



Community Service Report: Islamic Education Teachers' Work Program in Realizing SDGs 4

Muhammad Numan¹, Youcha Alassane Toure²

¹Abdul Wali Khan University Mardan, Pakistan

²Universite UYOB, Mali

 mnuman.14@gmail.com *

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Abstract

Islamic education teachers have significant duties and responsibilities in society. As outstanding individuals, teachers educate students in formal and non-formal schools. Furthermore, as members of society, teachers must be role models and examples as mentors in the community in realizing the ideals and goals of mutual progress (SDGs4). This study aims to find out what Islamic education teachers do as a form of real work in the community. This study uses a qualitative method with an ethnographic approach. Data sources were obtained from fifteen informants through in-depth interviews selected using purposive sampling techniques. To strengthen the interview data, the author also conducted observations by directly participating in various real activities of the teachers who were the subjects of the study. All data were analyzed using Miles and Huberman's thematic technique. The research findings show five activities carried out by Islamic education teachers in realizing ideals and mutual progress in the community. The five activities are: i) establishing learning communities for all segments of society, ii) actively participating in the management and development of houses of worship, iii) establishing literacy centers, iv) implementing environmental conservation programs, and v) collaborating to realize inclusive education. These five findings can serve as examples for Islamic education teachers in carrying out community-based work within society to achieve SDGs 4.

INTRODUCTION

Education is the main foundation for the development of society and the state, playing a crucial role in shaping knowledgeable, moral, and skilled individuals to face the challenges of the times (Faruq & Bakar, 2025; Nafsaka et al., 2023; Rusiani et al., 2024). In the global context, the Sustainable Development Goals (SDGs) established by the United Nations (UN) emphasize the importance of quality education for all, as stated in SDGs 4. This goal is to improve access to and quality of education for all levels of society, ensuring that every individual has the opportunity to develop their potential and contribute to sustainable development (Oktavianatun & Nugraheni, 2024; Widiatmoko et al., 2024).

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In Muslim societies, Islamic education teachers play a significant role in the national education system (Basyari & Akil, 2022; Jamil, 2023; Nasimuddin et al., 2024; Taufik & Muvid, 2022). Islamic religious education not only focuses on religious aspects but also plays a role in shaping students' character, morals, and ethics. Effective Islamic religious education can help build a society that is religious, tolerant, and concerned about the environment and social needs.

The role of Islamic Education teachers in shaping students' character is reflected through a learning approach that instills values of honesty, responsibility, and respect for others. Through exemplary behavior and positive interactions, teachers are able to become figures who not only convey material, but also guide students in living their daily lives in accordance with Islamic principles. This makes Islamic Education teacher important agents in shaping a generation with noble character who contribute positively to society.

Community-based Islamic education teachers have great potential in supporting the achievement of SDGs 4 through contextual approaches that are relevant to community needs (Chairy et al., 2024; Hidayati et al., 2025). They can act as agents of change by integrating Islamic values and SDGs principles into the learning process. Values such as justice (*adl*), balance (*wasatiyyah*), and social responsibility (*mas'uliyah*) in Islam can be aligned with sustainable development goals (Chaer, 2017; Fransiska & Markos, 2016; Hendayani, 2019; Rachman, 2013).

Local communities often have specific needs and challenges that require an adaptive and collaborative approach to education. Thus, the role of community-based Islamic education teachers is important in several aspects, such as improving the quality of education through approaches that are relevant to the local context, raising environmental awareness by integrating environmental issues into learning, and developing students' skills to face global challenges such as climate change, gender equality, and poverty reduction.

Research and development of community-based education strategies can help improve the effectiveness of Islamic Education in supporting the achievement of SDGs 4 (Fadil et al., 2023; Muntoha, 2024; Putri et al., 2021; Rahawarin et al., 2023, 2024; Suherman et al., 2021). Collaboration between teachers, communities, governments, and other organizations can strengthen the positive impact of education on community development. With the active role of community-based Islamic education teachers, it is hoped that education can become more inclusive, of higher quality, and contribute to the achievement of sustainable development goals (Arifin et al., 2020; Kastira & Irwan, 2023; Ulya et al., 2024; Yogi & Aimah, 2025).

As the author stated in the background section of this article, the implementation of Islamic Religious Education outside of school should ideally be carried out as a joint effort between the community, its leaders, and officials. The parties involved include Islamic Religious Education teachers, parents, and the community. Teachers, as the driving force, are expected to be able to guide, nurture, and direct students to become good children, with Muslim personalities, good character, high dedication, and faith in Allah. In other words, Islamic Religious Education will run well as expected.

Regarding the issues and problems raised by the author in this study, it should be noted that research on the social role of religious teachers has been widely discussed by previous researchers. In general, there are 2,260 articles related to social roles since 2022 based on the author's search results in the Google Scholar academic digital database. However, after reading and analyzing all of these articles, it can be concluded that only a few previous studies have linked the social role of religious

education teachers with religious activities in the community (Judrah et al., 2024; Rahmawati et al., 2020). The form of religious teachers' involvement in religious activities in the community has never been touched upon. Therefore, the author considers that this theme needs to be raised as a scientific study in order to enrich the literature.

Based on the background described above, several research gaps can be identified, including the lack of research on the integration of Islamic values and SDGs in Islamic Religious Education: There is still limited research exploring how Islamic values such as *adl* (justice), *wasatiyyah* (balance), and *mas'uliyah* (social responsibility) can be integrated with SDGs principles in the context of Islamic Religious Education in Muslim countries.

The lack of studies on the role of community-based Islamic teachers in supporting SDGs 4 specifically examines the role and strategies of community-based Islamic education teachers in improving the quality of education and supporting the achievement of SDGs 4 at the local level. Limited research on collaboration between teachers, communities, and other stakeholders. There is a lack of studies evaluating the concrete impact of community-based Islamic education teachers on increasing environmental awareness and contributing to sustainable development.

METHODS

This study uses a qualitative method with an ethnographic approach. Data sources were obtained from fifteen informants through in-depth interviews selected using purposive sampling techniques (Alfandi & Inayati, 2024; Dermawan & Sain, 2025; Dwi & Maskuri, 2023; Engkizar et al., 2024; Fitri et al., 2025; Nisa & Syihabuddin, 2025; Nurfadilah et al., 2025; Prabowo & Affandi, 2024; pratama et al., 2025; Purnamasari et al., 2017). The selected informants met four criteria, namely, they had a good understanding of the issues being studied, were still active in the field being studied, had time to provide information to the researcher, and provided information in accordance with the facts in the field. To meet these criteria as informants, all informants were educators who were still actively serving as religious teachers in educational institutions at the time this article was written. Then, to strengthen the interview data, the author also conducted observations by being directly involved in various real activities of the teachers who were the subjects of the study. All data were analyzed using the Miles and Huberman thematic technique (Engkizar et al., 2018; Guslianto et al., 2024; Maizatul et al., 2025; Munarun et al., 2025; Oktavia et al., 2024; Putri et al., 2020; Rahawarin et al., 2023).

RESULT AND DISCUSSION

Based on the results of the author's interviews with fifteen informants and the analysis of all data, five activities were identified that Islamic education teachers carry out to realize their ideals and mutual progress within the community. The five activities are: i) establishing learning communities for all segments of society, ii) actively participating in the management and development of houses of worship, iii) establishing literacy centers, iv) implementing environmental conservation programs, and v) collaborating to realize inclusive education.

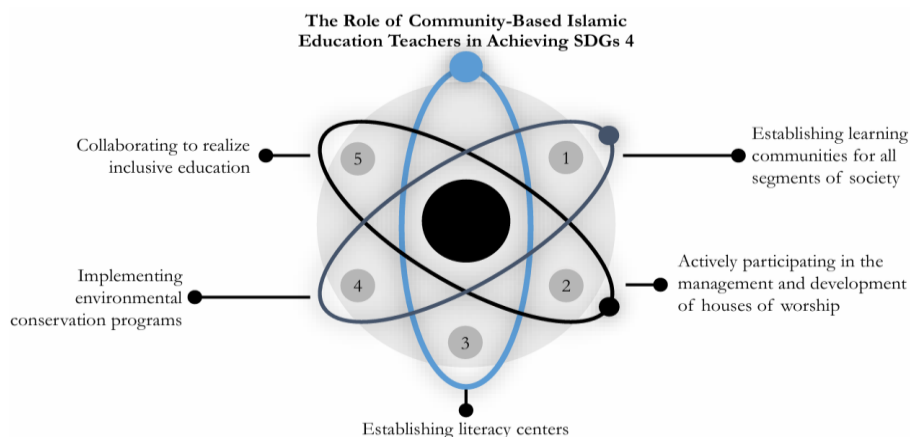


Fig 1. Eight integrations of holistic education practices in Islamic educational institutions

To make it more interesting, the author will describe excerpts from interviews with informants based on five activities carried out by Islamic education teachers in realizing their goals and progress together in the community. The interview descriptions that the author will present are short excerpts from the informants' statements during the interviews. Although the interview excerpts were conveyed by informants in slightly different language, they actually have more or less the same purpose and meaning.

The first activity was to establish a learning community for all segments of society. This activity gave Islamic education teachers a major role in realizing shared goals and progress within the community. This statement was conveyed by several informants in the following interviews.

One of the efforts we have made is to establish this community so that knowledge, especially religious knowledge, can be accessible to everyone. From children to the elderly, from the rich to the poor. Because seeking knowledge is the obligation of every Muslim without exception... (informant 1); ... we believe that the door to knowledge must be open to all. This learning community was established as an effort to unite all groups in one assembly of knowledge, realizing an inclusive Islamic brotherhood (informant 2); it is our responsibility as educators to empower the community. With this learning community, we want to ensure that no one is left behind in getting the opportunity to learn and develop (informant 3)

The second activity is to be actively involved in managing and developing houses of worship. This involvement is a tangible manifestation of applying knowledge for the benefit of the community, as well as a means of strengthening Islamic brotherhood among fellow administrators and congregations. Through this activity, the values of social awareness and responsibility as a Muslim can be taught directly, not only through theory in school. This statement was conveyed by the following informant.

For me, being involved in the construction and management of houses of worship is part of worship itself. This is a tangible manifestation of our contribution to the welfare of the community and maintaining the dignity of places of worship so that they continue to function properly (informant 4); by actively managing the mosque, I can directly teach the values of caring, togetherness, and social responsibility to students and the community (informant 5); My motivation is simple, I want to prosper the house of Allah. Participating in its construction and management is an honor and a way to draw closer to Him, while also strengthening Islamic brotherhood among fellow administrators and congregants (informant 6)

The third activity is establishing a literacy house. This literacy house serves as a

window of knowledge that provides a variety of reading materials, from religious books to practical skills, to encourage a culture of reading among all generations. This statement was conveyed by the informant in the following interview.

The establishment of this literacy house is our effort to foster a spirit of reading among the wider community. We want to make it an inclusive learning center for the community to explore religious and worldly knowledge, in order to achieve mutual progress (informant 7); The literacy house is here to foster an interest in reading, broaden horizons, and empower the community with practical skills, which will ultimately lead to a more prosperous life (informant 8); Through the literacy house, Islamic values can be conveyed more elegantly and contextually through books and discussions, thereby creating a community that is not only spiritually but also intellectually intelligent (informant 9)

The fourth activity is implementing environmental conservation programs. This program is a concrete manifestation of the concept of *khilafah fil ardh*, in which humans, as caliphs, have an obligation to preserve the earth as a trust from Allah SWT. This statement was conveyed by the following informant.

We run this environmental conservation program as a tangible manifestation of our obligation as leaders on earth. We want to invite the community to participate in protecting and preserving nature as a mandate from Allah SWT (informant 10); As an educator, I want to teach that protecting the environment is the moral responsibility of every Muslim (informant 11); Through concrete actions such as tree planting and waste management, we want to instill religious values that teach balance and harmony with nature (informant 12)

The fifth activity is collaborating to realize inclusive education. This program is realized through the provision of learning access that is friendly to all levels of society regardless of physical, economic, or social background. Through a collaborative approach with various parties, an educational ecosystem can be created that accommodates diversity as a gift for the common good. This statement was conveyed by the following informant.

As teachers, we want to ensure that no one is left behind in pursuing knowledge. This collaboration is important to create flexible and accessible learning methods for all groups (informant 13); make it short, only 4 pieces with good and correct sentences (informant 14); Through this collaboration, we want to build an educational ecosystem that views differences as a gift from God (informant 15)

As mentioned earlier, in Muslim societies, Islamic education teachers play a significant role in the national education system. Islamic religious education does not only focus on religious aspects, but also plays a role in shaping students' character, morals, and ethics. Effective Islamic religious education can help build a society that is religious, tolerant, and caring towards the environment and social needs.

Based on the findings of the study, it can be seen that Islamic education teachers implement their roles through five main activities oriented towards community empowerment. The first activity is establishing learning communities for all groups, which demonstrates inclusive efforts to guarantee access to education regardless of social status, economic status, or age. This is in line with Islamic principles that emphasize the importance of the equitable dissemination of knowledge.

The second activity involves active participation in the management and development of houses of worship. These findings reveal that the role of teachers is not limited to educational functions, but also includes strengthening religious infrastructure. Through this involvement, Islamic education teachers help strengthen the spiritual foundation while creating a social space that unites the community (Dalimunthe, 2023; Faridi et al., 2025; Gani et al., 2024; Raharjo & Yahdi, 2025). This

participation also shows how Islamic education teachers act as catalysts in empowering the community through a mutual cooperation approach. Their participation not only encourages the realization of proper worship facilities but also fosters a sense of shared ownership and strengthens social solidarity at the grassroots level.

In the third activity, the establishment of literacy houses demonstrates the expansion of teachers' roles in building a culture of reading and literacy in the community. This program not only focuses on religious material, but also includes practical literacy that supports community capacity building. These findings reflect holistic efforts in responding to evolving educational needs. The literacy house also functions as a community development center that facilitates scientific discussions, skills training, and knowledge exchange between generations (Luthfiyah & Masruri, 2024; Rohmaniyah & Sari, 2024). Through its programs, teachers not only transfer knowledge but also foster critical awareness and the ability to solve everyday problems, so that literacy becomes an instrument of empowerment that is relevant to the context of community life.

The fourth activity, an environmental conservation program, indicates teachers' awareness of ecological sustainability issues. Through this program, religious values are integrated with environmental responsibility, demonstrating a contextual approach to contemporary social issues. These findings show the expansion of teachers' roles as agents of change who are responsive to actual conditions.

This environmental conservation program also emphasizes transformative education, where teachers not only teach theory but also encourage the community to get directly involved in practical actions such as tree planting, waste management, and water conservation. This approach effectively transforms religious values regarding nature conservation into sustainable daily practices, while strengthening collective awareness of the importance of maintaining ecosystem balance as part of religious responsibility.

The fifth collaborative activity in realizing inclusive education represents teachers' commitment to the principle of social justice. This program emphasizes the importance of multi-stakeholder cooperation to create an education system that accommodates diverse learning needs. These findings underscore the strategic role of Islamic education teachers in strengthening social cohesion and building a more inclusive social order (Jukri, 2023).

CONCLUSION

This study successfully revealed the activities carried out by Islamic education teachers in realizing common goals and progress within the community. The five activities are establishing learning communities for all segments of society, actively participating in the management and development of houses of worship, establishing literacy centers, implementing environmental conservation programs, and collaborating to realize inclusive education. These five findings can serve as examples for Islamic education teachers in carrying out community-based work in society to realize shared goals and progress.

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DECLARATIONS

Author Contribution

Muhammad Numan: Writing-Preparation of original manuscript, Conceptualization, Methodology, **Youcha Alassane Toure:** Visualization, Investigation, Improve Content, Data accuracy, Improve Language.

AI Statement

The data and language usage in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

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Conflict of Interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

Publisher's and Journal's Note

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