

# Integrating Social Solidarity and Contextual Pedagogy: A Socio-Community-Based Model of Inclusive Education in Indonesia's 3T Regions

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## Abstract

**Purpose** - This study aims to identify effective strategies for implementing inclusive education based on socio-community participation in Frontier, Outermost, and Disadvantaged (3T) regions of Indonesia.

**Design/Methodology/Approach** - Using a qualitative descriptive design with a case study approach, data were collected through participatory observation, semi-structured interviews, and documentation involving teachers, students, school principals, and parents at SDN 05 Saribakti, SMP IT Darul Hikam, and MA Al-Bayyinah, Peundeuy District, Garut Regency. The data were analyzed using Miles and Huberman's triangulation model.

**Findings** - The findings reveal that inclusive education in 3T areas can be effectively implemented through collaboration between schools, communities, and local governments by emphasizing local wisdom, collective solidarity, and contextual learning. Social strategies such as gotong royong (mutual cooperation), community mentoring, and faith-based engagement strengthen educational inclusivity and student participation. The study also identifies key challenges, including limited infrastructure, conservative community attitudes, and disparities in teacher quality.

**Originality/Value** - The originality of this study lies in integrating Durkheim's theory of social solidarity with the Contextual Teaching and Learning (CTL) approach to develop a culturally adaptive model of inclusive education. This integration not only enhances educational access but also promotes social empowerment and sustainable community development in marginalized regions.

**Keywords:** inclusive education; social empowerment; 3T regions; contextual learning; Durkheim theory

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## I. INTRODUCTION

Education equity in Indonesia continues to face significant challenges, particularly due to demographic and geographic disparities across regions (Judijanto, 2025). The uneven distribution of educational resources has created substantial gaps between urban, semi-urban, and remote or underdeveloped areas—commonly referred to as 3T regions (Terdepan, Terpencil, dan Tertinggal). These areas often experience limited access to educational infrastructure, technology, qualified teachers, and learning materials, all of which are more readily available in urban settings (Baharuddin & Burhan, 2025).

The implementation of inclusive education in 3T regions is further constrained by socio-economic limitations and deeply rooted cultural norms (Astari & Yulianto, 2025). In many communities, conservative attitudes toward modern education and gender roles contribute to low school participation rates. Early marriage, child labor, and financial hardship are among the common causes of school dropouts, particularly among children of compulsory school age (Kuswanto et al., 2024). This situation reflects a gap between the constitutional mandate of Pasal 31 Undang-Undang Dasar 1945 (which guarantees every citizen's right to education) and the practical reality experienced in marginalized areas.

Moreover, a lack of perceived direct benefits from formal education among local communities reinforces these challenges. The notion that education does not necessarily secure employment or

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improve socio-economic status, as reflected in recent Sakernas (National Labor Force Survey, February 2025) data showing that unemployment is still dominated by individuals with secondary and higher education, weakens public motivation toward education (Badan Pusat Statistik, 2025). Consequently, promoting inclusive education in 3T regions requires not only infrastructural and pedagogical improvements but also a culturally grounded, community-based approach that engages local social structures to enhance participation and sustainability (Axon, 2020).

The unique socio-cultural and economic conditions of Indonesia's 3T regions necessitate educational approaches that differ fundamentally from those applied in more developed areas. In these communities, the level of access to formal education, digital literacy, and exposure to scientific knowledge remains limited. Consequently, pedagogical strategies that integrate spiritual and moral dimensions are often more effective in promoting engagement and comprehension. This aligns with the Decree of the Minister of Religious Affairs (KMA No. 183/2019), which outlines that Islamic Religious Education (Pendidikan Agama Islam) aims to develop learners who are moderate, inclusive, and culturally grounded. The curriculum emphasizes character formation, collaboration, creativity, and social responsibility as essential values for addressing community and global challenges (Indonesia, 2019).

From a sociological perspective, Durkheim's theory situates education as a form of secondary socialization, wherein schools function as social institutions that transmit collective norms and values to the younger generation. Through this process, education sustains the collective conscience (conscience collective) necessary for social cohesion. As societies evolve from mechanical to organic solidarity, the division of labor becomes increasingly complex, and education plays a pivotal role in preparing individuals to participate productively within such differentiated social structures (Durkheim, 2021; Valladares, 2021).

Complementing this, the concept of context-based education or contextual learning emphasizes that learning should be connected to students' lived experiences, cultural backgrounds, and community environments. Knowledge, therefore, is not acquired abstractly but through active engagement with real-world contexts. For marginalized or remote communities such as those in 3T regions, a community-based inclusive education framework (anchored in local culture, spirituality, and social relations) can enhance both relevance and sustainability (Wood, 2022). This approach not only supports inclusivity but also bridges the gap between formal schooling and the socio-economic realities faced by learners and their families.

Previous studies on education in Indonesia's 3T regions have largely concentrated on addressing structural and technological barriers rather than socio-cultural dimensions of inclusivity. Rosmana et al. (2022) emphasized persistent educational disparities caused by unequal infrastructure and teacher distribution, proposing an Education for Sustainable Development (ESD) framework to enhance equity through contextually adapted curricula and improved teacher welfare. Likewise, Nahumury & Antony (2022) examined semi-online learning as a solution to the digital divide in East Sumba and Merauke, highlighting how blended models maintained educational continuity during the pandemic despite limited access to technology. However, both studies overlook the role of socio-religious values and community participation in shaping inclusive education. This research addresses that gap by developing a socially grounded Islamic inclusive education strategy that integrates community engagement, local culture, and spiritual dimensions to strengthen educational equity and sustainability in 3T regions.

This study aims to identify effective strategies for social-community-based inclusive education in the 3T (Frontier, Remote, and Disadvantaged) areas by considering the social, cultural, and religious characteristics of the local community. Through this approach, the research seeks to develop conceptual models and recommendations for inclusive education policies that are contextual, sustainable, and adaptive to social conditions and local potentials that are typical of the 3T area. Thus, this study not only describes the phenomenon of educational disparity, but also offers a conceptual framework that can be implemented in inclusive education policies and practices rooted in the social forces of society.

The focus of the research is directed at efforts to understand how community participation forms in supporting the implementation of inclusive education in the 3T region, as well as how cross-sectoral collaboration between educational institutions, governments, community leaders, and religious institutions can strengthen the implementation of social-community-based inclusive education strategies. These questions are important because they highlight social dynamics that are

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often overlooked in conventional inclusive education models that place more emphasis on structural and administrative aspects.

Theoretically, this research contributes to the development of community-based inclusive education discourse by adding a socio-religious dimension that is still rarely discussed in the global literature. The integration of Émile Durkheim's theory of socialization of education (which emphasizes the importance of collective consciousness in maintaining social cohesion) with contextual learning approaches and faith-based pedagogy provides a new theoretical framework for the analysis of inclusive education in marginalized regions. Education in this context is seen not only as a transfer of knowledge, but as a social process to strengthen the solidarity and cultural identity of the local community.

From a practical perspective, this research is expected to make a real contribution to the development of inclusive education policies and practices in the 3T region. The results of the research can be used by local governments, educational institutions, and community organizations in designing educational programs that are more relevant to the local social and cultural context. The findings of this research can also be the basis for the development of value-based curriculum, culturally sensitive teacher training, and community empowerment strategies that encourage active participation in the implementation of inclusive education. Thus, this research not only provides conceptual understanding, but also offers an implementable direction for strengthening the education system in disadvantaged areas.

The novelty of this research lies in the integration between an inclusive Islamic education approach and a community-based socio-community approach in the context of the 3T region. This approach differs from previous research that has highlighted infrastructure gaps (Rosmana et al., 2022) or learning technology-based solutions (Nahumury & Antony, 2022). This research seeks to fill this gap by placing moderate religious values, social participation, and local wisdom as the main foundation for inclusive education strategies. By offering a conceptual model that combines spiritual, social, and cultural dimensions, this research presents a new state of the art in the study of inclusive education, namely a paradigm shift from structural and technological approaches to a more contextual, participatory, and sustainable social-communal approach.

## II. METHOD

This study uses a qualitative approach with a descriptive method to understand in depth the social-community-based inclusive education strategy in the 3T region. This approach was chosen because it allows researchers to explore educational phenomena in complex social and cultural contexts through direct interaction with the research subject (Siyoto & Sodik, 2015). The descriptive method is used to provide a factual and systematic picture of the form of community participation, inclusive educational practices, and social dynamics that occur in the school environment and the surrounding community.

The approach used in this study is a case study, with the location of the research at Peundeuy District, Garut Regency, West Java Province. This region was chosen because it has social and geographical characteristics that represent the context of the 3T region, especially in terms of limited educational infrastructure, technology access, and level of community participation. The subjects of the study include students, teachers, principals, and parents of students as a population directly involved in the educational process and social interaction in the madrasah environment. The presence of researchers in the field was carried out on June 29-30, 2025 to conduct direct observations of the educational activities and social life of the local community.

The data sources in this study consist of primary and secondary data. Primary data were obtained through field observations, participatory interviews, and documentation of educational activities at SDN 05 Saribakti, SMP IT Darul Hikam, and MA Al-Bayyinah. Observations were carried out to capture patterns of social interaction and inclusive educational practices in the school environment. Semi-formal interviews were conducted in a participatory manner with teachers, principals, students, and parents to explore their views and experiences related to the implementation of social-community-based inclusive education. Documentation in the form of school archives, photos of activities, and education policy documents was used to strengthen observation and interview data. Meanwhile, secondary data was obtained from relevant literature such as scientific articles, national survey reports, and government regulations related to inclusive education and 3T regional development.

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The theoretical framework of this research is based on the thinking of Émile Durkheim in *The Elementary Forms of the Religious Life* which places education as a secondary socialization agent that forms collective consciousness and social solidarity (Durkheim, 2012). This perspective is used to understand how educational institutions in the 3T region function as a space for the reproduction of social and religious values of the community. In addition, this research also refers to the concept of Contextual Teaching and Learning (CTL) developed by the National Center for Research in Vocational Education (NCRVE) and is rooted in Lev Vygotsky's theory of social constructivism in *Mind in Society* (Vygotsky, 1978). CTL is used to explain how the learning process can be related to the social, cultural, and real experience contexts of students, so that education becomes more meaningful and relevant to the lives of people in the 3T area.

Data collection techniques were carried out through observation, semi-formal participatory interviews, and documentation studies. The data obtained was then analyzed using the (Miles & Huberman, 1994) interactive analysis model which included three stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting and grouping information according to the research theme, while the presentation of data is arranged in the form of a descriptive narrative to describe the phenomenon holistically. Conclusions are drawn repeatedly and reflexively by checking the consistency between the field data and the theoretical framework, as well as through the data triangulation process to ensure the validity of the findings. With this method, the research is expected to produce a comprehensive and valid understanding of the social-community-based inclusive Islamic education strategy in the 3T region.

### III. RESULT AND DISCUSSION

#### Result

##### **School and Community Collaboration Pattern**

The results of the study show that collaboration between schools and communities in the 3T area of Peundeuy District, Garut Regency, runs organically through social practices, local culture, and strong family relationships. This form of collaboration does not arise from formal policies alone, but is rooted in daily social interactions that reflect the value of mutual cooperation and mutual ownership of educational institutions. At the elementary school level, such as at SDN 05 Saribakti, the pattern of collaboration is more visible in the form of religious activities and strengthening students' character through co-curricular programs such as flash boarding schools and Islamic holiday celebrations. The principal emphasized that the activity was not only intended as a form of strengthening religious values, but also as a forum for community and parents to participate in the educational process of their children. Thus, the community plays a role not only as a beneficiary of education, but also as an active contributor in building a religious and inclusive learning atmosphere.

At the secondary school level, the pattern of collaboration can be seen in the form of integrating socio-religious values into daily school activities. At SMP IT Darul Hikam, for example, collaboration is realized through the habit of greetings and tadarus before the lesson starts, which involves all teachers regardless of the field of study. Although the involvement has not been optimal due to distance constraints and limited teachers' time, the initiative shows that there are efforts to build collective awareness among the school community. Durkheim (1912) called this form of interaction a collective consciousness that strengthens social cohesion through religious symbols and practices. In this context, religious practices are not just spiritual activities, but serve as a social mechanism that connects school citizens with the values of their community.

Collaboration between the community and schools also seems to be more progressive at the level of Madrasah Aliyah (MA) Al-Bayyinah. The principal explained that there is a scientific paper writing program for final grade students that involves local students as mentors, teachers as main supervisors, and parents as parties who support the learning process at home. This pattern shows the existence of a collaborative ecosystem that is cross-generational and cross-role, where schools become centers for social learning that involve all elements of society. This model shows a tangible form of the Contextual Teaching and Learning (CTL) approach, in which learning is directly linked to social realities and the needs of local communities (Vygotsky, 1978; NCRVE, 1998). Thus, the collaboration of schools and communities in the 3T region not only functions in the context of formal education, but also becomes an instrument of social empowerment that strengthens community solidarity and instills inclusive values in Islamic educational practices.

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Overall, the pattern of collaboration between schools and communities in the 3T Peundeuy area shows that the success of inclusive education does not only depend on government policies, but rather on the ability of schools to utilize the social potential that is already inherent in the community. The emotional and cultural relationship between educators, learners, and communities serves as a bridge that allows education to be carried out contextually, rooted in local values, and oriented towards strengthening social solidarity. This pattern emphasizes that the inclusivity of education in the 3T area cannot be separated from the socio-social dimension that is the foundation of the life of the local community.

### **Barriers and Social Strategies in the Implementation of Inclusive Education in the 3T Region**

The implementation of inclusive education in the 3T region faces various obstacles stemming from geographical, social, and cultural factors. One of the main obstacles that arises is the limitation of human resources, especially educators who live far from the school location. The Principal of Darul Hikam IT Junior High School, Praja Faisal Abdau, said bahwa jarak antara tempat tinggal guru dan sekolah menyebabkan beberapa program rutin seperti tadarus pagi dan pembiasaan salam tidak selalu berjalan optimal. Kondisi geografis yang menantang ini memperlemah kesinambungan kegiatan pendidikan yang berbasis komunitas. Hambatan serupa juga dirasakan oleh sekolah di jenjang Madrasah Aliyah, di mana keterbatasan waktu dan akses transportasi turut membatasi kolaborasi guru dengan masyarakat dalam kegiatan pembelajaran di luar kelas. Fenomena ini menunjukkan bahwa faktor spasial masih menjadi determinan penting dalam efektivitas implementasi pendidikan inklusif di daerah 3T.

From the socio-cultural side, there are still challenges in fostering public awareness of the importance of formal education. Some parents in the study area consider that the success of children's education is quite measured by the ability to carry out worship and the mastery of Juz 30 memorization. This view, as conveyed by one of the respondents, Masropah, shows a strong religious orientation, but also shows the limitations of the perception of the function of education more broadly. This attitude has the potential to form value exclusivity in educational practices, which, if not managed properly, can hinder the formation of a truly inclusive learning space. However, people's attachment to religious values can actually be an effective entrance to social-based education strategies. Through an approach that respects local spiritual and moral values, schools can foster a sense of belonging to educational institutions and expand the meaning of inclusivity from social and spiritual aspects.

Social strategies that emerge from the field context show that communities and schools are trying to adapt to various limitations in creative and contextual ways. At MA Al-Bayyinah, for example, resource constraints are overcome by involving local students as mentors for final year students. This collaboration not only expands the social network of education, but also fosters a sense of responsibility for the development of their own communities. PAI teachers at the same school develop thematic debate methods based on social issues to train critical thinking skills and expand students' understanding of the socio-religious context of society. This approach shows the application of the principle of Contextual Teaching and Learning (CTL), where the learning experience is directly linked to the social reality of students, so that religious values do not stop at the normative realm, but are manifested in inclusive and reflective social interactions.

In addition, mutual cooperation-based strategies are also an important part of educational practices in this region. The agriculture program at MA Al-Bayyinah which requires all students to be involved in school garden activities is a concrete example of how education can be integrated with community-based productive activities. Through this activity, students learn about the value of cooperation, responsibility, and the use of local resources as part of social learning. This concept is in line with Durkheim's (1912) theory of social solidarity, where collective work is the foundation for the formation of social consciousness and community cohesion. Thus, mutual cooperation and social participation not only function as an adaptive mechanism against limitations, but also as a sustainable social inclusion strategy.

Overall, the results of this study confirm that obstacles in the implementation of inclusive education in 3T areas cannot be overcome through structural approaches alone. Instead, strategies based on local social and cultural have proven to be more effective in strengthening inclusivity. When education is placed in the social context of society, schools no longer stand as separate institutions, but as integral parts of a network of social life that allows inclusive values to grow naturally and sustainably.

## Discussion

### The Relevance of Social-Community-Based Education to Social Empowerment

Based on Durkheim's theoretical framework, the relevance of social-community-based education in the 3T region can be understood as the process of forming a collective consciousness that connects local moral values with modern social needs. Education in the 3T region, as seen in the results of the research, not only serves to transfer knowledge, but also strengthens social solidarity through religious practices, mutual cooperation activities, and community-based contextual learning. Within the framework of mechanical solidarity, schools become guardians of traditional values that maintain the social cohesion of society through the commonality of cultural norms and practices (Sakti et al., 2024). While in organic solidarity, schools play a role in developing contextual specialties (for example, agricultural training, scientific work, and social skills) that allow students to make a real contribution to the local economy and social life. Thus, the education system in the 3T region ideally integrates these two types of solidarity: maintaining community morality while encouraging adaptation to social change (Chankseliani et al., 2021). This approach confirms Durkheim's view that effective education must be in harmony with its social structure; in the context of the 3T region, it means education that grows from and for its own community, so that it can become a means of sustainable social empowerment (Malik & Malik, 2022).

**Table 1 Durkheim's Theory, Implementation, and Impact of Social Empowerment**

<b>Aspects of Durkheim's Theory</b>	<b>Key Concepts</b>	<b>Implications for Education in the 3T Region</b>	<b>Impact on Social Empowerment</b>
<b>Collective Consciousness</b>	Education functions to instill common moral values that maintain social integration.	Schools in the 3T area instill the values of mutual cooperation, religion, and social responsibility through community-based and religious-based activities.	Increase the sense of community, social identity, and collective responsibility between citizens.
<b>Mechanical Solidarity</b>	Social unity is created because of the commonality of values, beliefs, and traditions.	Education plays a role in maintaining local morals and strengthening the spiritual character that is the social foundation of the 3T society.	Strengthening social stability and fostering mutual trust among community members.
<b>Organic Solidarity</b>	Social differentiation gives birth to cooperation based on complementary roles and functions.	The school develops contextual skills such as agriculture, entrepreneurship, or simple technology for students to play an active role in the local economy.	Encourage economic independence and cross-professional cooperation in local communities.
<b>Secondary Socialization Function</b>	School replaces part of the family's function in instilling social values and knowledge.	Teachers and schools become moral agents as well as links between families and communities in forming new social consciousness.	The formation of a young generation with a social identity that is adaptive and inclusive to change.

<b>Compatibility of the Education System with Social Structure</b>	Education must adapt to the needs of the community at its developmental stage.	The educational model in 3T needs to be adaptive to local conditions, not just imitate the urban system.	Produce graduates who are relevant to the social context and are able to build their own communities.
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The table illustrates the relevance of Émile Durkheim's theory of education to the social reality of education in the 3T region, particularly in the context of social empowerment through school institutions (Mueller et al., 2021). Key concepts such as collective awareness, mechanical and organic solidarity, and secondary socialization functions show that education plays a strategic role in shaping social integration and societal adaptation to change. In the 3T region, collective awareness is reflected in the values of mutual cooperation, religiosity, and social responsibility that are internalized through community-based learning activities (Suryani & Soedarso, 2021). Meanwhile, the combination of mechanical and organic solidarity shows how schools not only maintain traditional moral values, but also prepare learners to carry out functional roles in more complex social structures. By adapting the education system to local needs and potential, schools in the 3T region play a dual role as agents of value preservation and a means of community empowerment, in line with Durkheim's idea that education must be in harmony with the social life conditions of the people in which it grows (Dimmock et al., 2021).

#### **Adaptation of inclusive education models to local social and cultural contexts**

The Contextual Teaching and Learning (CTL) model emphasizes that the learning process must be rooted in the social, cultural, and real contexts of learners. The main principle of CTL, as developed by the National Center for Research in Vocational Education (NCRVE) and rooted in Lev Vygotsky's sociocultural theory, states that knowledge is built through social interaction and reflection on life experiences (Ali et al., 2024). In the context of education in the 3T area, the application of CTL is very relevant because the learning process cannot be separated from the socio-economic and cultural conditions of the local community. In this area, students often face limited infrastructure, access to information, and learning resources. Therefore, learning that places the local context at the center of learning activities (such as agricultural practices, religious activities, and local wisdom) is able to create a more meaningful and applicable learning experience (Daramola et al., 2024).

In practice, teachers act as facilitators who relate academic concepts to students' social realities. For example, the learning of Islamic Religious Education at MA Al-Bayyinah which uses the method of debate or social observation reflects the application of the principles of CTL, where students are trained to think critically and relate religious values to the life of the surrounding community. Similarly, agricultural practice activities at the school demonstrate an integration between academic learning and contextual skills relevant to local resources. These adaptations not only increase student engagement, but also reinforce the relevance of education to the needs of their communities (Njura et al., 2021).

Thus, CTL in the context of inclusive education in the 3T region functions as a bridge between the world of schools and people's lives. This approach allows education to be more responsive to socio-cultural diversity and encourages the formation of transformative learning. The model implicitly supports the goal of inclusive education: opening up equal access for all learners, while respecting the social and cultural characteristics inherent in their learning environment (Njura et al., 2021).

The findings of this study show that the implementation of social-community-based inclusive education strategies in the 3T region has important implications for the development of educational practices and policies. Collaboration between schools, communities, and local governments is a determining factor in building a contextual and sustainable education system. The results of this study are consistent with the findings of Rosmana et al. (2022) and Nahumury & Antony (2022) which emphasize the importance of adapting education to local conditions and community participation, but this study expands this perspective by adding the social, cultural, and spiritual dimensions of society as the foundation for strengthening educational inclusivity. Thus, the educational approach in the 3T area is not only oriented to equal access, but also to the formation of social cohesion through the values of mutual cooperation, independence, and local wisdom that are integrated in learning practices.

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The novelty of this research lies in the integration of Durkheim's theory of social solidarity with the Contextual Teaching and Learning (CTL) approach in building a conceptual model of inclusive community-based education. This research reinforces the idea that inclusivity is not only related to the diversity of students, but also to the recognition of local social and cultural identity as a source of learning. The results of this study enrich the CTL theory by adding a socio-religious dimension as a reinforcement of the relevance of learning to the real-life context. Empirically, this model has succeeded in showing increased community participation in educational activities and strengthening social values as the basis for community empowerment. Theoretically, this research offers a new contribution in understanding how the synergy between classical sociological theory and modern pedagogy can produce an adaptive, inclusive, and transformative education system in the 3T region.

#### IV. CONCLUSION

This study emphasizes that social-community-based inclusive education strategies have an important role in strengthening the function of education as a means of social empowerment in the 3T region. Through an approach that integrates local values, community participation, and cross-sectoral collaboration, education is able to become a bridge between community needs and state policies. The findings of this study are consistent with previous studies that highlight the importance of adapting education to local contexts, but provide new reinforcement on aspects of social engagement, spirituality, and local wisdom as the core of inclusive education practices. By combining Durkheim's theory of social solidarity and the Contextual Teaching and Learning (CTL) approach, this study presents a conceptual model that is adaptive to the socio-cultural conditions of the community in the 3T area.

However, this study has limitations in the scope of case studies that focus on one specific area so that generalizations of results are still limited. Going forward, further research needs to involve more locations and comparative approaches in order to obtain a more comprehensive picture of the effectiveness of community-based inclusive education models in various social contexts. The recommendations of this study emphasize the importance of more contextual and participatory education policy formulation, especially by strengthening the capacity of teachers as social agents and expanding partnerships between schools, communities, and government agencies. Thus, inclusive education strategies in the 3T region not only ensure equitable access, but also create sustainable social transformation through education rooted in community values.

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