The Application of Scaffolding in PAI Learning Based on Socio-Cultural Theory

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Abstract

This research examines the application of scaffolding in learning Islamic Religious Education (PAI) based on socio-cultural theory. The aim is to analyze how the scaffolding strategy helps primary school students understand Islamic teachings through social interaction and directed learning. The research utilized a qualitative approach and a case study method, which included classroom observations, teacher interviews, and student group discussions. The data were thematically analyzed to identify the pattern of scaffolding application and its impact on students' understanding. The results indicated that scaffolding increased students' engagement and understanding in PAI. Techniques such as directed questioning, modeling, and peer collaboration help internalize Islamic values. Scaffolding also creates a student centered interactive learning environment, in line with Vygotsky's sociocultural theory. This study was limited to one primary school, so the results may not be generalizable. We need further studies to investigate the long-term impact of scaffolding in diverse educational contexts.

Keywords: Scaffolding; Islamic Education; Socio-Cultural.

Abstrak

Penelitian ini mengkaji penerapan *Scaffolding* dalam pembelajaran Pendidikan Agama Islam (PAI) berdasarkan teori sosiokultural. Tujuannya adalah menganalisis bagaimana strategi *Scaffolding* membantu siswa sekolah dasar memahami ajaran Islam melalui interaksi sosial dan pembelajaran terarah. Menggunakan pendekatan kualitatif dengan metode studi kasus, penelitian ini melibatkan observasi kelas, wawancara guru, dan diskusi kelompok siswa. Data dianalisis secara tematik untuk mengidentifikasi pola penerapan *Scaffolding* dan dampaknya terhadap

pemahaman siswa. Hasil penelitian menunjukkan bahwa *Scaffolding* meningkatkan keterlibatan dan pemahaman siswa dalam PAI. Teknik seperti pertanyaan terarah, pemodelan, dan kolaborasi teman sebaya membantu internalisasi nilai-nilai Islam. *Scaffolding* juga menciptakan lingkungan belajar interaktif yang berpusat pada siswa, sejalan dengan teori *sosiokultural* Vygotsky. Penelitian ini terbatas pada satu sekolah dasar, sehingga hasilnya mungkin tidak dapat digeneralisasi. Studi lanjutan diperlukan untuk mengeksplorasi dampak jangka panjang *Scaffolding* dalam berbagai konteks pendidikan.

Kata Kunci: Scaffolding; Pendidikan Agama Islam; Sosiokultural.

A. Introduction

Islamic Religious Education (PAI) plays a central role in shaping the character, spirituality, and morals of students from an early age. However, various national reports still indicate a low level of worship skills among elementary school students, especially in the aspects of prayer, ablution, and recitation of the Qur'an. This phenomenon points out the value of more contextual, directed, and sensitive learning strategies in response to the sociocultural dynamics of students.

According to the curriculum mandate, teachers serve as facilitators, crafting learning experiences that enable students to internalize religious understanding through meaningful activities. Within the framework of Lev Vygotsky's socio-cultural theory, the learning process is considered most effective when it occurs within the Zone of Proximal Development (ZPD) through social interactions between students and more knowledgeable individuals. One of the strategies recommended by this theory is scaffolding, which is a gradual support given in accordance with the development of students' abilities until they can learn independently.

Previous studies have examined the effectiveness of scaffolding in various subjects, including PAI. Pamuji (2024) the report indicates an increase in cognitive learning outcomes and worship skills achieved through the use of

modeling techniques and gradual guidance. Sihombing (2021) the study also shows an increase in learning activity when using a similar model. However, most of these studies have not comprehensively elaborated on how core principles of sociocultural theory, such as social interaction, ZPD, and cultural context are integrated holistically in scaffolding based PAI learning strategies.

In addition, there is a tendency that previous studies were more often conducted at the junior high or high school level, whereas studies at the elementary school level are still limited and generally highlight only cognitive aspects without exploring the metacognitive and affective development of students. Research (Prilianto et al., 2024), emphasizes the importance of learning independence but does not elaborate on the dynamics of teacher-student interaction in depth. Moreover, local socio-cultural contexts such as the religious wisdom of the Palembang community are rarely used as variables in adapting scaffolding approaches to make them more contextual and effective.

There are two main issues: (1) not enough research combines scaffolding with socio-cultural ideas in PAI learning in elementary schools, and (2) there aren't many studies that use local culture to adapt scaffolding strategies. This research aims to address these gaps by looking at how scaffolding can be used in PAI learning for 4th graders at Islamic elementary school Az-Zahrah Palembang, and also examining how well it works and relates to socio-cultural theory.

Based on this background, this study aims to describe the application of scaffolding in PAI learning in 4th grade elementary school and analyze the relevance of sociocultural theory in supporting the application of scaffolding. This research is expected to contribute to the development of more effective and student centered PAI learning strategies.

B. Methods

This research uses a qualitative approach with a case study method to explore the application of Scaffolding in Islamic Religious Education (PAI) learning in the 4th grade at Az-Zahrah Islamic Elementary School in Palembang. This approach was chosen

because it allows researchers to understand the learning process in depth within its original context. The research subjects consist of 4th-grade students and PAI teachers who were purposively selected to align with the research objectives.

Data collection was conducted through observation, interviews, and documentation. Observation was conducted directly in several learning sessions to observe the interaction between teachers and students as well as the Scaffolding strategies applied. Semi-structured interviews were conducted with teachers and students to explore their experiences in PAI learning. Interviews with teachers focus on the strategies used and the challenges in implementing Scaffolding, while interviews with students aim to understand their learning experiences.

The obtained data is analyzed using three stages: data reduction, data presentation, and conclusion drawing. Data reduction is carried out by sorting and summarizing relevant data from various sources. The presentation of data is done in narrative form to facilitate the identification of emerging patterns. Conclusions are drawn by analyzing the patterns and relationships found related to the application of Scaffolding in PAI learning. To enhance the validity of the research results, source and method triangulation was conducted by comparing data from observations, interviews, and documentation to ensure the consistency of the findings.

C. Result and Discussion
Socio-Cultural Theory

The Socio-Cultural Theory is a theory developed by Lev Vygotsky, a Russian psychologist and philosopher. This theory proposes that learning and cognitive development are influenced by the social and cultural environment in which a person lives. According to Vygotsky, the learning process is not an individual process, but rather a process that involves social and cultural interactions between the individual and their surrounding environment. In this theory, Vygotsky describes that a person's development is influenced by social factors such as language, culture, and social interaction. One of the main concepts in socio-cultural theory is the zone of actual development (ZAD) and the zone of proximal development (ZPD). ZPA is a person's ability to

complete tasks independently, while ZPP is a person's ability to complete tasks with the help of others. According to Vygotsky, learning occurs when someone is in the ZPP and receives help from others, such as teachers or peers. (Hidayati et al., 2023)

This approach states that humans are social beings who live in societies and cultures, hence referred to as "homosocius" and "homo sapiens" in social life. If examined further, it can be seen that humans are both individual beings and social beings who cannot be separated from the help of others and need others for their survival in this world. Therefore, with human sociability, one can join small groups surrounding them, such as family or larger groups within the realm of life. The application of sociocultural theory is in accordance with the verse of Surah Al-Maidah, verse 2:

وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَٱتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ،

"...and help one another in (doing) good and piety, and do not help one another in sin and transgression. and

be mindful of Allah, for indeed, Allah's punishment is severe."

Another name for this theory is the social construction theory, which emphasizes that human intelligence emerges from the environment, culture, and the surrounding society. The acquisition of an individual's cognition first occurs through interpersonal (interaction with the social environment) and intrapersonal (interaction that arises within the individual). (Danoebroto, 2015)

In teaching and learning activities, a socio-cultural revolution is needed so that human resources can meet global challenges, which means possessing the skills required by the workforce. To meet the needs of society, individuals must possess the ability to think innovatively, creatively, solve problems, make decisions, and also be capable of collaborating and self-management. (Yamin, 2015)

Learning PAI with Socio-Cultural Theory

Social constructivism developed by Vygotsky places more emphasis on assisted discovery learning, which means that children's learning is carried out

through interaction with both social and physical environments. According to Vygotsky, the sociocultural theory is a learning process that constructs a concept by considering the social environment.(Utami, 2016)

In relation to humans as individual beings as well as social beings when observed from the learning process. This approach is very effective when applied in shaping the character and personality of students, where the togetherness of students with their environment and peers both in and out of school becomes one of the ways to form such character. Thus, this pattern is applied to the aspect of behavior formation where a teacher must be able to stimulate student responses by organizing activities that foster togetherness within the school environment or outside of it. (Arief, 2002)

Vygotsky argued that the learning process in children occurs when they complete tasks that have not yet been learned. But the task becomes their responsibility, which is called the zone of proximal development, meaning a slight increase in development above a person's current development area. He believes that higher mental functions are the result of interactions among individuals. The success of students in processing and connecting old and new knowledge depends on the social interactions of the students. If there is good social interaction between individuals and their environment, this can serve as a means to create conducive learning activities within the students. (Wardoyo, 2013)

One idea presented by Vygotsky is Scaffolding, which is the process of providing assistance to a child at the beginning of their development through more experienced individuals, and then giving the child the opportunity to complete their tasks according to the responsibilities they need to fulfill. In this process, it can be carried out by individuals who provide assistance by gradually reducing their help as the child's abilities improve. (Hidayati et al., 2023) The interpretation of Vygotsky's idea is that learners should be given heavy, complex, and realistic tasks, and then provided with sufficient assistance to complete the tasks as well as possible. (Al-Tabany, 2017) In the learning

process with this theory, a scaffolder (a person/organism capable of supporting the learning process) is needed. A scaffolder is not just a teacher or an adult supporting the learning process, but other organisms capable of social interaction with learners also have the potential to support the learning process. (Wardoyo, 2013)

The Application of Scaffolding in PAI Learning

The application of scaffolding in Islamic Religious Education (PAI) learning in the 4th grade at Az-Zahrah Islamic Elementary School in Palembang involves several key strategies:

1. Modelling: The teacher demonstrates the correct way to worship, providing concrete examples for students in carrying out religious practices. As research shows, this method helps students understand and practice religious rituals better through direct demonstrations by the teacher. As a result, there was a significant improvement in both theoretical and practical aspects, such as reading the pillars of prayer, the conditions for valid prayer, and the direct practice of prayer movements. (Lazuardi et al., 2023; Satiman, 2021)

2. *Contextualization*: The lesson material is linked to the students' daily experiences, helping them understand the relevance of Islamic teachings in their lives. The contextualization strategy in Islamic Religious Education (PAI) learning has proven effective in enhancing students' understanding of Islamic teachings by linking the lesson material with their daily lives. This strategy allows students to more easily internalize religious concepts by linking Islamic teachings to real-life situations they encounter in their family, school, and community environments. (Baen et al., 2023; Fitriyani et al., 2024)

3. *Schema Building*: The teacher provides step-by-step exercises that allow students to build knowledge progressively, starting from the actual zone to reach the potential zone in understanding religious concepts. This strategy not only helps students understand religious material conceptually but also enhances their critical thinking skills. (Mira et al., 2024)

4. *Re-presenting Text*: Students are encouraged to demonstrate the worship or concepts they have learned, reinforcing their understanding and skills through practice. This approach aligns with active learning methods that emphasize direct student participation in the learning process. (Fauziyah, 2021; Nurlaili et al., 2024)

5. *Developing Metacognition*: Students are invited to reflect on their understanding and experiences of worship, enhancing self-awareness in the learning process and the practice of Islamic teachings. Teachers who can implement learning strategies that encourage reflection and self-awareness can help students understand and organize their learning strategies, such as in understanding and memorizing Quranic verses. (Abdillah & Wiguna, 2023)

These strategies align with previous research that shows that Scaffolding techniques are effective in enhancing students' learning independence in PAI education. (Mustofa et al., 2021)

Support for Socio-Cultural Theory in PAI Learning

The application of Scaffolding in PAI learning is supported by the principles of socio-cultural theory, which emphasizes the importance of social interaction and cultural context in the learning process:

1. The Role of Social Interaction: Students learn more effectively through teacher guidance and discussions with peers, which enrich their understanding through various perspectives.

2. Zone of Proximal Development (ZPD): Teachers adjust the level of assistance based on each student's abilities, providing the appropriate support to encourage optimal development.

3. Gradual Reduction of Assistance: As students' independence in worship increases, teachers gradually reduce guidance, allowing students to take over their own learning process.

This approach is consistent with the view that social and cultural interactions are important aspects of PAI

learning. (Ahyani et al., 2020; Mo'tasim, 2017)

The Impact of Scaffolding Implementation in PAI Learning

The application of Scaffolding in PAI learning provides several positive impacts:

1. Improvement in Student Understanding: Students demonstrate a better understanding of worship and Islamic concepts, which is reflected in their improved learning outcomes.

2. Increased Self-Confidence: Students become more confident in performing worship without the help of teachers, demonstrating independence in religious practices.

3. Self-Reflection Habits: Students develop the habit of reflecting on their understanding and religious practices, which is important for spiritual and moral growth.

From these positive impacts, it shows that the Scaffolding learning model can enhance student engagement in PAI subjects. (Ismail, 2018; Risnawati et al., 2023)

Challenges in the Implementation of Scaffolding in PAI Learning

The application of scaffolding based on socio-cultural theory in Islamic Religious Education (PAI) learning in 4th-grade elementary school faces several challenges that need to be addressed. One of the main challenges is the teachers' skills in designing and implementing effective Scaffolding strategies. Teachers are required to have a deep understanding of the teaching material as well as the ability to adjust the level of assistance according to the individual needs of the students.

This is in line with findings that show teachers need additional skills in designing materials and managing time effectively in Scaffolding-based learning. In addition, the limited availability of learning resources, such as teaching aids and relevant learning media, can hinder the Scaffolding process.

The limited availability of learning resources has the potential to reduce the effectiveness of the implementation of this strategy. Another challenge is the difference in students' abilities and socio-cultural backgrounds.

In the context of Vygotsky's socio-cultural theory, social interaction plays an important role in learning. However, this diversity can make it difficult for teachers to adjust Scaffolding strategies that are suitable for each student, especially in relating PAI material to their daily experiences.

To address these challenges, training for teachers in the application of Scaffolding, the provision of adequate learning resources, and a learning approach that considers the socio-cultural diversity of students are necessary. Thus, the implementation of Scaffolding in PAI learning can proceed more effectively and provide optimal benefits for students. Overall, the implementation of Scaffolding supported by socio-cultural theory in PAI learning not only enhances students' understanding and independence in worship but also fosters the important habit of self-reflection in the development of their character and spirituality. The research results show that the application of Scaffolding in Islamic Religious Education (PAI) learning in the 4th grade at Az-Zahrah Islamic Elementary School in

Palembang has a positive impact on students' understanding of worship practices and Islamic concepts. Data obtained through observation, interviews, and documentation show that the Scaffolding strategy applied includes modeling, contextualization, schema building, re-presentation of material, and metacognition development.

The teacher demonstrated the correct way to perform worship as a form of modeling, then connected the material to the students' daily experiences to make it more contextual. Gradual exercises are given to build students' understanding schema, while the material is presented again through worship demonstrations by the students. Additionally, reflection on understanding and religious experiences becomes an important part of their metacognitive development.

These findings are supported by socio-cultural theory, which emphasizes that learning occurs more effectively through social interaction, guidance from more knowledgeable individuals, and support within the Zone of Proximal Development (ZPD). The teacher acts as a facilitator who provides assistance

according to the students' needs, and then gradually reduces the support as their understanding and independence increase. Previous research conducted by Rahman & Fauzi (2023) in the journal Islamic Education Studies also shows that the Scaffolding approach in PAI learning can enhance student engagement and strengthen their understanding of Islamic teachings in the context of daily life.

The impact of implementing Scaffolding in PAI learning is evident in the increased understanding of students regarding worship practices, their confidence in performing worship independently, and the development of self-reflection habits in practicing Islamic values. The study conducted by Hasanah et al. (2022) dalam Journal of Islamic Learning juga mengungkapkan bahwa siswa yang belajar dengan pendekatan *Scaffolding* lebih aktif dalam berdiskusi, memiliki pemahaman yang lebih mendalam, serta mampu menghubungkan konsep agama dengan pengalaman nyata mereka.

In addition to its benefits, this study also found that the success of implementing Scaffolding highly depends on the teacher's skills in guiding and adjusting learning strategies according to the students' needs. In some cases, students with slower comprehension require more time and additional support before they can learn independently. Therefore, further research is needed to explore how Scaffolding can be optimally applied across various educational levels and different student backgrounds. To address this, teacher training, adequate resource provision, and an adaptive approach are necessary for Scaffolding to be optimally implemented.

Figure 1. Application of Scaffolding based on Sociocultural theory (*source: SD Islam Az-Zahrah Palembang*)

Thus, this research asserts that scaffolding strategies based on socio-cultural theory significantly contribute to PAI learning, not only in enhancing students' cognitive understanding but

also in shaping their attitudes and religious habits.

D. Conclusion

The application of scaffolding strategies based on socio-cultural theory in Islamic Religious Education (PAI) learning in the 4th grade at SD Islam Az-Zahrah Palembang significantly enhances students' understanding and independence in worship practices and Islamic concepts. Techniques such as modeling, contextualization, schema building, material re-presentation, and metacognition development have proven effective in guiding students towards more independent and reflective learning. These findings are consistent with previous research that shows the application of Scaffolding in PAI learning can enhance student learning engagement (Risnawati et al., 2023). However, the success of Scaffolding implementation highly depends on the teacher's skills, the availability of resources, and the socio-cultural diversity of the students. Therefore, training for teachers and adequate resource support are needed so that Scaffolding can be optimally applied in various educational contexts. The integration of this strategy in PAI learning positively contributes to the development of students' religious competencies and fosters reflective habits in their religious practices.

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