

Strengthening Islamic Education for Elementary School Students in a Remote Island Village: Evidence from Lopintol

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Abstract

Islamic education for primary school age children in remote island settings proceeds while all three educational centres, namely the school, the family, and the community, are simultaneously constrained. This study describes how Islamic education is practised in the daily life of children in Lopintol Village, Raja Ampat, identifies the local actors who occupy the institutional vacancy, and examines the factors that sustain and obstruct that provision. A qualitative approach with a descriptive case study design was applied. Informants were selected purposively and comprised the village teacher, parents, community figures, and primary school age children. Data were gathered through semi-structured interviews, observation, and documentation, and were analysed through data reduction, data display, and conclusion drawing, with source triangulation, technique triangulation, and member checking. Worship habituation at home proved irregular because of the fishing schedule, the local elementary school operated under teacher shortage and combined classes, and the resulting vacancy was filled by a teacher conducting Qur'anic instruction beyond school hours, by community enthusiasm, and by a reading garden serving as a third space. This community-based model is adaptive yet rests on a single teacher, which leaves it institutionally fragile.

Keywords: community-based education; elementary school students; Islamic education; Lopintol village; religious habituation

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INTRODUCTION

Islamic education at the elementary stage carries a formative weight that later stages cannot replicate. Children of primary school age imitate what they observe far more readily than they absorb what they are told, and the dispositions settled during these years tend to persist into adolescence and adulthood. Planting religious values at this point functions as character formation rather than as the transfer of subject knowledge, which is why work on religious character in Indonesian elementary schools treats habituation, modelling, and daily routine as the operative instruments rather than classroom instruction alone (Fauzieyah & Suyatno, 2024; Hardiansyah et al., 2021). Spiritual formation at this age is likewise understood as care embedded in relationship rather than as curriculum delivery (Bellous, 2021).

The formation of religious character is conventionally described as the joint work of three educational centres, namely the school, the family, and the community. A child needs an ecosystem in which the values taught in class match the example set by parents at home and the culture practised in the surrounding society. When one pillar weakens, the internalisation of Islamic values loses its coherence and the child receives inconsistent signals about what is expected. Studies of school culture and of teacher leadership in Indonesian schools show that religious character strengthens where the three sources reinforce one another and weakens where they diverge (Hayati et al., 2020; Nurani et al., 2024).

Field conditions in geographically isolated areas depart sharply from that ideal. Lopintol Village in Teluk Mayalibit District, Raja Ampat Regency, is a Muslim settlement within a regency whose population is predominantly non-Muslim, so its residents face a double constraint of physical remoteness and limited formal religious infrastructure. Access to the district centre and to the regency town of Waisai depends on sea transport at a cost that ordinary households find heavy. Formal educational facilities in the village are minimal, and structured religious institutions such as a madrasah diniyah or a permanent Qur'anic study centre are effectively unavailable, which leaves primary school age children dependent on the limited religious instruction offered by the local state elementary school.

Economic rhythm compounds the constraint. Most residents of Lopintol work as traditional fishers whose schedule is governed by tides and seasonal winds, so parents may remain at sea for several days or return too exhausted for sustained supervision. Collective worship at home consequently becomes irregular, and children lose the steady adult example on which habituation depends. Parents in the village express a strong wish for their children to grow into observant Muslims, yet many lack the methodological capacity to teach systematically, a gap that research on Islamic family parenting identifies as a determinant of family religious resilience (Abubakar et al., 2023). The village mosque, which might otherwise serve as a centre of non-formal education, lacks a resident teacher of Qur'anic recitation, so children's religious activity remains occasional rather than routine.

Existing scholarship offers only partial guidance for a setting of this kind. Research on religious character in Indonesian elementary education concentrates on well-resourced schools with established programmes, whether integrated Islamic schools or Muhammadiyah schools, where the object of study is a functioning institution (Fauzieyah & Suyatno, 2024; Nurani et al., 2024; Solekha & Suyatno, 2022). Work on non-formal Islamic education has examined mosque-based and community-based provision, largely in urban or diaspora settings (Altinyelken, 2021), while studies of Muslim minority communities in Indonesia have described informal transmission among ethnic minority

Muslims in Java (Machali et al., 2023) and habituation strategies in a minority village in North Sumatra (Harahap et al., 2019). None of this work addresses a remote island setting where the formal institution exists but functions weakly, where no religious institution exists at all, and where the family pillar is disrupted by a maritime livelihood.

The gap this study addresses is the absence of an account of how Islamic education for primary school age children survives when all three conventional pillars are simultaneously constrained. Three questions guide the enquiry. First, through what practices is Islamic education actually carried out in the daily life of primary school age children in Lopintol. Second, which local actors occupy the space that formal and non-formal institutions leave vacant. Third, which factors sustain and which factors obstruct that provision. Answering these questions allows the study to formulate a strategy for strengthening Islamic education that is grounded in the characteristics of a remote coastal settlement rather than transplanted from urban models.

RESEARCH METHOD

Design and approach

The study employed a qualitative approach with a descriptive case study design, treating Lopintol Village as a bounded case. The choice follows from the research questions, which concern the meaning that residents attach to religious practice and the way that practice is organised in daily life, neither of which is accessible through measurement. A case study design further suits a setting whose defining features, namely geographic isolation, minority status, and a maritime livelihood, interact in ways that would be lost if the variables were separated. The unit of analysis is the practice of Islamic education among primary school age children in the village rather than any single institution.

Site, informants, and the position of the researcher

Fieldwork was conducted in Lopintol Village, Teluk Mayalibit District, Raja Ampat Regency, West Papua. Informants were selected purposively on the criterion of direct involvement in the religious formation of primary school age children in the village, and comprised the teacher who conducts Qur'anic instruction outside school hours, parents of children at the elementary stage, community and religious figures, and the children themselves. Recruitment continued until accounts from different informant categories converged and further interviews produced no new themes. Consent was obtained verbally before each interview, participation was voluntary, and informants were told how the material would be used.

The position of the first author requires explicit statement, since it shapes both access and interpretation. The author entered the village as a member of an educational service delegation and participated in establishing the reading garden that appears among the findings below. This dual role of participant and observer granted a depth of access that a visiting interviewer would not obtain, and it also creates a risk that an initiative the author helped to build is evaluated by the person who built it. Two measures were adopted in response. Claims about the reading garden are restricted to what informants and observation records support, and its effects are described as early and provisional rather than established. Readers are invited to weigh the account with that position in view.

Data collection

Three techniques generated the data. Semi-structured interviews explored the religious routines of children, the division of responsibility between home, school, and

mosque, and the obstacles informants perceived, with questions adjusted to each informant category and follow-up prompts used to pursue unanticipated themes. Non-participant observation covered daily worship, activity at the mosque, teaching outside school hours, and interaction at the reading garden, and observations were recorded in field notes written on the day of collection. Documentation supplied supporting material in the form of photographs of activities, field notes, and records relating to educational activity in the village.

Data analysis and trustworthiness

Analysis proceeded through data reduction, data display, and the drawing and verification of conclusions, applied iteratively rather than once. Interview material was transcribed, read repeatedly, and coded into categories corresponding to the research questions, after which categories were grouped into the themes reported in the findings. Provisional conclusions were tested against subsequent field notes and against material from other informant categories. Trustworthiness rested on source triangulation, comparing accounts given by teacher, parents, community figures, and children on the same topic; on technique triangulation, comparing what informants reported with what observation recorded; and on member checking, in which interpretations were returned to informants for confirmation or correction before they were fixed.

RESULTS AND DISCUSSION

Weak habituation in the domestic sphere

Field material indicates that the formation of religious character among children in Lopintol proceeds unevenly, and the clearest evidence lies in the irregularity of daily worship at home. Prayer is performed by children in a manner that depends on whether an adult happens to be present, and the sequence of daily prayers is rarely completed as a household routine. This pattern matters because habituation operates through repetition under supervision, and studies of religious character formation in Indonesian elementary schools consistently identify continuous daily practice as the mechanism through which values become dispositions (Fauzieyah & Suyatno, 2024; Hardiansyah et al., 2021). Where the repetition is interrupted, the value is transmitted as information without becoming habit.

The interruption traces directly to the livelihood structure of the village rather than to indifference. Fishing schedules governed by tide and wind remove parents from the household for extended periods and return them in a state of fatigue that limits supervision. Parents expressed strong aspirations for their children's religious formation alongside limited capacity to organise systematic teaching, a combination that research on Islamic families identifies as a resilience problem rather than a motivation problem (Abubakar et al., 2023). The family, described in the literature as the first and principal environment for religious character, is present in intention while constrained in practice.

The constrained formal school

The state elementary school in the village provides the only formal religious instruction available to these children, and it operates under conditions that limit what it can achieve. Teaching staff are few, learning space and supporting facilities are basic, and the school applies a combined-class arrangement in which pupils of different grades are taught together, which disperses the teacher's attention and reduces the time available for any single group. Religious instruction under these conditions covers general material and leaves little room for the guided practice through which worship becomes routine. The quality of religious character education depends on a conducive learning

environment, including sufficient teachers and adequate facilities (Hayati et al., 2020; Nurani et al., 2024), and each of those conditions is only partially met in Lopintol.

Teachers extending their role beyond school hours



The vacancy left by weak domestic routine and a constrained school is filled by local actors who take on duties beyond their formal role. The teacher at the village school conducts Qur'anic instruction outside school hours and monitors the children's observance of prayer, converting a formal appointment into a broader responsibility for religious formation. The following account was given during interview:

"Here, besides studying religious education at school, we also set aside time outside school hours, because school time is short. At school the religious lesson covers general matters and other Islamic rulings. Outside school hours I fill the time with Qur'anic recitation. There I also tighten the children's prayer times, Friday prayer and the five daily prayers, although not all of them keep to it." (Teacher, Lopintol Village, interview, 2026)

Three features of this account deserve attention. The teacher identifies insufficient school time as the reason for extending provision, which locates the problem in structure rather than in the children. The extension shifts the content from doctrinal material toward guided practice, namely recitation and the discipline of prayer times, which is precisely the habituation component that the school timetable cannot accommodate. The closing qualification that not all children comply is significant for the credibility of the account, since it reports partial rather than complete success. Teacher initiative of this kind operates as a form of leadership exercised outside any formal mandate (Nurani et al., 2024), and it resembles the mosque-based and tutor-based provision that studies of non-formal Islamic education describe in other settings (Altinyelken, 2021).

The reading garden as a third space

A second response took the form of a reading garden established in the village during the fieldwork period, with Islamic children's books supplied through the Esensi Spirit Nabawiyyah Community. The facility functions as a third space that belongs neither to the school nor to the household, where children read, gather, and encounter Islamic material through narrative rather than through instruction. Observation during the period recorded children attending willingly, handling the books, and discussing the stories with one another. Figure 1 shows the opening of the facility.

Figure 1. Opening of the reading garden in Lopintol Village

Two qualifications govern what may be claimed here. The facility was established during the fieldwork, so the observation covers its earliest weeks and reports initial reception rather than sustained effect, and the first author participated in establishing it,

as stated in the method. Within those limits, the reception is consistent with accounts of how narrative and cultural media carry Islamic values to children in forms they accept more readily than didactic instruction (Asrori et al., 2025). Comparable development work in Indonesian elementary settings reports the same effect when religious content is delivered through media designed for enjoyment (Lestari et al., 2025). Whether the interest recorded here consolidates into reading habit and into religious understanding remains an open question that this study cannot settle.

Community enthusiasm as social capital

Residents responded with marked enthusiasm whenever religious activity was organised, and children attended in numbers that the irregularity of routine worship would not have predicted. The gap between low routine observance and high response to organised activity indicates that the constraint in Lopintol is organisational rather than motivational. What the village lacks is not willingness but a permanent structure through which willingness can be converted into regularity. Enthusiasm of this kind constitutes social capital available to any future programme, and studies of religious character formation identify supportive social environment as a condition of success alongside the school system itself (Hayati et al., 2020).

Synthesis: a community-based model under constraint

Taken together, the findings describe an adaptive community-based model of Islamic education rather than an absence of it. Where formal provision is limited by facilities and staffing, the resulting space is occupied by a triangle of local resources, namely the persistence of a teacher working beyond her mandate, the social capital of a community that responds when activity is offered, and a third space in which religious content reaches children through narrative. This configuration parallels what has been reported for Muslim minority communities elsewhere in Indonesia, where transmission proceeds through informal channels when institutions are absent (Machali et al., 2023; Harahap et al., 2019), and it aligns with the broader literature on non-formal Islamic education as a supplement to weak formal provision (Altinyelken, 2021).

The finding qualifies rather than overturns the assumption that education in remote areas depends on state facilities and funding. Islamic values continue to be transmitted in Lopintol without adequate infrastructure, which demonstrates the resilience of local initiative. That resilience nevertheless rests on a narrow base, since it depends on the continued presence of one teacher and on the availability of an external supply of books. A model resting on individual persistence is durable while the individual remains and fragile the moment she leaves. Recognising both the resilience and its fragility gives a more accurate account than celebrating local initiative alone, and it identifies the specific point at which external support would matter most (Afriyanto & Anandari, 2024).

The Interdependence of Family, School, and Community in Remote Islamic Education

The findings from Lopintol indicate that Islamic education for primary school children cannot be adequately understood by examining the school as an isolated institution. Religious formation in this setting emerges from the interaction between family routines, formal schooling, community participation, and informal learning spaces. The weakening of one educational centre consequently places additional pressure on the others. In Lopintol, the family remains strongly committed to children's religious development, but the fishing-based livelihood restricts the regularity of parental supervision. At the same time, the elementary school provides formal religious instruction but operates with limited teaching personnel, basic facilities, and combined

classes. These conditions create an educational space that is subsequently occupied by community actors and informal learning initiatives.

This finding suggests that the conventional distinction between formal and non-formal Islamic education becomes less useful in geographically isolated communities. Rather than operating as separate sectors, the different educational centres function as interconnected components of a local learning ecology. When the school is unable to provide sufficient time for religious practice, the teacher extends instruction beyond school hours. When parental supervision becomes irregular because of occupational demands, community activities provide alternative opportunities for children to practise religious values. The emergence of the reading garden further demonstrates how educational provision can move beyond institutional boundaries and become distributed across community spaces.

A similar pattern can be observed in recent research on Islamic Religious Education in remote Indonesian elementary schools. Kamaruddin et al. (2025), studying an elementary school in Natuna, found that geographical isolation, limited infrastructure, and teacher-related constraints shaped the delivery of Islamic Religious Education, while contextual strategies and collaboration with external educators helped maintain student engagement. The similarity is important because it indicates that the difficulties found in Lopintol are not merely individual problems of teachers or families. They are structural characteristics of religious education provision in remote island communities.

The Lopintol case, however, adds a further dimension. The challenge is not only limited educational resources but also the disruption of the temporal conditions required for religious habituation. Parents' fishing schedules affect when adults are physically present, while the school's combined-class arrangement limits the time available for individualised religious practice. Consequently, the problem is not adequately described as a lack of educational motivation. The more fundamental issue is the mismatch between the institutional organisation of education and the social rhythm of the community. This distinction is important because an intervention designed only to increase parental awareness may have limited effects if it does not take the livelihood structure of fishing households into account.

The findings also reinforce the importance of teacher agency in contexts where institutional capacity is limited. The teacher in Lopintol does not restrict religious education to formal classroom hours but extends Qur'anic instruction and prayer monitoring beyond the official timetable. This form of professional agency is consistent with the broader argument that teachers in resource-constrained settings often perform roles that extend beyond classroom instruction. Suttriso and Yulia (2022), for instance, emphasised the importance of teacher competence in designing learning under changing curriculum conditions, while Suttriso et al. (2022) demonstrated that religious learning for young children can be organised through contextually appropriate learning strategies.

What is particularly important in Lopintol is that teacher agency functions as a compensatory mechanism. The teacher temporarily absorbs responsibilities that would ordinarily be distributed among school, family, and non-formal religious institutions. This helps sustain religious education, but it also creates institutional vulnerability because the system becomes dependent on one person's commitment. The finding consequently presents teacher initiative as both a strength and a risk. It is a strength because it enables educational continuity under difficult conditions; it is a risk because the continuity may be interrupted if the teacher is transferred, becomes unavailable, or experiences workload pressure.

The Reading Garden as a Community-Based Third Space

One of the most distinctive findings is the emergence of the reading garden as a learning space outside both the household and formal school. The reading garden provides Islamic children's books, opportunities for reading, informal interaction, and exposure to religious narratives. Children were observed attending voluntarily, handling books, and discussing stories with their peers. The significance of this finding extends beyond the physical availability of books because the reading garden creates a social environment in which literacy and religious learning can occur simultaneously.

The concept of a *third space* is useful for interpreting this phenomenon. Third-space scholarship argues that learning can emerge in spaces that bridge institutional and everyday knowledge rather than being confined to conventional classrooms. Gutiérrez (2008), for instance, conceptualised collective third spaces as learning environments in which institutional forms of literacy interact with learners' everyday social and cultural experiences. Moje et al. (2004) similarly demonstrated that productive learning can develop when school-based knowledge is connected with the funds of knowledge available in students' homes and communities.

Viewed from this perspective, the Lopintol reading garden is not merely a small community library. It represents a transitional educational space linking three dimensions: Islamic religious knowledge, children's literacy practices, and community participation. The school supplies formal educational expectations, the family contributes children's everyday experiences, and the reading garden creates a space where these elements can interact. This interpretation gives greater analytical significance to the finding than describing the facility merely as a supporting programme.

The reading garden also offers an alternative mode of religious transmission. Religious values are not presented exclusively through direct instruction, memorisation, or formal worship activities. Instead, children encounter Islamic values through stories and reading materials. This is particularly relevant for primary school children because narrative provides opportunities for children to engage with moral concepts through characters, events, conflict, and consequences. The educational value of such a space is consequently not limited to reading literacy. It may also contribute to the formation of religious understanding by providing children with accessible representations of Islamic values.

Recent scholarship on informal and community-based religious education supports this interpretation. Research on *edu-community practice* in Indonesia shows that religious communities can sustain non-formal religious education in rural and remote settings when formal provision is limited. Such community-based arrangements may provide children with access to religious knowledge, holy texts, ethics, worship practices, and religious cultural activities. The Lopintol reading garden can be positioned within this broader pattern, although its distinctive feature is the integration of religious literacy with a community-based reading space.

The finding is also consistent with Suttriso et al.'s work on contextual and technology-supported learning in elementary education, which emphasises the importance of learning environments that connect educational content with children's experiences and local contexts. Suttriso and colleagues have also examined local-wisdom-based and interactive learning resources for elementary students, showing the broader relevance of contextual learning environments for engagement and literacy development.

At the same time, the present study should avoid overstating the impact of the reading garden. The facility was established during the fieldwork period and the

observation only captures its early reception. The study therefore cannot establish whether children's initial enthusiasm will develop into sustained reading habits or measurable changes in religious understanding. This distinction strengthens rather than weakens the study because it prevents a short-term observation from being presented as evidence of long-term effectiveness.

Community Social Capital as an Educational Resource

Another important interpretation concerns the strong community response to organised religious activities. The researchers observed that children participated actively when religious activities were organised, even though daily religious routines at home were inconsistent. This apparent contradiction suggests that the village possesses substantial educational potential despite limited formal infrastructure.

The distinction between **motivation and organisational capacity** is particularly useful here. The findings indicate that community members are not indifferent toward children's religious education. Parents express aspirations for their children's religious development, children participate when activities are available, and community members respond positively to organised programmes. The main difficulty lies in converting this willingness into a stable educational structure.

This finding allows the study to conceptualise community enthusiasm as a form of social capital. Social capital does not necessarily require a formal institution. It can emerge through relationships, trust, shared expectations, collective participation, and willingness to contribute to a common purpose. In Lopintol, these resources are visible through the community's willingness to participate in religious activities and support educational initiatives.

The importance of community participation is particularly strong in geographically isolated settings because external educational resources are difficult to access. In a well-resourced urban environment, educational gaps can often be compensated for through private tutoring, libraries, learning centres, digital resources, or specialised teachers. Such alternatives are much less accessible in Lopintol. Community participation consequently becomes not merely an additional educational resource but a central mechanism for maintaining continuity.

Recent Indonesian research on remote Islamic Religious Education similarly identifies infrastructure limitations, teacher shortages, and restricted access as important challenges, while contextual collaboration provides opportunities for maintaining learning quality. The present study extends this argument by showing that community enthusiasm can become an educational asset when formal institutional capacity is weak.

However, social capital should not be romanticised. Community enthusiasm can support an educational programme, but enthusiasm alone does not guarantee continuity. Without clear coordination, leadership succession, teaching materials, and sustainable funding, community-based programmes may remain dependent on temporary initiatives. The Lopintol case demonstrates precisely this tension: the community is willing to participate, but the organisational structure needed to convert that willingness into a stable system remains limited.

Resilience and Institutional Fragility

The overall findings point toward a paradox of resilience. Islamic education in Lopintol demonstrates considerable local resilience because religious learning continues despite geographical isolation, limited school resources, irregular parental supervision,

and the absence of a permanent non-formal religious institution. At the same time, the system remains institutionally fragile because much of its continuity depends on a single teacher and external provision of books.

This distinction is central to understanding educational sustainability in remote communities. Resilience refers to the capacity of a community to adapt to constraints and maintain valued practices, whereas institutional sustainability requires structures that can reproduce those practices beyond the contribution of particular individuals. In Lopintol, resilience is evident, but sustainability remains uncertain.

The dependence on one teacher illustrates this problem clearly. The teacher's willingness to conduct Qur'anic instruction outside school hours compensates for the limited formal provision. Yet if the teacher leaves the village, changes role, or becomes unable to continue the additional teaching, a substantial portion of the existing religious education arrangement could disappear. The same issue applies to the reading garden because its initial development depended partly on external book donations. The local model is therefore adaptive but not yet sufficiently institutionalised.

This finding has implications for educational policy. Interventions in remote areas should not focus solely on delivering physical resources. A more sustainable approach would strengthen the local institutional network that connects teachers, families, community leaders, religious figures, and local government. Such a network could distribute responsibility so that no single actor becomes indispensable.

The recent study of religious education in remote Natuna provides a useful comparison. Kamaruddin et al. (2025) found that contextual innovation, external collaboration, teacher development, and infrastructure support were necessary to improve Islamic Religious Education in a remote island school. The Lopintol findings lead to a similar implication but place stronger emphasis on the community ecosystem. The key policy issue is not merely how to bring more resources into the village, but how to ensure that resources become embedded within a locally sustainable educational structure.

Implications for Islamic Education in Remote Island Communities

Taken together, the findings suggest that Islamic education in remote island communities requires an ecological rather than institution-centred approach. The school remains important, but it cannot carry the entire responsibility for children's religious formation when teacher availability, learning facilities, and instructional time are limited. The family remains equally important, but household routines may be disrupted by occupational patterns that are central to community survival. The community therefore becomes a critical intermediary that can connect formal education, family practices, and informal religious learning.

The Lopintol case demonstrates that educational innovation in remote areas does not always require sophisticated technology or large-scale institutional reform. In some contexts, relatively modest interventions, such as extending teacher-led Qur'anic learning, revitalising the mosque's educational function, establishing a reading garden, and organising community-supported activities, may provide meaningful support. The critical issue is whether these interventions can be transformed from individual initiatives into collective arrangements.

This interpretation also contributes to the discussion of educational equity. Equity in remote communities should not be understood as providing exactly the same educational structure available in urban areas. Instead, equity may require designing educational provision that recognises geographical, economic, cultural, and occupational

differences. In Lopintol, the fishing economy is not an incidental background variable. It directly shapes parental availability, household routines, and children's opportunities for religious habituation. Effective Islamic education must consequently adapt to the social ecology of the community rather than imposing an urban schedule on a maritime population.

The findings also suggest that literacy and religious education can be mutually reinforcing. The reading garden provides a practical example of how children's literacy practices can become part of religious formation without reducing literacy to a purely instrumental skill. This is consistent with third-space perspectives, which emphasise the educational potential of spaces where institutional knowledge intersects with everyday cultural practices.

The contribution of the present study therefore lies not in claiming that Lopintol has developed a fully established model of Islamic education. Rather, it reveals how a remote Muslim community improvises an adaptive educational arrangement when conventional institutional supports are simultaneously weakened. The model is characterised by **teacher persistence, community social capital, and a community-based literacy space**. Its resilience is real, but its fragility is equally important. Recognising both dimensions provides a more balanced basis for designing future interventions.

Limitations of the study

Four limitations bound these conclusions. The study covers a single village, so the sociological configuration described here need not represent other remote coastal or minority settlements in Raja Ampat. The design is cross-sectional, capturing practice at one period, so it cannot establish whether the habituation and literacy initiatives reported here shape behaviour as the children grow or once they encounter more heterogeneous environments outside the village. The account draws on the perspectives of residents and does not incorporate the view of district education or religious affairs authorities, whose account of provision might differ. The participation of the first author in one of the initiatives reported, disclosed in the method, remains a source of interpretive bias that procedural safeguards reduce without eliminating.

Overall, the Lopintol case demonstrates that the continuity of Islamic education in a remote island community depends less on the strength of a single institution than on the capacity of several local actors to compensate for one another. Family, school, teacher, community, and informal learning spaces collectively sustain educational provision under conditions of constraint. Nevertheless, the present arrangement remains vulnerable because its continuity depends heavily on individual initiative and external support. This tension between community resilience and institutional fragility constitutes the central analytical contribution of the study and provides the basis for interpreting the limitations and recommendations that follow.

CONCLUSION AND SUGGESTIONS

Islamic education for primary school age children in Lopintol Village operates under structural and sociological constraints that limit the consistency of religious formation while stopping well short of extinguishing it. Three conclusions follow: 1) Religious habituation in the domestic sphere is irregular, and the irregularity traces to the maritime livelihood that removes parents from the household and to limited parental capacity for systematic teaching, rather than to any lack of aspiration; 2) Formal provision is constrained by staffing, facilities, and a combined-class arrangement, and the

space it leaves is occupied by local actors, principally a teacher who conducts Qur'anic instruction beyond her mandate and monitors the children's observance of prayer; 3) Community response to organised religious activity is strong, which indicates that the binding constraint is organisational rather than motivational, and the reading garden shows early promise as a third space, subject to the qualifications stated in the discussion.

Four recommendations follow for the parties concerned. Community and religious figures may reconstruct the role of the village mosque so that it serves as a centre for non-formal religious formation and for a continuing children's literacy movement rather than as a site of ritual alone. Parents may build a more flexible pattern of supervision around the fishing schedule, so that the example of worship is given at whatever hours the tide permits. District government and related stakeholders may place resident religious teaching staff in remote areas and support the local reading network with a regular supply of Islamic children's books, since the present arrangement depends on a single teacher and on external donation. Future researchers may compare Islamic education across several coastal villages in Raja Ampat with differing demographic profiles, and may adopt a longitudinal design to test whether the religious character formed under these conditions holds when the children continue their schooling outside the village.

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