THE ROLE OF SOCIOCULTURAL THEORY IN THE LEARNING PROCESS AT ISLAMIC EDUCATIONAL INSTITUTIONS
A Case Study at Pesantren Persatuan Islam No. 19 Bentar, Garut, West Java

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Abstract

The learning process in Islamic educational institutions faces many challenges. In the midst of the development of the times and social changes, Pesantren as a form of Islamic educational institution, is required to remain relevant in meeting the learning needs of students, without leaving the roots of strong Islamic traditions. Sociocultural theory can be the foundation for understanding and developing learning approaches that are in accordance with the characteristics of Islamic education today. This study aims to analyze the main concepts of sociocultural theory in Islamic education practice and examine the role of sociocultural theory in the learning process at the Islamic Union Islamic Boarding School No. 19 Bentar Garut. This research was carried out with a Case Study approach, with several stages, namely: Literature Review, Field Observation, In-depth Interview, and Data Analysis. The results of the study show that the main concepts of sociocultural theory in Islamic educational practice include the theory of Proximal Development Zones (PDZ), Mediated Learning, Community Roles, and Language and Culture as a tool for developing understanding. Sociocultural theory plays an important role in Islamic educational institutions, especially in the Persatuan Islam Islamic Boarding School No. 19 Bentar Garut, West Java. The key role of sociocultural theory in learning in Islamic boarding schools is illustrated in the process of social interaction, the use of cultural tools, the formation of identity through the community, Islamic education as a social process, and learning that is relevant to the real life of students in their daily lives.

Keywords: Sociocultural Theory; Learning; Islamic Boarding School (Pesantren)

Abstrak

Proses pembelajaran di lembaga pendidikan Islam menghadapi banyak tantangan. Di tengah perkembangan zaman dan perubahan sosial, pesantren sebagai salah satu bentuk lembaga pendidikan Islam, dituntut untuk tetap relevan dalam memenuhi kebutuhan pembelajaran siswa, tanpa meninggalkan akar-akar tradisi Islam yang kuat. Teori sosiokultural dapat menjadi landasan dalam memahami dan mengembangkan pendekatan pembelajaran yang sesuai dengan karakteristik pendidikan Islam saat ini. Penelitian ini bertujuan untuk menganalisa konsep-konsep utama teori sosiokultural dalam praktik pendidikan Islam serta mengkaji peran teori sosiokultural dalam proses pembelajaran di Pesantren Persatuan Islam No. 19 Bentar Garut. Penelitian ini dilakukan dengan pendekatan Studi Kasus, dengan beberapa tahapan, yaitu: Kajian Literatur, Observasi Lapangan, Wawancara Mendalam, dan Analisis Data. Hasil penelitian menunjukan bahwa konsep utama teori sosiokultural dalam praktik pendidikan Islam meliputi teori Zona Perkembangan Proksimal (ZPP), Mediated Learning, Peran Komunitas, serta Bahasa dan Budaya sebagai alat pengembangan

pemahaman. Teori sosiokultural berperan penting dalam lembaga pendidikan Islam, khususnya di Pesantren Persatuan Islam No. 19 Bentar Garut Jawa Barat. Peran kunci teori sosiokultural dalam pembelajaran di pesantren ini tergambarkan dalam proses interaksi sosial, penggunaan alat budaya, pembentukan identitas melalui komunitas, pendidikan Islam sebagai proses sosial, serta pembelajaran yang relevan dengan kehidupan nyata siswa sehari-hari.

Kata kunci: Teori Sosiokultural; Pembelajaran; Pesantren

INTRODUCTION

Islamic education plays a central role and is one of the key pillars in shaping a generation with strong character and Islamic values (Maidar, 2015). Islamic education is not merely the transfer of religious knowledge but also serves as a holistic formation process to create individuals with noble character, good manners, and the ability to internalize Islamic teachings in daily life. Through Islamic educational institutions such as madrasahs, pesantrens, and Islamic-based schools, the younger generation is taught to maintain their Islamic identity amid changing times (Hasri et al., n.d.)

Pesantren, as a traditional Islamic educational institution, has a strategic role in educating and nurturing students to understand, internalize, and practice Islamic teachings in their daily lives. Learning in pesantren focuses not only on the cognitive aspect but also on character and spirituality development through intensive social interactions among students, teachers, and the pesantren environment (Siregar, 2018).

The dynamics of the learning process in Islamic educational institutions, especially in pesantren, have distinctive and unique characteristics (Arifin & Anisah, 2019), influenced by Islamic educational traditions that have existed for centuries. Pesantren is one of the oldest Islamic educational institutions in Indonesia, and to this day, it preserves many traditional elements while adapting to modern developments (Zulhimma, 2013).

One relevant approach to understanding the learning dynamics in Islamic educational institutions is the sociocultural theory proposed by Lev Vygotsky (McInerney, 2005). This theory emphasizes that the learning process results from social interaction, influenced by the cultural context and societal values (Moh Fahri

et al., 2019). In the context of Islamic education in pesantren, interactions between students and the kyai, ustadz, and fellow students play a crucial role in shaping religious understanding. The Islamic educational tradition emphasizes direct guidance, the use of Arabic, and the internalization of Islamic ethical values, which are essential aspects supporting sociocultural theory.

Pesantren Persatuan Islam No. 19 Bentar Garut is one such institution committed to preserving Islamic education traditions based on adab (etiquette) and akhlaq (morals) (Fauziah, 2018). The learning process in this pesantren occurs within intensive and collective social interactions, where teachers act as spiritual and intellectual mentors for students. Additionally, the pesantren community, rich in religious and Islamic cultural values, creates an environment conducive to the religious and social development of students (Fathoni, 2023).

Pesantren Persatuan Islam No. 19 Bentar Garut was founded in 1963 alongside the establishment of the Persatuan Islam Regional Leadership in Garut. Located at Jl. Guntur No.156 A, Ciwalen, Kec. Garut Kota, Kabupaten Garut, West Java, it was the first Persatuan Islam Pesantren in the Garut region. The establishment was initiated by several prominent figures: Ustadz Komaruddin, Ustadz Zaenuddin, Ustadz Sjihabuddin, and Ustadz Djamaluddin.

Initially, this pesantren's activities were held in a mosque, as the number of children learning the Qur'an was still small. Over time, interest in religious learning increased, leading to the construction of three new buildings in 1967: a classroom, an office, and staff housing. The establishment received a positive response from the central leadership, granting it registration number 19, indicating the age and standing of Persatuan Islam Pesantrens. Over time, the pesantren has experienced significant growth.

However, in practice, the pesantren faces numerous challenges in its learning process. Amid rapid social changes, pesantren are required to remain relevant to meet students' educational needs without abandoning strong Islamic traditions. Here, the sociocultural theory can provide a foundation for understanding and developing a learning approach that aligns with Islamic education's characteristics.

This study aims to analyze the main concepts of sociocultural theory in the practice of Islamic education, especially in pesantren, and to examine the role of sociocultural theory in the learning process at Pesantren Persatuan Islam No. 19 Bentar Garut. Through this research, it is hoped to provide deeper insights into the importance of sociocultural elements such as social and cultural interaction in forming an effective learning process in the pesantren environment, and to offer recommendations for improving educational quality at this institution.

RESEARCH METHOD

This research employs a Case Study approach, a qualitative research method used to explore specific phenomena within real-life contexts, especially when the boundaries between the phenomenon and its context are unclear (Ridlo, 2023). This approach focuses on one or several units of analysis (e.g., individuals, groups, organizations, or institutions) and aims to understand how the phenomenon occurs in a specific situation (Assyakurrohim et al., 2022). The case study allows researchers to explore in depth how sociocultural theory is applied in a specific context, namely Pesantren Persatuan Islam No. 19 Bentar Garut. The case study approach seeks to understand the role of sociocultural theory in the pesantren learning process by identifying practices of social interaction, teacher-student collaboration, and the internalization of values through interaction within the pesantren environment.

The research process includes several stages: *First,* Literature Review: This initial step involves reviewing literature from journals discussing the role of sociocultural theory in education, particularly within the context of Islamic educational institutions. *Second,* Field Observation: Following the identification of relevant sociocultural roles in the literature, the next step is field observation at Pesantren Persis No. 19 Bentar Garut. This observation aims to confirm literature findings by directly observing learning practices in the pesantren. This stage uses participatory observation, where the researcher engages in daily activities at the pesantren, observing interactions between teachers and students and the pesantren's social environment to reveal sociocultural aspects like collaboration, group

discussion, and etiquette training. *Third,* In-depth Interviews: To complement observation data, in-depth interviews are conducted with relevant parties, such as kyai, ustadz, and students. These interviews aim to gain deeper insights into how sociocultural theory influences learning in the pesantren, for example, how teachers perceive the importance of collaboration and interaction in learning, and how students experience the benefits of this social-based approach. *Fourth,* Data Analysis: Data collected from the literature review, observations, and interviews are analyzed using thematic analysis.

RESULTS AND DISCUSSION

Key Concepts of Sociocultural Theory in Islamic Educational Practice

The relationship between sociocultural theory and Islamic educational practice focuses on how learning processes and social interactions influence individual development within the context of Islam, as well as how social and cultural norms shape this education. Sociocultural theory, as proposed by Lev Vygotsky, emphasizes that learning occurs through social interaction within a specific cultural environment (Payong, 2020). Key concepts such as the Zone of Proximal Development (Payong, 2020), Mediated Learning (Taber, n.d.), the Role of Community (Asip, 2023), and Language and Culture as Tools of Development (Etnawati, 2022). An Explanation are illustrated in the following table:

Table 1: Key Concepts of Sociocultural Theory According to Lev Vygotsky in Islamic Educational Practice

Key Concept	Explanation
Zone of Proximal Development (ZPD)	The process in which a learner can achieve a higher potential of learning with the help of a more experienced individual, such as a teacher or parent. In Islamic education, this can be applied to the student-teacher relationship, as seen in pesantren, where scholars provide guidance to understand religious teachings.
Mediated Learning	Cultural tools such as language, religious texts (Quran, Hadith), and traditions assist individuals in the learning process. In the context of Islamic education, classical texts, religious lectures, and discussions in study circles play an important role as learning media.
Role of Community	Learning is not only an individual process but also involves social engagement. Islamic education, particularly in pesantren or study groups,

	is greatly influenced by broader Islamic community norms, where solidarity, ethics, and manners are crucial in educating students.	
Language and Culture as Tools of Development	Arabic, as the language of the Quran, holds a special place in Islamic education, underscoring that religious instruction is always related to linguistic and cultural aspects. In sociocultural theory, language is the primary tool to shape and develop understanding of the world, including religious teachings.	

Overall, sociocultural theory helps explain how social and cultural interactions (such as teacher-student interactions, Islamic traditions, and community norms) are crucial in the Islamic learning process. Integrating religious teachings with social and cultural aspects enables students to internalize religious values in daily life (Mo'tasim, 2017).

Literature Review on the Role of Sociocultural Theory in the Learning Process at Islamic Educational Institutions

Based on a literature review of scientific journals, several studies address sociocultural theory and learning in Islamic educational institutions. As outlined in the following table:

Table 2: Literature Review on the Role of Sociocultural Theory in the Learning Process

Author(s)	Title	Research Conclusion
Hisam Ahyani, Dian Permana, Agus Yosep Abduloh (2020)	PENDIDIKAN ISLAM DALAM LINGKUP DIMENSI SOSIO KULTURAL DI ERA REVOLUSI INDUSTRI 4.0 (ISLAMIC EDUCATION WITHIN THE SOCIO-CULTURAL DIMENSION IN THE ERA OF INDUSTRY 4.0)	Islamic Educational Institutions are platforms that instill tolerance to maintain harmony and peace in the country. The Quran and Hadith, as primary sources of Islamic education, must be reinterpreted and integrated with other approaches. One approach is to internalize sociocultural values in learning. Sociological studies in education will greatly benefit educators, learners, and educational staff, including observers of education such as lecturers, teachers, laboratory assistants, and community users, especially in Indonesia (Ahyani et al., 2020)
Lalu Moh. Fahri and Lalu A. Hery Qusyairi (2019)	INTERAKSI SOSIAL DALAM PROSES PEMBELAJARAN (SOCIAL INTERACTION IN THE LEARNING PROCESS)	Social interaction in the learning process is crucial. Interaction is necessary to avoid misunderstandings and misinterpretations, particularly during the learning process. After understanding interaction in the learning

		process, teachers and prospective teachers are expected to realize that learning outcomes and processes must be balanced, leading to the development of attitudes, intellectual intelligence, or the development of skills according to students' needs (Moh Fahri et al., 2019).
I.G.A. Lokita and Purnamika Utami (2016)	TEORI KONSTRUKTIVISME DAN TEORI SOSIOKULTURAL: APLIKASI DALAM PENGAJARAN BAHASA INGGRIS (CONSTRUCTIVISM THEORY AND SOCIOCULTURAL THEORY: APPLICATION IN TEACHING ENGLISH)	Social interaction, as described in Lev Vygotsky's sociocultural theory, influences learning. This study focuses on the learning of English proficiency (Lokita & Utami, 2016)
Alfan Afifi Kurniawan, Bahrul Ilmi, Nailul Authar, and Wildana Wargadinata (2022)	PEMBELAJARAN BAHASA ARAB DI INDONESIA: PROBLEMATIKA DAN SOLUSI PERSPEKTIF SOSIOKULTURAL VYGOTSKY (ARABIC LANGUAGE LEARNING IN INDONESIA: PROBLEMS AND SOLUTIONS FROM A SOCIOCULTURAL PERSPECTIVE)	A person's understanding is significantly influenced by their social environment. In sociocultural theory, cultural tools such as language, symbols, and texts play important roles in learning. In the context of Arabic language learning, appropriate solutions based on sociocultural theory include multicultural-based learning planning, cooperative methods, and creating a language-rich environment (Alfan Afifi Kurniawan et al., 2023).
Rinesti Witasari (2023)	BELAJAR DAN PEMBELAJARAN DARI PERSPEKTIF TEORI KOGNITIF, BEHAVIORISME, KONSTRUKTIVISME, DAN SOSIOKULTURAL (LEARNING AND TEACHING FROM THE PERSPECTIVE OF COGNITIVE, BEHAVIORISM, CONSTRUCTIVISM, AND SOCIOCULTURAL THEORIES)	The most effective learning occurs when individuals are assisted by more competent members of their social community. Other influencing factors in learning include motivation, interest, individual abilities, the learning environment, teaching quality, and social support (Witasari, 2023).
Yayu Tresna Suci (2018)	MENELAAH TEORI VYGOTSKY DAN INTERDEPENDENSI SOSIAL SEBAGAI LANDASAN TEORI DALAM PELAKSANAAN PEMBELAJARAN KOOPERATIF DI SEKOLAH DASAR (EXAMINING VYGOTSKY'S THEORY AND SOCIAL INTERDEPENDENCE AS	Cooperative learning can be the spirit of every learning activity in schools. The sociocultural condition, manifested as social interaction with teachers and peers, helps children develop their cognitive abilities. The underlying assumption is that what children do together today, they will eventually be able to do independently (Suci, 2018).

	THEORETICAL FOUNDATIONS IN IMPLEMENTING COOPERATIVE LEARNING IN ELEMENTARY SCHOOLS	
Rifky Setiawan (2023)	MENINGKATKAN KESADARAN MULTIKULTURALISME DALAM LINGKUNGAN SEKOLAH DASAR (ENHANCING MULTICULTURAL AWARENESS IN ELEMENTARY SCHOOL ENVIRONMENTS)	It is essential to incorporate students' sociocultural backgrounds into classroom learning. This provides support and assistance in developing students' perspectives and personalities, as well as teaching them to face social issues and the realities of everyday life arising in their environment (Setiawan, 2023).

Overview of Pesantren Persatuan Islam No. 19 Bentar Garut

Based on observations and in-depth interviews with the *Mudir* (Head of School) of Pesantren Persatuan Islam (PPI) No. 19 Bentar Garut, data and information regarding this pesantren were obtained. PPI is one of the Islamic educational institutions under the auspices of the Persatuan Islam (Persis) organization, an Islamic movement founded in 1923 in Bandung. Persis was established with the aim of renewing and purifying Islamic teachings, returning Muslims to the teachings of the Qur'an and Sunnah in their purest form, and eradicating superstitions, innovations, and myths that corrupt the purity of Islamic teachings.

To achieve this goal, Persis has established several pesantren that focus on Islamic education based on the Qur'an and Hadith, as well as the cultivation of manners and morals among the students. One of them is Pesantren Persatuan Islam No. 19 Bentar Garut, located in Garut Regency, West Java.

Pesantren Persis No. 19 Bentar Garut was established as part of Persis's efforts to spread da'wah and Islamic education in the Garut area. Initially, this pesantren had only a limited number of students, with very basic facilities. However, the spirit of the founders and caretakers of the pesantren in disseminating the pure teachings of Islam has led to rapid development. This pesantren follows

the educational model of Persis, which adheres firmly to Salafiyah principles and strives to produce cadres of the ummah who have a deep understanding of Islamic teachings and a strong spirit of da'wah and defense of the religion.

Over time, Pesantren Persis No. 19 Bentar Garut has experienced significant growth in both the number of students and educational facilities. The pesantren continues to strengthen its commitment to educating students with a curriculum focused on Islamic sciences, such as tafsir, hadith, fiqh, tauhid, and Arabic language (Fauziah, 2018).

In addition, this pesantren has also responded to the changing times by starting to integrate general knowledge into the curriculum, without abandoning the traditional values of pesantren based on the study of yellow books and moral development. Graduates of this pesantren are expected not only to have a deep understanding of religion but also to be able to face the challenges of modern times with relevant skills and knowledge.

Like other Persis pesantrens, Pesantren No. 19 Bentar Garut prioritizes education based on the purification of Islamic teachings. This is reflected in the educational methods that emphasize the teaching of the Qur'an and Hadith as the primary sources of Islamic teachings. Additionally, students are taught to be critical in understanding Islamic teachings, so they do not merely accept information but are also able to filter and comprehend the correct teachings based on shari'ah evidence.

The curriculum of this pesantren includes in-depth studies of Islamic religion, complemented by programs for developing Islamic character, such as joint worship activities, religious discussions, and Qur'an memorization programs. Furthermore, the teaching methods used include sorogan and bandongan, which are traditional learning methods where students are taught directly by teachers in a face-to-face setting.

Pesantren Persis No. 19 Bentar Garut also plays an important role in the surrounding community. As an educational and da'wah institution, this pesantren not only focuses on formal education within the pesantren environment but is also active in da'wah activities outside the pesantren. The caretakers and students often

engage in various religious and social activities in the community, such as study sessions, large da'wah gatherings, and other social activities that support the moral and spiritual development of the surrounding community.

Like other Islamic educational institutions, Pesantren Persis No. 19 Bentar Garut faces various challenges, especially in adapting to changing times. In the era of globalization and technological advancement, this pesantren is confronted with the challenge of remaining relevant in providing quality education, both in religious and general knowledge aspects, while still maintaining the distinct characteristics and foundational principles of Persis.

It is hoped that this pesantren will continue to grow into an educational institution capable of producing resilient Muslim generations, possessing noble morals, and able to spread da'wah in modern society. By continuously improving the quality of education and infrastructure, Pesantren Persis No. 19 Bentar Garut is expected to become a pioneer in pure and modern Islamic education in Garut Regency.

The Role of Sociocultural Theory in the Learning Process at PPI No. 19 Bentar Garut, West Java

The role of sociocultural theory in the learning process in Islamic educational institutions, especially at PPI No. 19 Bentar Garut, is significant. This theory emphasizes the importance of social interaction, culture, and community context in shaping the learning process. Here are some key roles of sociocultural theory in learning at Islamic educational institutions, specifically at PPI No. 19 Bentar Garut:

The Role of Social Interaction in Learning

Sociocultural theory posits that learning is the result of social interaction (Moh Fahri et al., 2019). In Islamic educational institutions, such as pesantren or madrasah, the learning process often occurs through direct interaction between teachers (ustadz or kyai) and students.

Some important aspects of this role observed at PPI No. 19 Bentar Garut include: *first,* Teachers as Guides. Teachers play a central role in helping students

achieve a deeper understanding of Islamic teachings. For example, when a student studies the tafsir of the Qur'an or fiqh, the teacher provides guidance and assistance according to the Zone of Proximal Development (ZPD). Students can understand more difficult material with the help of the teacher before they can do it independently. *Second,* Cooperative Learning. Interaction among students in group discussions, joint memorization, or classical book study activities supports the learning process. Vygotsky mentioned that collaboration among students can enhance understanding through sharing knowledge and experiences.

The Use of Cultural Tools in Learning

In sociocultural theory, cultural tools such as language, symbols, and texts play an important role in learning (Alfan Afifi Kurniawan et al., 2023). In Islamic education (especially at PPI No. 19 Bentar Garut), the Qur'an, Hadith, various classical texts (*yellow books*), and the Arabic language as the language of religion are the main tools in the learning process.

The language used at PPI No. 19 Bentar Garut serves as a Cognitive Development Tool. Arabic, for example, is not only used to understand religious texts but also to expand students' thinking capacities in the context of religion. Understanding concepts such as *tawhid* (the oneness of Allah) and *adab* (Islamic ethics) is influenced by how this language is taught and used in the pesantren. Furthermore, traditional aspects are also used as Educational Media. In addition to formal texts, Islamic traditions at PPI No. 19 Bentar Garut, such as majlis *ta'lim, halaqah,* or *tausiyah* (lectures), become important media for shaping students' religious understanding. Interaction in *majlis ilmu* allows students to learn from teachers and peers through these cultural media.

Identity Formation through Community

Sociocultural theory emphasizes that learning occurs within the context of social communities (Witasari, 2023). In Islamic educational institutions, these communities have strong religious and cultural values that serve as a reference framework for learning. The identity of students at PPI No. 19 Bentar Garut is

formed through the internalization of religious and cultural values. The pesantren not only teaches knowledge but also educates about *adab* (etiquette) and *akhlaq* (morality) in Islam. This includes ways of speaking, behaving, and interacting with others influenced by the social and religious norms present in the educational community.

Religious identity formation is also achieved through interactions with teachers, peers, and the institutional environment. Students internalize Islamic values that shape their religious identity. For instance, practices such as congregational prayer, reciting the Qur'an, and involvement in other religious activities help students understand the importance of implementing Islamic teachings in their daily lives.

Islamic Education as a Social Process

The process of Islamic education in many institutions is more collective than individual (Suci, 2018). At PPI No. 19 Bentar Garut, students are shaped in an environment that encourages cooperation and solidarity. This is reflected in at least two aspects: *First,* Collective Learning. In halaqah or study groups, the learning process is often conducted collectively. Vygotsky emphasizes that through interaction and discussion with peers, learners can develop a deeper understanding. *Second,* Role-Playing Models in Character Education. Educational institutions often use role models where teachers or religious leaders serve as examples for students, including at PPI No. 19 Bentar Garut. Sociocultural theory shows that modeling is an important learning method, where students learn from observing the behavior of others they regard as role models.

Relevance to Real Life

Sociocultural theory emphasizes that learning should be relevant to the social and cultural contexts of the learners' lives (Setiawan, 2023). At PPI No. 19 Bentar Garut, religious teachings are not only studied theoretically but also practiced in daily life. The pesantren strives to integrate religious values into the students' real lives. For example, through worship practice programs, ethical guidance, and

community service, students are taught how to apply Islamic teachings in their social lives.

CONCLUSION

The Main Concepts of Sociocultural Theory in Islamic Education Practice, especially in Islamic educational institutions such as pesantren, include the theory of the Zone of Proximal Development (ZPD), cultural tools, the role of social interaction in the learning process, and the importance of community in shaping students' identity. The application of sociocultural theory at PPI No. 19 Bentar Garut contributes significantly to the formation of a solid foundation for students in both religious knowledge and social skills.

The sociocultural theory approach in the learning process at PPI No. 19 Bentar Garut not only focuses on intellectual understanding but also the development of morals and character. It encourages students to understand and internalize religious values while also being prepared to face challenges in modern society. The integration of Islamic education into the students' social context helps shape their identity as Muslims who are knowledgeable and socially responsible.

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