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Abstract

This research explores how ethnic, cultural, and religious diversity can lead to social conflicts if not managed through inclusive, dialogical, and tolerance-based education. In Kaibun's farming community, where time, human resources, and the quality of Islamic education are limited, non-formal Islamic education becomes crucial for teaching social and religious values. Using a qualitative case study approach, this study examines the social dynamics and religious practices within the community. Data was gathered through participatory observation, semi-structured interviews, and documentation with religious leaders, traditional leaders, village officials, and farming community members. Findings reveal that non-formal Islamic education plays a key role in promoting social harmony by transmitting religious knowledge and instilling values like tolerance, cooperation, and justice. Religious activities are adapted to fit the farming schedule, with sessions held after Maghrib prayers and integrated into local traditions like tahlilan and harvest celebrations. Factors supporting this include community awareness, the leadership of local figures, and government support. However, challenges such as limited time, a shortage of educators, difficult geography, and cultural and linguistic diversity impact participation and the effectiveness of the education provided.

Keywords: Non-Formal Islamic Education; Multicultural Society; Local Wisdom; Farming Community.

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INTRODUCTION

Ethnic, cultural, linguistic, and religious diversity is a social reality inherent in the lives of Indonesian people. This is also a serious challenge for the education system in managing differences [1], [2]. The dynamics of differences in social and religious identities in society often give rise to potential tensions and disintegration if not managed wisely through the proper educational process. This condition shows that the management of diversity is not enough only through a structural approach, but also requires the internalization of social and religious values that are able to form a tolerant and inclusive attitude in community life. From a global perspective, these efforts are in line with the goals of sustainable development, especially the goal of quality education which emphasizes the importance of inclusive and equitable education, as well as goals oriented towards the creation of a peaceful and inclusive society [3].

In this context, Islamic education has an important position not only as a means of transmitting religious knowledge, but also as a medium for the formation of character, morality, and social consciousness based on the values of humanity, tolerance, and peace. However, diversity of ethnic and cultural backgrounds often gives rise to differences in religious understanding and practice, which if not managed with the right approach can lead to social tensions [4], [5].

This condition is reflected in the life of the farming community in Kaubun, East Kutai. The region is inhabited by a multicultural community consisting of various ethnicities, such as Banjar, Kutai, Dayak, Javanese, and Bugis (BAKUDAWABU), who coexist in a rural social order with limited access to formal education, human resources, and challenging geographical conditions. In the midst of these limitations, non-formal Islamic education grows and develops as part of the socio-religious life of the community through various religious activities that are participatory and community-based. Through these activities, the process of delivering Islamic teachings does not only take place normatively, but also through dialogical and contextual social interactions, making it easier for people from diverse cultural backgrounds to understand and internalize religious values. In addition, the link between non-formal Islamic education and local traditions also strengthens public acceptance and becomes a means of maintaining social harmony in the midst of diversity [6]. This condition reflects the alignment of these educational practices with efforts to expand access to inclusive education in rural areas and strengthen peaceful and harmonious social life [7].

Each ethnic group in a multicultural peasant society has a different background of traditions and cultures that form a different way of understanding and practicing the teachings of Islam in daily life [8], [9]. In Kaubun, differences in religious patterns can be seen in the Banjar people who have strong Islamic traditions, while other ethnic groups such as Dayak, Bugis, and other ethnic groups show a process of acculturation between Islamic values and local culture. This diversity has the potential to cause differences in religious understanding and social tensions if not managed through inclusive and contextual education. In this case, non-formal Islamic education plays a role as an inclusive learning space by opening up the participation of all levels of society, both men and women, regardless of ethnic and cultural background, as well as contextual because the delivery of teachings is adjusted to social realities and local traditions. This approach not only strengthens religious understanding

collectively, but also supports efforts to equalize access to education and strengthen the social role of the community in the framework of sustainable development [3].

The existence of access to Islamic education in rural areas, especially in Kaubun, is related to the condition of the community, most of whom work as farmers in the plantation and rice fields sectors, so that they have limited time, human resources, and equitable distribution of religious education services. Non-formal Islamic education then became the main focus of religious learning in the community through recitations, lectures, and other religious activities. However, its implementation still faces various limitations, such as uneven location of religious activities, limited number of religious educators, and time adjustments that often depend on agricultural activities. This condition has an impact on the suboptimal participation of the community, especially in certain groups such as people living in remote residential areas, so that access to religious education is not fully evenly distributed. This condition shows that there is a gap between the community's need for Islamic education that is able to bridge cultural diversity with the reality of its implementation in the field [10], [11].

A number of studies show that non-formal Islamic education has a strategic role in building social and religious values of society. Studies of the taklim council as a non-formal Islamic educational institution show that this institution not only functions as a medium of transmission of religious knowledge, but also as a means of establishing a harmonious relationship between human beings and God, others, and the social environment [12]. In addition, non-formal Islamic education based on local wisdom has been proven to be able to strengthen the social and spiritual values of the community through the integration of Islamic teachings with local culture [13]. Religious activities in the taklim assembly also contribute to fostering social attitudes such as mutual cooperation and solidarity, which are important bases in building social harmony [14]. In addition, in the context of social change, the taklim assembly develops as an inclusive educational space that is adaptive to the dynamics of society, so that it remains relevant as a medium for strengthening religious behavior in the midst of modernization [15].

Based on these gaps, this study is focused on the study of non-formal Islamic education in the context of multicultural farming communities in Kaubun, East Kutai. The novelty of this research lies in the specific socio-geographical context and the approach that emphasizes the integration of religious values with local wisdom in building social harmony. This study aims to analyze the role and practice of non-formal Islamic education in building social harmony and identify the supporting and inhibiting factors for the implementation of non-formal Islamic education in multicultural societies.

Non-formal Islamic education, when carried out contextually and in harmony with local culture, has great potential in building social harmony in the midst of a multicultural society [16]. Islamic education not only functions as a means of transmitting religious knowledge, but also as a social space that forms collective consciousness, strengthens human values, and fosters mutual respect between ethnic groups [17]. In the context of the Kaubun farming community, non-formal Islamic education plays a role as a medium that bridges religious teachings with the socio-cultural reality of the community.

By examining the practice of non-formal Islamic education in a multicultural society, this study reveals that social harmony is built through an educational process that lives in the community, is participatory, and rooted in local values. Non-formal Islamic education is thus

positioned as a religious cultural instrument that plays an important role in maintaining social cohesion and strengthening unity in the diversity of multicultural farming communities in Kaubun, East Kutai.

METHODS

Research Design

This research uses a qualitative approach with a case study type because it aims to deeply understand the role and practice of non-formal Islamic education in building social harmony in multicultural farming communities in Kaubun, East Kutai. The qualitative approach was chosen because it is able to explore the meaning, experience, and socio-religious dynamics of society contextually, especially in seeing how Islamic values are internalized through social interactions, local traditions, and daily religious activities. Through this approach, researchers can capture the complexity of the relationship between ethnic diversity, religious practices, and the process of forming social harmony that cannot be quantitatively measured. The case study design was used because this study focuses on the specific context, namely the multicultural farming community in Kaubun, which has unique characteristics in terms of social, cultural, and religious education practices. Case studies allow for intensive, detailed, and holistic analysis of the interaction between non-formal Islamic education, local wisdom, and the role of religious leaders and traditional leaders in building social cohesion. This approach also provides space to understand the diversity of community experiences, including the participation of men and women in religious activities as part of broader social dynamics [18].

Research Location

This research was carried out on farming communities in Kaumbun District, East Kutai Regency. The selection of location is based on the characteristics of a multicultural society with ethnic diversity and religious practices. This research period was carried out from December 2024 to March 2025.

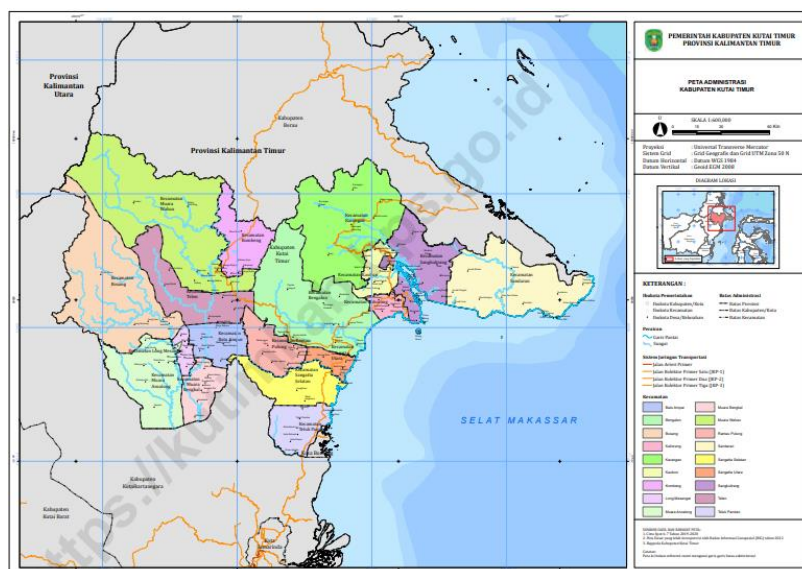


Figure 1. Map of East Kutai Kaubun District

Data Source

The data sources in this study consist of: (1) primary data sources, namely data obtained directly through interviews and participatory observations of selected informants using purposive sampling techniques. The selection of informants is based on certain criteria, namely individuals who have a role, knowledge, and active involvement in the implementation of non-formal Islamic education, including religious leaders, traditional leaders, sub-district and village officials, heads of farmer groups, and Muslim farming communities. The selection also considered the representation of the multicultural elements of the Kaibun community, involving informants from various ethnic backgrounds such as Banjar, Kutai, Dayak, Javanese, and Bugis, as well as paying attention to the participation of men and women to obtain a more comprehensive picture. The data obtained included the implementation of non-formal Islamic education, delivery methods, as well as supporting and inhibiting factors. (2) secondary data sources, namely supporting data obtained from various written sources such as books, scientific journals, results of previous research, archives, and official and personal documents relevant to the focus of the research.

Data Collection Techniques

Data collection was carried out through three main techniques, namely: (1) participatory observation, where researchers are directly involved in social, religious, and cultural activities of the community to understand non-formal Islamic education practices and the dynamics of inter-ethnic interaction contextually. Observations are carried out openly with notice to the research subjects to maintain ethics and transparency; (2) semi-structured interviews, conducted with key informants such as religious leaders, indigenous leaders, and farming communities from various ethnic and gender backgrounds, using interview guidelines and recording devices to maintain data consistency; and (3) documentation, which is used as supporting data in the form of field notes, interview transcripts, archives of religious activities, as well as documents related to social conditions and non-formal Islamic education practices. To ensure the validity of the data, this study uses the triangulation technique of sources and methods, by comparing data from observations, interviews, and documentation. In addition, a member check was carried out on informants to confirm the accuracy of the data, as well as increased observation diligence (prolonged engagement) to understand the socio-cultural context more deeply. This approach is important to maintain the validity and reliability of the findings, especially in the context of multicultural societies that have a diversity of religious and cultural practices.

Data Analysis Techniques

In this study, the data analysis process refers to the Miles and Huberman model which includes three stages. (1) Data reduction is carried out by selecting, focusing, and simplifying data from observations, interviews, and documentation. At this stage, the data is transcribed, then a thematic coding process is carried out by grouping the data into categories including the role of non-formal Islamic education, learning practices, as well as supporting and inhibiting factors. (2) The presentation of data is carried out in the form of a systematic narrative description to make it easier for researchers to understand the patterns, relationships, and meanings of the data that has been categorized, including comparing findings between

informants from different ethnic and social backgrounds. (3) Conclusions and verification are carried out by formulating findings based on emerging patterns, then re-tested through checking data consistency and triangulating sources and methods. The analysis process is carried out manually while maintaining accuracy through systematic recording, thematic grouping of data, and repeated review of data to ensure the validity and reliability of findings in the context of a multicultural society [19].

Research Ethics Considerations

This study pays attention to the principles of research ethics by ensuring informed *consent*, maintaining the confidentiality of participants' identities, and using data only for academic purposes. The entire research process is carried out transparently without harming any party.

RESULTS AND DISCUSSION

Results

The findings of this study show that non-formal Islamic education has a significant role in building social harmony in the multicultural farming community in Kaubun, East Kutai. In the context of a society consisting of various ethnicities such as Banjar, Kutai, Dayak, Javanese, and Bugis, non-formal Islamic education not only functions as a means of transmitting religious knowledge, but also as a medium of social integration that is able to bridge cultural differences and community backgrounds. This is reflected in various religious practices such as routine recitation, *taklim* assembly, *tahlilan*, and *selamatan* activities that involve cross-ethnic participation. In these activities, Islamic values such as tolerance, togetherness, and mutual respect are not only taught theoretically, but also practiced directly through social interaction. In addition, the role of religious leaders and traditional leaders in conveying Islamic teachings that are in harmony with local culture is also an important mechanism in reducing the potential for misunderstandings and strengthening social integration between community groups.

The Role of Non-Formal Islamic Education in Building Social Harmony

The results of the study show that non-formal Islamic education has a very significant role in improving the religious understanding of the farming community, most of whom have limitations in formal education. This education is not only oriented to the theoretical delivery of religious knowledge, but also emphasizes the application of Islamic values in daily life. The values obtained such as mutual cooperation, justice, and tolerance are important parts that are taught and practiced in the social life of the community. In addition, non-formal Islamic education also plays a role in shaping the character of society, especially in the aspects of morality and social ethics. The community not only understands the procedures of worship, but is also able to internalize Islamic values in social and economic activities, including in life as a farming community. This role is realized through various religious activities such as routine Friday night recitations, *taklim* assemblies for mothers, *tadarus* Al-Qur'an, and worship training for children and adolescents. In practice, this activity is a space for cross-ethnic interaction that brings together people from Banjar, Kutai, Dayak, Javanese, and Bugis backgrounds in an atmosphere of togetherness. Among them, in *tahlilan* and harvest survival activities, people from various ethnicities are involved together regardless of cultural background, thereby strengthening the sense of togetherness and mutual respect. In addition,

through recitation, religious leaders often emphasize the importance of tolerance and avoiding exclusivity between groups, which indirectly reduces the potential for misunderstandings in religious practice. Thus, differences in cultural backgrounds that previously had the potential to cause tension, such as differences in religious traditions or ways of implementation, can gradually be minimized through continuous interaction and open religious communication. People become more open to differences and are able to coexist peacefully. This shows that non-formal Islamic education serves as a social bridge that is able to reduce inter-ethnic stereotypes and strengthen harmony in the life of a multicultural society.

Non-Formal Islamic Education Practices in the Multicultural Context of Peasant Communities

In practice, the findings of the study show that the practice of non-formal Islamic education in the farming community in Kaubun is applied through adaptive and contextual strategies in accordance with the conditions of the multicultural farming community. In practice, it covers several aspects, namely: First, there is an active role between religious leaders and traditional leaders in the implementation of non-formal Islamic education. These two figures play the role of facilitators as well as mediators in conveying Islamic teachings that are in harmony with local cultural values. Activities such as mobile recitations, religious lectures, and joint prayers in traditional activities are effective means of building religious understanding of the community. This collaboration also opens up a space for social dialogue that allows people to accept the teachings of Islam in an inclusive manner without losing their cultural identity. Second, the internalization of local culture in non-formal Islamic education in Kaubun is integrated with local culture through various religious and social traditions such as harvest salvation, feasts, tahlilan, grave pilgrimages, and traditional activities such as Erau, Nyadran, and Gawai Dayak. In this practice, Islamic values are inserted through prayer, tausiyah, and the reading of religious books. This approach shows that Islamic teachings do not contradict local culture, but rather enrich and give religious meaning to existing traditions. Third, the practice of non-formal Islamic education is also carried out through a flexible and participatory approach. Religious activities are adjusted to the free time of the farming community, such as after Maghrib prayers or on certain days such as Friday. In addition, the learning process is carried out in a dialogical manner through discussions and deliberations involving people from various ethnic backgrounds. This approach creates an inclusive space for participation, so that people feel valued and not alienated in religious activities. As a result, socio-religious values such as at-ta'aruf, at-tawassuth, at-tasamuh, at-ta'awun, and at-tawazun were formed which strengthened the social harmony of the community.

Supporting and Inhibiting Factors in the Implementation of Non-Formal Islamic Education

The implementation of non-formal Islamic education in Kaubun, East Kutai, East Kalimantan, shows that there are a number of supporting factors and inhibiting factors in its implementation. which increase religious understanding and strengthen social relations in the midst of a multicultural farming community. These supporting factors play an important role in ensuring the success and continuity of the implementation of non-formal Islamic education in this region. The following are the supporting factors found in this study: First, the active role of religious leaders and traditional leaders who are the main drivers of religious activities. Second, high public awareness of the importance of Islamic education. Third, the strength of local wisdom

and religious traditions that have been inherent in people's lives. Fourth, the cultural diversity of a moderate and tolerant society also supports the creation of an environment conducive to the implementation of inclusive Islamic education. Fifth, the support from the government and the private sector is also an important factor in the provision of facilities and the sustainability of religious activities. In addition, there are several inhibiting factors that affect the implementation of non-formal Islamic education. First, the busyness of the community as farmers, especially during the planting and harvest seasons, is the main obstacle in the participation of religious activities. Second, the limited number of religious educators is also an obstacle, especially because most of them come from outside the region. Third, the geographical conditions of the area that are difficult to reach and the distance between settlements that are far away make it difficult to access educational activities. Fourth, differences in cultural and language backgrounds are also a challenge in the effective delivery of religious materials to all levels of society.

Discussion

The discussion in this study was prepared by directly linking the research findings to the main goal, namely analyzing the role and practice of non-formal Islamic education in building social harmony and identifying its supporting and inhibiting factors in the multicultural farming community in Kaubun District, East Kutai. Globally, this study also has relevance to the sustainable development agenda that emphasizes the importance of inclusive, equitable, and sustainable access to education for all levels of society, as well as the strengthening of the values of peace, justice, and harmonious social life [20].

Based on the findings of the first research, it shows that non-formal Islamic education has a very significant role in increasing religious understanding as well as building social harmony of the multicultural farming community in Kaubun. Non-formal Islamic education not only functions as a means of transmitting religious knowledge, but also as a medium for internalizing applicable socio-religious values, such as mutual cooperation, justice, and tolerance. These findings show that Islamic education has a holistic function that is not only cognitive, but also affective and social. The affective aspect is seen in the change in the attitude of the community that is more open, respectful, and has awareness to maintain inter-ethnic harmony, as seen in joint participation in recitation, tahlilan, and selamatan activities regardless of cultural background. Meanwhile, the social aspect can be seen from the increase in interaction and cooperation between citizens, such as cross-ethnic involvement in religious and social activities, as well as the reduction of the potential for misunderstandings in daily religious practices. In the context of peasant communities that have limited access to formal education, non-formal Islamic education is the main space in shaping religious awareness as well as social ethics. This emphasizes that Islamic education plays a role as an instrument of character formation and social integration and opens lifelong learning opportunities for the community [21].

These findings are in line with research that states that religious activities as a form of non-formal Islamic education have a strategic role in shaping religious personality while building a harmonious relationship between humans and God, fellow humans, and the social environment [12]. In addition, non-formal Islamic education functions as a forum for community development that not only increases religious knowledge, but also forms balanced social attitudes and behaviors in community life [22], [23]. Ahmad Asrin also emphasized that

Islamic education based on local wisdom in non-formal institutions is able to improve the quality of social life of the community, both in spiritual and socio-economic aspects [13].

In this case, compared to previous research, there is a similarity that non-formal Islamic education plays a role in building morality and social cohesion of society. However, its novelty lies in the context of this research, where non-formal Islamic education not only functions as a complement, but becomes the main means in building social harmony due to the limitations of formal education and the geographical conditions of peasant communities. The findings of this study also show that non-formal Islamic education contributes to reducing the potential for social conflict due to cultural differences. The values of tolerance, mutual respect, and cooperation taught in religious activities are able to reduce inter-ethnic stereotypes and strengthen harmonious social interactions. This indicates that non-formal Islamic education functions as a social bridge in a multicultural society, while strengthening the foundation of peaceful and inclusive community life.

The findings of the second study show that the practice of non-formal Islamic education in the multicultural farming community of Kaubun is carried out through an adaptive, contextual, and local wisdom-based strategy. The practice is not formal and rigid, but develops dynamically according to the social, cultural, and economic conditions of the community. In practice, it includes, a) synergy between religious leaders and traditional leaders in the implementation of non-formal Islamic education shows the existence of a community-based education model. These findings are in line with research that states that community-based Islamic education encourages active community participation, strengthens social legitimacy, and makes education more contextual and inclusive, as well as encourages broad community involvement in the community-based learning process [21], [24]. Other research confirms that religious leaders and traditional leaders play a key role in uniting communities, even in some contexts they intersect so that they are able to bridge Islamic teachings with local traditions [25]. This collaboration not only serves as a medium for the delivery of religious teachings, but also as a social mediation mechanism in dealing with cultural differences. Concretely, religious leaders play a role in conveying the normative values of Islamic teachings through recitation, lectures, and worship guidance, while traditional leaders play a role in contextualizing these values into local cultural practices. For example, in harvest rescue activities, tahlilan, or other traditional activities, traditional leaders play a role in ensuring that the traditions carried out remain in harmony with Islamic values, while maintaining that all ethnic groups can be involved without feeling marginalized.

In contrast to some previous studies that placed religious leaders as the main characters, these findings show that the involvement of traditional leaders has an equally important position, especially in bridging religious values with local culture. This difference in roles is important because traditional leaders have strong cultural closeness and social authority in the community, making them more effective in building acceptance of Islamic teachings within the framework of local culture. Thus, the synergy between religious leaders and traditional leaders not only strengthens the delivery of religious teachings, but also ensures that these values can be accepted in an inclusive manner in a multicultural society. b) The internalization of Islamic values through local culture shows that non-formal Islamic education in Kaubun is not textual, but contextual and cultural. This contextualization process takes place through an adaptive approach to local traditions of the community, such as harvest selamatan, kenduri, istighasah, and manaqiban which directly contain religious elements. Meanwhile, in cross-cultural traditional traditions such as Erau Kutai, nyadran, and Gawai Dayak, Islamic values are not

always conveyed explicitly, but are internalized through social involvement, mutual respect, and the practice of inter-ethnic togetherness. In addition, activities such as cross-tribal joint grave pilgrimages accompanied by tahlil and yasinan become a common space in strengthening religious values while strengthening social relationships. These findings suggest that the internalization of Islamic values is not always present in the form of formal religious rituals, but also through inclusive and harmonious social interactions in the lives of multicultural societies.

This finding is strengthened by research that confirms that education based on local wisdom is able to strengthen character, reduce social conflicts, and make learning more relevant to people's lives. In addition, other research also shows that the integration of religious values with local culture is able to build social solidarity and harmonious relationships in society [26]. The novelty of this research lies in the context of a more complex multicultural peasant society, where the internalization of values not only reinforces religious identity, but also serves as a social strategy to reduce the potential for inter-ethnic conflict. c) Through this flexible and participatory multicultural approach, it not only increases religious understanding, but also strengthens social relations between citizens. This is relevant to the views of Azzahra et al, who emphasize the importance of community participation in multicultural education as an effort to build an inclusive and harmonious social life [27]. Open and diversity-based education allows each individual to participate actively without feeling isolated, thereby strengthening mutual respect and supporting the creation of an inclusive and equal learning environment in a multicultural society [28].

In the context of Islamic education, the multicultural approach instills the value of respect for differences, rejects discrimination, and prioritizes togetherness and social justice. These values are evident in the practice of non-formal Islamic education in Kaubun which emphasizes deliberation, togetherness, and mutual respect as part of the practice of Islamic teachings in daily life. Philosophically, this finding is in line with the thinking that views diversity as *sunnatullah* and God's grace that must be accepted inclusively. In the context of the multicultural peasant community in Kaubun, non-formal Islamic education not only serves as a means of transmitting religious teachings, but also as a medium of social transformation that builds collective awareness of the importance of peaceful coexistence in a peaceful, just, and dignified manner [29].

The implementation of non-formal Islamic education in Kaubun shows achievements in the form of the formation of socio-religious values that contribute significantly to strengthening community harmony and moderation. Socio-religious values such as *at-ta'aruf* (getting to know each other), *at-tawassuth* (moderation), *at-tasamuh* (tolerance), *at-ta'awun* (helping), and *at-tawazun* (harmony) became an important foundation in the social life of the multicultural Kaubun community. These values form an attitude of mutual understanding, maintaining social balance, respecting differences, building solidarity, and creating a harmonious life. The application of socio-religious values in Islamic education has been proven to strengthen social cohesion and moderation of multicultural societies [30].

The third research findings are the factors that affect the implementation of non-formal Islamic education in building social harmony of multicultural farming communities in Kaubun. The results of the study show that the success of non-formal Islamic education is not only determined by pedagogical aspects, but also greatly influenced by social, cultural, and structural factors that are interrelated. In terms of supporting factors, the role of religious leaders and traditional leaders as the main facilitators has proven to be a key element in the

success of non-formal Islamic education. These findings are in line with research by Jannah & Azani which confirms that community support and local authoritative figures are the main factors in the sustainability of non-formal Islamic education [31]. In this case, the position of religious and traditional leaders is not only as a conveyor of teachings, but also as a social mediator who is able to bridge cultural differences. This shows that there is a strengthening of the function of social capital in non-formal education, which strengthens the social cohesion of multicultural communities.

In addition, the existence of public awareness of the importance of Islamic education is also a significant factor. These findings are relevant to the study by Laila & Salahudin which shows that non-formal education plays a major role in community empowerment, especially when people have a strong internal motivation to study religion [32]. However, this awareness arises from the limitations of formal education. This means that there is a compensatory relationship between limited access to formal education and increased participation in non-formal education. Another factor is local wisdom and religious traditions. This is in line with the results of Fanani & Faslah's research which states that religious culture in the community is the main supporting factor in the internalization of Islamic values outside of formal education [33]. In this study, it is shown that local wisdom is not only a medium for internalizing values, but also a tool for cross-ethnic social integration. In other words, the function of local culture in Kaubun is twofold, namely as an educational medium as well as a mechanism for social harmonization. Furthermore, the characteristics of a moderate and tolerant society are also important factors. In this study, moderation is not only formed through education, but also a social prerequisite that allows the education to run effectively. This is in line with the findings that an inclusive religious and cultural environment is a major supporting factor in the formation of Islamic character in non-formal education.

The next supporting factor, the support of the government and the private sector has also strengthened the sustainability of non-formal Islamic education in Kaubun through the provision of worship facilities and material assistance. This structural support is important to ensure the sustainability of religious activities. In addition to government support, the private sector, especially palm oil and rubber processing companies, also contributed through assistance in the construction and maintenance of places of worship, thereby strengthening infrastructure and the sustainability of religious activities. Overall, non-formal Islamic education in Kaubun plays a strategic role in increasing religious understanding and strengthening the social relations of the multicultural farming community. The main supporting factors include the role of religious and traditional leaders as facilitators who are able to integrate Islamic values with local traditions, public awareness of the importance of religious education as a provision for life and the foundation of the family, and the strength of local wisdom and religious traditions. The attitude of tolerance and moderation of the community's culture, supported by the role of the government and the private sector, also strengthens the sustainability of non-formal Islamic education. So as to strengthen the sustainability of adaptive and inclusive community-based education practices.

In addition to supporting factors, the implementation of non-formal Islamic education in Kaubun also faces a number of obstacles. Things that are inhibiting factors include, the busyness of the community as farmers is the main obstacle in educational participation. This reinforces previous findings that economic and employment factors are often barriers to non-formal education, particularly in rural communities. However, this study adds a contextual

dimension that these barriers are seasonal (planting and harvesting), so it requires a flexible time-based educational strategy.

Furthermore, the limitation of human resources (educators) is also a significant obstacle. Especially religious educators, it also hinders the effectiveness of non-formal Islamic education. The limited number of ustadz and ustadzah, some of whom come from outside the region, as well as the low level of formal education of the community affect the acceptance and practice of religious values. This is in line with Jannah & Azani who found that the limited competence and number of educators are the main obstacles in the development of non-formal Islamic education [31]. In addition, due to the geographical condition of Kaubun which consists of settlements far away from difficult access, such as forests and swamps, it is difficult for participants and educators to mobilize. Geographical factors and the limitations of these facilities have an impact on the difficulty of equitable distribution of non-formal Islamic education services. Therefore, a strategy is needed that is able to expand access and flexibility of educational services for people with geographical and economic limitations. So a strategy is needed that is able to expand access and flexibility of educational services for people with geographical and economic limitations.

The diversity of cultural and linguistic backgrounds of the community is also a challenge in the delivery of religious materials. These differences have the potential to cause gaps in understanding, stereotypes, and differences in interpretation of Islamic teachings if not managed properly [34]. In addition, the development of multicultural-based Islamic education is a response to the challenges of diversity, modernization, and globalization. Multicultural-based Islamic education is expected to be a solution to the many conflicts and tensions motivated by SARA in Indonesia, as well as a forum for cultural transfer between generations. To address these challenges, Islamic education strategies need to be developed with a sensitive approach to cultural and linguistic diversity. This involves adjusting teaching methods, materials, and learning media to suit the needs and characteristics of students from various backgrounds. Thus, non-formal Islamic education can be more effective in conveying religious messages and forming a comprehensive understanding among multicultural societies.

CONCLUSION

This study shows that non-formal Islamic education plays a significant role in building social harmony of multicultural farming communities in Kaubun District through its dual function as a medium for knowledge transmission and internalization of social values such as tolerance, mutual cooperation, and justice. Its adaptive practices, based on local wisdom, and involving the synergy of religious leaders and traditional leaders have proven to be able to bridge cultural differences and strengthen inter-ethnic social cohesion. This success is supported by community awareness, the role of local figures, religious traditions, and institutional support, although it is still faced with obstacles such as limited time, educators, geographical conditions, and linguistic diversity. Theoretically, these findings affirm Islamic education as a holistic process in a multicultural society. Meanwhile, practically, this study implies that the strengthening of non-formal education needs to be directed towards an adaptive, participatory, and community-based model, which supports the realization of inclusive, adaptive, and sustainable education, as well as harmonious social life in a multicultural society. Therefore, further research is recommended to develop a more innovative model of non-formal Islamic

education by expanding the context of the study area and deepening the analysis of the socio-cultural dynamics of other multicultural societies.

LIMITATIONS

This research has several limitations that need to be acknowledged. First, the design of a qualitative case study that focuses on a single location, namely the multicultural farming community in Kaibun District, limits the generalization of findings to the context of other regions that have different social and cultural characteristics. While this study provides an in-depth understanding of the role and practice of non-formal Islamic education in building social harmony, broader approaches such as cross-regional comparative studies would provide a more comprehensive picture. Second, this study relies on data from interviews and observations that have the potential to contain subjectivity from both informants and researchers in the data interpretation process. In addition, the limited research time has also not been able to fully capture the social dynamics of the community that are seasonal, especially related to agricultural activities. Therefore, further research is suggested to use a mixed methods approach, expand the location and context of the study, and examine more deeply the variations of non-formal Islamic education strategies in other multicultural societies in order to gain a more comprehensive understanding.

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AUTHOR CONTRIBUTION

All authors contribute to the formulation of research concepts and designs as well as to the overall preparation of the manuscript. M.I.F.F. conceptualizes the research, designs the methodology, conducts interviews, analyzes qualitative data, and leads the manuscript writing process. A.H. supervises the research design, provides methodological direction, contributes to the refinement of the analytical framework, and revises the manuscript critically in terms of scientific content. M.N.K. assists in data validation, checks the reliability of thematic coding, as well as contributes to the interpretation of research findings. All authors have read and approved the final version of the manuscript.

CONFLICT OF INTEREST

"The authors declare no conflict of interest."

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors used ChatGPT during the preparation of this work to assist in language refinement and structural editing of the manuscript. After utilizing the tool, the authors thoroughly reviewed and revised the content as necessary, and assume full responsibility for the content of this publication.

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