
The Sustainability of Islamic Education in Rural Communities in Indonesia

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Abstract

This study is based on the dynamics occurring in rural communities, particularly related to limited Islamic religious knowledge and inadequate access to education, which need to be addressed through the development of sustainable Islamic education. The sustainability of Islamic education is key to changing social conditions and empowering rural communities. The purpose of this study is to identify the model of Islamic education at Griya Pintar Mbok Supi, Gading Village, the basis for building its sustainability, and the factors that influence it. The method used is field research with a qualitative and phenomenological approach, which allows for in-depth analysis of the experiences of education practitioners and the surrounding community. This study focuses on how the educational model is implemented, the basis for building educational sustainability, and the factors that influence the sustainability of Islamic education at the institution. Key findings indicate that the model of Islamic education at Griya Pintar Mbok Supi, Gading Village, is a form of community-based Islamic education that takes place in residents' homes through non-formal education channels. Its sustainability is built on the basis of strong da'wah motivation, basic capital in the form of a home as a place of education, social capital built through harmonious relationships with the community, and the utilization of local potential. Factors that influence its sustainability include the open and adaptive attitude of the community, awareness and concern for Islamic education, good communication, and support from the government and stakeholders.

Keywords: rural communities, islamic education, nonformal education, community based islamic education

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INTRODUCTION

The phenomenon of the development of the era with the rapid development of science and technology, has an extraordinary impact on people's lives, tensions also emerge in society.

Social problems and issues also take turns, moral degradation also occurs in society. With this phenomenon, all aspects must be prepared and anticipatory so that the problems of people's lives do not get worse. In facing this, all Muslims are required to be able to play a role and behave in accordance with the values of *insaniyatul - insan* by creating three balances (spirit, reason and body). These three elements are a complete integrity (one bundle) that rejects dichotomy. However, this problem requires a very great effort considering the condition of Islamic education which still has various internal problems that have not been solved until now¹, Also, the process of preparing for the future is framed by an Islamic perspective that emphasizes religious values and beliefs².

The challenges of Islamic education are getting bigger day by day, starting from the process, curriculum, institutions to the quality and results provided. The learning process of Islamic education carried out in formal educational institutions, which have such rules that sometimes still tend to be in the cognitive or knowledge realm rather than more applicative³. From that, it can also have an impact on the low understanding and practice of religiousness in society. Since education is dependent on state recognition and the state uses education to improve people knowledge and abilities in line with national goals, there is an obvious connection between politics and education. This makes it very evident that the government has a significant influence on how the educational system is shaped, even when it comes to religious education^{4 5}.

The educational process does not only occur in the family environment and school environment but also takes place in a wider life situation, namely in the community environment which is often referred to as non-formal education. Formal education alone is not enough to answer the problems and challenges faced by Islamic education. For that, formal education must be assisted and supported by the existence of non-formal education that develops Islamic education learning in the community whose targets are not only limited to school-age children but all people of all ages.

To promote greater social integration and avoid any disputes, social life stakeholders should, practically speaking, acknowledge and accept the existence and roles of distinct community groups⁶. Islamic education has gained prominence and full support to thrive, as

¹ Eva Wiji Lestari and Isa Anshori, "Pendidikan Keagamaan Anak Keluarga Muslim Perdesaan Pada Era Industri 4.0," *Ta'dibuna: Jurnal Pendidikan Islam* 10, no. 3 (2021): 319, <https://doi.org/10.32832/tadibuna.v10i3.4939>.

² Charlene Tan and Puti N. Binte Hasman, "Future-Readiness and Islamic Education: Perspectives from Singapore.," *Journal of Education in Muslim Societies* 6, no. 1 (2024): 109–29, <https://doi.org/10.2979/jems.00018>.

³ Muhammad Fakhruddin Al-Razi, Abd. Madjid, and Ahmad Hadziq Madani Ilham Khalil, "Reconstructing the Islamic Education Paradigm in Indonesia," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 22, no. 2 (2024): 294–310, <https://doi.org/10.32729/edukasi.v22i2.1918>.

⁴ Mohammad Kosim et al., "The Dynamics of Islamic Education Policies in Indonesia.," *Cogent Education* 10, no. 1 (2023), <https://doi.org/10.1080/2331186X.2023.2172930>.

⁵ Ferdinan, Nurhidayah M., and Mawardi Pewangi, "Integration of Islamic Values in the Field of General Studies at SMP Unismuh Makassar: Evaluation of the Stake Countenance Model Approach.," *Educational Process: International Journal* 14 (2025): 1–22, <https://doi.org/10.22521/edupij.2025.14.59>.

⁶ Sudarman, "Contribution of Education, Employment, and Ethnicity Level to the Integration of Islam and Christian Religions in Central Lampung Regency," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 243–70, <https://doi.org/10.18326/IJIMS.V11I2.243-270>.

reflected not only in the increasing number and variety of Islamic schools but also in the strong backing from Islamic communities⁷. Rural communities, especially those located in mountainous areas, are more identified with a culture of society that is lacking in terms of welfare and economy because the majority of livelihoods from agricultural elements are difficult to develop with a small economic appreciation value for the results of direct farmer hands. The majority of rural communities are also not yet strong in understanding to have awareness of the importance of education. However, rural communities have strong potential in terms of harmony and a high social spirit culture.

Gading Village is topographically located in a mountainous area, administratively it is part of Tugu District, Trenggalek Regency, but easy road access to Gading Village must pass through Pangkal Village, Sawoo District, Ponorogo Regency. Based on BPS data in Gading Village there is one kindergarten and one elementary school and there are no registered Islamic educational institutions (Islamic Boarding School, *Madrasah Diniyah* and TPA) while places of worship for Muslims are six mosques and one *musholla*⁸. From these data, it means that the potential for Islamic education is still relatively low even though the majority of the population is Muslim.

The lack of educational institutions makes access to education for the community also low, so it is possible that the learning process obtained by the community is also limited. Islamic education can actually be done through family education⁹, but for rural communities, understanding of Islamic education is also limited so that the existence of Islamic educational institutions, both formal and non-formal, is important for the sustainability of Islamic education in the community, especially rural or mountainous communities.

Griya Pintar Mbok Supi in Gading Village, Trenggalek is a form of educational institution established by the surrounding community which is geographically mountainous and far from the city. The existence of Griya Pintar Mbok Supi in Gading Village which organizes Islamic education activities through Islamic religious studies and learning to read the Qur'an is greatly needed by the community. Griya Pintar Mbok Supi with its community-based characteristics and providing Islamic religious education programs according to community conditions and is held outside of formal education. Located in one of the residents' houses (the late Mrs. Supi), this institution provides Islamic religious education learning facilities for all ages, genders and groups. Until now, there are 85 students from among mothers, 35 fathers and 60 children, all of whom focus mainly on learning to read and write the Qur'an and Islamic studies. The students are accompanied by 12 teachers (Observation, 10/09/2022). As a non-formal educational institution, the existence of Griya Pintar has made a very positive contribution to the development of Islamic education.

In Islamic education, institutions such as Islamic boarding schools (*pesantren*), Islamic religious schools (*madrasah diniyah*), and mosque-based education are often cited as primary models for the sustainability of Islamic education in society. *Pesantren* are regarded as

⁷ Abdul Malik, "New Variants of Ultra-Conservative Islamic Schools in Indonesia: A Study on Islamic School Endeavor with Islamic Group Movement.," *Power and Education* 16, no. 1 (March 1, 2024): 14–28, <https://doi.org/10.1177/17577438231163042>.

⁸ (BPS Kabupaten Trenggalek, 2024)

⁹ Alimron et al., "Pendidikan Keluarga Dalam Islam: Strategi Dan Implementasinya Dalam Kehidupan Modern," *POTENSIA: Jurnal Kependidikan Islam* 9, no. 2 (December 31, 2023): 306–20, <https://ejournal.uin-suska.ac.id/index.php/potensia/article/view/27673>.

traditional institutions characterized by a boarding system and intensive guidance, madrasahs function as formal institutions with a structured curriculum, while mosque-based education or *majelis taklim* (Islamic study groups) serve as informal spaces for religious learning and community interaction. However, recent social dynamics in rural areas show the emergence of a simpler and more adaptable form of home-based Islamic education. Unlike *pesantren* or madrasahs, this model grows from individual or small community initiatives that rely on social capital, family resources, and local potential. Despite its limited resources, it remains sustainable and contextually appropriate for rural communities with restricted access to education.

The case of Griya Pintar Mbok Supi in Gading Village provides a practical example of how the sustainability of Islamic education can be built outside of conventional institutional frameworks, both formal and informal. By presenting the Islamic education model at Griya Pintar Mbok Supi, this study not only fills an empirical gap but also broadens theoretical perspectives by highlighting flexibility, social engagement, and local independence as key foundations for the development of Islamic education. This model differs from existing institutional forms such as *pesantren*, madrasahs, and mosque-based education. Figure 1 illustrates this distinction.

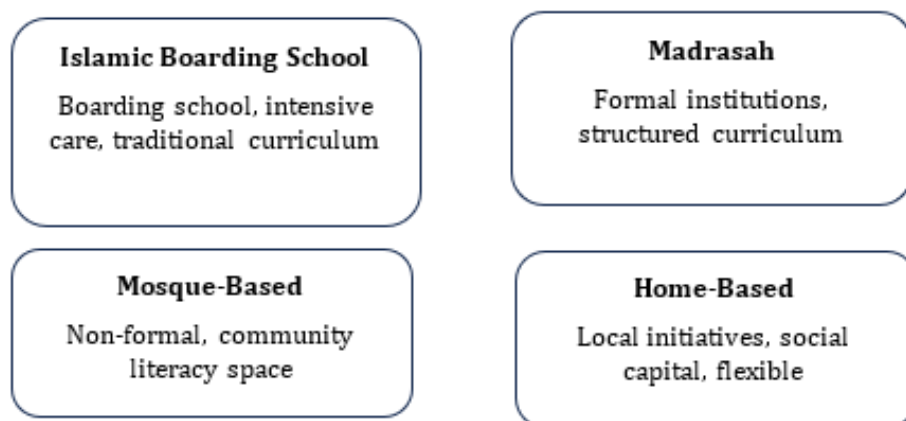


Figure 1. Comparison of the implementation of Islamic educational institutions

To map the research being studied, there are several previous studies on Islamic Education in society that explain the various roles of Islamic education in society^{10 11}, model and form like

¹⁰ Jufri Hasani and Joni Harnedi, "Optimalisasi Peran Pendidikan Islam Di Tengah Masyarakat Modern Dengan Pendekatan Qurani," *Jurnal As-Salam* 6, no. 1 (June 12, 2022): 1–10, <https://doi.org/10.37249/ASSALAM.V6I1.357>.

¹¹ Wakidul Kohar and Novri Hardian, "Potensi Yayasan Pendidikan Islam Adzkiia Dalam Pengembangan Masyarakat Di Kota Padang," *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi* 5, no. 2 (April 16, 2018): 53–63, <https://doi.org/10.15548/AL-HIKMAH.V1I2.105>.

Islamic boarding schools¹² ¹³, *diniyah takmiliyah*¹⁴, mosque-based education¹⁵ ¹⁶, religious studies¹⁷, *majelis taklim*, *halaqoh*¹⁸ and other forms¹⁹ and management of community-based Islamic Education²⁰ ²¹ ²². In general, most studies on the sustainability of Islamic education focus on formal and non-formal institutions that are already established and structurally organized, such as *pesantren*, mosques, *majelis taklim*, and other community-based education models.

So from research previously which has been there is, position study This is For develop research that has been something appears novelty with focus study at Mbok Supi's Smart Home in Gading Village institution Islamic education based on a house in the countryside that has not been Once reviewed in a way comprehensive, so that study This For fill in gap that has not been There is study previously, which was special study sustainability Islamic education in institutions based house in the countryside with emphasize on strategy or effort build the sustainability of Islamic Education at Griya Pintar Mbok Supi, the factors that influence it , and the impact its sustainability.

¹² Susanto Susanto, Apri Wardana Ritonga, and Ayu Desrani, "Islamic Boarding School Paradigm: As a Religious Education Institution and Strengthening Student Character," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 4 (2023): 878–87, <https://doi.org/10.31538/munaddhomah.v4i4.641>.

¹³ Ulfah Rahmawati, "Pesantren: Lembaga Pendidikan Berbasis Masyarakat (Tinjauan Pasal 1 Ayat 4 PP Nomor 55 T Ahun 2007 Tentang Pendidikan Agama Dan Pendidikan Keagamaan)," *Jurnal Penelitian* 11, no. 2 (2017): 443–66, <https://doi.org/10.21043/jupe.v11i2.3490>.

¹⁴ Nuristiqamah Awaliyahputri B, "Urgensi Pendidikan Islam Nonformal; Madrasah Diniyah Takmiliyah Awwaliyah (MDTA) Di Kota Medan Sumatera Utara," *Jurnal Pendidikan Islam* 14, no. 01 (2023): 1–10, <https://doi.org/10.22236/jpi.v14i01.11442>.

¹⁵ Nema Widiyanti and Mumu Fahmudin, "Family Guidance for Sakinah : Building Family Harmony Through Islamic Values," *Khazanah Pendidikan Islam* 6, no. 3 (2024): 194–200, <https://doi.org/10.15575/kp.v6i3>.

¹⁶ M. Isnando Tamrin, "Pendidikan Non Formal Berbasis Masjid Sebagai Bentuk Tanggung Jawab Umat Dalam Perspektif Pendidikan Seumur Hidup," *MENARA Ilmu* XII, no. 1 (2018): 70–79, <https://jurnal.umsb.ac.id/index.php/menarailmu/article/view/489>.

¹⁷ Nurul Mutia Kholida and Rengga Satria, "Peran Kegiatan Pengajian Sebagai Wadah Pelaksanaan Pendidikan Islam Berbasis Masyarakat," *Jurnal Pendidikan Tambusai* 5, no. 2 (2021): 3825–30, <https://jptam.org/index.php/jptam/article/view/1476>.

¹⁸ Ahmad Badril Umam, Alimron Alimron, and Sukirman Sukirman, "Pelaksanaan Model Halaqah Pendidikan Agama Islam Di Surau Kelurahan 13 Ulu Palembang," *Jurnal PAI Raden Fatah* 2, no. 3 (July 31, 2020): 309–19, <https://doi.org/10.19109/PAIRF.V2I3.5552>.

¹⁹ Nugraha Permana Putra, "Pengembangan Masyarakat Islam Melalui Peran Lembaga Pusat Kegiatan Belajar Masyarakat (PKBM) Bina Mandiri Cipageran (Studi Kasus Di PKBM Bina Mandiri Cipageran Kota Cimahi)," *Empower: Jurnal Pengembangan Masyarakat Islam* 4, no. 1 (June 20, 2019): 63–85, <https://doi.org/10.24235/EMPOWER.V4I1.4232>.

²⁰ Wasehudin et al., "Transforming Islamic Education Through Merdeka Curriculum in Pesantren," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 255–66, <https://doi.org/10.15575/jpi.v9i2.28918>.

²¹ Zulkarnain Zulkarnain and Zubaedi Zubaedi, "Implementation of Community-Based Education Management: A Case Study of Islamic Boarding Schools in Bengkulu City, Indonesia," *Cypriot Journal of Educational Sciences* 16, no. 6 (2021): 3305–16, <https://doi.org/10.18844/cjes.v16i6.6560>.

²² Puspo Nugroho, "Manajemen Lembaga Pendidikan Islam Nonformal 'Satu Atap' Al-Hidayah Jurangguntung Argomulyo Kota Salatiga," *QUALITY* 7, no. 1 (May 31, 2019): 1–28, <https://doi.org/10.21043/QUALITY.V7I1.4746>.

RESEARCH METHOD

This study uses a qualitative approach, to describe the phenomena that occur in the research location naturally²³. In addition, this study employs a phenomenological approach with the aim of closely and thoroughly examining how the informants explain and interpret their lived experiences. In a phenomenological approach, the meaning of experience is described according to how individuals experience it, without taking the subjective view of the researcher²⁴. Accordingly, this study aims to explore participants' lived experiences and their understanding of the sustainability of Islamic education at Griya Pintar Mbok Supi.

In this study, researchers sought to obtain more detailed and clear information about the sustainability of Islamic education at Griya Pintar Mbok Supi. Data were collected from informants, such as administrators, educators, students, and the Gading Village community, through in-depth, semi-structured interviews that allowed informants to fully express their experiences and perspectives. To obtain a better contextual picture, in addition to interviews, participant observation and documentation were conducted.

The data were analyzed using a phenomenological procedure, which includes suspending prejudice, describing participants' lived experiences, and identifying the main themes that represent the essence of the phenomenon²⁵. The Analysis is also carried out repeatedly until data saturation is reached. The discussion of the results of this study uses a strategic approach to building and managing Islamic Educational Institutions as well as Islamic Education and social change to discuss the impact of the sustainability of Islamic Education at Griya Pintar Mbok Supi, Gading Village.

RESULT AND DISCUSSION

Islamic Education Model at Griya Pintar Mbok Supi, Gading Village

The way Muslims express their religiosity has changed as a result of changes in the socioeconomic environment, advancements in industry and technology, and shifting market conditions. Therefore, in order to remain relevant and effective, educational institutions must adjust appropriately²⁶. Islamic education can develop in society along with the rapid development of community life. The development of Islamic education in Indonesia is mostly community-based. This implies that the community has the capacity to establish Islamic educational institutions whose curriculum and system are developed in accordance with the needs and culture that evolve within the community. As has been described in the background above, the model of community-based Islamic education is very varied, such as Islamic boarding schools, madrasas, early childhood education in mosques and other types with formal and non-formal patterns.

According to Law Number 20 of 2003 concerning the National Education System, Griya Pintar Mbok Supi in Gading Village falls under the category of non-formal education because it

²³ (Bogdan & Biklen, 1998, p. 219)

²⁴ John W. Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches* (3rd Ed.) (Singapore.: Sage Publications, 2013).

²⁵ Clark Moustakas, *Phenomenological Research Methods* (Sage Publications, 1994).

²⁶ Siti Nur Hidayah, "Pesantren for Middle-Class Muslims in Indonesia (between Religious Commodification and Pious Neoliberalism)," *Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 209-44, <https://doi.org/10.21043/QIJIS.V9I1.7641>.

is provided outside of formal education. Non-formal education is the main process of human development that aims to improve human ability to adapt to their environment and to improve their ability to adapt, compete, compete, and achieve so that they can overcome difficulties and changes²⁷. Non-formal education is all types of education that are carried out outside of school activities intentionally, orderly, planned, and directed. The goal of non-formal education is to help students achieve their potential by improving their functional knowledge and skills and fostering a life-like attitude²⁸. Non-formal education is greatly needed now and the future because it is part of a non-exclusive education system and can reach every level of society that is not served by formal education. Independent non-formal education because community self-reliance can answer the challenge of limited access to formal education and even become the main solution amidst the demands of human resource development. Non-formal education is very helpful in every aspect of life, a great way to create educational institutions that are beneficial to all levels of society, and the learning process can be integrated with the community.

Non-formal education is part of the empowerment process, which not only changes individuals, but also groups, organizations, and communities. A broad empowerment process that includes the development of knowledge, attitudes, skills, and other abilities to live independently. The task of non-formal education is to improve and change human resources so that they can build their communities and their environment. Learning in non-formal education that can be adjusted to the needs and desires of the community is known as education that comes from the community²⁹. Non-formal education that provides learning to the community means that educational services are provided to all levels of society that have not been touched by formal educational institutions. Compared to just being an object, education that is managed and regulated by the community means that the community plays a role as an actor or educational actor in developing, leading, designing, planning, organizing, implementing, and evaluating all components and processes of the non-formal educational institution.

Non-formal education is a form of lifelong education that is developing in Indonesia³⁰. In line with this, what is done at Griya Pintar Mbok Supi is that learning does not look at age or age. So that the students consist of various groups of children, adults and parents. There are several unique things about non-formal education. Non-formal education is based on learning methods, namely a learning process with special learning materials that explore a field. This takes place in an organized manner outside the school system, either independently or in a group of an educational institution or institution that oversees it³¹. This study demonstrates that non-formal education can be an effective tool for reaching communities that have been

²⁷ Pratama Widya et al., "Peran Manajemen Pendidikan Nonformal Berbasis Masyarakat Sebagai Upaya Peningkata Sumber Daya Manusia Di Indonesia," *Pratama Widya : Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (October 19, 2020): 159–68, <https://ejournal.ihtn.ac.id/index.php/PW/article/view/1855>.

²⁸ Tamrin, "Pendidikan Non Formal Berbasis Masjid Sebagai Bentuk Tanggung Jawab Umat Dalam Perspektif Pendidikan Seumur Hidup."

²⁹ Widya et al., "Peran Manajemen Pendidikan Nonformal Berbasis Masyarakat Sebagai Upaya Peningkata Sumber Daya Manusia Di Indonesia."

³⁰ Tamrin, "Pendidikan Non Formal Berbasis Masjid Sebagai Bentuk Tanggung Jawab Umat Dalam Perspektif Pendidikan Seumur Hidup."

³¹ Ismaidah Khoirunisaa, Rusman, and Asrori, "Pengembangan Mutu Lembaga Pendidikan Islam Non-Formal: Eksplorasi Strategi BKPRMI Pada Taman Pendidikan Al-Qur'an," *Jurnal Pendidikan Agama Islam Al-Thariqah* 7, no. 1 (2022): 77–87, [https://doi.org/10.25299/al-thariqah.2022.vol7\(1\).8679](https://doi.org/10.25299/al-thariqah.2022.vol7(1).8679).

underserved by formal education. Furthermore, non-formal education can help develop social and human capital within a community.

Building The Sustainability of Islamic Education at Griya Pintar Mbok Supi, Gading Village

Building the sustainability of Islamic education in rural communities requires a good and appropriate strategy. Strengthening internal environmental analysis within Islamic educational institutions confirms that the sustainability of education in society is largely determined by the institution's ability to systematically assess and manage its strengths, weaknesses, potential, and resources. By strengthening internal environmental analysis, educational institutions can develop development strategies relevant to the real needs of the community, ensuring that the educational process is not limited to short-term programs but rather sustainable and adaptive to the surrounding social dynamics³². Strategy is the ideal path and scope of the organization for the future, which adjusts its resources to environmental changes, especially with the market, customers, and clients, to meet stakeholder expectations³³. Given the unique conditions of villages and rural communities, it is a challenge in establishing and building Islamic educational institutions. This is where the importance of the right strategy lies in managing Islamic Education.

Establishing and building an Islamic Educational Institution can be based on the motivation of da'wah as happened at Griya Pintar Mbok Supi, Gading Village. Da'wah according to Jamaluddin Kafie as quoted by Aziz states that da'wah is a system of activities of a person, group, or group of Muslims as an actualization of *imaniyah* manifested in the form of calls, invitations, calls, invitations, prayers delivered sincerely using certain methods, systems, and forms, in order to be able to touch the heart and nature of a person, a family, a group, the masses, and human society, in order to influence their behavior³⁴. This means that every effort or action that calls, invites, or calls people to believe and obey Allah SWT in accordance with the lines of Islamic faith, sharia, and morals is called da'wah. In this case, the process of establishing an Islamic educational institution will be used as a means or facility to carry out da'wah.

The motive for da'wah in establishing Islamic educational institutions has positive and negative impacts. The positive impact is having great strength to survive and live even though the number of students is small. There is no word of surrender in continuing the existence of educational institutions. Meanwhile, the negative side sometimes creates conditions that are irregular, unplanned, unplanned, uncompetitive, and always experiencing decline³⁵.

³² Ahmad Mihdad Mahda Fiqia, Chusnul Chotimah, and Sulistyorini, "Penguatan Analisis Lingkungan Internal (ALI) Dan Analisis Lingkungan Eksternal (ALE) Di Lembaga Pendidikan Islam Dalam Menghadapi Era Disrupsi," *Southeast Asian Journal of Islamic Education Management* 4, no. 1 (August 30, 2023): 103–14, <https://doi.org/10.21154/SAJIEM.V4I1.118>.

³³ Mehmet H. Tuna, "Fundamentals of a Pluralism-Fostering Islamic Religious Education: Navigating Cultural and Religious Dimensions of Plurality," *Religious Education* 119, no. 4 (2024): 321–37, <https://doi.org/10.1080/00344087.2024.2384690>

³⁴ Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Kencana, 2004), 13.

³⁵ Farah Ahmed and Safaruk Chowdhury, "Rethinking Contemporary Schooling in Muslim Contexts: An Islamic Conceptual Framework for Reconstructing K-12 Education," *Educational Philosophy and Theory*, 2024, <https://doi.org/10.1080/00131857.2024.2411325>.

Furthermore, the motivation for da'wah in establishing Islamic educational institutions can have a negative impact because it appears that da'wah activities are identical to reckless, spontaneous, and sudden actions. Because planning, design, programs, organizing, and supervision are not included in da'wah activities in the Islamic tradition³⁶. In the Education Continuity Contest at Griya Pintar Mbok Supi, the motivation of da'wah can also attract the public's attention to join Griya Pintar Mbok Supi. Join as part of the students or students or as a community that supports and helps both energy and mind to carry out the program at Griya Pintar Mbok Supi. The motivation for preaching can be very useful for maintaining an institution's existence despite limited resources. By strengthening social capital and optimizing local resources, Griya Pintar demonstrates how the motivation for preaching, initially spontaneous and dependent on sincerity, can develop into a structural force. This strategy reduces the risk of decline that often occurs in educational institutions based solely on preaching.

Griya Pintar Mbok Supi occupies a house owned by a resident who has died and has been empty for years. This building or house is the basic capital for establishing Griya Pintar Mbok Supi. The existence of a house can be used as a place to carry out all programs implemented by Griya Pintar Mbok Supi. Place is a basic and important thing as a marker and center of activities. According to researchers, this is an important point of the strategy for the emergence of Griya Pintar Mbok Supi, Gading Village. The capital of the house is a means and infrastructure of education for Griya Pintar. Because it is located in a house, this Islamic Education Institution is called Griya Pintar and takes the name of the owner of the house, Mrs. Supi.

The house and its contents serve as educational facilities and infrastructure for Griya Pintar Mbok Supi, which are crucial factors supporting the success of the educational process. Their presence not only facilitates the implementation of learning activities but also influences students' motivation and interest in learning. Limited facilities can reduce the effectiveness of learning, while the availability of adequate facilities increases students' interest in receiving the material. In the case of Griya Pintar Mbok Supi, the use of the house as a center for educational activities, religious studies, and da'wah demonstrates the optimization of local resources to address limited facilities. However, clarity on the legal status of the land and building remains necessary as an administrative basis to ensure the sustainability of Islamic education at the institution.

Related to other strategies in building the sustainability of Islamic Education in Griya Pintar Mbok Supi is social capital. Namely the capital of trust and support that comes from stakeholders and the Gading community. Of course, the social capital owned by the founders and managers of Griya Pintar Mbok Supi Gading has been built for a long time through interaction with fellow communities in Desa Gading. One of the main ideas about social capital is social networks, which are valuable assets that provide the basis for social cohesion because they allow people to work together for the common good³⁷. Francis Fukuyama as quoted by Edi Susrianto Indra Putra argues that social capital will be stronger when habits of mutual assistance

³⁶ Mujamil Qomar, *Strategi Pendidikan Islam* (Jakarta: Erlangga, 2013), 355.

³⁷ Sauqi Futaqi, "Modal Sosial-Multikultural Pesantren Dalam Membangun Harmoni Sosial Umat Beragama," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (2020): 64-78, [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).5963](https://doi.org/10.25299/al-thariqah.2020.vol5(2).5963).

and strong cooperation are formed in the network of social institutional relationships³⁸. This social capital can direct people to work together. In the context of the establishment and development of Griya Pintar Mbok Supi, cooperation between the founders, managers and the people of Gading Village, especially those living around Griya Pintar Mbok Supi, can be established, for example in order to organize a house that is suitable for use as a place of education and learning.

Social capital helps overcome differences in society and maintain social cohesion in Islamic Educational Institutions³⁹. The community's response to something new will certainly be very diverse. With social capital, it can help overcome what happens in society, such as differences in ideology, beliefs, or differences in how to carry out worship. Stability, integration, trust, solidarity, and tolerance are some of the factors that are often associated with the level of social capital of a community. Social, cultural, and spiritual support from the community is a key factor in ensuring that educational programs do not stop at the formal level, but truly continue and have an impact on the daily lives of students⁴⁰.

In the meaning of social capital, there are three important components needed to make an organization such as an Islamic Educational Institution great, namely trust that must be built and developed, prevailing social norms must be obeyed, and social networks that must be built and strengthened. Three different types of social capital, according to Woolcock (2001) quoted by Miya Nurohma et al.,⁴¹, namely: 1) *Social bounding* is a social boundary, known as social glue. This is a type of social capital that has strong values, culture, perceptions, traditions, and customs that come from the community itself in the social system. 2) *Social bridging* or social bridges, is a social bond that arises as a result of various characteristics that exist among group members. The emergence of social bridges comes from an awareness of the weaknesses that exist in their community, which leads to a decision to increase strength by correcting those weaknesses. To build strength, it is important to understand the weaknesses of social groups and develop existing strengths. 3) *Social linking* or known as social relationships/networks, this type refers to the relationship between various levels of social power and social status in society, such as the relationship between political elites and the general public. This relationship is very important because the background of the social status of Indonesian society is very diverse.

Another strategy taken by Griya Pintar Mbok Supi Gading Gading is to utilize the potential and local human resources to become managers and educators. The choice of using local human resources is not far from a struggle and sincerity. Because the potential that is utilized, the choice of human resources from the surrounding community can certainly easily pay attention to and

³⁸ Edi Susrianto Indra Putra, "Peranan Modal Sosial Dalam Membangun Jaringan Sosial Dan Relasi Antar Etnis (Studi Kasus Pada Orang Banjar Di Kabupaten Indragiri Hilir Propinsi Riau).," *Edukasi* 9, no. 2 (2021): 132-49, <https://doi.org/10.32520/judek.v9i2.1730>.

³⁹ Futaqi, "Modal Sosial-Multikultural Pesantren Dalam Membangun Harmoni Sosial Umat Beragama."

⁴⁰ Abu Muslim and Wilis Werdiningsih, "Pendidikan Moderasi Beragama dan Simbol Keagamaan (Pembentukan Identitas Islam Moderat Anak Melalui Songkok NU Perspektif Teori Konstruksi Sosial Peter Berger)," *Southeast Asian Journal of Islamic Education Management* 4, no. 1 (July 31, 2023): 29-42, <https://doi.org/10.21154/SAJIEM.V4I1.135>.

⁴¹ Miya Nurohmah, Hari Subiyantoro, and Imam Sukwatus Suja'i, "Peran Modal Sosial dalam Pendidikan Pesantren Di Era Society 5.0," *EQUILIBRIUM : Jurnal Ilmiah Ekonomi dan Pembelajarannya* 9, no. 2 (2021): 133, <https://doi.org/10.25273/equilibrium.v9i2.10010>.

consider its potential. Local potential will be very easy to adapt to the program that will be implemented.

Utilizing local human resources as educators and administrators is an adaptive strategy that not only addresses financial constraints but also strengthens the institution's socio-cultural relevance to the surrounding community. This reinforces the idea^{42 43} and which highlights the importance of local potential in supporting the success of non-formal education. This approach shows that sustainable education does not only depend on financial capital and infrastructure, but is greatly influenced by the quality and involvement of the community.

Communities can gain better knowledge and skills and be empowered by utilizing local potential. Local potential can be a force that gives authority to community members and supports human activities. Utilizing potential depends on the ability of its human resources, because human resources are an important part of the sustainability of potential⁴⁴. Human resources are the ability to realize the role of humans as adaptive and transformative social beings who are able to manage themselves and natural potential to achieve welfare in a balanced and sustainable system⁴⁵.

The selection of the right strategy will determine the position of the sustainability of the Islamic Educational Institution. The importance of a strategic position can only be adjusted in the context of its application. The application of positioning produces a specific image, in accordance with the identity of the institution and can differentiate it from other institutions⁴⁶. Institutional positioning carried out through the utilization of physical capital in the form of a house building as a center of activities also contributes to the sustainability of Griya Pintar. Clear positioning and the development of a strong identity image can differentiate the institution from other institutions and provide significant added social value. Clarity of the administrative status of the building also increases the institution's credibility in the eyes of the community and strengthens the support it receives.

Overall, these results demonstrate that the sustainability of non-formal Islamic educational institutions in villages requires a holistic approach that combines social capital, missionary motivation, and the utilization of local potential in management strategies. This study challenges conventional frameworks that tend to focus on the formal and financial aspects of education by emphasizing that local social capital and human resources are the primary determinants of sustainability. Thus, Griya Pintar Mbok Supi provides an important empirical contribution that can serve as a reference in the development of adaptive and sustainable community-based Islamic education in rural areas.

⁴² (Mahfud, 2020)

⁴³ (Foley, 2025)

⁴⁴ Syaiful Anwar and Ayu Nur Shawmi, "Community-Based Education Model to Empower Communities in Utilizing Local Potential (Analysis Study on Community-Based Learning Centers in Lampung Province)," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 14, no. 2 (2023): 313-37, <https://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/3623>.

⁴⁵ M I Tamrin, "Peningkatan Sumber Daya Manusia Dalam Lembaga Pendidikan Agama Non Formal Di Era Global," *Menara Ilmu* XIII, no. 2 (2019): 94-101, <http://www.jurnal.umsb.ac.id/index.php/menarailmu/article/download/1194/1046>.

⁴⁶ Efrita Norman, Abd Mu'iz Firmansyah, and Abd Wahib, "Harmony of Local Wisdom: Building the Image of Madrasah to Increase Competitiveness," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 7, no. 4 (December 13, 2023): 1357-70, <https://doi.org/10.33650/al-tanzim.v7i4.6533>.

Factors Influencing The Sustainability of Islamic Education at Griya Pintar Mbok Supi, Gading Village, Trenggalek

The form of a region or village determines its educational level. The form of a region encompasses the pattern, order, organization, and layout of settlements, which differ from one region to another. Therefore, the form of a village significantly influences or determines the level of educational development. Village type is usually related to dominant social and cultural characteristics. Thus, basic needs, knowledge, and rural technological capabilities often shape and determine a village's spatial layout. This study shows that many different factors influence the sustainability of Islamic education at Griya Pintar Mbok Supi in Gading Village. The village's social and cultural characteristics, community responses, and the roles of various stakeholders are all closely related. The results indicate that the form and type of village, which reflect its social structure, culture, and settlement patterns, have a strong correlation with the level of educational development. In this case, Gading Village's reputation for openness and adaptability to change is a major factor supporting the sustainability of Islamic educational institutions in the area. This condition indicates that the Gading Village community is permissive towards new things. The people of Gading Village generally understand Islamic education, demonstrating their understanding and acceptance of Mbok Supi's Griya Pintar. They are also adaptable, as evidenced by the number of students who have joined the school.

Educational institutions that survive and thrive show that the surrounding community really cares and realizes the importance of education. In other words, the community's view of education influences the educational process⁴⁷. Openness of information, good service, and positive image institutions are important social capital so that the community continues to be actively involved in supporting the sustainability of education⁴⁸. From the presentation of research data, it shows that the support of the Gading Village community is very large for the existence and sustainability of Islamic Education at Griya Pintar Mbok Supi.

In addition to the community, the government with its policies also greatly determines the sustainability of Islamic Educational Institutions. Because the government has the authority to issue policies and regulations. The dynamics of village communities are the responsibility of the village government, so to ensure a peaceful community life, the government will certainly anticipate things that happen in its area. In other words, education is closely related to the power structure. As a result, the role of government cannot be eliminated in education. On the contrary, the role of government helps build real independence where everyone can develop and work together to solve problems⁴⁹. The government is very important for education because the

⁴⁷ Alfauzan Amin et al., "Motivation and Implementation of Islamic Concept in Madrasah Ibtidaiyah School: Urban and Rural," *International Journal of Evaluation and Research in Education* 11, no. 1 (2022): 345-52, <https://doi.org/10.11591/ijere.v11i1.21943>.

⁴⁸ Iffah Okta Afiana, Alfiana Ghani, and Mardiyah, "Paradigma Dan Esensi Manajemen Hubungan Masyarakat Dalam Pendidikan Islam," *Southeast Asian Journal of Islamic Education Management* 4, no. 1 (August 30, 2023): 115-30, <https://doi.org/10.21154/SAJIEM.V4I1.171>.

⁴⁹ Nia Sekar Asih and Muhajir Muhajir, "Kontribusi Pemerintah Daerah Terhadap Keberlangsungan Pendidikan Islam Swasta (Studi Kasus Di Pondok Pesantren Modern Darel Azhar Kec. Rangkasbitung Kab. Lebak Banten)," *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 3, no. 3 (January 22, 2021): 391-400, <https://doi.org/10.36671/ANDRAGOGI.V3I3.235>.

progress of a country can only be achieved if its human resources receive full support from the government and the surrounding community to fulfill their rights and obligations as seekers and distributors of knowledge⁵⁰.

The sustainability of education requires the active role of all components of community stakeholders. Without active participation from all parties, the planting of Islamic education will not be successful and consistent. Therefore, every part of the nation (government, religious leaders, society, educators, parents, etc.) must have serious intentions and concerns to ensure that the next generation of Indonesia has high intelligence and noble morals^{51 52}.

Public awareness of the importance of education is an important factor for the sustainability of existing education programs. The awareness of the Gading community towards Islamic education is an important factor that can influence the sustainability of the Islamic education program run at Griya Pintar Mbok Supi. The development of Islamic education heavily relies on the entrepreneurial spirit. It derives strength from a variety of capital sources, including human, social, mental, motivational, spiritual, and client capital, even though it frequently starts with no capital. This attitude is in line with Islamic teachings, which place a strong emphasis on working hard to alter one's destiny^{53 54}. In other words, the sustainability of Islamic educational institutions in villages depends on their administrative and physical existence as well as the quality and continuity of the social and human capital they build.

There are still many factors that can affect the sustainability of Islamic Education in rural communities, which must be a concern and a form of anticipation from managers and all stakeholders of Education. Things like the following often arise and become problems in organizing and maintaining the sustainability of Education. Limited facilities and infrastructure, limited funds, lack of motivation of students to learn, lack of awareness of the community about the importance of completing education, difficulty finding the right time between teachers and participants, limited availability of competent educators, difficulty in managing operational permits, long distances between students and places of study, lack of community concern for organizing activities, and difficulty finding partners to establish partnerships⁵⁵.

To face various influences that must be strengthened are educational resources. Educational resources include management, experts or teachers, curriculum, facilities and infrastructure, and funds provided and used by the government, community, family, and

⁵⁰ Asih and Muhajir.

⁵¹ Ahmad Tanzeh, "The Correlation between Effectiveness of School Quality Planning, Capacity of Organizing Personnel and Teachers' Work Motivation," *Malaysian Online Journal of Educational Management* 7, no. 4 (2019): 82-105, <https://doi.org/10.22452/mojem.vol7no4.5>.

⁵² Sinta Rahmadania, Achmad Junaedi Sitika, and Astuti Darmayanti, "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (October 1, 2021): 221-26, <https://doi.org/10.33487/EDUMASPUL.V5I2.1978>.

⁵³ Musah Alhassan Musah et al., "Method Of Teaching Of Islamic Study Subject At An International Islamic Secondary School," *O-JIE: The Online Journal of Islamic Education* 11, no. 2 (2023): 26-40, <https://ejournal.um.edu.my/index.php/O-JIE/article/view/52411>.

⁵⁴ Dwi Mariyono, Maskuri, and Muhammad Djunaedi Ghony, "Entrepreneurial Basic Capital and Its Contribution to Developing Multicultural Islamic Education.," *Journal of Education and Learning (EduLearn)* 19, no. 2 (2025): 684-98, <https://doi.org/10.11591/edulearn.v19i2.21554>.

⁵⁵ Emma Himayaturohmah, "Strategi Pengembangan Manajemen Pengelolaan Pusat Kegiatan Belajar Masyarakat (PKBM) Di Provinsi Riau," *Jurnal Penjaminan Mutu* 3, no. 1 (2017): 100, <https://doi.org/10.25078/jrpm.v3i1.96>.

students both individually and in groups⁵⁶. If possible, it is also necessary to exchange knowledge and profitable working relationships, mastery of networks, innovation, and technology must be combined with language mastery in order to improve the quality of village-based education to play a role in the global arena.

Griya Pintar Mbok Supi demonstrates that the sustainability of Islamic education in rural areas depends not only on administrative and physical resources but also on collective community awareness and support, the active involvement of stakeholders, including the government, and the ability to address local challenges. To ensure the sustainability of Islamic education that is relevant to current developments, an approach that integrates social capital with strengthening human resources and educational facilities is crucial. Furthermore, this model can serve as an important reference for the development of sustainable Islamic education in other villages, particularly in terms of enhancing local potential and increasing community participation.

CONCLUSION

The study concludes that the sustainability of Islamic education in rural communities at Griya Pintar Mbok Supi, Trenggalek, is supported by a home-based, community-based education model classified as a non-formal education pathway under the National Education System Law. Its continuity is strengthened by strong motivation for *da'wah* and social capital, supported by the availability of a house as the learning space and the involvement of local community members who possess adequate competence, commitment, and sincerity in teaching and serving the students (*santri*). The sustainability of Islamic education in Griya Pintar Mbok Supi is influenced by supporting factors such as open and adaptive community conditions, support from stakeholders and the government, high public awareness of Islamic Education and the establishment of good communication and relationships between Griya Pintar and the community.

This study expands the theoretical framework on the sustainability of Islamic education by introducing a non-formal education pathway with a community-based education model organized in residents' homes. This distinguishes it from Islamic boarding schools (*pesantren*), madrasas, mosque-based education, and other community-based education. This model emphasizes the importance of social capital, local flexibility, and village community independence as the foundation for educational sustainability. Thus, this study enriches the literature on community-based Islamic education and opens a new perspective that non-formal education can grow from the initiatives of individuals and local communities. The results of this study provide input for the government and stakeholders to recognize and support community-based Islamic education as part of a strategy to equalize access to education, particularly in rural areas. Regulatory support, facilitation, and collaboration need to be directed to strengthen the sustainability of this alternative education model.

⁵⁶ Ahmad Salim et al., "Madrasah as Habitus for Increasing Tolerance in Multi-Religious Society," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 21, no. 2 (November 30, 2023): 148–62, <https://doi.org/10.21154/CENDEKIA.V21I2.6341>.

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