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IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION IN COMMUNITY SOCIAL LIFE: A STUDY ON THE INTEGRATION OF RELIGIOUS VALUES AND LOCAL WISDOM

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ABSTRACTS

This study aims to analyze the implementation of Islamic Religious Education (IRE) in community social life as an effort to shape attitudes and behaviors based on humanistic values. It also examines the integration of Islamic religious values with local wisdom within the community, enabling IRE to strengthen harmonious social relationships, mutual respect, and collective well-being. In this study, IRE is understood not merely as a formal learning process but as a humanizing space where Islamic values are instilled and lived through everyday social practices, such as respect, justice, care, and social responsibility. The research employs a qualitative descriptive approach, focusing on a deep understanding of social realities and human experiences in the studied context. Data were collected through observation, in-depth interviews with religious and community leaders, and documentation, to comprehensively capture social realities and understand the experiences, values, and meanings embedded in community life. Data analysis was conducted through stages of data reduction, presentation, and thematic conclusion drawing to identify patterns of meaning, values, and human dynamics. The findings indicate that IRE is manifested in socio-religious activities integrated with local wisdom, such as mutual cooperation, deliberation, adat-based religious events, and social care practices that foster solidarity, togetherness, and mutual respect. The integration of religious values and local wisdom plays a crucial role in building social harmony, strengthening inter-community solidarity, and sustaining Islamic values in a culturally meaningful way. The study concludes that IRE integrated with local wisdom is an effective approach to developing a religious, inclusive, and humanistic community life deeply rooted in local culture.

A. INTRODUCTION

Islamic Religious Education (PAI) plays a strategic role in fostering humanitarian values, shaping attitudes, and guiding social behavior so that a harmonious, just, and mutually respectful society can be established (Rochim & Khayati, 2022). In the context of social life, Islamic Religious Education (PAI) functions not only as a medium for transmitting religious knowledge but also as a means of internalizing Islamic religious values that permeate everyday social practices, such as care, justice, and mutual respect in community life (Suhartini et al., 2025); (Rohmatulloh et al., 2023). Social changes brought about by globalization, modernization, and the dynamics of cultural values call for Islamic Religious Education (PAI) to be present in a more meaningful, responsive, and dialogical manner within society, thereby addressing human needs for values, direction, and life balance (A. Rohman et al., 2024). Therefore, the study of the implementation of Islamic Religious Education in social life becomes important and meaningful to be examined qualitatively, as it directly touches on human experiences in interpreting religious values within everyday social relations (Demirel Ucan & Wright, 2019); (Nahuda, 2024); (Handrianto et al., 2025).

Various studies over the past ten years have shown that Islamic Religious Education plays an important role in fostering ethical social character, developing moral awareness in the public sphere, and strengthening harmony and togetherness in community life (Bensaid & Machouche, 2019); (Mulyana, 2023). Several studies

emphasize that religious values such as honesty, responsibility, tolerance, and social concern can grow and be deeply internalized when religious education is closely connected to the social and cultural realities of the local community, allowing these values to truly come alive in everyday experiences (Saada, 2023); (Eko & Putranto, 2019). Moreover, recent studies affirm that local wisdom plays an important role as a space for dialogue and a strategic medium in transforming religious values, making these values easier to understand, consciously embrace, and practice sustainably in community life (Sakti et al., 2024);(Rifat et al., 2020);(Eko & Putranto, 2019).

Nevertheless, existing studies tend to separate religious education and local wisdom as two distinct domains and often place Islamic Religious Education within the confines of formal education, thus failing to fully engage with the community's religious experiences in everyday life (Lahmar, 2020); (Demirel Ucan & Wright, 2019). Research specifically examining the integration of Islamic religious values with local wisdom in social life remains relatively limited, leaving the understanding of how religious values are internalized and practiced contextually in everyday life still largely unexplored (Nursanty & Wulandari, 2023). Moreover, there remains inconsistency in findings regarding the extent to which local wisdom serves as a reinforcement of Islamic values or, conversely, as a space for dialogue that presents challenges in their implementation within community life (Nasir & Rijal, 2021); (Muhajir, 2022); (Mulawarman & Kamayanti, 2018). This situation indicates an area of study that has not been fully explored, highlighting the need for more in-depth and contextual research to understand the experiences, meanings, and dynamics of applying religious values in social life (Mielke et al., 2022); (Halme et al., 2024); (Billore & Anisimova, 2021).

Building on this area of study, this research focuses on the implementation of Islamic Religious Education in social life, emphasizing the integration of religious values and local wisdom as part of shared life experiences (Sahin, 2018). The specific objective of this study is to understand how Islamic values are internalized and cultivated through the community's socio-religious activities, as well as how local wisdom serves as a medium that reinforces the practice of religious values in the dynamics of everyday social life (Nursanty & Wulandari, 2023); (Maimun et al., 2020). Thus, this study is expected to enrich understanding and address the limitations of previous research, particularly by examining the integration of religious values and local wisdom in a more comprehensive, contextual, and socially grounded manner. (Singer et al., 2020); (Fjær et al., 2020); (Neyem et al., 2025).

This study is based on the view that Islamic Religious Education integrated with local wisdom not only fosters the community's religious awareness but also plays a role in building social harmony, strengthening solidarity, and preserving the sustainability of Islamic values within the framework of local culture (Huda et al., 2020); (Pajarianto et al., 2022); (Subandi et al., 2025). To explore and understand this argument, the study employs a descriptive qualitative approach, placing the community's socio-religious practices as the main unit of analysis, including the roles of religious and customary leaders, as well as various social activities that reflect the interaction and integration between religious values and local wisdom (Rifat et al., 2020); (Izziah et al., 2025).

Systematically, this article is organized into several interconnected sections. The first section presents the introduction, outlining the background, previous studies, and the research focus. The second section explains the research approach and methods used as a foundation for understanding the social realities under study. The third

section presents the research findings and discussion, illustrating how Islamic Religious Education is enlivened through community social practices, and how religious values are integrated with local wisdom in the dynamics of social life. The final section offers conclusions and reflective implications, which are expected to contribute to the development of Islamic Religious Education rooted in community life.

B. METHOD

This study uses a qualitative approach with a descriptive research design to gain a deep understanding of social realities and capture the lived meanings within community experiences. This approach was chosen because the research aims to thoroughly understand how Islamic Religious Education is internalized and manifested in social life, while also exploring the integration of Islamic religious values with local wisdom that grows and develops contextually in the everyday life of the community (Panyasai & Ambele, 2025). The qualitative approach is considered relevant and reliable for exploring meanings, life experiences, and socio-religious practices of the community that cannot be reduced to mere numbers or quantitative measures (Denzin et al., 2023).

This study was conducted in a community where Islamic values and local wisdom are still alive, actively nurtured, and practiced through various socio-religious activities in daily life (Van den Hoonaard & Van den Scott, 2021). In this study, the researcher acted as the primary instrument by being present and directly involved in the field to observe social phenomena, establish dialogical relationships with the research subjects, and gather in-depth data from the community's lived experiences and practices. The research subjects included religious leaders, community leaders, and community members who were directly involved in various socio-religious activities and part of the dynamics of communal life. Informants were purposively selected based on their involvement, knowledge, and life experiences relevant to the research focus, enabling the study to provide a rich and comprehensive portrayal of the realities under investigation (Creswell & Creswell, 2022).

Data were collected through careful observation, in-depth dialogical interviews, and documentation to record and understand the traces of socio-religious practices alive in the community. Observation was conducted to directly witness how the community's socio-religious life practices serve as a meeting space between religious values and local wisdom present in everyday life. In-depth interviews were carried out to comprehensively understand the informants' perspectives, life experiences, and interpretations of how Islamic Religious Education is internalized and manifested in daily social life. Documentation served as supporting data, capturing traces of community activities and experiences in the form of activity notes, archives, photographs, or other documents relevant to the research focus (Hennink et al., 2020).

The research instruments were developed flexibly and contextually in accordance with field dynamics, consisting of observation guidelines and interview protocols designed based on the research focus and openness to the realities encountered. The collected data were analyzed qualitatively through processes of data filtering and interpretation, systematic presentation of findings, and drawing thematic conclusions that reflect the dynamics and meanings of the community's socio-religious experiences. The analysis process was carried out continuously from the data collection stage until the completion of the study, as an effort to build a deep, comprehensive, and

holistic understanding of the socio-religious phenomena under investigation (Creswell & Creswell, 2022).

To ensure the validity and trustworthiness of the data, this study employed source and technique triangulation, as well as conducted follow-up dialogues with informants through member checking, ensuring that the research findings truly represent their experiences and perspectives. Accordingly, the results of this study are expected to possess sufficient validity and credibility in depicting how Islamic Religious Education is enlivened and how religious values are integrated with local wisdom within the dynamics of community social life (Flick, 2022).

C. RESULT AND DISCUSSION

Findings

A summary of the research findings on how Islamic Religious Education is manifested in community social life through the roles of religious and community leaders is presented in Table 1. This table provides an overview of the roles, focus, and contributions of each informant in fostering the intersection between Islamic religious values and local wisdom within community life.

Table 1. The Role of Religious Leaders and Community Figures in the Implementation of Islamic Religious Education

| No | Informant Name | Position / Role | Implementation Focus |
|----|----------------|------------------------|---|
| 1 | Ustad Ansori | Religious Leader | Internalization of moral values through exemplary behavior and socio-religious activities |
| 2 | Ustad Salim | Religious Leader | Religious preaching and guidance based on local culture and tradition |
| 3 | Zulkarnain | Village Head | Strengthening religious values through community policies and activities |
| 4 | Tharudin | Hamlet/Village Subhead | Enhancing community participation and social solidarity |

Table 1 shows that the implementation of Islamic Religious Education in community social life occurs collaboratively, involving various social actors who jointly foster religious values in everyday life. Religious leaders act as drivers of moral and normative values through exemplary behavior and religious guidance, while community leaders play a role in creating supportive social spaces so that Islamic values can be internalized and lived in daily life. The synergy between religious and community leaders enables Islamic religious values to be not only theoretically understood but also genuinely internalized and manifested in everyday social practices

Furthermore, the table illustrates that local wisdom functions as a strategic medium in the process of value education, where a culture-based approach allows Islamic Religious Education values to be conveyed and internalized in a more contextual, relevant, and meaningful way for the community. This indicates that the success of implementing Islamic Religious Education highly depends on the ability of

social actors to connect Islamic teachings with local cultural realities, enabling religious values to be alive and meaningful in community life

Based on in-depth interviews, Ustad Zakaria Ansori conveyed that religious education should be realized through social practices in community life. He emphasized that,

"Islamic values are not sufficiently conveyed through sermons alone, but need to be manifested through exemplary behavior in daily life, such as helping one another, being honest within the community, and maintaining harmonious relationships among residents."

Meanwhile, Ustad Muhammad Salim explained that a preaching approach aligned with local culture is more easily accepted by the community. According to him,

"Community traditions do not need to be eliminated, as long as they do not contradict Islamic teachings. In fact, it is through these traditions that Islamic values can be instilled and naturally internalized in daily life."

From the village government perspective, Zulkarnain, the Village Head, stated that the integration of religious values and local wisdom plays an important role in maintaining social harmony. He revealed that

"Customary activities combined with religious values make the community live more harmoniously and foster a shared sense of responsibility in carrying out social life."

Meanwhile, Taharudin, the Hamlet Head, stated that a culture-based approach in religious guidance has a positive impact on increasing community participation. He conveyed that

"The community becomes more actively involved in social and religious activities when religious values are conveyed through habits and cultural practices familiar to them, making religious learning feel closer and more meaningful in everyday life."

Analysis/Discussion

The discussion, beginning with the analysis of Table 1, shows that the implementation of Islamic Religious Education in community social life cannot be seen as a separate process, but rather as a living social practice through the interaction of various actors and its contextualization within local culture. (Demirel Ucan & Wright, 2019). The roles of religious and community leaders depicted in the table emphasize that Islamic Religious Education functions as a living and dynamic value system, not merely a normative doctrine taught formally, but as values that are internalized and applied in the daily lives of the community (Brooks & Ezzani, 2022); (Rifat et al., 2020). The synergy between religious authorities and local social structures is a crucial factor in the successful internalization and practice of Islamic values within the community, allowing religious teachings to be alive and meaningful in everyday experiences (Setiyani, 2020); (Naim et al., 2022).

These findings reinforce the view that Islamic Religious Education is not only normative but also possesses a strong socio-cultural dimension, living through social practices and rooted in the everyday experiences of the community (Saada & Magadlah, 2021); (Aman et al., 2019). Religious leaders not only serve as conveyors of normative teachings but also as agents of social change, fostering religious values through exemplary behavior and habitual practices in the daily life of the community (Astawa et al., 2025). Meanwhile, community figures, such as the village head and hamlet leaders, play a role in fostering a conducive social environment, so that the practice of Islamic

values can be internalized and carried out harmoniously in daily life (Nuryanto et al., 2025); (Kerep et al., 2024). The interaction between religious leaders and community figures creates a social space that supports the realization of a religious, harmonious, and mutually respectful community life (Khalil, 2024).

Local wisdom integrated into the implementation of Islamic Religious Education serves as an effective pedagogical medium, helping the community understand and internalize religious values contextually in daily life (Darmayenti & Yustina, 2021). Traditions such as mutual cooperation, deliberation, and religiously-infused customary activities are not merely cultural practices, but also serve as a means of value-based education, rich in religious significance and shaping community character (B. Rohman, 2022); (Wangdu, 2019). This approach aligns with the theory of contextualizing Islamic education, which emphasizes the importance of adapting religious teachings to the social and cultural realities of the community, so that religious values can be understood, internalized, and meaningfully applied in daily life (Demirel Ucan & Wright, 2019); (Amirudin et al., 2025). Thus, Islamic values are not seen as something foreign, but become an integrated and inseparable part of community life, present in daily interactions and experiences (Haron et al., 2020).

The interview results with the informants reinforce the understanding that an approach based on role modeling and cultural context has significant transformative power in instilling and enlivening Islamic values within the community (Azzari & Baker, 2020). When Islamic values are manifested in daily practice, the community not only understands religious teachings intellectually but also internalizes and embodies them in their attitudes, emotions, and behaviors (Kurniawan et al., 2025); (Alkoutli, 2023). This indicates that the effectiveness of Islamic Religious Education heavily depends on the method of delivery and the social context in which these values are instilled, allowing them to live and hold meaning in the daily life of the community (Demirel Ucan & Wright, 2019); (Taja et al., 2021).

Structural support from village and hamlet officials, as reflected in the interview results, indicates that Islamic Religious Education also has an important institutional dimension in supporting its sustainability and implementation in the community. Policies and social programs based on religious values and local wisdom play a crucial role in ensuring the continuity of the understanding and internalization of Islamic values in community life (Sholehuddin et al., 2025). These findings complement previous research that tended to focus on formal educational institutions, emphasizing that the community itself is a strategic space for the development of contextual, meaningful, and sustainable Islamic Religious Education (Aracil, 2019).

Theoretically, the results of this study both strengthen and broaden the understanding of Islamic Religious Education as a holistic process of value internalization, encompassing cognitive, affective, and behavioral aspects in daily life (Kusumawati et al., 2023). Islamic Religious Education does not only focus on mastering cognitive aspects, but also emphasizes the development of attitudes and social behavior through active interaction with the culture and social structure of the community (Tsoraya et al., 2022). The integration of religious values and local wisdom revealed in this study can serve as an alternative model for developing community-based Islamic Religious Education that is relevant and meaningful in the context of daily life (Permana et al., 2025).

The findings of this study provide a conceptual contribution by reinforcing the paradigm of Islamic Religious Education as inclusive, adaptive, and capable of adjusting to the socio-cultural dynamics of the community (Mala & Hunaida, 2023). Islamic Religious Education integrated with local wisdom has been shown to maintain a balance between the normative values of Islamic teachings and the socio-cultural realities of the community, allowing religious teachings to be alive and meaningful in daily practice (Huda, 2024). This paradigm becomes relevant in facing the challenges of globalization and social change, which have the potential to weaken religious values and local wisdom, ensuring that Islamic Religious Education remains alive, meaningful, and contextual within the community (Fauzan, 2025).

Thus, this study emphasizes that the integration of Islamic religious values and local wisdom is not merely a pedagogical strategy but also an effective social approach for building harmony, strengthening solidarity, and ensuring the sustainability of Islamic values in everyday community life. This discussion is expected to enrich the body of knowledge in Islamic Religious Education while also serving as a valuable reference for the development of community-based, relevant, and contextual religious education policies and practices.

CONCLUSION

This study concludes that the implementation of Islamic Religious Education in community social life occurs contextually through the integration of Islamic religious values with local wisdom that is deeply rooted in community culture. Thus, Islamic Religious Education is not only understood as a formal learning process but also exists as a living value system, internalized and practiced in daily social activities such as mutual cooperation, deliberation, and various customary-based socio-religious activities. The integration of religious values and local wisdom plays an important role in strengthening the internalization of Islamic values, fostering social solidarity, and maintaining communal harmony without erasing local cultural identity. Furthermore, the roles of religious and community leaders have proven to be key factors in the successful implementation of Islamic Religious Education through exemplary behavior, religious guidance, and structural support at the local level. Overall, these findings affirm that community-based Islamic Religious Education integrated with local wisdom is an effective and relevant approach for building a religious, inclusive, and sustainable social life. This approach also has important implications for the development of more contextual, meaningful, and responsive Islamic Religious Education practices and policies.

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