

Community-Based Islamic Education from a Conceptual Perspective

Wulandari^{1*}, M Tahir², Zamroni³

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia

Email : unychan1999@gmail.com

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ABSTRACT

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***Corresponding Author**

Community-based Islamic education is an educational model that positions the community as an active subject in the learning process. This concept emphasizes that education is not only the responsibility of the government but also a social and moral obligation of the community. This education is grounded in Islamic philosophical values, local wisdom, and national regulations such as Law Number 20 of 2003 and Government Regulation Number 55 of 2007. Sociologically, community-based education strengthens mutual cooperation and the relevance of education to social needs. Religiously, this education encourages the emergence of a knowledgeable and beneficial generation for others. Thus, community-based Islamic education plays a crucial role in strengthening Islamic identity, increasing community participation, and realizing equitable and civilized education.

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INTRODUCTION

Education is a fundamental pillar of civilization. From an Islamic perspective, education is not only concerned with the transmission of knowledge (ta'lim) but also with the formation of noble morals (tarbiyah) and the development of life skills (ta'dib) (Ma'zumi et al., 2019). This verse demonstrates Allah's command to Muslims to respect each other and give each other space in social and scholarly activities. Furthermore, Allah emphasizes that human dignity is elevated based on faith and knowledge. Those with knowledge have a higher status because their knowledge benefits society and their environment. Conceptually, community-based education is an educational model organized by the community, by the community, and for the community (Jannah, 2025). Active community participation is essential at all stages, from planning, implementation, and evaluation. The goal is to ensure that education truly meets local needs in line with changing social, cultural, and religious values (Veronika & Zaini, 2024). In the Islamic context, this aligns with the principles of brotherhood (ukhuwah), participation in consultation (musyawarah), and benefit (maslahat) (Suharto, 2005).

The concept of community-based Islamic education is legally guaranteed in Law Number 20 of 2003 concerning the National Education System. (National Education System). Article 54 paragraph (1) states: "Community participation in education includes the involvement of individuals, groups, families, professional organizations, the business world, and non-governmental organizations in the implementation of education and monitoring its quality." (Law of the Republic of Indonesia Number 20 of 2003). This demonstrates that the state provides opportunities for communities to initiate and manage education, including community-based Islamic education (Tompunu et al., 2023).

Furthermore, Government Regulation Number 17 of 2010 concerning the Management and Implementation of Education affirms the community's right to establish educational institutions based on local values, culture, and needs (Government Regulation Number 17 of 2010). Thus, from a legal perspective, the implementation of community-based Islamic education has a solid foundation and is

recognized at the national level. Philosophically, Islamic education is based on a community-based approach, namely education that combines the principles of religious humanism, such as divine and humanitarian values (Tohet, 2024). The goal is not only to produce individuals with noble character, but also to produce individuals who Having noble character, being able to live in society, and caring for the social environment (Ramadhan et al., 2024). This view is consistent with the views of classical Islamic educational philosophers, such as Al-Ghazali, who emphasized the importance of moral education (Sarwoto, 2013), and Ibn Khaldun, who viewed education as a response to social needs (Mulasi et al., 2023). From a sociological and empirical perspective, various studies have shown that education directly connected to the community is more sustainable. For example, the existence of Islamic boarding schools (pesantren), madrasahs (madrasahs), religious study groups (Majelis Taklim), and Islamic religious education centers (TPQ) constitute the social science of Islamic education in Indonesia. These institutions survive due to community support, including financial, staff, and moral support. In the current digital era, communities are developing online education models to address the challenges posed by globalization (Mulasi et al., 2023).

Implementing community-based Islamic education requires an interaction between religious values, local culture, and contemporary needs. In practice, some common steps include exploring local potential, both in terms of personnel and culture. Developing educational programs that meet the needs of Community engagement. Partnerships between religious leaders, educators, government, and civil society. Evaluation based on community input to ensure sustainability (Herlindawati, 2024).

Therefore, public Islamic education is not only a means of education but also a means of social empowerment. This education fosters collective awareness, strengthens Islamic identity, and prepares a competitive generation. This concept aligns with the vision of a democratic and equitable national education based on religious and cultural values.

RESEARCH METHOD

This research is a qualitative study using a library research approach. This type of research was chosen to explore, analyze, and understand the concept and relevance of Islamic Religious Education based on various academic literature, both classical and contemporary. The literature survey collected data such as the Quran, hadith, books on Islamic education, research papers on Islamic education, academic journals, dissertations, previous research results, and legal documents related to the national education system. These sources provide a foundation for an in-depth understanding of the philosophical, religious, legal, and sociological foundations of education in Muslim societies.

Data collection was conducted through documentation, specifically searching, searching, and synthesizing relevant literature. Online journal databases, university repositories, digital libraries, and print collections were used for the literature search. After the literature was collected, it was critically analyzed to identify key ideas, their meaning, and their relevance to the research objectives. This research, based on a library research method, is expected to contribute theoretically to a deeper understanding of Islamic education in society and provide a scientific basis for future field research.

RESULTS AND DISCUSSION

Definition and Urgency of Community-Based Islamic Education

Community-Based Islamic Education (CBIE) refers to an educational approach that places the community as the primary actor in the planning, implementation, management, and evaluation of educational activities. Unlike conventional educational models that rely predominantly on governmental or institutional authority, community-based Islamic education emphasizes the active participation of local communities in addressing their educational needs. This approach is founded

on the principle of "from the community, by the community, and for the community," reflecting the belief that education should emerge from the social, cultural, and religious realities of the people it serves (Masduki et al., 2021). Consequently, education becomes a collective responsibility that empowers communities to develop sustainable educational systems rooted in Islamic values.

Community-based Islamic education is terminologically understood as an educational process founded on Islamic principles and implemented through the active involvement of community members. In this model, society is not merely the beneficiary of educational services but also acts as the planner, organizer, manager, and evaluator of educational programs (Munir, 2025). Such participation enables educational institutions to respond effectively to local aspirations, ensuring that learning activities remain relevant to the community's religious, social, and cultural contexts. Therefore, education becomes an instrument for strengthening both individual competencies and collective social development.

The conceptual framework of community-based Islamic education integrates Islamic teachings with local cultural values and social realities. It recognizes that educational institutions cannot operate independently from the communities in which they exist. Instead, they should function as centers for developing religious understanding, moral character, and community empowerment. Anwar et al. (2002) argue that education based on Islamic values should involve the broader society in cultivating knowledge, morality, and social responsibility. This perspective broadens the responsibility for education beyond formal institutions, positioning families, religious leaders, community organizations, and local stakeholders as essential contributors to educational development.

Several prominent scholars have contributed to the theoretical understanding of community-based Islamic education. Zakiah Daradjat emphasizes that Islamic education is a conscious and systematic effort to develop individuals whose personalities reflect Islamic teachings. According to her perspective, education extends beyond formal schooling and continues throughout social life, making community participation indispensable in the formation of moral and religious character (Olfah, 2023). Her view highlights the inseparable relationship between educational institutions and the wider social environment in nurturing holistic human development.

Hasbullah further explains that community-based education is designed, managed, and continuously developed by society according to its own needs, potentials, and aspirations (Kurniawan et al., 2022). This perspective emphasizes local autonomy and community empowerment, allowing educational programs to adapt to changing social circumstances without losing their cultural identity. Similarly, Tilaar defines community-based education as an educational system that grows naturally from society, is managed collectively by society, and ultimately serves the interests of society through the utilization of local wisdom and social participation (Toni et al., 2024). These perspectives reinforce the importance of community ownership in sustaining educational development.

From an Islamic educational perspective, Abdurrahman An-Nahlawi argues that Islamic education should develop the whole person (*tarbiyah syamilah*), encompassing spiritual, intellectual, emotional, moral, and social dimensions simultaneously (Rohili et al., 2023). Community-based Islamic education therefore seeks not only to improve academic competence but also to cultivate ethical behavior, social responsibility, and religious commitment within everyday community life. Such a comprehensive approach supports the development of individuals who contribute positively to both religious and civic society.

The urgency of community-based Islamic education becomes increasingly evident in Indonesia's multicultural and religiously diverse society. First, this educational model strengthens both Islamic identity and national identity by integrating religious teachings with local wisdom while maintaining commitment to the principles of the Unitary State of the Republic of Indonesia (NKRI).

Through community participation, Islamic education promotes religious moderation, moral values, patriotism, and peaceful coexistence among diverse social groups (Aulawia Hidayati et al., 2025). Consequently, Islamic education serves not only as a means of transmitting religious knowledge but also as an instrument for building responsible citizenship.

Second, community-based Islamic education promotes social participation and collective responsibility in educational development. Educational institutions such as pesantren, madrasah diniyah, Qur'anic learning centers (TPA), and majelis taklim flourish because they receive active support from local communities. Community involvement encourages a sense of ownership that strengthens institutional sustainability through financial support, voluntary participation, and collaborative decision-making. As a result, educational institutions become integral components of community life rather than isolated formal organizations.

Furthermore, community-based Islamic education plays a strategic role in responding to globalization and rapid technological advancement. Modernization has brought significant opportunities for educational innovation but has also introduced challenges such as cultural homogenization, declining moral values, and weakening religious identity (Putri, 2024). Community-based Islamic education addresses these challenges by integrating religious knowledge with contemporary competencies, including digital literacy, entrepreneurship, communication skills, and social awareness. This integration prepares learners to compete in the global era while preserving their Islamic identity, ethical values, and cultural heritage.

Overall, community-based Islamic education represents a transformative educational model that integrates Islamic teachings, community participation, local wisdom, and social empowerment. It expands educational responsibility beyond formal institutions by positioning education as a shared obligation among families, religious leaders, educational institutions, and society at large. Through this collaborative approach, community-based Islamic education contributes to equitable educational access, community self-reliance, character development, and sustainable human resource development. Ultimately, it serves as a comprehensive educational framework capable of producing knowledgeable, morally responsible, socially engaged, and globally competitive Muslims while preserving the religious and cultural values of Indonesian society.

Philosophical and Sociological Foundations of Community-Based Islamic Education

The implementation of Community-Based Islamic Education (CBIE) is fundamentally supported by philosophical and sociological perspectives that emphasize the inseparable relationship between education, religion, and society. Philosophically, Islamic education is understood as a process of human development based on divine guidance, while sociologically it is viewed as a social institution that evolves from and responds to the realities of community life. These complementary foundations ensure that community-based Islamic education is not merely an instructional system but also a transformative process that nurtures spiritual growth, social responsibility, and cultural continuity. Consequently, education functions as a medium for cultivating individuals who are intellectually capable, morally upright, and socially engaged.

From a philosophical perspective, Islamic education is rooted in the concept of *insaniyah*, which regards education as a process of humanizing human beings through the balanced development of physical, intellectual, emotional, and spiritual potentials. Islamic educational philosophy maintains that human beings are created with innate capacities (*fitrah*) that must be nurtured to achieve well-being in both worldly life and the hereafter (Ramadhan et al., 2024). Therefore, community-based Islamic education seeks to provide holistic learning experiences that integrate religious understanding with character formation and social responsibility. Rather than focusing solely on academic achievement, this educational model aspires to develop complete individuals capable of contributing

positively to society.

The philosophical orientation of community-based Islamic education is strongly influenced by classical Muslim scholars. Al-Ghazali argues that the primary objective of education is the formation of *al-insan al-kamil* (the complete human being) through the purification of the soul, the acquisition of beneficial knowledge, and the cultivation of noble character (Ma'muroh et al., 2024). Likewise, Ibn Khaldun emphasizes that education serves as the foundation for the development of civilization because it prepares individuals to participate responsibly in social, economic, and political life (Mujahidah, 2023). Drawing upon these perspectives, community-based Islamic education combines spiritual refinement with intellectual development to prepare learners for meaningful participation in both religious and civic communities.

The central philosophical principle underlying community-based Islamic education is *tawhid* (the oneness of Allah), which serves as the ultimate foundation for all educational activities. Tawhid establishes that education should lead individuals toward obedience to Allah while simultaneously strengthening their responsibilities toward fellow human beings and the natural environment. Humans are regarded as *khalifah* (vicegerents) entrusted with the responsibility of maintaining justice, promoting goodness, and preserving social harmony (Hermawati, 2015). Consequently, educational activities conducted within communities are expected to develop not only religious knowledge but also ethical awareness, leadership, and social accountability grounded in Islamic teachings.

Another important philosophical dimension is the integration of humanity and social responsibility. Islamic educational philosophy recognizes that individuals cannot attain personal excellence in isolation because human development is inherently connected to social interaction. Community-based Islamic education therefore promotes cooperation, compassion, mutual assistance, and collective responsibility as essential educational values (Rama et al., 2023). This perspective resonates with Paulo Freire's concept of critical pedagogy, which views education as a means of liberating individuals from injustice through critical consciousness. Within the Islamic framework, such critical awareness is reflected in the principle of *amar ma'ruf nahi munkar*, encouraging Muslims to promote righteousness and prevent wrongdoing through education, dialogue, and constructive social engagement.

In addition to its theological orientation, community-based Islamic education embraces local wisdom as an essential component of educational practice. Islamic philosophy acknowledges that cultural traditions may be preserved and integrated into educational activities provided that they do not contradict the principles of the Qur'an and Sunnah. This approach reflects the well-known Indonesian proverb, "where the earth is stepped, there the sky is upheld," emphasizing respect for local customs while maintaining Islamic ethical standards (Sholeh, 2023). Consequently, educational institutions such as pesantren, madrasah diniyah, and community study circles often incorporate values of mutual cooperation (*gotong royong*), deliberation (*musyawarah*), and tolerance into their educational programs. The integration of Islamic teachings with local wisdom enables education to remain both culturally relevant and religiously authentic.

From a sociological perspective, community-based Islamic education is founded on the understanding that education is a social institution shaped by the cultural, economic, and historical conditions of society. Educational systems neither develop nor function independently but instead evolve according to the needs and aspirations of the communities they serve (Musfiroh, 2014). Therefore, Islamic education extends beyond the transmission of religious knowledge by functioning as a mechanism for preserving cultural identity, strengthening social cohesion, and addressing local social issues. Communities themselves become active learning environments where learners acquire practical knowledge through everyday social interaction and collective experience.

The sociological foundation further recognizes that different communities possess distinct

cultural characteristics, social structures, and educational priorities. The Indonesian proverb "different fields, different grasshoppers; different ponds, different fish" illustrates the necessity of adapting educational approaches to local circumstances (Ahmad Sirojuddin, 2025). For example, Islamic education in rural communities may prioritize agricultural ethics, environmental stewardship, and communal cooperation, whereas urban educational institutions may emphasize digital literacy, entrepreneurship, technological competence, and contemporary da'wah strategies. Such contextual adaptation enables community-based Islamic education to remain responsive to changing social realities while preserving its religious foundation.

Furthermore, community-based Islamic education functions as an instrument of community empowerment and social transformation. Educational institutions such as pesantren, Qur'anic learning centers (TPA), madrasah diniyah, and majelis taklim empower communities by improving educational access, strengthening religious literacy, and encouraging social participation (Siti Rahmayanti et al., 2025). Simultaneously, local cultural values—including *tepa selira* in Javanese culture, *siri' na pacce* in Bugis society, and *belum bahadat* in Kalimantan—can be harmonized with Islamic principles such as *ukhuwah* (brotherhood), *ta'awun* (mutual assistance), *adab* (proper conduct), and *ihsan* (excellence in conduct). This integration demonstrates that local wisdom serves not as a barrier but as a valuable medium for internalizing Islamic values within everyday community life.

Overall, the philosophical and sociological foundations of community-based Islamic education demonstrate that education should simultaneously nurture faith, knowledge, character, and social responsibility while remaining responsive to cultural diversity and contemporary societal challenges. In the era of globalization and digital transformation, community-based Islamic education provides a strategic framework for preserving Islamic identity, strengthening moral values, and fostering resilient communities capable of adapting to social change without abandoning their religious principles (Fatawi, 2015). By integrating tawhid, holistic human development, community participation, and local wisdom into a unified educational model, community-based Islamic education contributes not only to individual development but also to the advancement of a just, civilized, and sustainable society.

CONCLUSION

The findings demonstrate that Community-Based Islamic Education (CBIE) represents a holistic educational model that integrates Islamic teachings, community participation, and local wisdom to address the educational, social, and moral needs of society. Rather than positioning the community merely as the recipient of educational services, CBIE empowers community members to actively participate in the planning, implementation, management, and evaluation of educational programs. This participatory approach reflects the principle of "from the community, by the community, and for the community," ensuring that educational practices remain relevant to local contexts while strengthening Islamic values, social responsibility, and collective empowerment.

The study further reveals that the philosophical foundation of Community-Based Islamic Education is rooted in the Islamic worldview, particularly the principles of *tawhid*, holistic human development (*insaniyah*), and the formation of *al-insan al-kamil*. These philosophical principles emphasize that education should develop learners intellectually, spiritually, morally, and socially, enabling them to fulfill their responsibilities as servants of Allah and as *khalifah* on earth. At the same time, the sociological foundation highlights that education is a social institution shaped by cultural traditions, community needs, and local realities. Consequently, CBIE adapts educational practices to diverse socio-cultural contexts while preserving Islamic identity and promoting social cohesion through the integration of local wisdom and Islamic values.

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