

Sociocultural Based Islamic Education at School In Rural Communities, South Sumatra

Suroso¹, A. Suradi², Ani Aryati³

¹ Muhammadiyah University of Palembang, Indonesia; surosopaimo27@gmail.com

² State Islamic University of Fatmawati Sukaro, Bengkulu, Indonesia; suradi@iainbengkulu.ac.id

³ Muhammadiyah University of Palembang, Indonesia; aniaryati@gmail.com

ARTICLE INFO

Keywords:

Sociocultural;
Islamic Education;
Rural Communities

Article history:

Received 2022-01-19

Revised 2022-05-23

Accepted 2022-09-24

ABSTRACT

Socio-cultural values that prioritize the formation of noble characters are gradually starting to be considered incompatible with the times, students are more fond of popular culture presented by various media available in the community. In fact, each region has a rich culture that can be developed to become the basis for character education for students in the area. The method used in writing this article is a qualitative method, using a phenomenological approach. The respondents in this study were teachers, community, local government in rural communities. To obtain data, the authors used interviews and observations at the research site. Social and cultural changes in society can affect the educational process as a result of a shift in the educational paradigm, such as changing the way of life, ways of learning, ways of communicating and thinking and others. The process of Islamic education in rural communities schools of South Sumatra must improve by changing the paradigm of sociocultural-based education in order to answer the demands of the times. In addition, Islamic education in schools must develop the values of peace, tolerance, human rights, democracy and justice. Educators in certain ethnic-religious-based schools should teach universal human and justice values that uphold the values of peace. Islamic education in schools with a sociocultural basis must teach students about universal religious values. Educators must teach and instill religious and cultural values that are friendly to differences, non-violence, uphold peace, and justice.

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Corresponding Author:

Ani Aryati

Muhammadiyah University of Palembang, Indonesia; aniaryati@gmail.com

1. INTRODUCTION

Refer from the emphasis on the importance of providing education that is present in the midst of society, which has many functions that are not only to educate the nation's life, but also function as self-defense, social, nation-state, and even the world. The spirit of educational philosophy related to the mandate to educate the nation's life as a method of reflective thinking has the essence of truth in life and by formulating the goal of empowering humans to face life's challenges based on strategic and practical education that humanizes humans as long as humans (Zakaria, 2012).

In other words, education has the essence as a problem that determines the success or failure of the nation in its growth and development. Education is one of the most fundamental factors in efforts to improve the quality of life, besides being a determining factor for social and economic development, education is also seen as the most strategic means to elevate the dignity of a nation (Rosyada, 2014).

The phenomenon that later emerged will be the mandate of education to educate the nation's life, one of which is the reality of knowledge and experience transactions used by community members to interpret their different world views to move towards cultural novelty in the context of modern education. This, which later became known as the sociocultural concept, is a very complex form of social and cultural diversity that is spread over several islands, diverse religions, language, environment, customs and habits that vary greatly within the territory of Indonesia.

Sociocultural-based education is intended as a strategic tool in an effort to build national identity based on the function of education as a good step, relatively appropriate, and promising education that is appropriate and seems appropriate and compatible to build the nation (Tilaar, 2006). In other words, the function of education can be explicitly perceived in two paradigms, namely narrowly, education functions to help consciously the physical and spiritual development of students. Meanwhile, broadly, education functions as personal development, citizen development, cultural development and nation development (Mulyono, 2020). In the explanation above, it is clear that education is very important to create a just, prosperous and inclusive society for all levels of society.

Inland communities in Sumatra are unable or difficult to maintain their social life as the entrance to become modern humans (Sukiman, 2015). One of the results of the study and identification carried out showed that the failure of rural communities to be able to live in adjustments was due to their failure to transform socio-cultural values. Meanwhile, socio-economically, the failure of the process of transforming the cultural values of inland communities is due to not being supported by the ability to produce their daily needs independently and sustainably (Hatu, 2011). In other words, inland communities who have not been able to live permanently by developing a lifestyle of agriculture and plantations are the same as not being in accordance with the stages of development of their early life civilization.

Based on the above conditions, from an anthropological perspective, the dualism of the perspective of the existence of rural communities as well as the choice of their future survival has resulted in a paradigm split (Saputra, 2014). On the one hand, the group of anthropologists who adhere to the mainstream ideology of "cultural relativity" demands that the existence and patterns of life of rural communities be what they are (Kistanto, 2018). It should be noted that every society or community group wherever and whenever has its own cultural values and uniqueness that must be respected and appreciated (Marzali, 2009). That ethnic groups that physically look very traditional and seem left behind, are not necessarily backward in terms of spirit, ethics, ethos and other socio-cultural values.

Based on the description above, it is necessary to understand how efforts are made to conduct a study of sociocultural-based education in schools of inland communities with a mainstream centric approach towards a multicultural curriculum. In developing and strengthening and creating models for the application of multiculturalism through a pluralist attitude to students in schools in inland communities.

2. METHODS

This research is a qualitative research that intends to understand the phenomena of what is experienced by the research subjects such as behavior, perceptions, motivations, actions, and others holistically, and by means of descriptions in the form of words and language, in a special context that naturally and by utilizing various natural methods. This research method has artistic, interpretative, and naturalistic characteristics because the research data is more related to the researcher's interpretation of the data found in the field; and is called naturalistic, because the research is carried out in natural conditions (natural settings) and without any engineering, manipulation and so on, also because the research is something natural and develops as it is, not manipulated by researchers, and even the presence of researchers does not really affect the dynamics of the object under study. The subjects of this research are community leaders, teachers and parents of students.

In this qualitative research, researchers went to the field to conduct interviews, documentary studies and observations. where this research requires careful planning to determine the place, participation and start data collection. This plan is emergent or changes and develops according to changes in findings in the field, with an educative, sociological and phenomenological approach, which emphasizes the subjective experience of people and the interpretation they give to the world around them.

To analyze the data that has been collected, using qualitative data analysis is inductive in nature, namely an analysis based on data obtained during the field, and after completion in the field. However, in this study, data analysis was more focused during the field process along with data collection. From all the data that has been collected from the field quite a lot, for that it is necessary to carry out data collection, data reduction, data display and conclusion drawing.

3. FINDINGS AND DISCUSSION

Sociocultural And Educational Concepts

Tylor in Tilaar has woven the three notions of human, society, and culture as three dimensions of the same thing. Therefore, education cannot be separated from culture and can only be implemented in a community (Tilaar, 2006). Yaqin argues that culture is something general and specific at the same time. General in this case means that every human being in this world has a culture, while specific means that every culture in a community group varies from one another (Yakin, 2009). While others, that culture or civilization is a complex whole of knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by humans as members of society (Tilaar, 2006).

Socio-cultural learning theory departs from the awareness of the importance of an education that sees cultural and educational processes that cannot be separated (Abdullah, 2014). Education and culture have a very close relationship, where education and culture speak at the same level, namely values (Sugita, 2018). A person's way of thinking can be understood by tracing the origins of his conscious actions from social interactions (activities and language used) against the background of his life history. Improvement of mental functions does not come from the individual itself but comes from social life or the group. Social conditions as a place for the dissemination and exchange of knowledge, skills, and socio-cultural values. Children acquire various knowledge and skills through active daily interactions in the school and family environment. The importance of culture in human life is what then underlies that culture cannot be separated from education. Looking at the condition of the Indonesian nation which consists of various cultures, the community that must express cultural education is a society that objectively has members with heterogeneity and plurality (Ma'arif, 2010). This is because the Indonesian people whose people consist of various races, ethnicities, cultures, and religions are considered important to implement socio-cultural education. Because it is undeniable that with the diverse community this is often the cause of the emergence of various kinds of conflicts.

Teachers must understand the concept of education based on sociocultural in a global perspective. Understanding this is very important, so that the values contained in education can be

taught and practiced in front of students. So it is hoped that through the development of sociocultural education, students will more easily understand lessons and increase their awareness to always behave humanist, pluralist, and democratic. In the end, students are expected to become "multicultural generations" in the future to face the unpredictable conditions of society, country, and the world. Thus, they are expected to have discipline, concern for humanism, uphold morality, honesty in daily behavior, apply the values of democracy, justice, and humanity.

At least there are several reasons why education must be based on socio-cultural values: *First*, the importance of respecting culture in this education because the impulses that arise in humans consciously or unconsciously are the result of the culture in which the person lives. Tilaar quotes John Gillin's opinion on the development of the human personality in culture from a behaviorism and psychoanalytic perspective (Tilaar, 2006). *Second*, culture provides conscious and unconscious conditions for learning. *Third*, culture encourages consciously or unconsciously reactions to certain behaviors. *Fourth*, culture tends to repeat certain forms of behavior through the learning process (Andriati & Hidayati, 2019).

Awareness to students that rural communities are diverse, multicultural, multiethnic areas is a necessity and very essential in education here. This will provide the child's experience of how to live together with different people. When children are not used to cultural heterogeneity, they tend to be closed and prefer to interact with their fellow groups. These children in their development will prefer the exclusive paradigm and tend to reject existing differences (Ratu, Made Rai, & Savitri, 2021).

Based on the explanation above, it can be concluded that the education of socio-cultural values is a process of inculcating a respectful, sincere, and tolerant way of life towards cultural diversity that lives in the midst of a plural society. With the existence of socio-cultural education, education is not just re-gluing the values of unity, unity, and nationhood in the current global era, but also trying to redefine the sense of nationality itself in the face of the clash of various socio-cultural, economic, and political conflicts in society global era. In other words, the implementation of this socio-cultural education, it is hoped that all forms of discrimination, violence, and injustice which are mostly motivated by cultural differences, such as differences in religion, race, ethnicity, language, gender, age, and socio-economic class can be minimized. So that the goals of socio-cultural education can be achieved, it is necessary to have the role and support of teachers/teaching staff, educational institutions, and other educational policy makers, especially in implementing the curriculum with a multicultural approach.

In this modern era, Islamic education, including in schools, according to Azra, should lead to emancipatory education, namely a learning paradigm that liberates students in all their existence so that they are no longer shackled and can realize the wholeness of their educational potential (Azra, *Islamic Education: Tradition and Modernization in the Midst of Millennium III Challenges*, cf. 2nd, 2010). Philosophical foundations to practical matters, such as learning must guide students to become independent human beings. Students can be creative according to their respective potentials. Therefore, curriculum design must be able to assist students in developing students' communication skills between individuals, between ethnicities, and between social groups. School policies must also support multicultural interactions among school members (teachers, students, and staff).

In designing the curriculum, the approach used can combine types of interdisciplinary and multidisciplinary approaches. In addition, the curriculum must provide a program for student self-development (Salako, 2011). In other words, the curriculum must be reformed from a mainstream centric to a multicultural curriculum (Banks, 2015), which is formulated by containing the values of tolerance, considering the exclusive-prejudice-intolerance attitude that is still developing in educational institutions (Alam, 2015), such as the findings of the results. Baidhaway's research in several schools in Bengkulu which shows the level of tolerance and respect for religious differences between students and teachers is still problematic. Almost a third of teachers show an intolerant attitude about socio-religious differences (Baidhaway, 2007). This indicates that prejudice is still an obstacle to the values of tolerance in schools.

With the reform and revolution of the educational paradigm above, it can create the growth of an inclusive community mindset and respect for differences in educational institutions. In addition, there is a need for an open dialogue between communities that will not only encourage social cooperation, but also enrich the moral understanding of all involved. Because this diversity basically contains value.

Open dialogue in schools can be started from the teacher. Teachers must be able to respond to the developments and demands of the times. Their capacity and commitment to address these demands for reform is crucial. These abilities are sometimes influenced by their character, such as experience, background expertise, personality, and commitment (Atmazaki, Agustina, Indriyani, & Abdurahman, 2020). In other words, the teacher is the center that can build social interaction between individuals at school or school and in improving student learning outcomes.

Furthermore, the teacher must be an assimilator and accommodator. The teacher acts as an assimilator because a class may consist of students from diverse ethnicities and cultures. For this reason, the teacher plays a role in accommodating differences that have the potential to cause division (Domnwachukwu, 2012 & Rohman, 2017). Furthermore, the function of the teacher as an accommodator is to facilitate all different students. Because students have diverse abilities and desires. In fact, teachers must be able to meet the needs of students with special needs. Thus, cultural assimilation can occur in a classroom environment.

Insemination of Sociocultural Diversity in Education

An educational institution is a community in which there is education and learning. Although different from other social communities, educational institutions, such as schools, are one of the main factors driving social cohesion. Ignoring educational institutions can lead to social divisions, because educational institutions as social drivers and nation-building play a role in maintaining and maintaining the social integration of society (Nielsen, 2015). Therefore, social reconstruction needs to be carried out in educational institutions in Indonesia as a pluralistic and multicultural country.

The role of the school should be started as early as possible. So that schools can become religious education laboratories and scientific research centers that can contribute to scientific development, both religious and social sciences. As educational institutions, schools must realize their ideals and to build a generation that is strong and able to compete globally in order to achieve world peace and the hereafter. Here, schools emerge as educational institutions that seek to integrate paradigms and educational systems in order to achieve intellectual competence and moral competence (Zakaria, 2012).

Therefore, the values of diversity and multiculturalism must be internalized in Islamic religious learning in schools. In this case, these values include at least 17 values, namely *Tauhīd* (oneness of God), *ummah* (living together), friendly (mutual love), *musāwah* (equality), *ta'āruf* (co-existence), *tafāhum* (mutual understanding), *takrīm* (mutual respect), *fastabiqul khairāt* (healthy competition in doing good), *amanāh* (honesty), *usnuan* (positive thinking), *tasāmu* (tolerance), *'afw* (forgiveness), *sul* (reconciliation), *ilā* (conflict resolution), *ilāh/salām* (peace), other (non-violence), and *'adl* (justice) (Baidhawiy, 2007).

According to Will Kymlicka as quoted by Rosyada (2014), schools as educational institutions must teach educational values that uphold the individual rights and collective rights of every member of society, individual and cultural freedom, justice and minority rights, aspirations of minority groups, as well as tolerance between individuals and groups. Justice and equality of rights without distinction of religion, ethnicity, language and gender. The value to be achieved in education is the value of justice and human rights.

To accommodate the diversity of students, according to the authors, the school applies integrative-accommodative learning by combining religious education with general education. Intracurricular activities are carried out using various learning methods and strategies. Among these methods, namely lectures, discussions, question and answer, assignments, and presentations. The

variation of the method is student centered (student centered instruction) which aims to explore their potential in order to develop their respective talents. The collaboration of teacher centered teaching and student centered instruction methods is very appropriate in instilling the values of diversity and tolerance in the classroom, as stated by Rosyada in her research that a combination of learning strategies can make students active but still controlled by the teacher, because in this case the teacher still plays a role as a learning center. If the discussion is out of the learning corridor, the teacher can clarify or straighten the material (Rosyada, 2014).

The results of the research, the learning system is carried out so that learning meets the elements of justice and does not go out of the curriculum guide used. He said that every student and teacher must hold the 2013 curriculum guidebook used in schools. In its implementation, the teacher must free students according to what they believe (Thoha, 2020). Thus, education carried out in schools is universal education that seeks to accommodate all student interests. This is based on the fact that the school is a religious school that breathes Islamic education owned by the government which aims to educate the entire Muslim young generation regardless of school, *firqah*, sect, and certain religious organizations. In addition to implementing accommodative general education and religious education, to support democratic education, schools internalize artistic and cultural values in extracurricular activities.

With an integrative-accommodative learning system that combines religious and cultural values, tolerance values are born in schools, including:

1. Appreciating the Differences of Madhab in Worship Practices

Even though students are in monoreligious schools, they have diverse religious beliefs. Among these religious notions are Nahdlatul Ulama, Muhammadiyah, Persian, Jam'atul Islamiyah, Salafi, and other ideologies. The diversity of religious understanding often has an impact on differences between them which causes debates in worship procedures. Furthermore, different perspectives on a religion at the worst stage can give birth to fundamentalism or even radicalism, as is a phenomenon that has occurred in several Middle Eastern countries.

Radicalism can happen to anyone, anytime and anywhere. It doesn't matter whether they are children, teenagers, adults, whether they are poor or rich, they are neither elite nor common people (Ibrahim, 2014). Radicalism is mostly caused by a narrow understanding or thinking of a phenomenon. Therefore, radicalism can be swallowed or eliminated and even eliminated, it must begin with coaching or guidance on perspectives or ways of thinking about a phenomenon (Muchit, 2016).

In this case, educators in schools, especially Islamic religious education teachers play a role in accommodating all religious beliefs brought by each student from their family environment. For example, a *fiqh* teacher, when there are several students who ask about the differences in worship procedures, he explains the *khilāfiyyah* (Anwar, 2020). The explanation begins with the understanding he believes in first, then he conveys the opinions among the scholars comprehensively to the students. Likewise with the moral *aqidah* teacher, he emphasized on students to get used to commendable morals, especially the attitude of tolerance among Muslims and between religious adherents (Kurniadi, 2020).

Furthermore, students at school are accustomed to tolerance and respect for others. The internalization of these values is not only given in the classroom, but also exemplified by educators in daily interactions at school. Besides consisting of diverse students, teachers at the school also come from various ethnicities and religious beliefs. In this case the teacher must be accommodating to all his students. Thus, the teacher acts as an accommodator with an educative-humanistic approach in internalizing diversity values.

2. Intercultural and Regional Languages Assimilation

The ethnic diversity that exists in schools creates language diversity among students. Most of them carry accents and communication terms from their respective places of origin (Domnwachukwu, 2012). In communicating between students who come from the same area, it is not

uncommon for them to use regional languages. Communication with the local language according to the students interviewed by the researcher will increase the intimacy between them, but if another regional language is used, it will be confusing and difficult to understand. The obstacles experienced at the beginning of the study can be overcome by trying to understand the character of his colleagues from other regions.

Forms of verbal communication using local languages can increase intimacy among students. Although sometimes there is vocabulary that is not understood by each other, according to them, this is a form of adaptation and internalization of cultural values in schools (Rahman A. , 2020). This diversity can actually add to the experience of the students. They will tell each other about each other's experiences. So that they can understand diverse cultural values (Laras, 2020).

In learning, teachers absolutely use Indonesian and avoid using regional languages. This is done to overcome missing communication in learning. The teacher, for example, in teaching in the classroom, emphasizes the use of good and correct Indonesian. In addition, the element of bullying against certain students is also avoided so that the learning delivered can be accepted by all students without discriminating against certain ethnicities, races, ethnicities, and languages. In addition, socio-cultural values are internalized through local wisdom which is integrated in various extracurricular activities, such as Malay art and Islamic art (Sudarmoko, 2020). In principle, according to the civics education teacher, it is school students who adapt to the culture at school and even to the culture in sumatra in general.

3. Tolerance for Human Rights

One important thing that teachers strive for is exemplary. In the context of formal education, teacher exemplary can be divided into two, namely professional exemplary relating to science and personal exemplary relating to daily behavior. This example can be internalized by students so that they grow and develop into competent, responsible, and professional individuals (Suparno, 2009). In religion in schools, school educators act as *uswatun hasanah* to students.

The values of tolerance conveyed in Islamic religious material are specifically the internal tolerance of Muslims (intra-religious) itself (Mukhibat, 2015). It is widely known that nowadays Muslims are hit by many divisions with the emergence of radical, extremist, and conservative ideas. The various sects in Islam also give rise to diverse perceptions and conceptions of Islam, by researchers both from the Islamic (inside) and orientalist (outside) groups classified into two, namely moderate Islam and radical Islam.

4. Social Coherence Between School Members

Diversity in schools, which is embodied in the harmony of social interaction between school members, is a very supportive part of education based on socio-cultural values at the school. This is supported by good school management as well as leaders who are firm and nurturing all school members so as to create conducive social interactions between them. As a religious school that is tasked with instilling tolerant values between religious and intra-religious believers, the school is a neutral educational institution, not mainstream to a certain understanding. These demands are sometimes a challenge for teachers in teaching and learning.

The religious teacher expressed his opinion to the researcher that he sometimes had difficulty explaining and delivering material related to theological differences. He has to explain the difference in *kalam* to teenagers who sometimes don't have the maturity of thinking. Therefore, he is very careful in conveying it, for example when there are questions from students regarding the Sunni-Shia conflict. Teachers should choose language that is easy for students to understand. These answers must also be balanced so that in the future they will not be prejudiced against other parties who do not agree with them (Anwar, 2020). In this case the teacher is more trying to explore the advantages of the various different groups rather than looking for the shortcomings and weaknesses. This technique is done so that students can understand each other, have tolerance, and respect other groups.

Implications of Sociocultural-Based Islamic Education in Inland Schools

Based on the findings of research in the field, the social interaction built by educators in rural schools causes a shift in learning orientation in Islamic education. This shift gives new hope for the development of schools in rural communities (Munir, 2021). While there are many schools in rural areas with educational systems that are only eschatologically oriented, in schools in rural areas there is a paradigm shift in education towards social-multicultural theology (Observation, 2021). Learning that is only eschatologically oriented can lead to theological justification that leads to acts of prejudice (prejudice) and justification of truth (truth claim) and often leads to radical actions and other destructive actions (Mo'tasim, 2017).

This statement is based on the understanding that radicalism can happen to anyone, anytime and anywhere, including in remote areas. This kind of phenomenon is very dangerous if it develops in a pluralistic country, such as Indonesia. Usually, this kind of education begins with textual dogmas in the name of sacred religious texts. The sacred religious texts seem to be hindered by absolute anti-critical interpretations, even though they are constructive.

Dogmatic-textual Islamic education learning can cause polarization of Islamic teachings itself. If this is the case, the social morals that are expected to support the intellectual intelligence of the younger generation of Islam will be difficult to achieve (Rahman A. , 2019). Learning religious education in schools, such as *fiqh*, moral *aqidah*, and al-Quran Hadith should be able to touch social aspects to increase the moral intelligence of students which has implications for improving the quality of individuals in social interactions in public spaces. Thus, Islamic education developed in schools in rural communities has touched at least four dimensions, namely the spiritual dimension, theological dimension, the professional dimension, and the social dimension

a. Spiritual Dimension

The most popular goal of Islamic education that is often put forward by experts, scholars, and scholars is to form a spiritually perfect human being who fears Allah (Kholiq, 2015). This goal is indeed the most basic and is the main goal of Islamic education. With this goal, students who study at school are expected to become religious and obedient to their God.

b. Theological Dimension

The theological dimension is still closely related to the spiritual dimension (Kuhn, 2015). The form of theology taught in schools has at least touched the aspect of diversity. Shia theology, which is often discredited by certain groups, has been introduced in schools (Hilmy, 2015). With the introduction of these different understandings, students are expected not to be rigid if in the future they find differences in social life, so that they can appreciate differences well. In addition, the education provided also touches the eschatological knowledge aspect of the students. By teaching knowledge about the afterlife, students will always be afraid of the day of retribution. This can fortify them from *ujub*, arrogant, *riya*, and other bad qualities.

c. Professional Dimension

In this dimension, the role of school Islamic education is to educate and train students to find their respective talents (Rohman, 2017). In this case, various activities, both intracurricular and extracurricular, can be a place for them to develop their soft and hard skills. Thus, they will find their talents and interests to be continued at the next level of education, namely in college.

d. Social Dimension

According to the researcher, this social dimension is the most important aspect of developing sociocultural-based Islamic education today, especially in rural communities. The implementation of education that is concerned with the social dimension will foster constructive critical reasoning among students. According to Rohman, with an understanding of pluralism and multiculturalism that is friendly to differences, students can become tolerant, inclusive, and non-critical individuals and can accept differences as sunatullah outlined by God (Rohman, 2017).

Based on some of the descriptions above, Islamic education in rural community schools, which so far tends to be conventional and only leans towards the eschatological sciences, can be reformed

using the four approaches above. Thus, learning will touch other dimensions that have tended to be neglected. Several reasons for the need for multi-approach Islamic education reform in rural community schools, among others: *first*, there is no significant achievement achieved by Muslims today. Muslims are superior in quantity, but low in quality. High spirituality is not directly proportional to morality. *Second*, the shift in social dynamics is very volatile and requires a critical-solution framework. Muslims today are very easily provoked. Therefore, it needs to be trained as early as possible from school age. *Third*, Islamic education is often underestimated and neglected. These reforms can be the answer to overcome some of the problems that exist in Islamic education in rural community schools. *Fourth*, there is a polarization of Islamic teachings caused by the propaganda of the literalist-fundamentalist groups who reject pluralism and multiculturalism which have recently been very aggressively spreading anti-pluralism views.

4. CONCLUSION

Socio-cultural conditions as a place for dissemination and exchange of knowledge, skills and socio-cultural values. Students acquire various knowledge and skills through active daily interactions both in the school environment and in their families. Thus, social and cultural changes have an effect on the world of education as a result of a shift in the educational paradigm such as changing the way of life, ways of learning, ways of communicating and thinking and others. This requires the wisdom and understanding of educators in developing the potential of students so that the educational process runs well.

The process of Islamic education in schools at rural communities must improve by changing the paradigm of sociocultural-based education in order to answer the demands of the times. Islamic education in schools must develop the values of peace, tolerance, human rights, democracy and justice. Educators in certain ethnic-religious-based schools should teach human values and universal justice that upholds the values of peace. Islamic education in schools with a certain sociocultural religious basis must teach students about universal religious values. They must teach religious and cultural values that are friendly to differences, non-violence, uphold peace, and justice.

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