

Community Empowerment through Strengthening Islamic Educational Institutions: A Study on the Slopes of Mount Telomoyo

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Abstract

The community on the slopes of Mount Telomoyo, which is far from the city, has its own uniqueness. Mutual cooperation among the community is always carried out to solve community problems. The community has established a complete basic education, both formal and non-formal. However, education that has a strategic role in regional development still has a gap between community expectations and reality. The gaps include the unequal participation of the community and the lack of cooperation between educational institutions. This study aims to provide strengthening of Islamic education in order to empower the community on the slopes of Mount Telomoyo. This study used a Participatory Action Research (PAR) approach by involving the community to solve educational problems on the slopes of Mount Telomoyo. The results of the study show that the community agree on the need for integration of Islamic educational institutions as a short-term strengthening plan. The integration steps of KB/TK-MI-Madin include the alignment of the Islamic Religious Education curriculum, flipped co-operation of learning and evaluation, shared use of teacher books and student books, issuance of learning achievement certificates, issuance of decrees (SK) and implementation. This study implies that the stakeholders on the slopes of Mount Telomoyo should provide policies and facilities support. Furthermore, community empowerment through strengthening Islamic educational institutions is discussed in this article.

Keywords: community empowerment, Islamic education, curriculum integration.

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Introduction

The community on the slopes of Mount Telomoyo are geographically located in a hilly location. Apart from occupying an area prone to disasters, such as landslides, it is also relatively far from the district city area. Even though it has weaknesses, the area on the slopes of Mount Telomoyo also has advantages. In general, this area has beautiful natural potential, so the area has the potential to be developed as a tourist area. Pagergedog is one of the hamlets on the edge of Mount Telomoyo, directly bordering Magelang district. This hamlet, located in Sepakung Village, Banyubiru District, Semarang Regency, is one of the areas on the slopes of Mount Telomoyo which has different characteristics from other areas.. This area has the specialty of being a traditional village and has natural potential that can be used as a tourist location. As a traditional village, the area has the Merti Dusun tradition. Then as a tourist area, it has tourist locations, such as Ondo Langit, Cemoro Sewu, Gua Semar Waterfall, Balong Campground, Sunset and Sunrise rides (https://humas.jatengprov.go.id/detail_berita_gubernur?id=2538).

Based on preliminary research results, the community hopes that a generation with strong faith will not be easily exposed to foreign culture which is vulnerable to being turned into a tourist village. Apart from that, the community also wants a generation of moderate Muslims without being uprooted from their cultural roots as a traditional village. The Pagergedog community has built basic level Islamic education institutions, both formal and non-formal. Formal educational institutions include the Play Group (PG), *Raudlatul Athfal* (RA) Darussalam, and *Madrasah Ibtidai'ah* (MI) Darussalam. Meanwhile, the non-formal Islamic education institution is the *Taman Pendidikan Qur'an* (TPQ) which was transformed into *Madrasah Diniyah* (Madin) Darussalam. These educational institutions have a strategic role in regional development. Unfortunately, the existence of Islamic educational institutions still faces several problems, including a lack of cooperation between educational institutions and a lack of community participation. So far, Islamic educational institutions in the region still operate independently. In fact, if there is cooperation between education-

al institutions, it is very possible that the educational process can be carried out effectively and efficiently. This can be seen in the development of the RA, MI, and Madin curriculum, where there has been no collaboration to share materials, so that the materials taught between these institutions often overlap. Apart from the lack of cooperation between Islamic educational institutions, they also still face obstacles in the level of participation of the surrounding community.

Madin Darussalam as a non-formal Islamic education institution has the lowest level of community participation. Meanwhile, Naim et al. (2022) secondary, and even higher education levels. This study aimed to explain the integration of the madrasah system in Islamic Religious Universities in the framework of strengthening religious moderation. The research method used was qualitative with a symbolic interactionism approach. The main informants in this study were eleven people from the elements of the chancellor, vice-rector 1, head of Madrasah diniyah (Mudhir report that the existence of Madrasahs can provide strengthening moderation through education. According to Ismail (2018) the existence of Madin can be researched from various perspectives. Furthermore, community participation in Madin Darussalam can be expanded using participatory action research (PAR) as a group problem solving, as a research process, broadening participation (Gaffney, 2008). Four alternative viewpoints, drawn from Indigenous epistemologies, are illustrated; namely sovereignty, conflict, balance, and relationship (Tuck, 2009). The strategy includes empowerment, capacity building, shared experiences in creative activities, and community grouping with the support of facilitators and local government. As a result, this led to the creation of an Environmental Development Center as well as the modeling of an environmental vision and participatory regeneration framework. The results show that based on building trust and increasing awareness, residents tend to be involved in the regeneration process despite conflicting attitudes towards community-led regeneration projects. With the involvement and empowerment of participants, it is possible to develop an integrated vision that aims to change the economic, socio-cultural, physical and environmental conditions

of a region in order to improve the quality of life (Pourzakarya & Bahramjerdi, 2021). PAR has also been implemented to develop Ngadas Village as an agricultural-based tourism village. Through this model, stakeholders, especially village governments, regional governments, universities and local communities, can synergize with each other. They can also play roles according to their respective abilities which are directed towards realizing the same goal, namely building Ngadas Village as a tourist village as a source of supportive opinion community welfare (Soedarwo et al., 2022). Several concepts need to be studied to form the basis for community PAR action planning in Islamic education in Pagergedog.

Methods

This research used Participatory Action Research (PAR), namely action research that emphasizes community involvement so that they feel like they own the program and will play an active role in solving problems (Fahlberg, 2023) this endeavor remains limited by the scaffolding of empirical research, or the institutionalized practices and beliefs embedded within data collection and researchers' relationship to research subjects. In its current form, this scaffolding excludes "subaltern" voices from critiquing and extending sociological theory, deriving benefits from the study, or informing social actions that stem from the research. This limits the field's understanding of the multi-faceted impacts of colonialism and retrenches inequalities between scholars and participants. Participatory Action Research (PAR). PAR is a research approach that can raise collective critical awareness to overcome problems that hinder the social transformation process (Afandi, 2020; Gaffney, 2008). This research began with a preliminary study conducted in the Pagergedog area through interviews with local community leaders, committee members, and school principals. Research instruments include interview guidelines, observation sheets, and documentation sheets. This research was carried out at three formal Islamic educational institutions, namely Play Group (PG) Darussalam, *Raudhatul Athfal* (RA) Darussalam, *Madrasah Ibtidaiyah* (MI) Darussalam, and one non-formal educational institution *Madrasah Diniyah* (Madin) Darussalam. Activities carried out with

the community include focus group discussions (FGD), preparation of short and long term targets, workshops, and mentoring.

Geographical Location

Dukuh Pagergedog is geographically located in Sepakung Village, Banyubiru District, Semarang Regency. Semarang is geographically located at 110°14'54,75" to 110°39'3". Most of the area in Semarang is a plateau with an altitude of around 544.21 meters above sea level. Banyubiru is one of the sub-districts which has an outer area of around 54.41 km². Meanwhile, Sepakung is the sub-district with the largest area in Banyubiru, namely 9.55km² (BPS, 2023).

Population Activities

Pagergedog has topography in the form of slopes/peaks. It implies that the largest land use to be in the form of fields/gardens. Respondents who are farmers mostly grow horticultural crops, such as cabbage, chilies, tomatoes, mustard greens or potatoes. The topography in the form of slopes/peaks allows the cultivation of horticultural crops to develop well. According to the Department of Agriculture (2006) most vegetable or flower crops are produced from areas with an altitude of around 350 – 1500 meters above sea level with Andisols and Alfisols soils.

Result and Discussion

The results of interviews with the school committee and the Head of MI, Head of KB-RA, and Head of Madin show that there is a lack of community participation in education. KMI, one of the informants, said he was very happy if students were allowed by their parents to enter school. "Sometimes students are not allowed to go to school because they are asked to help their parents harvest/take care of the garden," he said. While KM stated that community participation in Madin was very lacking. He added, Madin's form of non-formal education is one of the causes. Parents and children think they are not obliged to take part in the program organized by Madin. Furthermore, KRA stated that the same thing also happened at PG-RA. Parents are busy in the garden and their young children feel they don't need education. In fact, community leaders hope to create an Islamic generation that will make Pagergedog people proud.

In fact, KS, as another informant, stated that the establishment of PG-RA-MI-Madin Darussalam by its predecessors was intended to empower the community through education. The school committee, Head of MI, Head of KB-RA, and Head of Madin agreed to sit down with the community to discuss strengthening Islamic educational institutions in Pagergedog. To bridge this, there needs to be a Focus Group Discussion (FGD) between Madin management and the community. Therefore, the researchers facilitated FGDs which were attended by the community and managers of Islamic educational institutions. The main agenda for the FGD included discussion of problems and solutions for managing Madin from the perspective of managers and the community. The results of the FGD contain short-term and long-term improvement plan points. The FGD aims to set short and long term targets as shown in Figure 1.

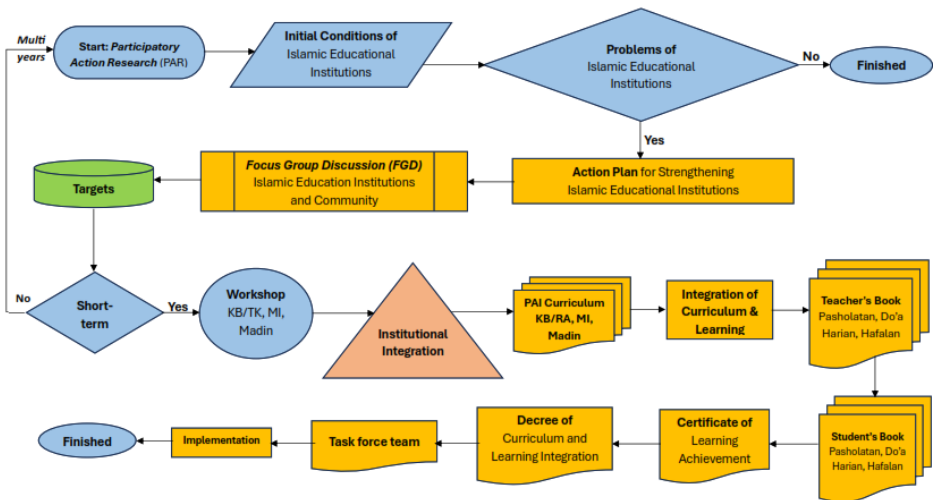


Figure 1. Flowchart of strengthening community-based Islamic educational institutions

Strengthening Islamic education institutions is intended to strengthen cooperation between educational institutions and strengthen the role of the surrounding community. Several concepts underlying this research action planning include indigenous Islamic education systems, flipped learning as a bridge of cooper-

ation between formal and non-formal education, and curriculum integration. In Figure 1, the results of the FGD show that the participants agree on integration between PG-RA-MI-Madin Darusalam institutions as a short-term target. This target was achieved through several stages of action, namely alignment of the PAI curriculum through workshops, integration of curriculum and learning with the development of books-certificates-taskforce teams, and assistance in its implementation.

Institutional integration of PG-RA-MI-Madin: partnership of formal and non-formal institutions

Madrasah diniyah (Madin) is an indigeneous Islamic education systems of Indonesia (Pohl, 2006). The existence of Madin in Indonesia was originally initiated by Zainuddi Labai el Yunusiy in 1915, a Minangkabau cleric (Mawangir, 2015; Naim et al., 2022)west sumateran society (Minang. He founded Madin after returning from studying Islam in Mecca. In madrasah, students are invited to learn about Islamic religious knowledge and general knowledge, but the emphasis is on mastering the Arabic language (Mawangir, 2015)west sumateran society (Minang. During its development, Madin metamorphosed into various forms. According to Syahr (2016) Madin is a non-formal educational institution that teaches Islamic values including the fields of Fiqh, Tauhid, Akhlaq, Hadith, Tafsir and other subjects that are not taught in formal schools other than madrasahs. Madin students have varying ages with study hours between 2.30 and 5.00 p.m (Alfi Syahr, 2016).

Since 1945, *Madrasahs* have been institutionally grouped based on their curriculum into 2 categories. First, formal *Madrasahs* whose curriculum contains 30% religious lessons and 70% general lessons, including *Madrasah Ibtidaiyah* (MI-primary level), *Madrasah Tsanawiyah* (MTs-middle level), and *Madrasah Aliyah* (MA-upper level). Second, non-formal *Madrasahs* whose curriculum only contains religious lessons include *Madrasah Diniyah Awaliyah* (primary level), *Madrasah Diniyah Wustha* (first level), and *Madrasah Diniyah Ulya* (intermediate level) (Alfi Syahr, 2016). According to the Regulation of the Minister of Religion of the Republic of Indonesia no. 13 of 2014, *Madrasahs* in the second category are called *diniyah takmiliyah*, hereinafter referred to as *Madrasah diniyah* (Ma-

din) (Ismail, 2018). *Madrasah Diniyah Takmiliyah* is an Islamic religious education institution on a non-formal education path which is organized in a structured and tiered manner as a complement to the implementation of Islamic religious education at the primary, secondary and higher education levels (Menteri Agama Republik Indonesia, 2014). We have demonstrated that usual electrochemical hydrogen permeation tests are enough to assess hydrogen free energies of trapping in the range of -35 kJ/mol to -70 kJ/mol. These conclusions are obtained by assuming the presence of saturable traps in local equilibrium with hydrogen and are validated by means of simulated permeation and degassing transients. In addition, we check our model performing electrochemical hydrogen permeation tests at 30°C , 50°C , and 70°C , on an API 5L X60 as received steel state to study its trapping and diffusion properties considering only one type of trapping site. The binding energies (ΔG). Currently, Madin has formed the *Forum Komunikasi Diniyah Takmiliyah* (FKDT) to collaborate between Madin (non-formal) and with *Madrasah* (formal) (Alfi Syahr, 2016). The existence of FKDT has brought much progress to Madin through holding final exams, level promotions and graduations which are carried out simultaneously. Madin graduation certificates have also begun to be recognized and used to register for further education at formal schools in Rembang district (Alfi Syahr, 2016). However, Madin Darussalam in Pagergedog has not shown such progress.

The lack of participation from the Pagergedog community at Madin was complained about by the Committee, Head and teachers. In fact, Madin was founded at the initiation of the community and was initially named the TPQ Darussalam. The establishment of TPQ Darussalam cannot be separated from the cultural characteristics of the people in Pagergedog. Through TPQ Darussalam, the people of Pagergedog want to form a generation with an Islamic culture. In its management, Madin is different from TPQ. In Madin, learning is held for subjects about Islam, while in TPQ it only teaches how to read and write Al-Qur'an (Alfi Syahr, 2016). The change in name from TPQ to Madin Darussalam has implications for the implementation of learning that is increasingly wider in scope. In this case, Madin Darussalam becomes an indigenous

Islamic education system from and for the Pagergedog community. According to Kurniadi et al. (2023) indigenous education can shape children's Islamic character. Lack of community participation causes Madin to run not according to expectations.

It is hoped that this integration between Islamic educational institutions can build community participation in Pagergedog. Education as social capital which in the long term has an impact on empowering society towards socio-economic prosperity (Lahuri et al., 2023; Sa'adullah et al., 2024; Saputra et al., 2023; Syahputri & Fathoni, 2023; Yadi & Jauhari, 2023). Integrated Community Empowerment with PAI learning has also been carried out in other areas similar to Pagergedog. In Sragen, learning *muamalah fiqh* encourages students to gain a better understanding of the principles of Islamic business ethics and provides a strong foundation for the development of entrepreneurial skills (Suryanto & Khoir, 2023). The development of the Mount Galunggung tourist area is also inseparable from socio-economic activities to advance local communities through increasing environmental awareness educational activities and disaster simulations (Mukhsin, 2015). Developments of Jumog Waterfall in Karanganyar are also using economic capital, social capital, culture capital, and symbolic capital (Devy & Soemanto, 2017).

Community Empowerment has long been practiced in Islam. Bagus (2021) states that the economic empowerment of society during the time of the prophet is reflected in the Hadith of Abu Daud, while the empowerment of knowledge is in the Hadith of Ahmad. Meanwhile, community empowerment during the Caliphate was carried out through educational patterns, educational materials and educational institutions, Islamic education, monotheism, morals, worship and health (Bagus, 2021). From the perspective of sociology, society is the root of morality so it needs to be changed through moral education (Akhtar Malik & Ashraf Malik, 2022; Chikwado Ejeh, 2017). Emile Durkheim's moral education is a social means to realize social goals. The aim of moral education is to create social solidarity and social balance in society. According to Al-Ghazali, the goal of moral education in Islam comes from revelation, does not optimize the function of reason,

it is more than just a social goal (Indriyani & Ishomuddin, 2022). Learning from the bureaucracy in Iran, a person is not bound and determined by material progress and material needs. Humans also have spiritual needs and their perfection is related to fulfilling physical and spiritual needs. In addition, instrumental rationality only chooses the best way to achieve goals, but is unable to determine goals (Daneshfard & Aboalmaali, 2016). Community empowerment through strengthening Islamic educational institutions in Pagergedog begins with building individual awareness. Borrowing the ideas of sociologist Georg Simmel, Pagergedog society consists of interactions (*Wechselwirkung*) between individuals, and these interactions produce forms of socialization (*Formen der Vergesellschaftung*) (Lorenz et al., 2024). In this case, the subject of social ontology is the social relationship between the management of Islamic educational institutions and students' parents in building an Islamic generation in Pagergedog.

According to Kurniawan (2024), community development should not only aim to achieve progress in economic and political institutions (where objective culture manifests itself), but also needs to involve subjective cultural enrichment in fundamental institutions that include intersubjective relations (Kurniawan, 2024). The Pagergedog community who want to create an Islamic generation requires their participation in existing educational institutions. Purnama et al. (2021) stated that educational participation in border areas has improved in a more advanced direction. Community think that education is very important in determining fate, not just a requirement proclaimed by the government (Purnama et al., 2021). For example, parents as a society also have a responsibility to educate their children (Hidayah et al., 2024). In the FGD, the community and managers of Islamic education institutions in Pagergedog agreed on the need to initiate collaboration in the academic field through integrative Islamic education learning pathways. Furthermore, the research team facilitated the implementation of an integrative Islamic education workshop to follow up.

Workshop of Integrative Islamic Education in Pagergeedog: Curriculum and Learning of PAI

Formal learning is organized through the curriculum within the

broader field of education, well established evaluation and assessment methodologies available. A formal curriculum, when mandated at a national level, should expose most learners to common ideas and knowledge and undermine any inequality of access between different groups in the national population (Johnson & Majewska, 2022). Non-formal learning activities can be part of the formal education curriculum in the form of embedding, enhancing, and waiving (Souto-Otero, 2024). First, non-formal learning activities can become part of the curriculum as optional courses or compulsory courses (embedding). The second form of curriculum cross-fertilization is the provision of activities related to the curriculum outside the school environment, for example in extracurricular activities (enhancement). The implementation by non-formal education providers may result in the waiver (third form of cross-fertilization) of the requirement to take part in a program at school if the specified learning outcomes have been achieved through the non-formal education experience. In these conditions, non-formal education providers come to deliver part of the curriculum on behalf of formal education institutions.

This type of integration often results in non-formal learning activities becoming formal. For example, new documentation may need to be provided to the relevant authorities or educational institutions detailing how activities work or how students will be assessed, quality assurance procedures may need to be introduced, expected learning times may need to be clarified and activities will be clearly defined as learning related to school curriculum (Souto-Otero, 2024). Thus, non-formal curriculum learning that occurs outside formal learning institutions can run side by side with the formal curriculum and can have some of the characteristics of a formal system, such as following an institutionalized framework. In short, non-formal learning can have a relationship with the school curriculum, but is located more broadly in the educational control environment than the school (characterized by the way the non-formal learning link touches the curriculum but is in the education/learning space) (Johnson & Majewska, 2022). The integration of formal and non-formal education curricula bridges the gaps between Qur'anic schools and formal basic education

(Baba, 2008; Sahin, 2018). Furthermore, the integration of the PG-RA-MI-Madin curriculum is part of this research to find a model for strengthening Islamic education institutions on the slopes of Mount Telomoyo.

The workshop activities were attended by heads and teachers of PG, RA, MI, & Madin. The activities began with the presentation of several integration concepts by the research team. Some of these concepts include indigenous Islamic education systems, flipped learning as a bridge of cooperation between formal and non-formal education, and curriculum integration. The research team together with workshop participants discussed an integrative Islamic education model that was appropriate to Pagergedog's conditions. One model that is considered appropriate for Pagergedog's conditions is the integration of the Islamic religious education (PAI) curriculum for PG-RA-MI-Madin. The sequence of activities is aligning the PAI curriculum, compiling teacher books, compiling student books, drafting certificates of achievement of learning outcomes, and determining the taskforce team as presented in Figure 1.

From the workshop results, three themes were proposed for integrating the PAI curriculum and learning, including *Pasholatan*, *Do' harian* (daily prayers), and *Hafalan* (memorization). The integrated PAI curriculum is structured in two forms of cross-fertilization of formal and non-formal education, namely embedding and enhancement (Souto-Otero, 2024). *First*, the embedding model where non-formal learning activities (Madin) become part of the curriculum as mandatory courses of formal education (PG-RA-MI). This first form is applied to the theme of Pasholatan and daily prayers with a focus on learning in formal schools.

Table 1. Integrative curriculum of *Pasholatan*

No.	Topics	Learning in RA-MI	Evaluation in Madin
1.	Intention of <i>Wudhu</i>	A.1 & A.2 (RA)	I.1 (Madin)
2.	Intention of <i>Sbolat Fardhu</i>	B.1 & B.2 (RA)	I.1 (Madin)
3.	<i>Iftitab</i>	I.1 (MI)	I.2 (Madin)
4.	<i>Al fatibab</i>	I.1 (MI)	I.2 (Madin)
5.	<i>Ruku'</i>	I.1 (MI)	II.1 (Madin)
6.	<i>I'tidal</i>	I.2 (MI)	II.1 (Madin)
7.	<i>Sujud</i>	I.2 (MI)	II.1 (Madin)
8.	Sitting between two <i>sujud</i>	II.1 (MI)	II.1 (Madin)
9.	First <i>Tasyahud</i>	II.1 (MI)	II.1 (Madin)
10.	Final <i>Tasyahud</i>	III.1 (MI)	II.1 (Madin)
11.	<i>Qunut</i>	III.2 (MI)	II.2 (Madin)
12.	<i>Wirid</i> after <i>shalat</i>	III.2 (MI)	II.2 (Madin)
13.	Pray after <i>shalat</i>	III.2 (MI)	II.2 (Madin)
14.	<i>Shalat Jum'at</i>	IV.1 (MI)	III.1 (Madin)
15.	<i>Shalat Dbuha</i>	IV.2 (MI)	III.1 (Madin)
16.	Praying after <i>shalat Dbuha</i>	IV.2 (MI)	III.1 (Madin)
17.	<i>Shalat Jenazah</i>	V.1 (MI)	III.2 (Madin)
18.	First <i>takbir</i> of <i>shalat Jenazah</i>	V.1 (MI)	III.2 (Madin)
19.	Second <i>takbir</i> of <i>shalat Jenazah</i>	V.1 (MI)	III.2 (Madin)
20.	Third <i>takbir</i> of <i>shalat Jenazah</i>	V.1 (MI)	III.2 (Madin)
21.	Fourth <i>takbir</i> of <i>shalat Jenazah</i>	V.1 (MI)	III.2 (Madin)
22.	<i>Shalat Tabajud</i>	V.2 (MI)	IV.1 (Madin)
23.	Praying after <i>shalat Tabajud</i>	V.2 (MI)	IV.1 (Madin)
24.	<i>Shalat Istikbarah</i>	VI.1 (MI)	IV.2 (Madin)
25.	Praying after <i>shalat Istikbarah</i>	VI.1 (MI)	IV.2 (Madin)

Second, the enhancement model by providing activities related to the curriculum outside the school environment. In this second model, students receive learning in non-formal education (Madin). This enhancement model is applied to *Tahfidz*, which is Madin's main focus. The integrative curriculum on the *Pasholatan* theme is shown in Table 1. On the *Pasholatan* theme, class A RA students

are just learning *Wudhu*, while class B students are starting to learn the intention of obligatory prayers. The complete study of mandatory prayers will be completed in semester 2 of class III. Thus, students in semester 1 of class VI have finished studying sunnah prayers. Meanwhile, the integrative curriculum on the *Do'a Harian* theme is shown in Table 2. On the *Do'a Harian* theme, RA class A students have just learned the prayers for studying & eating, while class B students have started learning the prayers for activities and prayers for goodness of the world and the hereafter. Complete mandatory prayer learning will be finished in semester 2 of class IV.

Table 2. Integrative Curriculum of *Do'a Harian* (Daily prayers)

No.	Topics	Learning RA-MI	Evaluation in Madin
1.	<i>Do'a</i> before learning	A.1 (RA)	I.1 (Madin)
2.	<i>Do'a</i> after learning	A.1 (RA)	I.1 (Madin)
3.	<i>Do'a</i> before eating	A.2 (RA)	I.1 (Madin)
4.	<i>Do'a</i> after eating	A.2 (RA)	I.1 (Madin)
5.	<i>Do'a</i> before activity	B.1 (RA)	I.1 (Madin)
6.	<i>Do'a</i> after activity	B.1 (RA)	I.1 (Madin)
7.	<i>Do'a</i> closing of the assembly	B.1 (RA)	I.2 (Madin)
8.	<i>Do'a</i> for parents	B.1 (RA)	I.2 (Madin)
9.	<i>Do'a</i> for goodness in the world and the hereafter	B.2 (RA)	I.2 (Madin)
10.	<i>Do'a</i> enter the mosque	B.2 (RA)	I.2 (Madin)
11.	<i>Do'a</i> outside the mosque	B.2 (RA)	I.2 (Madin)
12.	<i>Do'a</i> to enter the bathroom	I.1 (MI)	I.2 (Madin)
13.	<i>Do'a</i> for leaving the bathroom	I.1 (MI)	I.2 (Madin)
14.	<i>Do'a</i> to enter the house	I.2 (MI)	II.1 (Madin)
15.	<i>Do'a</i> leaving the house	I.2 (MI)	II.1 (Madin)
16.	<i>Do'a</i> for riding a vehicle	II.1 (MI)	II.1 (Madin)
17.	<i>Do'a</i> when looking in the mirror	II.1 (MI)	II.1 (Madin)
18.	<i>Do'a</i> when there is lightning	II.2 (MI)	II.1 (Madin)
19.	<i>Do'a</i> when it rains	II.2 (MI)	II.1 (Madin)

No.	Topics	Learning RA-MI	Evaluation in Madin
20.	<i>Do'a</i> before bed	III.1 (MI)	II.2 (Madin)
21.	<i>Do'a</i> to wake up	III.1 (MI)	II.2 (Madin)
22.	<i>Do'a</i> for dressing	III.2 (MI)	II.2 (Madin)
23.	<i>Do'a</i> for breaking the fast	III.2 (MI)	II.2 (Madin)
24.	<i>Do'a</i> before bathing	IV.1 (MI)	III.1 (Madin)
25.	<i>Do'a</i> to welcome the morning	IV.1 (MI)	III.1 (Madin)
26.	<i>Do'a</i> for welcoming the day	IV.1 (MI)	III.1 (Madin)
27.	<i>Do'a</i> after the call to prayer	IV.2 (MI)	III.1 (Madin)
28.	<i>Do'a</i> when sick	IV.2 (MI)	III.1 (Madin)

The integrative curriculum on the *Tahfidz Qur'an* theme is shown in Table 3. On the *Tahfidz Qur'an* theme, class A RA students have just studied *Al-Fatihah* and *An-Nas*, while class B students have started to study *Al-Falaq*, *Al-Ikhlās*, and *Al-Lahab*. Complete *Tahfidz Qur'an* learning will be finished in semester 2 of class VI, plus *Yasin*.

Table 3. Integrative Curriculum of *Tahfidz Qur'an*

No.	Topics	Learning in Madin	Evaluation in RA-MI
1.	<i>Al-Fatihah</i>	I.1 (Madin)	A.1 (RA)
2.	<i>An-Nas</i>	I.1 (Madin)	A.2 (RA)
3.	<i>Al-Falaq</i>	I.1 (Madin)	B.1 (RA)
4.	<i>Al-Ikhlās</i>	I.1 (Madin)	B.2 (RA)
5.	<i>Al-Lahab</i>	I.1 (Madin)	B.2 (RA)
6.	<i>An-Nasr</i>	I.2 (Madin)	I.1 (MI)
7.	<i>Al-Kafirun</i>	I.2 (Madin)	I.1 (MI)
8.	<i>Al-Ma'un</i>	I.2 (Madin)	I.1 (MI)
9.	<i>Al-Quraisy</i>	I.2 (Madin)	I.2 (MI)
10.	<i>Al-Fiil</i>	I.2 (Madin)	I.2 (MI)
11.	<i>Al-Humzah</i>	II.1 (Madin)	II.1 (MI)
12.	<i>Al-'Asr</i>	II.1 (Madin)	II.1 (MI)
13.	<i>At-Takasur</i>	II.1 (Madin)	II.2 (MI)
14.	<i>Al-Qoriah</i>	II.1 (Madin)	II.2 (MI)

No.	Topics	Learning in Madin	Evaluation in RA-MI
15.	Al-Adiyat	II.2 (Madin)	III.1 (MI)
16.	Al-Zalzalah	II.2 (Madin)	III.1 (MI)
17.	Al-Bayyinah	II.2 (Madin)	III.2 (MI)
18.	Al-Qadar	II.2 (Madin)	III.2 (MI)
19.	Al-Alaq	III.1 (Madin)	IV.1 (MI)
20.	At-Tin	III.1 (Madin)	IV.1 (MI)
21.	Asy-Syarh	III.1 (Madin)	IV.1 (MI)
22.	Ad-Dhuha	III.1 (Madin)	IV.2 (MI)
23.	Al-Lail	III.1 (Madin)	IV.2 (MI)
24.	Asy-Syam	III.1 (Madin)	V.1 (MI)
25.	Al-Balad	III.2 (Madin)	V.1 (MI)
26.	Al-Fajr	III.2 (Madin)	V.1 (MI)
27.	Al-Ghosyiyah	III.2 (Madin)	V.2 (MI)
28.	Al-A'la	III.2 (Madin)	V.2 (MI)
29.	At-Tariq	III.2 (Madin)	V.2 (MI)
30.	Al-Buruj	IV.1 (Madin)	VI.1 (MI)
31.	Al-Insyiqaq	IV.1 (Madin)	VI.1 (MI)
32.	Al-Mutaffifin	IV.1 (Madin)	VI.1 (MI)
33.	Al-Infitar	IV.1 (Madin)	VI.1 (MI)
34.	At-Takwir	IV.1 (Madin)	VI.1 (MI)
35.	'Abasa	IV.2 (Madin)	VI.2 (MI)
36.	An-Naziat	IV.2 (Madin)	VI.2 (MI)
37.	An-Naba'	IV.2 (Madin)	VI.2 (MI)
38.	Yasin	IV.2 (Madin)	VI.2 (MI)

The workshop participants then compiled teacher books and student books based on the PG-RA-MI-Madin integrative curriculum that had been prepared previously. This student book is used as a sustainable education portfolio in the realm of non-formal and informal learning which is widespread in formal learning to increase community participation (Manolescu et al., 2018) more valuable competencies. The universities, considered one of the most important pillars in developing such competencies, are challenged to

develop and harmonize different forms of education (formal, informal and non-formal. The integrative curriculum prepared also takes into account the uniqueness of Pagergedog as an indigenous Islamic education (Pohl, 2006).

Implementation of Integrative Islamic Education: flipped learning and evaluation

Even though currently non-formal education receives less participation from society, non-formal education was the main focus at the international level between the 60s and 70s. At that time, the focus of non-formal education was to gather knowledge and develop the skills needed to survive in the natural environment. However, later the importance of education was perceived differently and the focus shifted to formal education. The term education etymologically comes from Latin which means to grow, to cultivate, to guide (Manolescu et al., 2018). Coombs & Ahmed, 1975 emphasizes three forms of education, namely non-formal, informal, and formal. Formal education is defined as a system of education that is systematically organized, chronological, starting from elementary school and ending with university which, in addition to including academic studies, also includes various specialization programs and professional preparation institutions. Non-formal education (lat. *nonformalis* – without formal form) includes the full range of educational influences that occur outside the classroom, through a series of optional activities. Non-formal education is considered a complement to formal education, considering its final nature, less formal reality. Although learning experiences can be classified by considering three forms of learning, the interference of non-formal and informal methods, the proportion of time allocated to learning outside the formal system, the number of methods used to share knowledge and the high interest in incorporating informal and non-formal learning outcomes into the evaluation process or into several formal certifications, all emphasize the interference between the three forms of education/learning (Manolescu et al., 2018).

The differences between the three forms of learning originate from the area of the developing system and therefore they can be considered administrative differences. When focusing on competencies obtained as a result of the learning process, evaluations

that consider the stages taken and the grades obtained as a result of formal education become increasingly incomplete. The foundations of competency development are built through a mixture of learning methods and experiences originating from all three forms, in different proportions, taking into account a complex system of individual, organizational and environmental features. There are three main areas of competence that a person can master, namely: general competence, general competence for various fields, and special competence. Forms of education can be directed at developing certain types of competencies with certain priorities, for example the formal education system is more focused on general competencies, non-formal education is more focused on specific competencies, and informal education is more focused on general competencies. Manolescu et al. (2018) underlines several important insights regarding these three forms of education, including the continuing education portfolio, and widespread use of methods, and partnerships. Continuing education portfolio - is a supporting tool for managing learning outcomes in various contexts, including non-formal and informal contexts. The use of methods that fall into the realm of non-formal and informal learning is widespread in formal learning - the training provided to teachers and educators is more focused on the use of non-formal and informal learning methods. Partnerships (both formal and informal) between educational institutions and various groups/ organizations can also increase community participation (Manolescu et al., 2018) more valuable competencies. The universities, considered one of the most important pillars in developing such competencies, are challenged to develop and harmonize different forms of education (formal, informal and non-formal).

Cha & So (2020) expand the idea of integrating formal and non-formal education through flipped learning. In general, flipped learning consists of before-class, in-class, and after-class activities. Flipped learning stems from the idea of how instructors make better use of class time (Bill Tucker, 2012). Collaboration between formal and non-formal Islamic education in flipped learning with a sustainable portfolio is used to expand the use of learning methods. Islamic education institutions, both formal and non-formal,

can share roles in pre-class, in-class and after-class activities for certain competencies without online learning. This collaboration between formal and non-formal education can bridge in-school and out-of-school, balancing cognitive and affective, from theory to practice (Eshach, 2007). This is in line with the integrationist position which pays attention to the cross-fertilization of formal and non-formal education. Four areas of cross-fertilization that need to be considered include curriculum, pedagogy, assessment, and learning environment (Souto-Otero, 2024).

Data on Islamic education in Pagergedog cannot be separated from education data in these sub-districts, Banyubiru and Sepakung. Based on BPS data (2023), Banyubiru has 10 *Raudlatul Athfal* (RA), 6 *Madrasah Ibtidaiyah* (MIS), 2 *Madrasah Tsanawiyah* (MTs) and 1 *Madrasah Aliyah* (MA), all of which have private status. Meanwhile, Islamic education in Pagergedog is supported by the Darussalam Foundation which is managed by the community. The Darussalam Foundation manages Islamic education at primary and secondary, formal and non-formal education levels. Islamic education units managed by the Darussalam Foundation in Pagergedog include PG/RA Darussalam, MI Darussalam, and *Madrasah Diniyah* (Madin) Darussalam. MI and Madin carry out learning in the same building, but at different times. Meanwhile, PG-RA carries out learning in a separate building, but not far from MI-Madin location. Learning at PG-RA Darussalam is carried out 5 working days (Monday-Friday, 8.00-10.00 a.m). Meanwhile, learning at MI Darussalam is carried out 6 working days (Monday-Saturday, 7.00 a.m-1.00 p.m). Learning at Madin Darussalam is only held 3 working days at 3.00-5.00 p.m.

The implementation of integrative Islamic education in Pagergedog is carried out by dividing responsibility and authority. Flipped learning and evaluation is seen as the most suitable method to use. Flipped learning can expand the idea of integrating formal and non-formal education (Cha & So, 2020) to increase community participation. Formal and non-formal educational partnerships allow sharing roles for activities before class, in class, and after class in reverse. However, in general, integration activities are divided into two, namely learning and evaluation.

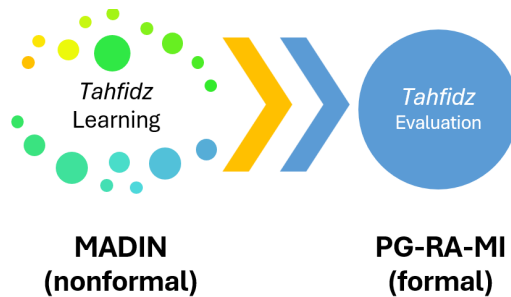


Figure 2. Implementation of the integrative curriculum in the *Tahfidz* theme

Figure 2 shows the division of formal and non-formal educational institutions' roles in the *Tahfidz* theme. Madin Darussalam as a non-formal education institution is given responsibility for *Tahfidz* learning. *Tahfidz*'s learning progress at each meeting is recorded in the student's book as a continuing education portfolio. Meanwhile, KB-RA-MI Darussalam as a formal Islamic education institution is responsible for evaluating *Tahfidz* learning outcomes from Madin. *Tahfidz*'s evaluation results are published in an official certificate issued by PG-RA-MI. This division of authority is based on the fact that the majority of Madin teachers are alumni of Islamic boarding schools/*hafidz/hafidzah*. Meanwhile, PG-RA-MI teachers have diverse educational backgrounds according to the field of study they teach. Therefore, the flipped learning technique with the *Tahfidz* theme held by Madin plays more of a role before and during learning, while PG-RA-MI plays a role after learning.

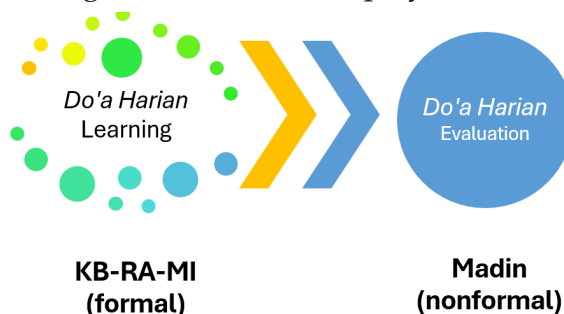


Figure 3. Implementation of an integrative curriculum in the *Do'a Harian* theme

Figure 3 shows the division of formal and non-formal educational institutions' roles on the *Do'a Harian* theme. KB-RA-MI Darussalam as a formal educational institution is given responsibility for learning *Do'a Harian*. The progress of the *Do'a Harian* learning results at each meeting is recorded in the student's book as a sustainable education portfolio. Meanwhile, Madin Darussalam as a non-formal Islamic education institution is responsible for evaluating the *Do'a Harian* learning outcomes of PG-RA-MI. The results of the *Do'a Harian* evaluation are published in an official certificate issued by Madin. Therefore, the flipped learning technique with the *Do'a Harian* theme held by PG-RA-MI plays more of a role before and during learning, while Madin plays a role after learning.

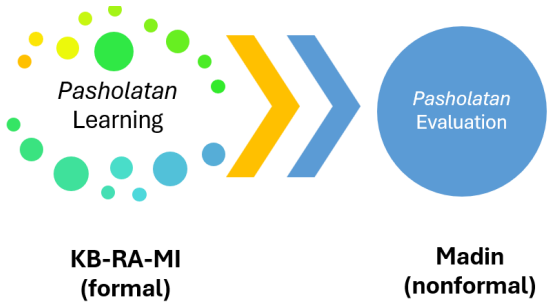


Figure 4. Implementation of the integrative curriculum in the *Pasholatan* theme

Figure 4 shows the division of roles of formal and non-formal educational institutions in the *Pasholatan* theme. KB-RA-MI Darussalam as a formal educational institution is given responsibility for *Pasholatan* learning. The progress of the *Pasholatan* learning results at each meeting is recorded in the student's book as a continuing education portfolio. Meanwhile, Madin Darussalam as a non-formal Islamic education institution is responsible for evaluating *Pasholatan* learning outcomes from PG-RA-MI. The results of the *Pasholatan* evaluation are published in an official certificate issued by Madin. Therefore, the flipped learning technique with the *Pasholatan* theme held by PG-RA-MI plays more of a role before and during learning, while Madin plays a role after learning.

RA Darussalam is responsible for introducing the basics of *Pasholatan*, *Do'a Harian* and *Tahfidz*. MI Darussalam focuses on achieving *Pasholatan* targets and *Do'a Harian*. Meanwhile, *Madrasah Diniah* (Madin) Darussalam focuses on *Tahfidz Qur'an*. The results from Madin become grades and benchmarks for class advancement so that missing Madin means skipping school.

Supporting Aspects

Integrative Islamic education in Pagergedog has received support from various parties. The four institutions work together to improve the quality of education. The community and village officials also strongly support the development of Islamic education in Pagergedog. The school committee and foundation as representatives of the community are responsible for providing the infrastructure required by the four institutions. Apart from that, operational funds sourced from Central Java province, Semarang Regency, and contributions from the community also support the implementation of Islamic education in Pagergedog.

Constraint Aspect

Obstacles in implementing integrative Islamic education in Pagergedog include the lack of order in students participating in activities in Madin. Students are less motivated to go to Madin because the implementation time is after MI learning hours. The lack of educational operational funds is also another obstacle. The alignment of the development of an integrative PAI curriculum in the context of community empowerment with the *Kurikulum Merdeka* also still needs adjustments (Junaidi, 2022; Roni et al., 2022).

Follow-up

Several things that need to be followed up so that integrative Islamic education in Pagergedog can run well include: 1) the four institutions need to increase cooperation with parents in order to motivate students to study orderly in Madin; 2) collaborate with the agriculture department in the "One student, one tree" program to donate fruit seeds that can be planted by the community to help fund school operations. Formal and non-formal educational institutions need to be equipped with capacity building based on entrepreneurship (Yunindyawati et al., 2023). Sustainable tourism development needs to be targeted for the next period (Permatasari, 2022).

Conclusion

This Participatory Action Research (PAR) has succeeded in empowering the community in Pagergedog through strengthening Islamic educational institutions. The initial step (short term program) taken by the community for PG & RA Darussalam, MI Darussalam, and Madin Darussalam is to collaborate in realizing integrative Islamic education. This integration is bridged by institutional collaboration between formal and non-formal education through two curriculum patterns (embedding & enhancement). The integrative PAI curriculum is applied to the three themes of *Pasholatan*, *Do'a Harian*, & *Tahfidz*. RA Darussalam is responsible for introducing the basics of *Pasholatan*, *Do'a Harian* and *Tahfidz*. MI Darussalam focuses on achieving *Pasholatan* targets and *Do'a Harian*. Meanwhile, *Madrasah Diniyah* (Madin) Darussalam focuses on *Tahfidz Qur'an*. The results from Madin become grades and benchmarks for class advancement so that missing Madin means skipping school. In the future, Islamic education in Pagergedog can be developed through utilizing the environment as a tourist village on the slopes of Mount Telomoyo. Integrative Islamic education for long-term programs can be directed towards edupreneurship. Thus, the application of Islamic education in Pagergedog is integrated with the natural, economic, and social riches as well as unique culture of the community.

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