriculum by referring to the national standards of education, but we also add special materials that are relevant to the needs of the students in the pesantren, such as the learning of the yellow book and the strengthening of the Arabic language."

In Pondok IGM Al-Ihsaniyah's class schedule for the 2023-2024 academic year has been carefully designed to ensure optimal time distribution for each subject. The schedule covers a range of grade levels from grade 1 to grade 6, for both male and female students, with the aim of providing a balanced education between general and religious sciences.

The lesson schedule is organized by day of the week, starting from Monday to Saturday. Each day has seven learning sessions starting at 07.30 until 15.00, with breaks and Ishoma (rest, prayer and meal) time already set. Each session has a duration of about 45 minutes, which aims to maintain students' concentration and learning efficiency.

Co-curricular activities are a follow-up to intracurricular learning that allows students to apply the knowledge they have learned in the context of everyday life. At IGM Al-Ihsaniyah Modern Islamic Boarding School, co-curricular activities include worship practices, group discussions, and various character development programs. This program is designed to strengthen santri's understanding of the subject matter and Islamic values taught in class Likewise, according to Damayanti, co-curricular activities should be aimed at harmonizing the knowledge that santri get in class and outside the classroom.

> "Our co-curricular curriculum includes activities such as book studies, religious discussions, and Qur'an memorization programs. These activities are designed to deepen the santri's understanding of Islamic teachings. The aim is to provide opportunities for santri to apply the knowledge they learn in their daily lives, as well as strengthen their spiritual and intellectual ties to Islamic teachings".

Co-curricular activities have a positive impact on the development of santri character and skills. According to research, these activities can increase santri's independence, discipline, social skills, and leadership skills. For example, involvement in santri organizations can train managerial skills and teamwork, while religious activities can deepen religious understanding and morality. (Rudi, 2023).

IGM-Ihsaniyah Islamic Boarding School students' activities are mostly carried out outside the classroom, namely extracurricular activities. Extracurricular activities at this pesantren focus on developing students' interests and talents outside of academics. Activities such as sports, arts, and life skills play an important role in shaping the character and social skills of students. IGM Al-Ihsaniyah Modern Islamic Boarding School provides adequate facilities to support extracurricular activities, such as sports fields, art rooms, and computer laboratories (Kurnia, 2023). According to Kurnia, the development of independence is obtained from activities outside the classroom. Therefore, it is necessary to supervise every activity.

> "The development of santri independence is one of the main focuses at the IGM Al-Ihsaniyah Modern Islamic Boarding School. The strategies used include direction, assignment, supervision, training, habituation, and Uswatun Hasanah. This strategy aims to form independent, disciplined, and responsible santri".

In line with the above opinion, it is strengthened by information from Ustadzah Damayanti as the Head of Madrasah Aliyah also said that santri children like tahfidzul quran and sports.

> "Extracurricular activities in our pesantren include sports such as futsal, arts such as marawis and calligraphy, and skills such as cooking and scouting. The most favorite activities for students are tahfidzul Quran and sports. They are very enthusiastic about participating in these activities. These activities are designed to develop the talents and interests of santri outside the academic field".

According to him, students are very enthusiastic about participating in activities outside formal hours, especially if these activities are their interests and talents. As explained below:

> "The enthusiasm of the students is very high. They are very eager to participate in various activities, especially those that are in accordance with their interests and talents".

Implementation of ESD-Based Sociocultural Learning at IGM Al-Ihsaniyah Modern Islamic Boarding School Palembang

IGM Al-Ihsaniyah boarding school aims to prepare students to be ready to enter the community. therefore students must have character and understand the value of socio-cultural practices and skills in their environment. According to Ibn Khaldun, education must prepare individuals for their role in society. This includes the ability to

cooperate, communicate, and understand their social responsibilities and education should instill values such as honesty, justice, and hard work. This shows its relevance to today's education, and emphasizes the importance of holistic and sustainable education.

Likewise, when viewed from the vision and mission of Pondok Modern IGM Al-Ihsaniyah Palembang, it has led to Sociocultural learning. Where the cottage as an Islamic educational institution that prints cadres of leaders of the people, Preparing a superior and quality generation towards the formation of khairul umah (the best people), developing a generation of believers, Muslims who are virtuous, able-bodied, knowledgeable, free-thinking and devoted to society as part of citizens with Indonesian personality who believe and trust in Allah SWT.

Based on the explanation above, it can be concluded that socio-cultural education must be integrated with practical values and skills needed in society.

In building the curriculum there are at least three important components that need to be considered, namely Attitude, General Knowledge and skills. curriculum content material is organized based on predetermined topics, starting from the content of the material that is relevant or describes the latest knowledge. In addition, the content of the material is closely related to social reality so that students understand more quickly. The material should be balanced and tailored to students' abilities and experiences. In addition, the material must match the needs and interests of the learners.

According to Piaget, the underlying function of intellectual development is adaptation. This is the process of adjusting schemes to respond to the environment through inseparable processes. First, assimilation involves integrating new information, perceptions, concepts, and experiences into the existing mental framework. Second, accommodation is when an individual adjusts themselves to fit what is received from their environment

From the explanation above, it can be concluded that to create a curriculum, a process of assimilation and adaptation is needed so that learning is not monotonous and the development of knowledge in Santri is in accordance with what is needed by society.

Furthermore, the most important point in socio-cultural education is the empowerment or implementation of what has been obtained by Santri in the community. this process certainly requires preparation and completeness, including the support of human resources both from parents, community environment, local government coaches and others. then it is also needed in terms of funding for facilities and facilities that support the program. therefore it is important to note that knowledge without charity will be easy to lose.

This process can be supported by intensive mentoring by activity coaches and providing levels and stages in completing learning. as explained by Vygotsky's theory related to First, the Zone of Proximal Development (ZPD) refers to the distance between what a child can do independently and what they can achieve with help or guidance from others (eg teachers or peers).

Second, Scaffolding is the temporary support given to a child to help them achieve a task within their ZPD. When the child begins to master the task, this support is gradually reduced. It can be exemplified when the santri get the assignment to become Friday Khotib, then the coach provides material and provides periodic training with themes that vary in difficulty, when the students are able then they can be released to plunge into society.

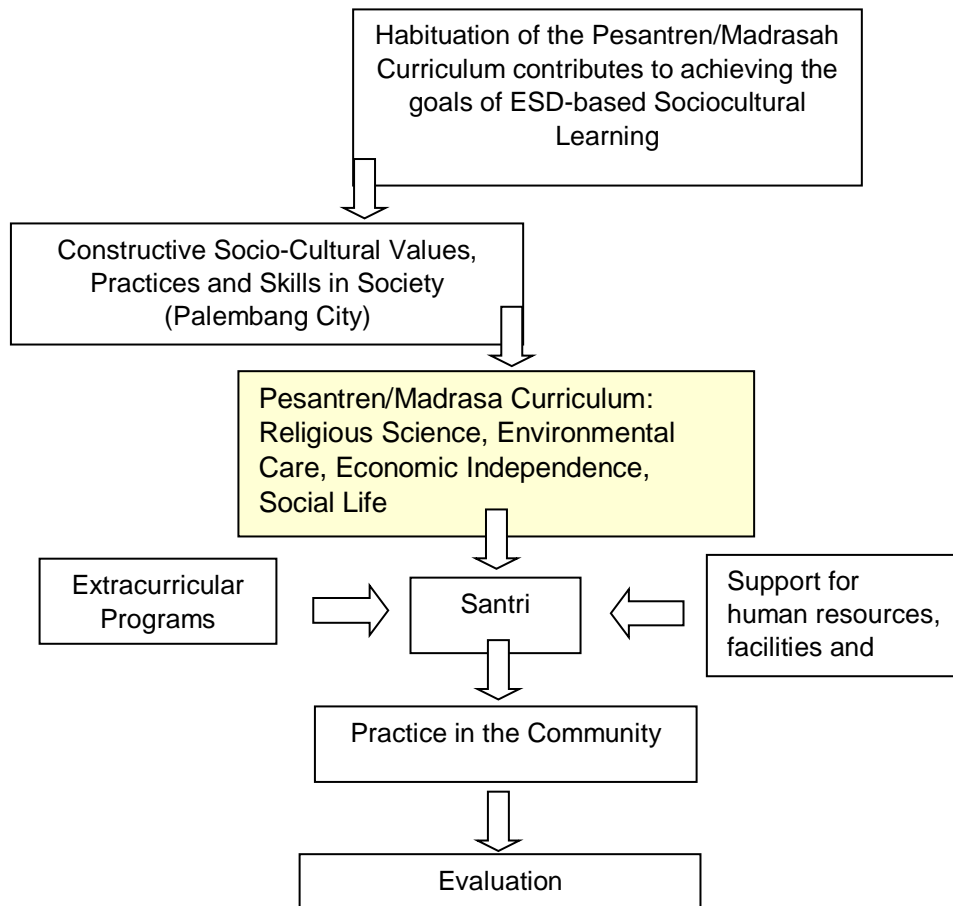From the explanations above, it can be summarized in the figure below:

Figure: Recommendations for an ESD-based Sociocultural Learning Model at Al-Ihsaniyah IGM Palembang. Source: Research results processed, 2024

Discussion

Indonesia's education system has undergone several curriculum changes, most recently the implementation of the 2013 Curriculum (Curriculum 2013 or K13) and the subsequent introduction of the Merdeka Curriculum in 2020. Although both curricula aim to improve the quality of education in Indonesia, both have their own advantages and disadvantages.

Based on a decision from the Ministry of Education that in the implementation of the independent curriculum in 2020 until 2004, schools are allowed to use the old curriculum or integrate it with the latest curriculum, namely the independent curriculum. Pondok Pesantren (Ponpes) IGM Al-Ihsaniyah still implements the K13

curriculum and also implements the Pondok Modern Gontor Ponorogo curriculum as an addition to the intracurricular curriculum.

In practice, the K13 curriculum has different objectives from the independent curriculum. However, the purpose of implementing education at IGM Al ihsaniyah Ponpes still refers to the objectives of national education.

This is confirmed by Damayanti as the head of the madrasa who said that currently the IGM Al ihsaniyah Madrasah is still using the K13 curriculum and will go towards using the independent curriculum.

Likewise, Ustad Rudi, the modern deputy of the IGM Al ihsaniyah Islamic boarding school, said that formal education in this case the cottage intracurricular is fully submitted to the principal and madrasah management. "In addition to the compulsory curriculum set by the ministry of education, Ponpes also refers to the pesantren law where this Pondok implements world pesantren education, namely teaching typical pesantren subjects taken from the curriculum of Pondok Modern Gontor".

One of the main weaknesses of the K13 curriculum, as identified in the literature, is its complexity. The curriculum has been criticized for giving students a heavy learning load, especially at exam time, which requires them to understand subjects such as social studies, science and mathematics simultaneously. Excess content and emphasis on completing all learning materials often lead to misunderstandings among teachers about the concept of mastery learning, where the focus should be on the completeness of student understanding rather than just content coverage.

In contrast, the Merdeka Curriculum was designed to address these issues by simplifying the learning process and giving teachers and schools greater autonomy in assessing student learning outcomes. The Merdeka Curriculum introduced several policies, such as replacing the National Standardized School Examination with a more comprehensive and school-based assessment of student competencies, and simplifying the Learning Implementation Plan. These changes aim to reduce the burden on students and teachers, while encouraging more effective teaching and learning practices.

Socio-cultural education can be interpreted by making socio-cultural values and practices that exist in the community both in preserving the environment, improving the economy and maintaining social norms adopted in the boarding school education curriculum.

When viewed from the perspective of Indonesian educational figures, Ki Hajar Dewantara, who has strong views on education that is local and contextual. One of the educational institutions that he saw as important was the boarding school. Ki Hajar Dewantara's concept of education can be summarized in the principle "from the community, by the community, and for the community."

1. From the Society:
   Islamic boarding schools were born out of the community's need for in-depth and holistic religious education. Pesantren is a reflection of the

aspirations and needs of local communities who want education that not only emphasizes religious knowledge but also morals, ethics, and life skills

2. By the Society:
   Islamic boarding schools are established and managed by members of the community itself, often by local kyai or ulama. This reflects the independence and active participation of the community in the education process

3. For the Society
   Education in boarding schools aims to empower the community, by educating young people who are not only knowledgeable about religion but also able to contribute positively to the social and economic progress of their community

4. Holistic Education
   Ki Hajar Dewantara emphasized the importance of holistic education, which includes cognitive, affective, and psychomotor aspects. Pondok pesantren, with its curriculum that includes religious education, morals, practical skills, and general knowledge, reflects this holistic learning

5. *Gotong Royong*:
   The principle of gotong royong or cooperation in pesantren is in line with the values promoted by Ki Hajar Dewantara. In the pesantren environment, students learn to live together, work together, and help each other, which is a reflection of the values of togetherness and social solidarity

Likewise, according to Vygotsky, learning is a social process that occurs through interactions with others, such as teachers, peers, and family. Vygotsky suggested that there is a gap between what a child can do independently and what they can achieve with guidance from adults or more capable peers. This zone is called the Zone of Proximal Development, which emphasizes the importance of scaffolding or support in the learning process. Scaffolding is the process by which a mentor (teacher or more capable peer) provides appropriate support to help children complete tasks within their ZPD. This support is gradually reduced as the child's competence increases.

Furthermore, in relation to Sociocultural learning, Vygotsky emphasized that language is the main tool for thinking and learning. Language not only functions as a means of communication but also as a thinking tool that enables the internalization of knowledge. Vygotsky believed that cognitive development is strongly influenced by the culture and social context in which the individual exists. Each culture has different tools and practices that influence the way children think and learn. Integrating Vygotsky's theory with Ki Hajar Dewantara's views provides a strong perspective in Sociocultural learning. Social interaction and collaboration emphasized by Vygotsky can be found in the practice of gotong royong and communal life in pesantren. The concepts of ZPD and scaffolding can be applied in the context of pesantren, where the kyai and teachers provide support and guidance that enable santri to reach their maximum potential.

Education at IGM AL-Ihsaniyah also reflects the importance of cultural context and local values in the learning process, in line with Vygotsky's view of the role of

culture in cognitive development. Thus, pesantren is not only a place to study religion, but also an educational center that empowers the community and forms strong and competitive individual characters.order to form a curriculum both intracurricular and extracurricular that is integrated with social and local culture, the Islamic boarding school at IGM Al ihsaniyah in the future can implement an independent curriculum that focuses more on the practice and implementation of knowledge in facing global challenges compared to the K13 curriculum which still pushes the limits of understanding only.

Figure: Concept and Implementation of Socio-Cultural Learning (Researcher, 2024)

The concept of socio-cultural education in pesantren aims to integrate Islamic values with local cultural heritage to promote social harmony and preserve cultural identity. This concept is rooted in a strong foundation consisting of Islamic values that teach tolerance, brotherhood, and local cultural values that maintain the richness of local traditions. The main objective of this education is to create an environment that supports social harmony among different groups of people and to maintain the uniqueness and diversity of local cultures. To achieve this goal, the concept consists of several key components.

First, curriculum integration includes teaching in-depth Islamic studies and cultivating an understanding of local history and traditions. It aims for learners to not only understand religious values but also appreciate and understand the roots of the culture to which they belong. Secondly, activities held such as cultural festivals and other social activities aim to engage local communities in efforts to preserve and promote their culture. It also provides opportunities for learners to learn from and interact with the surrounding community. Third, supporting infrastructure such as cultural centers, libraries and local archives are important tools in maintaining and developing cultural knowledge as well as venues for community meetings and activities.

The implementation of this concept involves close cooperation with the local community in the education process, training for both teachers and learners in understanding and applying the values taught, as well as the integration of this concept in the daily routine of the pesantren. Evaluation of the concept is conducted by measuring its impact on community relations, as well as the retention of learners' knowledge and understanding of the social and cultural values taught. The expected outcome of this education is a deeper understanding of interfaith harmony, as well as a greater responsibility towards the preservation and development of local culture as part of a valuable national heritage.

Sociocultural Learning Model of IGM AL-Ihsaniyah Islamic Boarding School Based on Education for Sustaonable Development

Environmental Care Program

IGM Al-Ihsaniyah Islamic Boarding School has implemented a comprehensive curriculum that integrates sociocultural and environmental components. The students are introduced to the teachings of Islamic values, environmental management, and community engagement, which encourages a holistic understanding of their role in the wider social-ecological system. Pesantren's efforts to involve the local community in its activities, such as gotong royong, regular religious gatherings and social initiatives, as well as participation in scouting activities demonstrate its commitment to sociocultural development and its recognition of the importance of community-based learning for sustainable development.

Economically Independent "Eco-Pesantren" Program

The "Eco-Pesantren" program in Pesantren, for example, combines religious teachings with practical environmental initiatives, where santri are taught economic values and practices such as micro-enterprise cooperatives. This learning not only promotes economic independence but also empowers students and communities to actively participate in sustainable practices, in line with the principles of Education for Sustainable Development (ESD).

There is also a calligraphy carving art making program where students are taught the local culture of Palembang which is one of the livelihoods in Palembang society. In addition, students also produce prayer water made with recitations of the Koran which is then sold to people in need.

The programs, which integrate economic empowerment initiatives, reflect its holistic learning towards community development. By providing educational and entrepreneurial opportunities, Pesantren aims to improve the well-being of students and the surrounding community, addressing the socio-economic dimension of sustainable development.

Social Community Program

In this pesantren, students are taught the practices of worship that become the daily needs of the community. In addition, the location of the boarding school, which

is close to one of the tourist sites in the city of Palembang, is used as a means for students to establish communication with tourists and participate in promoting local culture. This is in accordance with the objectives of ESD.

Overall, IGM Al-Ihsaniyah Islamic Boarding School has emerged as a pioneering model of Sociocultural learning for sustainable development, which integrates religious teachings, environmental management, and community engagement. Through its comprehensive learning, it has successfully demonstrated how traditional educational institutions can adapt and respond to the challenges of the modern era, bridging the gap between long-standing wisdom and the needs of contemporary society. Pesantren's learning, grounded in Islamic values and principles, testifies to the potential of traditional educational institutions to remain relevant and impactful amidst social transformation.

Social	Economic	Environment
Mutual Cooperation	Santri Cooperative	Community Worship Practice
Scouting	Calligraphy Carving	Social Fund Raising
Purification of the Mosque	Sale of Prayer Water Santri	Becoming a Tour Guide

Table: Sociocultural Learning Activities Based on ESD at Pesantren IGM Al-Ihsaniyah
Source: processed from research 2024.

Conclusion

Through Sociocultural learning, santri internalize strong Islamic and social values. They learn to appreciate cultural diversity, foster tolerance, and enrich their understanding of moral values. The learning process in boarding schools encourages santri to become independent and build responsible leadership. They are trained to take initiatives, lead social activities, and take responsibility for the community. They are trained to think critically, develop strong arguments, and express their opinions in a supportive context. This helps them hone their discussion skills and form a confident personality.

Sociocultural learning model that integrates well between Islamic values and social values in the curriculum and daily activities in pesantren. This helps santri to develop a strong Islamic identity while understanding and appreciating social diversity. The Sociocultural learning model in this pesantren encourages santri to think critically about various social and moral issues. They are also encouraged to innovate in finding solutions to the challenges faced by society. The pesantren provides space for santri to be active in social and humanitarian activities. This helps them build leadership, independence, and a sense of responsibility towards the community.

References

Alia, P. A., Prayogo, J. S., Kriswibowo, R., & Setyadi, A. T. (2024). Implementation Open Artificial Intelligence ChattGPT Integrated With Whatsapp Bot. *Advance Sustainable Science, Engineering and Technology*, *6*(1), 02401019. https://doi.org/10.26877/ASSET.V6I1.17909

Alia, P. A., Sari, D. K., Azis, N., Sudarsono, B. G., & Sucipto, P. A. (2024). Implementation Artificial Intelligence with Natural Language Processing Method to Improve Performance of Digital Product Sales Service. *Advance Sustainable Science Engineering and Technology*, *6*(3), 0240301–0240301. https://doi.org/10.26877/ASSET.V6I3.521

Ariatna Alia, P., Widha Febriana, R., Suryo Prayogo, J., Kriswibowo, R., & Author, C. (2024). Implementation Chatbot on Whatsapp Using Artificial Intelligence With Natural Language Processing Method. *ELECTRON Jurnal Ilmiah Teknik Elektro*, *5*(1), 8–14. https://doi.org/10.33019/ELECTRON.V5I1.134

Awadelkarim, A. A. (2021). JOURNAL OF LANGUAGE AND LINGUISTIC STUDIES An analysis and insight into the effectiveness of scaffolding: EFL instructors'/teachers' perceptions and attitudes. *Journal of Language and Linguistic Studies*, *17*(2), 828–841. https://doi.org/10.3316/INFORMIT.216267229830245

Beltrán-Grimm, S. (2024). Latina Mothers' Cultural Experiences, Beliefs, and Attitudes May Influence Children's Math Learning. *Early Childhood Education Journal*, *52*(1), 43–53. https://doi.org/10.1007/S10643-022-01406-2/TABLES/4

Burke, A., & Crocker, A. (2020). "Making" Waves: How Young Learners Connect to Their Natural World through Third Space. *Education Sciences 2020, Vol. 10, Page 203*, *10*(8), 203. https://doi.org/10.3390/EDUCSCI10080203

Chaturvedi, S., Purohit, S., & Verma, M. (2021). Effective Teaching Practices for Success During COVID 19 Pandemic: Towards Phygital Learning. *Frontiers in Education*, *6*, 646557. https://doi.org/10.3389/FEDUC.2021.646557/BIBTEX

Durand, T. M., & Perez, N. A. (2013). Continuity and Variability in the Parental Involvement and Advocacy Beliefs of Latino Families of Young Children: Finding the Potential for a Collective Voice. *School Community Journal*, *23*(1), 49–79.

Guzauskas, D., & Sukys, S. (2021). Teachers' and Parents' Perspectives on Promoting Primary School Children's Physical Activity at School: A Qualitative Study. *Sustainability 2021, Vol. 13, Page 13287*, *13*(23), 13287. https://doi.org/10.3390/SU132313287

Haapaniemi, J., Venäläinen, S., Malin, A., & Palojoki, P. (2023). Amplifying the voice of pupils: using the diamond ranking method to explore integrative and collaborative learning in home economics education in Finland. *Education Inquiry*, *14*(1), 125–144. https://doi.org/10.1080/20004508.2021.1966888

Hendrawaty, E., Hasnawati, S., & Febrianto, I. (n.d.). *BUKU AJAR RISET KEUANGAN*.

Hruschka, D. J., Schwartz, D., St.john, D. C., Picone-Decaro, E., Jenkins, R. A., & Carey, J. W. (2004). Reliability in Coding Open-Ended Data: Lessons Learned from HIV Behavioral Research. *Field Methods*, *16*(3), 307–331. https://doi.org/10.1177/1525822X04266540

Kajian Riset Akuntansi Mengulas Berbagai Hasil Penelitian Terkini dalam ... - Hery, S.E., M.Si., CRP., RSA., CFRM. - Google Buku. (n.d.). Retrieved June 23, 2024, from

https://books.google.co.id/books?hl=id&lr=&id=xhTtEAAAQBAJ&oi=fnd&pg=PP1&dq=riset+ke uangan&ots=W5UbsnerRS&sig=fjIO-i67ZE55jPBPgU03VesvzuQ&redir_esc=y#v=onepage&q=riset%20keuangan&f=false

Kopnina, H. (2020). Education for Sustainable Development Goals (ESDG): What Is Wrong with ESDGs, and What Can We Do Better? *Education Sciences 2020, Vol. 10, Page 261*, *10*(10), 261. https://doi.org/10.3390/EDUCSCI10100261

Kusmayadi, I., Suprayetno, D., Dakwah, M. M., & Ahyar, M. (2022). Analisis Bibliometrik Pada Riset Keuangan Inklusif Dalam Tiga Dekade. *JURNAL SOSIAL EKONOMI DAN HUMANIORA*, *8*(1), 154–160. https://doi.org/10.29303/JSEH.V8I1.51

Latif, M., & Hafid, E. (2021). multicultural attitudes in an Islamic boarding school of South Sulawesi – Indonesia. *Cogent Education*, *8*(1). https://doi.org/10.1080/2331186X.2021.1968736

Literasi Keuangan - Taofik Hidajat - Google Buku. (n.d.). Retrieved June 23, 2024, from https://books.google.co.id/books?hl=id&lr=&id=UBq8DAAAQBAJ&oi=fnd&pg=PA1&dq=riset+k euangan&ots=FwGddGTeX8&sig=oHLHhe_j_WyU5CnBqQX6FgdFKq0&redir_esc=y#v=onepage &q=riset%20keuangan&f=false

Madkur, A., As'ad, M. S., Prayogo, A., Sunarwan, A., Siregar, S., Harya, T. D., & Irwansyah, D. (2024). Context-responsive pedagogy in English language teaching in Indonesian Islamic boarding schools. *Journal of Education and Learning (EduLearn)*, *18*(3), 626–638. https://doi.org/10.11591/EDULEARN.V18I3.21085

Marliansyah, A., Isnaini, M., & Ali, M. (2023). PERAN KIYAI DALAM MENINGKATKAN KUALITAS PENDIDIKAN ISLAM PADA SANTRI STUDI KASUS DI PONDOK MODERN IGM AL-IHSANIYAH PALEMBANG. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, *13*(1), 41–48. https://doi.org/10.18592/JTIPAI.V13I1.9433

Marzuki, Miftahuddin, & Murdiono, M. (2020). MULTICULTURAL EDUCATION IN SALAF PESANTREN AND PREVENTION OF RELIGIOUS RADICALISM IN INDONESIA. *Jurnal Cakrawala Pendidikan*, *39*(1), 12–25. https://doi.org/10.21831/cp.v39i1.22900

Rahman Hamid, A., & Saktiyanti Jahja, R. (2016). Developing Environmental Education Model Based on Local Wisdom. *Komunitas*, *8*(1), 135–144. https://doi.org/10.15294/KOMUNITAS.V8I1.4936

Setyawasih, R. (2007). STUDI TENTANG PERISTIWA (EVENTSTUDY): Suatu Panduan Riset Manajemen Keuangan di Pasar Modal. *Optimal: Jurnal Ekonomi Dan Kewirausahaan*, *1*(1), 52–58. https://jurnal.unismabekasi.ac.id/index.php/optimal/article/view/674