Implementation of Sociocultural Education in Facing The Industrial Revolution 4.0 in Madrasah Aliyah (MA) NW Pancor

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Abstract: This study aims to find out how the implementation of sociocultural education in the face of the industrial revolution era 4.0 in the Aliyah NW Pancor Madrasah. This study uses qualitative research with trigulation data collection techniques (a combination of observation, interviews, and documentation). Data analysis uses descriptive analysis. The results showed that the Sociocultural Values in the Aliyah NW Pancor Madrasah were implemented in learning activities, both intracuricular and extracurricular activities. In intracuricurer activities, sociocultural values are used as an approach by teachers by implementing sociocultural-based learning systems, while in extracurricular activities, these values are inserted in the form of Islamic arts and culture. Sociocultural education creates a harmonious relationship between madrasa residents, both teachers, students, madrasah stap and gives birth to values of tolerance and culture, such as respecting cultural differences and regional languages. the results of the study also showed that education carried out at the Aliyah NW Pancor Madrasah, at least touched three dimensions namely, the spiritual dimension of the culture and local languages, the social dimension between the madrasa residents, and the professional dimension.

Abstrak: Penelitian ini bertujuan untuk mengetahui bagaimana implementasi pendidikan sosiokultural dalam menghadapi era revolusi industri 4.0 di Madrasah Aliyah NW Pancor. Penelitian ini menggunakan penelitian kualitatif dengan teknik pengumpulan data secara trigulasi (gabungan observasi, wawancara, dan dokumentasi). Analisis data menggunakan analisis deskriptif. Hasil penelitian menunjukkan bahwa Nilai-Nilai sosiokultural di Madrasah Aliyah NW Pancor yang diimplementasikan dalam kegiatan pembelajaran, baik kegiatan intrakurikuler maupun ekstrakurikuler. Dalam kegiatan intrakurikurer, nilai sosiokultural digunakan sebagai pendekatan oleh guru dengan mengimplementasikan sistem pembelajaran berbasis sosiokultural, sedangkan dalam kegiatan ekstrakurikuler, nilai tersebut disisipkan dalam bentuk kesenian islam, dan budaya. Pendidikan sosiokultural menciptakan hubungan harmoni antar warga madrasah, baik guru, siswa, stap madrasah dan melahirkan nilai toleransi dan budaya, seperti menghargai perbedaan budaya dan bahasa daerah. Hasil penelitian juga menunjukkan bahwa pendidikan yang dijalankan di Madrasah Aliyah NW Pancor, setidaknya telah menyentuh tiga dimensi yaitu, dimensi spiritual budaya dan bahasa daerah, dimensi sosial antar warga madrasah, dan dimensi professional.

A. Introduction

Changes in the world which have now entered the era of the fourth world industrial revolution, where information technology has now become the basis of human life. The concept of the industrial revolution 4.0 was first introduced by Professor Klaus Schwab who is an economist explained that this industrial revolution has changed life, the way humans work, and the human mindset (Rohman, & Ningsih, 2018). In the development of the industrial revolution 4.0, it can provide extraordinary challenges as well as its impact on the country, society, education and the young generation of the Indonesian nation.

Indonesia is one of the largest multicultural countries in the world which has a variety of different socio-cultures, even in every region in Indonesia has a different socio-culture. The natural beauty and socio-cultural (socio-cultural) diversity that exists in Indonesia cannot be denied. The diversity that exists in Indonesia is acknowledged or not, will cause various problems such as murder, sexual harassment, corruption, collusion, nepotism, student protests, poverty, violence, cases of bullying, environmental destruction, separatism, and loss of humanity to respect rights. other people's rights that are rife in Indonesia. Multiculturalism in the end will lead to various social differences in the community environment and this difference is commonly called diversity. Indeed, that difference cannot be denied in a life and there must be problems that occur.

Educational problems are a contributor to problems in Indonesia. What we often see is that students lie about what they have done, there is low respect for parents and teachers, when communicating the spoken words are not polite, they emit dirty and harsh words. Behavior like this reflects morals and ethics in our learners that don't exist. This thing that happened was caused by many factors, namely influenced by the very strong information technology in this industrial revolution era. The development of this technology allows children to access anything freely (Nisak, 2018). So that it causes promiscuity that is increasingly rampant and makes children in socializing become less directed and difficult to control.

Programs that are broadcast on television are now oriented towards less educational programs, such as the presence of anarchist attitude, as well as the fading of children's nationalism at this time, and the lack of introduction of sociocultural values in Indonesia to children. In learning and daily behavior, students are presented with too many foreign cultures so that they forget the culture that exists in Indonesia and in their own regions. As an independent Indonesian nation, in responding to conditions such as today, it is necessary to have sociocultural insights that must be present in every lesson that will be an alternative to reduce the influence of foreign cultures and so that the character of students is well formed according to the sociocultural values in Indonesia (Rohman, 2018).

The educational problems that are being faced by the Indonesian people today seem to be getting heavier every day, this is a logical consequence of the weakness of character education based on sociocultural education at this time. Sociocultural values that prioritize the formation of noble characters, are now slowly starting to be considered incompatible with the times, so that students today are morefond of foreign cultures presented by various media in society. Even though every region in Indonesia has so many cultural properties that can be developed as a basis for character education for students in various regions. Therefore, the cultivation of sociocultural values or character must be carried out or started early to face the 4.0 industrial revolution era. However, this has not been fully realized and Indonesian education is still not able to form the superior character of the nation's generation

through socio-cultural education. This can be seen from various problems such as moral, character or character, character, courtesy of students, lack of respect for parents and teachers, the high number of cases of violence, rampant corruption, drug abuse, and suicide, violent violence. carried out by rulers, the loss of mutual respect, mutual respect, the emergence of self-destructive behavior such as free sex behavior, waning awareness of the nation's cultural values, and various other problems that can hinder the development and noble ideals of the Indonesian nation.

Until now, the education sector is still a top priority in efforts to improve the quality of human resources. Education currently needed in Indonesia is education that integrates character education, by optimizing the development of all dimensions in children, such as cognitive, physical, social, emotional, creative, and spiritual. Education is a barometer of a nation's progress (Rusdin, 2017).

In the era of the industrial revolution 4.0 in the future, it will indirectly change the way we see education. Education in this era educators must prepare students to face things such as preparing students to be able to use technology, preparing students to be able to solve problems that will arise in the future. And Indonesia's success in facing the 4.0 industrial revolution in the future is also determined by the education curriculum, the quality of lecturers, teachers and other educators (Sapriani, 2019). Educators are required to master skills, the ability to adapt to new technologies and global challenges (Hassan, 2018). To be able to face these challenges, an important condition that must be fulfilled is how to produce qualified and competent teachers (Fadel, 2015).

Education can not be separated from the diversity of religions, cultural diversity, customs and languages. The diversity of the Indonesian people can strengthen character and strengthen social integration. Education that is oriented towards the formation of children's character as a whole human being will make children superior not only in the cognitive aspect, but also in their character. Children who are superior in character will be able to face all the problems and challenges in their life.

With the socio-cultural diversity of Indonesia that exists in each region, it can be used as a solution in the implementation of character education with a sociocultural perspective, in accordance with the socio-cultural excellence of the local area to anticipate, overcome, prevent moral decadence and the character of the Indonesian nation. So that Indonesia can become a dignified and civilized nation (Mustadi, 2011). As education providers in Indonesia, both public and private, including madrasas, cannot be separated from the socio-cultural identity attached to each individual, such as religion, culture and ethnic identity. These various identities should be responded wisely so that they can produce educational institutions with a socio-cultural style.

In the world of education today, the industrial revolution does have a positive impact by advancing and developing the learning system, but it will also have a negative impact on the world of education and the Indonesian nation's children if we are unable to answer and prepare the younger generation to face the challenges that arise. in the present and future industrial revolution era. For this reason, the understanding of sociocultural education can be developed starting from the curriculum, sociocultural-based learning innovations at every level of education, fostering caring attitudes towards students, and teachers implementing sociocultural values or diversity in schools. In addition, teachers can integrate sociocultural values through the use of currently developing technology, so that

the younger generation can grow and develop sociocultural values that have begun to fade in the era of this industrial revolution.

To respond to the phenomenon of global problems that are happening today, the NW Pancor Islamic school has set a vision and mission of its institution to become a madrasa that will make its students not only clever and mastering technology, religious sciences, but also have the capacity to become Muslims who can participate in building a tolerant, harmonious, inclusive and pluralist life, competitive at the global level by incorporating sociocultural aspects (sociocultural values) into the character education system. Where the socioculturalism is not made in the form of separate subjects, but by integrating it into all existing subjects. So that in implementation there are no additional subjects, but it is enough to provide reinforcement in each subject which is combined with religious values. According to the author, what is being applied by the NW Pancor aliyah madrasah is very interesting to be studied and examined further. This attractiveness can be seen from various ethnic students who come from various regions in West Nusa Tenggara Province. The efforts of the NW Pancor Islamic Madrasah to build harmony in diversity and difference are in fact directly proportional to the academic achievements of the NW Pancor Islamic Madrasah, so that the NW Pancor Islamic Madrasah has its own appeal for various students and the public to gain knowledge.

Based on the description above, the researcher is interested in researching and discussing more deeply about; first, how are the values of socio-cultural diversity implemented in MA NW Pancor to face the era of industrial revolution 4.0? Second, what are the implications of sociocultural values in developing superior and competitive madrasas? The objectives and benefits of this research are expected to be used as the development of sociocultural-based educational institutions consisting of various ethnicities and cultures that can maintain good patterns of social interaction between the majority and the minority.

B. Method

This research uses qualitative research because the qualitative method is research based on postpositivism or interpretive philosophy, which is used to examine the conditions of natural objects, where the researcher is the key instrument (Sugiyono, 2019). The technique of collecting data is done in trigulation (a combination of observation, interviews, and documentation). Data analysis uses descriptive analysis because the analysis is based on all data collected through observation, interviews, documentation, and trigulation (Sugiyono, 2019).

In this study, researchers examined the implementation of sociocultural education in the face of the industrial revolution era 4.0. The object of this research is MA NW Pancor. This school was chosen because the researchers viewed MA NW Pncor as one of the best private schools in East Lombok which has succeeded in implementing sociocultural practices to build harmony in diversity and differences in fact are directly proportional to the academic achievement of Madrasah Aliyah NW Pancor.

C. Result and Discussion

Implementation of sociocultural education in the face of the industrial revolution 4.0

In the era of the industrial revolution as it is today, it has an impact on the growing development of various aspects of life in the community, starting from the economic, social, cultural, educational and political fields. This is influenced by the advancement of science and technology used by humans. One of the solutions for solving the main problems of education in Indonesia in this industrial revolution era is that multicultural education is able to solve various educational problems in Indonesia (Rohman et al., 2018).

Sociocultural learning departs from the awareness of the importance of education that involves cultural processes. Education and culture are closely related which cannot be separated. Where education and culture speak at the same level, namely values. A person's way of thinking can be understood by tracing the origin of his conscious actions from social interactions (activities and language used) on which his life history is based (Miftahur Rohman, & Haerudin, 2018). The sociocultural perspective describes the state of individuals and how their behavior is influenced by special factors in the surrounding environment and their socio-culture (Rohman, 2017, 2018). A person's development should be studied not only focusing on the individual or on the environment, but also on the social and cultural context (Hasnunidah & Susilo, 2014).

The fact that no society develops without a foundation of socio-cultural values shows that socio-cultural values are inherent in people's lives. This is where educators and scientists in the field of socio-cultural education are required to be able to continuously explore it in order to anticipate the development and life demands of students who are so dynamic (Lonto, 2015). Socioculturalism also regulates the behavior of a person in a group, makes a person sensitive to status, and helps him know what other people expect of him and what will happen if they do not meet their expectations (Nisak, 2018). Increased mental function does not only come from the individual himself but comes from his social life or society. Social conditions are one of the places for the exchange and dissemination of knowledge, skills, and socio-cultural values. Children acquire a variety of knowledge and skills through daily interactions whether they are active in their families, the school environment or the community. Socioculturalism is also defined as ideas, habits, skills, arts, and tools that characterize a certain group of people at a certain time. Sociocultural is a system of integrated patterns that govern human behavior (Condon, 1973).

As mandated in Law No.20 of 2003, it has made it possible to teach socio-cultural education in shaping character as local content subject matter. The Law also states that, National education functions to develop capabilities and shape the character and civilization of a nation with dignity in the framework of educating the nation's life, in accordance with the function of our national education, in fact it is also directed to shape the character or character of the Indonesian nation, in accordance with the potential for excellence of local culture. a dignified and civilized nation.

The statement of teachers and educational institutions (madrasah) at MA NW Pancor stated that the concept of deep multicultural education is very important to be applied to face the current 4.0 industrial revolution and the upcoming 5.0 industrial revolution, because students are not only required to master technology but must also be integrated with socio-cultural values to shape character and not eliminate Indonesia's social culture. The scope of culture in schools is very broad, generally covering ritual activities, curricular activities, extracurricular activities, decision-making processes, relationships and

expectations, demographics, as well as policies and social interactions between components in schools. School culture is the atmosphere of school life where students interact with each other, teachers with teachers, counselors with each other, administrative staff with each other, and between members of the school community group(Nisak, 2018). Exemplary, leadership, friendliness, discipline, hard work, tolerance, social care, a sense of nationality and environmental care, and responsibility are socio-cultural values that must be developed in the school culture. This kind of understanding is very important to apply, so that the values contained in sociocultural education can be taught as well as practiced by students in order to face the upcoming 4.0 revolution. So that it is hoped that through the development of this sociocultural education the character of students will be stronger and students can more easily understand lessons and increase their awareness to always behave humanist, pluralist, and democratic.

The application of sociocultural education in shaping the character of students to face the 5.0 industrial revolution era in madrasas can at least be pursued through several alternative strategies that are implemented in an integrated manner, among others; The first strategy is to integrate sociocultural values in education to form student character that has been formulated into all subjects. The second strategy is to integrate sociocultural education into daily activities at school. The third strategy is to integrate sociocultural education to shape the character of students into programmed or planned activities. The fourth strategy is to build communication, school collaboration with parents of students and the local community. The fifth strategy is to apply a culture of imtak every morning before entering class and before starting class learning.

In the end, students are expected to become a "multicultural generation" 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 their daily behavior, apply the values of democracy, justice and humanity (Rohman, 2017). There are at least several reasons why sociocultural education should exist in schools; First is the importance of appreciating culture in this education because the impulses that arise in humans are consciously or unconsciously the result of the culture in which the person lives. The second is that culture provides conscious and unconscious conditions for learning. Third, Culture encourages consciously or unconsciously certain behavioral reactions. The fourth is that culture has a "reward and punishment" system for certain behaviors. Every culture will encourage every behavior that is in accordance with the value system in that culture and vice versa punish any behavior that contradicts or disturbs the tranquility of a certain cultural community. The fifth is that culture tends to repeat certain forms of behavior through the learning process. The sixth is that culture will form student character which includes nine basic values that are interrelated, namely, responsibility, respect, justice, courage, honesty, a sense of nationality/citizenship, self-discipline, care, and perseverance (Adisusilo, 2012).

Education in Indonesia must further improve the quality of human resources and immediately rise from behind without eliminating the existing socio-culture in Indonesia, therefore Indonesia must evaluate the current education system. Sociocultural education is character education that has been passed down continuously from the next generation to shape the character of the nation's children. As an independent nation in responding to such conditions, sociocultural insights in every lesson (character education) are one of the

alternative efforts to reduce cultural influence foreigners who are difficult to avoid (Mustadi, 2011).

In socioculture, it involves aspects of knowledge, culture, customs, religion, feelings, and actions. Without this aspect, character education will not be effective, and its implementation must be carried out systematically and continuously. With this sociocultural education it will strengthen the character of a child and will be emotionally intelligent. Strong emotional intelligence and character are important provisions in preparing children for the future. With the existence of characters that are formed based on the sociocultural that has existed for a long time, a person will be able to succeed in facing all kinds of challenges, including challenges to succeed academically. Character is the key to human success, because it is not shackled by materialistic traits and has a harmonious relationship with the community and its surroundings (Mustadi, 2011).

Based on the description above, it can be concluded that sociocultural education is a process of cultivating a way of life to respect, be sincere, and tolerant of cultural diversity that lives in the community and in the school environment. With the application of this sociocultural education, it will be able to overcome all forms of discrimination, violence and injustice, and form a strong character to face the industrial revolution 4.0. In order for the objectives of sociocultural education to be maximally achieved, the participation and support of educational institutions, educational policy makers, and teachers / teaching staff is needed, and most especially in implementing curriculum with a sociocultural approach. In other words, the curriculum must be reformed from mainstream centric to multicultural curriculum (Banks, 2010) which is formulated to contain the values of tolerance, given the exclusive-prejudice-intolerance attitude that is still developing in educational institutions (Alam, 2015).

The implication of sociocultural values in developing superior and competitive madrasah

Madrasah Aliyah NW Pancor is one of the Islamic schools in East Lombok, West Nusa Tenggara, which is under the ministry of religion. The backgrounds of MA NW Pancor students vary from all regions in West Nusa Tenggara (NTB) and from their socio-cultural backgrounds (interview waka curriculum, 2019). Madrasah Aliyah NW Pancor implements socio-cultural education in a learning system with a combination of religious education and general education. In the implementation of intracurricular activities, it is carried out using various methods and various learning strategies, namely questions and answers, lectures, discussions, assignments, and presentations. The various methods are student-centered (student centered instruction) with the aim of exploring the potential of students in order to develop their talents and interests. As stated in his research (Rosyada, Dede, 2014) that the collaborative strategy or method of teacher centered teaching and student centered instruction in learning is very appropriate in instilling the values of diversity, tolerance in the classroom, and can make students active and remain in control. by the teacher because in this case the teacher still plays a central role in learning. And when the discussion comes out of the discussion discussed in learning, the teacher will be able to straighten the material being discussed.

According to the curriculum waka, the learning system is carried out so that learning meets the elements of justice and does not come out of the curriculum guide used. In addition to implementing general education and religious education and to support democratic education, the NW Pancor Islamic school implements artistic and cultural values

in extracurricular activities. This is based on the fact that the NW Pancor Aliyah madrasah is a private religious school under the ministry of religion which aims to educate all young generations regardless of maẓhab, firqah, sect, and certain religious organizations. Thus, the education carried out at the NW Pancor Islamic school is universal education that seeks to combine socio-cultural education with religious education and democratic education to support all student interests. As an approach used in the implementation of education, socio-cultural values will have a good impact in achieving educational goals (Rohman, 2018). In theory, the attitude or affective realm is more effective when implemented through daily activities. Examples of school habituation and culture carried out by schools are for example: performances with the theme of culture and national character, sports competitions between classes, art competitions between classes, exhibitions of student work, extracurricular activities and so on (Kemendiknas., 2010).

Based on the findings of research in the field with the learning system applied at the NW Pancor Islamic madrasah that combines religious and cultural values. The education that is carried out at the NW Pancor Islamic madrasah has touched at least three dimensions, namely, the spiritual dimension, culture and regional language, the social dimension among madrasa members, and the professional dimension.

Spiritual dimension

Today, the aim of Islamic education which is to be targeted in education is to educate a person to study the teachings of Islam and understand, direct, guide, so that they are expected to have intelligence, spiritual intelligence, emotional intelligence. With this aim, students who study at madrasas are expected to become religious and social individuals to become provisions in their lives towards the success of the world and the hereafter. A goal is something that is expected to be achieved after a business or activity is completed (Zakiah Darajat, 2011). Meanwhile, Yasin argued that the purpose of education includes three aspects, all of which are normative. First, provide direction for the educational process. Second, providing motivation in educational activities, because basically the goals of education are educational values that are to be achieved and internalized in students. Third, educational goals are criteria or measures in educational evaluation (Yasin, 2010).

The diversity of cultures and languages that exist in the NW Pancor Islamic madrasah makes communicating to bring languages from their respective places of origin. In communicating between students who come from the same area, they often use regional languages. According to the students interviewed by researchers, communicating in the local language will increase their familiarity. However, if they use other regional languages it makes them confused and difficult to understand. Even though sometimes there are languages that they don't understand each other but according to them it is an experience of internalizing cultural values in their schools. And these obstacles can be overcome by understanding each other's characters from different areas.

From the form of communication using each local language can add to the experience of students and they tell each other about their experiences with each other so that they can understand each other's various cultural values. And teachers absolutely use Indonesian to avoid using their respective regional languages and avoid missing communication in the implementation of learning so that the learning delivered can be accepted by all students regardless of race, ethnicity, and language. In addition, the socio-cultural values of local wisdom that are implemented in extracurricular activities such as

regional arts and Islamic arts and according to the teacher the applied education is adjusted to existing education from the government curriculum.

The social dimension between madrasah members

This social dimension is the most important aspect of developing madrasah education today. The implementation of this social dimension education will be able to foster constructive criticism in students' reasoning. With an understanding of the social dimensions that are friendly to differences, students will be able to make individuals who are tolerant, inclusive, and not anti-criticism and will be able to accept differences.

The religious education teacher expressed his opinion to researchers that diversity in the NW Pancor Islamic madrasah is not a problem in the harmony of social interactions between madrasah members, because diversity is a very supportive part of education based on socio-cultural values at the NW Pancor Islamic school. This is of course highly supported by good and firm madrasah leaders who can protect all madrasah members, so as to create conducive social interactions between students and teachers. As one of the madrasah schools that are tasked with instilling the values of tolerance between religious communities and intra-religious communities, the NW Pancor Islamic school has become a neutral madrasa educational institution, and is not mainstream to certain understandings. Teachers play a fairly central role in learning activities and teachers can act as facilitators of diversity in socio-cultural education in schools (Rohman, 2016).

Thus, education based on sociocultural values can be effectively applied in education to shape the character of students in each subject. The effectiveness of its application can be seen in two ways, namely: first, in curriculum content, syllabus development, lesson plans and also teaching materials. Second, in the learning process the application of sociocultural values can be included in the content or curriculum content. Sociocultural education is very closely related to the national identity of the Indonesian nation, how about implementing socio-cultural education in life directly plays an important role in strengthening the national identity of the Indonesian nation, love for the country, loyalty to the nation, namely the Indonesian nation, forming the character of the younger generation of the Indonesian nation and preserving it. the values of local wisdom in the life of the community, nation and state, especially to face the era of advances in science and technology of the industrial revolution 4.0.

To overcome the various challenges and problems of education in Indonesia in the industrial revolution era, the integration of multicultural education with a national identity can be done in the following ways; first with the integration of multicultural education based on local wisdom in curriculum design. Second, the optimization of citizenship education in its efforts to strengthen national identity based on multiculturalism and local wisdom possessed by the Indonesian people. Third, with the placement of multicultural education as an educational philosophy, educational approach, fields of study and fields of study (Setiarsih, 2016; Rohman, 2018).

Professional Dimensions

Professional competence is the ability to master learning material broadly and deeply which allows guiding students to meet competency standards (Sapriani, 2019). Professional competence includes sub competencies; first, mastering the substance of the

field of study and scientific methodology; second, mastering the structure and material of the curriculum in the field of study; third, master and utilize information and communication technology in learning; fourth, organize curriculum materials for the field of study; fifth, improving the quality of learning through classroom action research (Sukanti, 2010).

In this professional dimension, the role of madrasas is to educate and train their students to discover their respective talents. In this case, various activities, both intracurricular and extracurricular activities, can be one of the places for them to develop their hard skills and soft skills. Thus, they will find their talents and interests to be continued as provisions in facing the world of the industrial revolution.

D. Conclusion
Conclusion

Socio-cultural values at MA NW Pancor are implemented in learning activities, both intracurricular and extracurricular activities. In intrakurikurer activities, socio-cultural values are used as an approach by the teacher by implementing a sociocultural-based learning system. Meanwhile, in extracurricular activities, these values are embedded in the form of Islamic arts and culture. These diversity values have implications for the creation of a harmonious relationship between madrasah members, both teachers, students, and madrasa staff and give birth to values of tolerance and culture, such as respecting differences in culture and regional languages. The results of the study also concluded that the learning system applied at MA NW Pancor combines religious and cultural values. The education that is carried out at MA NW Pancor has touched at least three dimensions, namely, the spiritual dimension of culture and regional languages, the social dimension among madrasa members, and the professional dimension.

Suggestion

To the school, the education that is currently being applied is further improved and maintained in order to create students who excel in the fields of religion, morality, culture, ethics and are able to compete in the upcoming 4.0 revolution era.

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