

Cultural Approach to Religious Education in The Socio-Cultural Life of Students

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Abstract

This article describes the understanding of the educational cultural approach to religion and socio-cultural development. The results of this study indicate that there is a relationship between culture and religious education that is interrelated. With the changes and developments of an increasingly rapid era. This then leads to the fact that students as a new generation should have quality and understanding that can adapt to the progress of the times. The success of a nation can be seen and measured by the generation of students in the present and the future. Religious education cannot be separated from a cultural approach to the learning process and the formation of the social life of students. Therefore, this transformation can shape the attitudes and social souls of students. This study uses a qualitative method. Therefore, in processing data through literature review analysis of the already available datum. Meanwhile, the approach used is pedagogy, which aims to see the process of religious learning directly. Thus, it is hoped that there will be results where the new generation in this case students have good quality potential. So that they can develop their religious knowledge, and can apply it well to the fabric of the surrounding community. Be able to provide answers to various problems in the socio-cultural development of religion through an educative cultural approach.

Keywords: Islamic Education, Social Culture, Students

INTRODUCTION

Islamic education is an educational science as the basis for producing good and useful generations (Mansir, 2021) 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, both in each individual as well as on the ritual side (Mansir, 2020). However, this educational activity can prove that the individual can

understand every teaching they have studied before. Education not only gives birth to intelligence but also must be balanced with good character and character values, (Sulhan, 2018). Religious education that has a relationship with the field of culture will give influence every person, with their socio-cultural development, 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 is then made by the community.

As a culture that becomes a habit, all individuals tend to apply it in the context of everyday life. Therefore, humans are the center of education, so humans must make education a means of liberation to deliver humans into dignified creatures (Ibrahim, 2013). The educational-cultural approach will have an influence later on religious people, especially in the Islamic religion (Mansir, Purnomo, et al., 2020). Opinions from the views of religious leaders themselves have stated that in carrying out prevention efforts are made to provide care for Muslims so that their attitudes and behavior do not go out of Islamic boundaries, all of which will be faced by Muslims due to socio-cultural changes in society.

This negative impact will arise if education does not have a good system. This is a curriculum that is not by the abilities of the students. Or unsuitable educators. Or it can also be influenced by policies or regulations at the school itself. If the school cannot provide a curriculum or teaching staff that suits the needs of students. Then, learning will be difficult to condition. Imagine if, at school, we used an inappropriate education system. For example, at school, students are prohibited from bringing cell phones to school. Surely students will not like and comfortable. Therefore, nowadays everything requires a

cellphone. The school should provide simpler rules so that it can be well-behaved by students. Like cell phones are prohibited from being used during the lessons. Or during the lesson cell phones are collected. If the Education side makes ways or efforts to make students feel comfortable at school, this will make it easier for the learning to be conditioned.

With the educational-cultural approach, it is hoped that there will be an awareness and understanding of how we can sort and sort out every positive side contained in a culture that has a strong influence on the religion and socio-culture of every child of the nation, (Mansir, 2017). The presence of Islamic Religious Education (PAI) is expected to be able to deliver every human being related to God (*Hablun Min Allah*), humans are also part of social beings where the relationship between individuals as social beings cannot be separated from the fabric of social relations with other communities (*Hablun Min Al-Nas*). Therefore, every individual as a social being has good knowledge and quality in understanding every religious teaching.

Since religion teaches about rules related to goodness for humans (Mansir, 2019), the relationship between each individual can lead to a transcendental relationship (M. L. Arifin, 2020), and the purpose of holding an educational-cultural approach is as a forum to preserve culture and develop it in the context

of life at school (Malla, 2017). However, the intended culture itself influences religion and also socio-culture. Since education is always associated with culture and civilization, cultural development activity can't occur without education, especially religious education and modernization activities.

RESEARCH METHOD

This research used a qualitative approach by exploring, finding, and implicitly conveying the collected data. The method of collecting data was through library research. Literature research was a research method carried out by understanding the works, journals, and books that discussed the problems in this study. Accordingly, the author collected various kinds of journals and also referenced books that discuss the topic. Wherein this method, the data analysis was done by collecting various sources that fit the theme of the educational-cultural approach to religion and socio-cultural development

RESULTS AND DISCUSSION

Islamic Religious Education has the aim of instilling character and positive values in students through various formal and non-formal learning activities (Mansir et al., 2021). The existence of an educative culture is also expected to grow a sense of learning and dare to assess a cultural heritage (Mansir,

2018), as well as to respect others and have a strong desire to learn it. Have a sense of gratitude for all kinds of cultures that this country has while always respecting it and always protecting it so that all people and future generations can still enjoy the rich culture of Indonesia. In another explanation, educative culture means that it is an element that develops the curriculum and religious education activities in various views. There are also various purposes of holding an educative culture:

- a) To provide benefits in knowing the role of educational institutions in terms of having views with students of diverse nature and ethnicity.
- b) To assist students in terms of developing good actions in terms of cultural, racial, ethnic, group, and religious differences.
- c) To provide a defense to students by teaching them the elements of decision-making and socio-cultural skills.
- d) To assist students to form cultural relationships and to give them a positive picture of group differences.

In terms of the existing differences, it is very natural for all of us if we look at it through the different history of civilizations in the past, due to cultural differences that have a lot of variety but still trying to maintain the values contained in the regional culture. This is certainly a positive value for the new generation who have a strong

personality as people who were born and live in Indonesia by consistently implementing religious national values, national spirit, cooperation, caring for the environment, and being responsible and loving the Indonesian earth. Culture has seven elements that support it:

- a) Language
- b) Knowledge system
- c) Social organization system
- d) Live support system and technology
- e) Livelihood system
- f) Religious systems and ceremonies
- g) Art

Educational culture has recognized that there are Human Rights (HAM) to own and protect as its own culture. Without culture, an activity can't proceed with education, especially religious education (Mansir, 2021). It becomes a reason for holding an educative culture by looking at the condition of the community with each person who has a variety of language, ethnic, religious, gender, and social class backgrounds. The community and the surrounding environment can feel the quality of good religious education. This will help to make a new and real contribution to the area to advance the existing culture because education does not only develop in students but also in the social field, which can then change to be more advanced and better.

Islam and culture are a unity that cannot be separated (Larkin et al., 2006). The field

of Islamic Religious Education and culture can give birth to different views (Mansir, 2019). However, this does not apply to the view of Islam itself, where the two are interrelated and cannot be separated. Man is a servant of Allah, whom he created in this world as a caliph on earth where humans have been born and grew up in the natural world so that they can also be called the perfect creatures in the world. Therefore, there will undoubtedly be a relationship that will always be in touch with the world from various aspects, problems, and challenges. By utilizing the elements of mind and power, it also uses all its creative qualities, taste, and intention. All this has given an illustration that the relationship between humans and the world, is not always shown with a passive, resigned attitude, also equating oneself to conform to the rules in the surrounding environment. Education is intended as a tool to prepare the nation's children to face the future to make this nation dignified among other countries in the world (Pirdaos, 2015).

Islamic education must be used as a reference in advancing something (Mansir, 2021). If people still think without education they are still comfortable, or can still get a job. That mindset must be changed. Therefore, in the future, if everyone's mindset is still like that, it will be difficult to produce quality human resources. Education is not only about learning certain material. However, education can also be a bridge for

everyone to follow current technological developments. Of course, according to his ability too. If the government can change the mindset of the people, then Education or even Indonesia will advance. The better or more advanced the mindset of a person or society. Then, the better and the country is progressing.

Therefore, then, it is necessary to create a manifestation through an active attitude and also always use the environment for the benefit of living in the past or even in the future, so that from this active relationship, a culture is born. To provide a guide for living beings who are cultured, it is necessary to bring up a rule or norm that is used as a rule or limitation that must be obeyed by the whole community where the norm also contains religious teaching. In the end, religion is an inseparable part of social and cultural life. In another interpretation, religion is a *fitnah*. Society is currently experiencing social transformation as a result of modernization (Wahid et al., 2019).

Various kinds of symbols and statements of culture have emerged (Saputro, 2014). For example, language, movement, signs, musicals, or activities can also be expressed in the form of architectural works and maybe a form of experience of activities in their religious sphere. Many elements view and state that religion is part of a culture, but not a few state that culture is also a product of religious elements. However, our problem

is we find it difficult to put it in real-life situations. Therefore, culture indeed cannot be separated from a principle as outlined by religion, such as humanity, because this is very human nature.

Humans are social creatures whose life will always need other people (Z. Arifin, 2015), and it is impossible to live alone since we were born. Humans are also cultured creatures where they are individuals who have an idea as well as a work in their life to make it happen in action or with work in the form of objects. With its development, humans as socio-cultural persons have an advantage over other God's creations. Thus, an individual can build a better life. The socio-culture is a variety of problems when linked with other individuals in social life. Each of these problems will always occur and will always develop in human life in society, both in small and large groups.

About educative culture, it has brought influences that have relations with religion and socio-culture because, in educational-cultural activities, we have discussed the cultural preservation (Mansir, 2021). Its characteristics are trying to highlight its discussion about the manifestation of the characteristics as a form of civilizing owned by the nation and becoming a public spotlight in foreign countries. Educational-cultural activity is an activity to introduce and promote a work of the beauty of Indonesian culture, which has also involved so many

people while trying to establish relationships with several agencies.

Educational culture is an activity where this activity aims to provide an introduction to culture or even existing museums and other collections to every visitor with an educative introduction method. In an educational-cultural approach, an educator must have a strategy that becomes an appropriate alternative to deal with. Strategy is a plan or tactic that will be used. While the learning strategy can be interpreted as a real action for the teacher in teaching, it can also be referred to as what method will be chosen in carrying out learning for students to achieve the desired results, (Mansir et al., 2021).

In essence, humans will always relate to a learning process and also educational activities that are useful as an effort to realize something related to their expertise and can also be maximized their potential, which lies in the awareness of each individual. With a learning process that discusses culture, humans can 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 personally where the role of Islam is not only as a religion but also as an embodiment of the traditions and culture of the community. Nevertheless, local culture is maintained without reducing the values of (Maulana Hamzah, 2017).

The era that is growing rapidly has

brought us all various kinds of problem points and problems contained in the world of life-related to social society. Culture is the result of human creativity that gives birth to the order of life of a group or a nation (Refleks et al., 2018). This change makes all the problems related to socio-culture so that it becomes more complex until we are required to respond to them wisely. The development of the times led to modernization but did not forget the culture as we feel today there are positive and negative results because of the developments taking place in the world.

Modernization also occurs with knowledge from various elements and becomes an organized method (Mansir, 2019). This is because, in the state of development of science, it has become a stimulus for the emergence of several types of symptoms in the development of an increasingly advanced world. So that this modernization process occurs, which is balanced with various kinds of competencies from Human Resources (HR) who still maintain a friendly attitude, think critically, have a fair attitude, and maintain and prioritize each individual's welfare. A good education for each individual will be felt by the community and the surrounding environment (Muhid et al., 2021).

Cultural education is a step in developing all the capabilities of each individual who can respect each other with cultural, ethnic,

ethnic, and religious diversity. This education emphasizes the meaning of its philosophy in the form of cultural pluralism in an education system based on the principle of equality. Islam recognizes the influence of heredity and the natural environment, both in the individual environment and the social environment in the formation of the human personality (Mansir, Parinduri, et al., 2020). Cultural education itself has included various kinds of subjectivity that deviate from a culture. Then the purpose of religious education itself is not just someone who thinks with his knowledge and learning materials, but still with his essence to try to clean his soul by having good morals and being able to condition himself to be able to live a better life.

Therefore, we need cultural education as a reference in providing teachings so that we can create a younger and always 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 (human resources) who have strong and tolerant personalities, due to its relationship with culture, it is very well supported in the process of learning activities (Mansir, Purnomo, et al., 2020). The relationship between education and culture and culture is a solution to the real culture that has a lot of variety to develop the quality of its cultural, ethnic, and religious diversity.

Cultural education in Indonesia is significant, considering that the culture in Indonesia itself is very numerous and diverse so this can strengthen the integrity of the Indonesian nation, and the quality of religious education is getting better and has a significant influence and change on students.

Therefore, the existence of an educational culture can prevent and reduce problems in the culture (Mansir, 2019). With this culturally minded educational effort, we can always establish good relationships with fellow people on earth, and can also understand each other and produce a character that is open to differences with the teachings and various principles of educative culture itself. Religious culture is a symbol that represents religious values (Ulum, 2012). With this culture, we can recognize all the differences and degrees of each individual with the awareness that grows in the individual's soul.

The role of culture in this context which is included in an ideology is always related to the social life of the community, as well as the economy, the business world, and politics, as well as several other types of activities that are included in social activities that have direct links. This will happen a problem that we do not know will feel at the time when. In educational culture, it is taught that we must always maintain ideology as a characteristic and must always be ready to always fight for it. To be one in trying to keep oneself able to

fight for this way, it is necessary to have an educational-cultural activity. The more complex society will encourage efforts so that socio-cultural problem that arises in society can be resolved, (Prasetyo et al., 2020).

CONCLUSION

The success of a country can be seen and measured by looking at the success of the younger generation of the nation's successors now and in the future. This is because the efforts that exist in the education sector are a factor that becomes the main point of a country in forming a generation that has good character and the quality of each individual's ability to work. In addition, it is also used as a measuring point in determining a person's success. Educational culture itself can develop with community cooperation that has been carried out by the values of existing local wisdom and has high quality in the community. The values contained in the cultural elements that enter the world of education have been limited by intellectual values, namely providing the application of education based on local culture based on educational culture. So it can be seen that this nation has many different ethnicities and cultures which certainly have a thick characteristics with their respective regions

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