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THE IMPLEMENTATION OF SOCIOCULTURAL-BASED EDUCATION MANAGEMENT AT MTS MILBOS BOGOR

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ABSTRACT

This research aims to analyze the implementation of educational management based on sociocultural values at MTs MILBoS (Maghfirah Islamic Leadership Boarding School) in addressing the challenges of globalization, which threaten the existence of local values. The background of this study includes several issues, such as globalization bringing cultural homogenization, challenges in harmonizing local values with modern education systems, and the lack of a systematic implementation of sociocultural value-based educational management. This study employs a qualitative method with a case study approach, examining five aspects of educational management: curriculum management, school culture, extracurricular activities, transformational leadership, and relationships with local communities. Data were collected through observation, interviews, and document analysis. The findings show that integrating sociocultural values into the curriculum strengthens students' character in terms of religiosity and collective awareness. An inclusive school culture, skill-based extracurricular activities, and visionary leadership foster innovation in educational management. Synergy with local communities further strengthens social empowerment while preserving cultural identity. This study affirms that an educational approach rooted in sociocultural values is effective in shaping a generation that is adaptive and grounded in local traditions, in line with the theory of social constructivism.

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A. INTRODUCTION

Education is a strategic means to shape the nation's character in accordance with the values of local wisdom and religion. In the context of Islamic education, sociocultural values play a significant role in building a balanced student identity, combining Islamic values with local wisdom (Madkur, 2019: 45). This concept strongly relates to Vygotsky's social constructivism theory, which asserts that learning occurs through social and cultural interactions (Vygotsky, 1978: 89). In education studies, the sociocultural aspect is crucial because education serves as a medium for cultural value transfer and social adaptation. According to Bruner (1996: 43-45), learning should reflect students' cultural contexts to create relevant and meaningful learning experiences. Smith and Tailor (2020: 45) emphasize that integrating sociocultural values into educational frameworks is increasingly recognized as a tool to foster collective identity and resilience.

Furthermore, the role of cultural values in shaping character education is essential, providing students with a sense of belonging and identity (Brown et al.: 89). Community-based education models strengthen the interaction between local traditions and formal education systems, ensuring the preservation of cultural values (Wang et al., 2020: 67). An education system that integrates sociocultural constructs is better prepared to address the global-local dichotomy (Miller and Johnson, 2018: 34). Adopting cultural elements effectively in curriculum design allows educators to align teaching strategies with students' life experiences (Ahmed and Hasan, 2021: 90). Collaborative practices within the educational environment build shared responsibility and social cohesion among learners (Kumar et al., 2021: 112). Preserving cultural identity within the educational framework is vital to counter the effects of globalization's homogenization (Davis, 2019: 25). Furthermore, the success of educational programs often depends on organizational leadership. The sustainability of cultural practices in education largely relies on the synergy between school leadership and community involvement (Chen and Yu: 56).

The background issues of this research are as follows. First, globalization has led to cultural homogenization, threatening the existence of local values in education. Education frequently clashes with the influence of globalization, which over time erodes collective identity and strengthens individualistic cultures (Smith and Tailor, 2020: 45). Second, educational practices in Indonesia still face challenges in harmonizing local values with modern education systems. Community-based learning approaches, which reflect values of cooperation and mutual assistance, often conflict with the individualistic approach characteristic of modern education (Tilaar, 2004: 115-117). Third, sociocultural value-based educational management has not yet been systematically implemented. While some studies discuss local value-based learning, research on integrating sociocultural values into educational management remains limited. Fourth, there is a need to preserve cultural identity within Islamic education. Davis's research (2019: 25) shows that preserving cultural values within the educational framework is crucial to counter the effects of cultural homogenization.

Management undoubtedly plays a fundamental role in the functioning of an educational institution in implementing its programs and curricula. The term "management" comes from the Latin word *manus* (hand) and *agere* (to act), combined into *managere*, meaning to handle. In English, this became *manage* (verb), *management* (noun), and *manager* (the person conducting the management). In Indonesian,

management is translated as *manajemen* or "management" (Usman, 2013: 5-6). Management is defined as the coordination of all resources through planning, organizing, directing, and controlling processes to achieve specific goals. According to George R. Terry (as cited in Kayo, 2015: 32), management functions consist of planning (Planning), organizing (Organizing), actuating (Actuating), and controlling (Controlling), often abbreviated as POAC.

In modern terms, education has three main definitions. First, it encompasses not only lesson plans or subjects but also everything that happens in the learning process within educational institutions. Second, it refers to a series of educational experiences provided to students. Third, it includes a variety of educational, cultural, social, sports, and artistic experiences, both inside and outside the educational institution, managed by the institution (Nata, 2012: 124-125). Similarly, Garcia and Fernandez (2019: 12) state that extracurricular activities centered on local traditions play an essential role in promoting cultural literacy among students. Traditional education often refers to a series of teaching materials or subjects to be delivered to students (Tafsir, 2012: 86).

In Indonesia, educational practices are often influenced by local cultural values, such as cooperation and mutual assistance, which are inherent in collectivism. This can be seen in community-based learning approaches, where students are taught to collaborate in completing group tasks. However, such practices sometimes clash with modern education systems that emphasize individualism and competition (Tilaar, 2004: 115-117).

Cultural-based approaches can create harmony in educational environments by incorporating collective and collaborative values (Hofstede, 2001: 51). However, societal issues, such as urbanization, pose challenges. As Sudarsono (2018: 29) explains, urbanization, which involves population shifts from rural to urban areas, disrupts traditional lifestyles and erodes collective values like mutual cooperation. This phenomenon also occurs in educational environments that focus excessively on intellectual development, inadvertently weakening the character of mutual aid, especially when students face economic or familial difficulties.

The objectives of this study are as follows: 1. To identify the implementation of sociocultural values in educational management at MTs MILBoS. 2. To analyze the role of sociocultural values in local wisdom-based education systems. Using Vygotsky's social constructivism theory, this research explores the relevance of cultural values in creating meaningful learning experiences. 3. To provide recommendations for developing sociocultural value-based management in Islamic educational institutions. This research is expected to offer strategic guidance for other educational institutions in preserving local cultural identities amid globalization (Ahmed and Hasan, 2021: 90).

Several significant differences set this research apart from previous studies. First, it focuses on the implementation of sociocultural value-based management in Islamic educational institutions. While Rahman and Sudrajat (2020) focus on integrating local cultural values into the education process to build students' character (e.g., tolerance, social responsibility, and independence), this study specifically explores how sociocultural values are applied in the educational management of MTs MILBoS. This provides a new perspective on the role of educational management in accommodating and preserving local cultures amid globalization. Second, it highlights specific strategies employed by MTs MILBoS to address globalization and cultural homogenization challenges. While

Miller and Johnson (2018) discuss education systems' readiness to navigate the global-local dichotomy in general terms, this study delves deeper by analyzing MTs MILBoS's strategic use of sociocultural value-based management to preserve and strengthen local cultural values threatened by globalization. Third, it integrates sociocultural values into educational management, a dimension often overlooked in previous studies. Kumar et al. (2021) emphasize the importance of collaborative practices in education to build shared responsibility and social cohesion but do not address how these values can be integrated into educational management strategies. This study fills that gap by showing how sociocultural values explicitly become part of the madrasa's management design and implementation. Fourth, it adapts local culture-based approaches into the madrasa management system. Hofstede (2021) examines collective approaches in general education without focusing on how these values are translated into the structure of educational management. This research extends that theory by demonstrating its relevance and adaptation to the Islamic values-based madrasa management system, contributing uniquely to balancing local identity with modern challenges. Fifth, it offers an empirical contribution through the case study of MTs MILBoS. Previous studies, such as those by Smith and Tailor (2020) and Ahmed and Hasan (2021), provide general analyses of sociocultural values in education without offering specific case studies. This research contributes new empirical evidence by demonstrating how Islamic educational institutions concretely implement sociocultural values in their management and education systems. This provides practical guidance that can be adopted by other Islamic educational institutions.

Through this study, MTs MILBoS (Maghfirah Islamic Leadership Boarding School) is expected to serve as a model for other educational institutions in integrating local and Islamic values amidst globalization challenges. This research also aims to open new perspectives in the field of sociocultural value-based educational management.

B. METHOD

This research employs a qualitative method with a case study approach. This approach is based on the characteristics of the issue being investigated, aiming to explore in depth a particular educational phenomenon occurring at MTs MILBoS (Maghfirah Islamic Leadership Boarding School). The qualitative method enables the researcher to understand the perceptions, experiences, and meanings conveyed by the principal, teachers, and students—elements that are challenging to measure statistically. By utilizing a case study approach, the researcher aims to conduct an in-depth investigation into a specific case related to sociocultural education. This method allows for a detailed exploration of the conditions, processes, and outcomes observed in the field.

The data collection techniques include: Observation, direct and natural observation of learning activities and the school culture without interference. Interviews, conducting interviews with the principal, teachers, and students to gather their opinions and experiences regarding the implementation of a sociocultural-based curriculum. Documentation, collecting relevant documents such as the curriculum, school programs, and extracurricular data. These official documents provide objective information and serve as a means to validate the data obtained from observations and interviews.

Data analysis was carried out through several stages: Data Reduction,

Summarizing and selecting relevant data while discarding irrelevant information that is not required for the research. Data Presentation, organizing the summarized data into narrative or graphical formats for clearer representation. Conclusion Drawing, deriving conclusions based on patterns and relationships identified in the data, thereby addressing the research questions (Miles & Huberman, 1994: 56).

C. HASIL DAN PEMBAHASAN

This section presents the findings and discussion of the research regarding the implementation of sociocultural-based educational management at MTs MILBoS. It also illustrates how the sociocultural approach can support character education that is both meaningful and relevant to contemporary needs.

Based on observations, interviews, and document analysis, the researcher identified a framework for implementing sociocultural-based educational management at MTs MILBoS. The findings include the following:

Curriculum Management: Integration of Sociocultural Values

Curriculum development at MTs MILBoS reflects an adaptive and contextual curriculum management approach. Sociocultural values, such as *gotong royong* (mutual cooperation), are integrated into the curriculum. This activity is conducted weekly on Sunday mornings after sports sessions and is embedded into Islamic religious studies.

This initiative aims to ensure that students not only comprehend religious teachings but also apply them in their social lives at school. This approach exemplifies the role of educational management in designing a curriculum that aligns with environmental needs while reinforcing students' identities as members of the local community.

In the Qur'an, Surah Al-Maidah, verse 2, Allah states:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression."

This verse emphasizes the importance of fostering a culture of mutual support in virtuous deeds, which, in this context, is implemented in education through sociocultural values such as *gotong royong* (mutual cooperation).

Madrasah Culture Management

The culture cultivated at MTs MILBoS reflects the results of systematic educational management in creating an environment that supports students' character development. Activities such as camping and commemorating national days—including Heroes' Day, Education Day, Santri Day, and Indonesia's Independence Day on August 17th—serve as tools to internalize sociocultural values and instill a sense of patriotism.

Such activities function not only as forms of non-formal education but also strengthen the madrasah's vision of building and preparing a generation imbued with collective awareness and love for their homeland.

In the Qur'an, Surah An-Nahl, verse 90, Allah states:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: "Indeed, Allah commands justice, doing good, and giving to relatives. And He forbids immorality, wrongdoing, and oppression. He admonishes you so that you may take heed."

The madrasah instills the values of justice and virtue by fostering a culture that respects the identity of the nation and society. Additionally, it is mentioned in a hadith of the Prophet:

عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَطْيَبُكَ مِنْ بَلَدَةٍ وَأَحَبَّكَ إِلَيَّ، وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ، مَا سَكَنْتُ غَيْرَكَ

Meaning: "From Ibn Abbas (may Allah be pleased with him), the Messenger of Allah said: 'O Makkah, how beautiful you are as a land, and I love you so much. If my people had not driven me out from you, I would not have lived in any other land besides you.'" (Narrated by Ibn Hibban).

Management of Extracurricular Activities

Activities such as calligraphy and the development of local entrepreneurship in specific programs reflect how the educational management at MTs MILBoS strongly supports the enhancement of students' skills beyond the classroom. The management of these activities is designed to serve as a means of character building based on local values while fostering creativity and student independence. This approach demonstrates that the madrasah not only prioritizes academic achievements but also emphasizes the development of life skills.

The Prophet Muhammad (peace and blessings be upon him) said:

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ – عَلَيْهِ السَّلَامُ – كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ

Meaning: "There is no one who eats a better food than the result of his own labor. Because Prophet Dawud (peace be upon him) also ate from the result of his own hard work." (Narrated by Bukhari)

Entrepreneurship education reflects this teaching by equipping students with independent skills.

Leadership Management: Transformational Leadership

The leadership at MTs MILBoS, shown by the kyai or ustadz, is a real example of the application of transformational leadership. The kyai not only serves as a spiritual leader but also as a driver of social innovation. Through this leadership approach, the leadership of the madrasah is able to guide positive change, encourage innovation in the curriculum, and ensure that education at MTs MILBoS is adaptive to the challenges of the times. This leadership model is crucial in educational management for creating vision and sustainable change.

Management of Relations with the Local Community

The synergy between MTs MILBoS and the surrounding community is one of the aspects of community-based educational management. By involving the community in various sectors, such as the kitchen, canteen, cleanliness, maintenance, garden, orchard, and construction, this madrasah contributes to local economic empowerment. Additionally, this approach strengthens social ties between the madrasah and the community, creating an inclusive and sustainable educational ecosystem. This step demonstrates how educational management can be an instrument for building mutually supportive relationships between educational institutions and specific communities.

The approach to community-based educational management at MTs MILBoS supports Vygotsky's theory, which emphasizes that learning can occur through interaction with the social environment. The integration of local cultural values into the curriculum aligns with research showing that reinforcing local cultural values in education can strengthen students' identities (Hapsari & Wibowo, 2021: 112).

1. Curriculum Management: Integration of Socio-Cultural Values

This integration shows that MTs MILBoS, which implements a boarding school system, is not only an educational institution focused on religious education but also maintains the preservation of local traditions. As Madkur (1994: 45) stated, education based on cultural values can create individuals who are not only religious but also rooted in their community traditions.

2. Madrasah Culture Management

This implementation shows that the madrasah and all of its academic community have a sense of nationalism by honoring the struggles of national heroes and the founders of the nation. This is highly relevant to what Sudarsono (2018: 32) mentioned, that the social and cultural environment has a significant influence on students' development.

3. Extracurricular Activity Management

The extracurricular activities applied by MTs MILBoS, in addition to being a platform for students' creativity, will certainly foster a sense of belonging. This is in line with what Garcia and Fernandez stated.

4. Leadership Management: Transformational Leadership

The role of the kyai as a transformational leader is crucial for guiding change. Sudarwan Danim (2012: 67) stated that transformational leaders can inspire and bring a vision of change that meets the needs of the times. Similarly, Anderson (2019: 23) noted that transformational leadership in educational institutions encourages innovation and cultural adaptability, especially in a culturally diverse environment.

5. Management of Relations with the Local Community

The collaboration between the madrasah and the surrounding community clearly demonstrates support for community-based sociocultural education. Dhofier (1994: 89) also stated that pesantren (Islamic boarding schools) have a unique position in society as guardians of tradition and centers of local-based education.

D. CONCLUSION

This study concludes that the implementation of education management based on socio-cultural values at MTs MILBoS is quite effective in addressing the challenges of globalization, with the main findings as follows: 1. Curriculum management, the integration of socio-cultural values, such as gotong royong (mutual cooperation), into the religious curriculum shapes students with religious character and local cultural roots. 2. Madrasah culture management, the implementation of madrasah culture, which involves nationalism activities such as national holiday celebrations, strengthens students' patriotism. 3. Extracurricular activity management, Activities like calligraphy and local entrepreneurship certainly help build creativity, independence, and appreciation for tradition. 4. Transformational leadership management, the visionary leadership of the kyai supports educational innovation, making it relevant to the challenges of the times. 5. Management of relations with the local community, collaboration with the surrounding

community creates local economic empowerment and strengthens social relations.

This study affirms that the socio-cultural value-based educational approach, in line with Vygotsky's social constructivism theory, not only strengthens students' identities but also provides sustainable solutions in creating an education system that is relevant and adaptive. The findings are expected to contribute both theoretically and practically to the development of value-based education in other educational institutions.

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