Prima Magistra: Jurnal Ilmiah Kependidikan
Volume 7 – Number 2, April 2026, pp 376-390
https://doi.org/10.37478/jpm.v7i2.7638
Open Access: https://e-journal.uniflor.ac.id/index.php/JPM/article/view/7638

ISSN 2721-8112 (print)
ISSN 2722-4899 (online)

ISLAMIC-BASED COMMUNITY EDUCATION AND ADULT FUNCTIONAL LITERACY: PARTICIPATION MECHANISMS AND CAPABILITY OUTCOMES FOR SDG 4 IN RURAL INDONESIA

Mohamad Zubaidi[1]*, Muhammad Ibrahim[2], Endah Setiyowati[3], Nurain Karnain[4], Saiful Hadi[5], Sri Nurhayati[6], Gumpanat Boriboon[7], Mohammad Moreb[8], Sameer Mohammed Majed Dandan[9]

[1,2,3,4]Gorontalo State University, Gorontalo, Indonesia
[5]Madura State Islamic Institute, Madura, Indonesia
[6]IKIP Siliwangi, Bandung, Indonesia
[7]Srinakharinwirot University, Bangkok, Thailand
[8]Smart University College for Modern Education, Hebron, Palestine
[9]Northern Border University, Arar, Saudi Arabia
*Corresponding Author: zubeth@ung.ac.id

Article History
Received : 09/02/2026
Revised : 17/03/2026
Accepted : 08/04/2026

Keywords:
Adult functional literacy, Islamic-based education, Community-based education, SDG 4, Participation motivation, Learning climate.

Abstract. Despite ongoing efforts to expand adult literacy programs under SDG 4, participation and sustained engagement in rural contexts remain uneven, and the mechanisms that support persistence in community-based settings are not well understood. This study examines how faith-based community education supports adult functional literacy participation and perceived outcomes in relation to Sustainable Development Goal 4 (SDG 4) in rural Indonesia. Focusing on Muslimat NU learning activities in Pamekasan, the study investigates adult learners' motivations for participation, the learning climate, the roles of religious practices and authority, and perceived literacy-related outcomes. The study employed a cross-sectional descriptive survey design involving 64 adult participants. Data were collected through a structured questionnaire capturing participation motivations, perceptions of the learning environment, integration of religious practices, the influence of moral authority, and self-reported literacy and capability outcomes. Data were analyzed using descriptive statistics and qualitative descriptive interpretation of open-ended responses. Findings show that participation was predominantly agentic and instrumental, driven by literacy aspirations and family-related motivations rather than passive compliance. The learning environment was perceived as effectively safe and enjoyable, supporting sustained participation. Religious practices such as prayer and Islamic adab functioned as normative learning infrastructure, structuring continuity and attention. Moral authority, embodied by kyai and nyai figures, operated as non-coercive regulatory capital, reinforcing attendance discipline. Participants also reported perceived improvements in literacy, alongside broader economic and social spillovers. The study contributes to adult literacy research by elucidating socially embedded mechanisms—motivation, affective safety, ritual practice, and moral authority—through which faith-based community settings can support functional literacy engagement in support of SDG 4.

How to Cite: Zubaidi, M., Ibrahim, M., Setiyowati, E., Karnain, N., Hadi, S., Nurhayati, S., Boriboon, G., Moreb, M., Dandan, S. M. M. (2026). ISLAMIC-BASED COMMUNITY EDUCATION AND ADULT FUNCTIONAL LITERACY: PARTICIPATION MECHANISMS AND CAPABILITY OUTCOMES FOR SDG 4 IN RURAL INDONESIA. *Prima Magistra: Jurnal Ilmiah Kependidikan*, 7(2), 376-390. https://doi.org/10.37478/jpm.v7i2.7638

Correspondence address:
Jl. Jenderal Sudirman No. 6, Wumialo, Kota Tengah, Gorontalo.
zubeth@ung.ac.id

Publisher:
Program Studi PGSD Universitas Flores. Jln. Samratulangi, Kelurahan Paupire, Ende, Flores.
primagistrauniflor@gmail.com

INTRODUCTION

Adult functional literacy is a central pillar of Sustainable Development Goal (SDG) 4, which commits states and education systems to inclusive, equitable, quality education and lifelong learning opportunities. Within this framework, SDG sub-target 4.6 positions literacy and numeracy as foundational capabilities that enable wider social participation, economic development, health outcomes, and gender equality, rather than as narrow technical competencies (Hanemann, 2019; Musa & Nurhayati, 2021). This expanded view matters most in rural and marginalized contexts where literacy acquisition is inseparable from structural inequalities that shape access to programs, participation in learning opportunities, and persistence over time. In this sense, adult literacy is better understood as a lifelong process embedded within broader

learning systems than as a one-off intervention (Hanemann, 2019). Yet, despite the normative clarity of SDG 4, adult learners in rural settings continue to face uneven opportunities to enter and sustain engagement in meaningful literacy learning trajectories.

Recent scholarship shows that improving adult literacy access has increasingly relied on non-formal and flexible delivery systems, including open and distance learning modalities that attempt to reach geographically isolated and socioeconomically disadvantaged communities (Latchem, 2018). Evidence across diverse contexts suggests that locally embedded initiatives can align literacy learning with broader development goals. South Africa's Kha Ri Gude Literacy Campaign, for example, expanded beyond basic literacy to empower adults who had been historically marginalized under apartheid and explicitly connected literacy instruction to local, national, and international development priorities (McKay, 2018). Community learning centers in Tanzania and Thailand have similarly functioned as flexible educational spaces supporting lifelong learning among marginalized groups (Kurawa, 2021), while mobile libraries, reading groups, and community workshops are reported to enhance access in underserved rural areas where economic constraints limit formal participation (Marwan et al., 2024). These initiatives, however, do not resolve the persistent problem that access alone does not guarantee sustained participation or durable learning engagement.

The main research problem addressed in this study concerns the persistent unevenness of participation in adult literacy programs among rural and marginalized populations. Empirical work shows that participation and attainment disparities remain substantial even where adult basic education programs exist. In Botswana, government-funded adult basic education yielded significant differences in attainment between participants and non-participants, indicating ongoing implementation and engagement challenges (Kolawole & Pusoetsile, 2022). In Morocco, women's agricultural cooperatives illustrate how collective economic activity can foster empowerment and aspirations for literacy while simultaneously revealing persistent constraints on women's participation in structured learning due to limited educational opportunities (Filali Matei & Laachach, 2025). Macro-indicators such as the Educational Equity Index (EEI), which incorporate gender parity and location-based attainment, further corroborate that progress is uneven and that rural inequities remain entrenched (Ohonba, 2025). The literature, therefore, identifies participation, not only provision, as a core bottleneck for adult literacy under SDG 4.

A related, and often more decisive, problem is persistence: adult learners' ability to remain engaged in literacy learning over time. Persistence is shaped not only by motivation but by structural and situational constraints, including economic insecurity, caregiving responsibilities, and limited institutional support (Kolawole & Pusoetsile, 2022). Research has repeatedly shown that unstable livelihoods and a lack of childcare undermine sustained engagement, particularly for women (Nursa'adah et al., 2022). Importantly, explanations that reduce dropout to individual deficits—such as revived "culture of poverty" arguments—have been challenged for obscuring structural barriers. Lifelong literacy perspectives, in contrast, emphasize embedding literacy within broader systems of community development and continuing education to support long-term learning trajectories (Hanemann, 2019). The general solution space proposed in the literature is thus not merely expanding programs, but building socially aligned, flexible, and supportive learning infrastructures that make persistence plausible.

Within this solution space, community context is repeatedly identified as a decisive factor for sustaining adult literacy engagement. Programs aligned with community development principles—collective action, empowerment, and participatory learning—are associated with improved participation and continuity (Nurhayati et al., 2024). Community-based participatory projects such as Letters for Life in Portugal demonstrate how locally grounded approaches can sustain adult literacy efforts by aligning learning with community identity and social engagement (Patrão et al., 2021). At the same time, technological innovations are increasingly framed as tools that can support persistence through adaptive feedback and individualized support, particularly where instructor availability is limited; AI-driven tutoring systems and personalized learning platforms have been presented as promising supports for engagement and continuity (Ariza, 2026). This line of work complements open learning approaches that emphasize inclusivity and

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

flexible pathways under SDG 4 (Latchem, 2018). However, these solutions remain unevenly applicable in rural contexts where digital access, infrastructure, and learner digital competence may be limited (Park & Choi, 2025).

A further strand of scholarship argues that conventional, formal, and NGO-led interventions often underperform in rural and low-resource settings due to deficit framings, cultural misalignment, and weak engagement with learners' lived realities. Deficit models can marginalize vernacular literacies, oral traditions, and locally embedded language practices (Becerra-Posada & Mannard, 2024), and low-literacy labels may weaken family and community engagement in educational decision-making (Ratcliffe & Boughton, 2019). Formal curricula frequently fail to reflect adult learners' social, cultural, and economic realities (Noreen & Iqbal, 2025), while adults' diverse literacy practices outside formal schooling are often overlooked (Becerra-Posada & Mannard, 2024). Research from El Salvador further shows that adult learners may conceptualize educación as encompassing social competence and moral conduct—dimensions that programs focused narrowly on technical skills poorly address (Prins, 2011). Pedagogically, passive school-like methods can disconnect literacy from everyday livelihood practices (Vóvio & Sito, 2025). NGO-led initiatives also face fragmentation and sustainability challenges (Vóvio & Sito, 2025), while technocentric shifts during crises have sometimes reproduced exclusion by assuming stable connectivity and resources (Al Sarhan, 2025). Together, these critiques converge on the need for socially grounded, culturally responsive, community-driven models that recognize existing practices and confront structural inequities (Noreen & Iqbal, 2025).

Community-based education initiatives (CBEIs) provide one such alternative, theorized through transformative and experiential learning, critical pedagogy, and participatory research frameworks. Transformative orientations emphasize learning as critical reflection and social action, supporting empowerment and community development (Opacin & Čehajić-Clancy, 2025). Community-based participatory research frames learners as co-researchers and positions lived experience as a curriculum foundation (Kastner & Motschilnig, 2022), while popular education grounds learning in everyday community life, dialogue, and collective agency (Zikargae et al., 2022). Institutional examples such as Community Learning Centers demonstrate flexible lifelong learning pathways for adults and out-of-school populations aligned with SDG priorities (Chowdhury & Alzarrad, 2025). Non-traditional modalities (e.g., DIY activism and informal peer learning) further illustrate how communities can generate alternative knowledge-sharing infrastructures (Susantrin et al., 2025). Empirically, CBEIs are associated with improvements in motivation, attendance, vocational skills, and community engagement (Bolzonella et al., 2024), and broader well-being impacts including reduced loneliness and increased mastery among older adults, though sustainability depends on collaboration, adaptive pedagogy, and supportive policy environments (Espejon et al., 2024).

Within this broader landscape, faith-based education has been conceptualized as a distinctive configuration of engagement, legitimacy, and motivation. Mechanisms identified include mission-driven service-learning and reflective pedagogies that integrate moral purpose with learning, strengthening learner engagement and meaning-making (Sipper-Denlinger, 2021). Faith-based institutions are also framed as stewards of ethical development, belonging, and community service (Momen et al., 2025), underpinned by philosophical commitments to autonomy, authenticity, and common humanity. Their legitimacy is often associated with a coherent moral vision valued by families, and may contribute to social cohesion and democratic citizenship when constructively engaged with broader societal values (Glenn, 2018). Motivation research suggests faith-integrated frames can enhance intrinsic and extrinsic motivation through purpose and calling (Lew, 2025), while learners' motivations to engage with faith can involve identity development and community belonging (Nurhayati et al., 2025; Taufikin & Nurhayati, 2026). However, despite an expanding literature on faith-based adult literacy, empirical gaps persist: studies often emphasize outcomes rather than learning mechanisms (Durham & Kim, 2019), treat psychosocial factors as background rather than analytically specifying how they operate (Klauth & Garza Mitchell, 2023), and under-theorize the links between belief systems,

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

motivation, and instructional processes (Ishida & Sekiyama, 2024). Although faith practices may function as literacy events and sites of identity construction (Aghayeva, 2024), systematic mechanism-focused research remains scarce, contributing to an "evidence impasse" in which short-term impact evaluations dominate over explanatory, process-oriented evidence (Pickard, 2021). Scholars therefore call for research that shifts analytical attention from outcomes to mechanisms across psychosocial, cultural, instructional, and community dimensions (Fındık, 2024).

Against this background, the present study examines a faith-based functional literacy initiative embedded in community Quranic study circles in rural Indonesia as a mechanism-rich site for understanding participation, engagement, and perceived outcomes under SDG 4. The study pursues the following research questions: (RQ1) How do adult learners participating in community Quranic study circles describe their motivations, learning experiences, and perceived outcomes in a faith-based functional literacy program supporting SDG 4? (RQ2) What motivates adult learners to participate in functional literacy activities embedded within Quranic study circles? (RQ3) How do participants perceive the learning climate and affective experience within faith-based literacy sessions? (RQ4) How are religious practices and kyai/nyai authority perceived to shape attendance discipline and learning engagement? and (RQ5) What literacy-related, economic, and social changes do participants perceive after joining the program? Consistent with the descriptive–mechanistic orientation of the study and the literature's call for mechanism-focused evidence (Fındık, 2024), the analysis is guided by the following hypotheses: participants will report literacy-oriented motivations (rather than passive compliance), perceive the learning climate as supportive, perceive religious practices and moral authority as stabilizing attendance discipline, and report perceived literacy improvements with household and social spillovers. The novelty claim is therefore not causal "impact" estimation, but an empirically grounded account of how legitimacy, ritualized norms, and moral authority may function as participation and persistence infrastructures within adult literacy learning ecosystems, addressing persistent access, participation, and retention challenges highlighted across adult literacy research (Park & Choi, 2025). The scope is limited to participants' self-reported motivations, experiences, and perceived outcomes within this community-based faith setting, deliberately avoiding causal claims and instead contributing mechanism-sensitive evidence relevant to SDG 4's lifelong learning agenda (Hanemann, 2019).

RESEARCH METHODS

This study employed a cross-sectional survey design to examine adult learners' motivations, learning experiences, and perceived outcomes within a faith-based functional literacy context. The design is descriptive and explanatory, aiming to document patterns of participation and perception and to identify plausible social and normative mechanisms shaping adult literacy engagement. A cross-sectional survey design was selected because the research questions focus on participants' reported motivations, experiences, and perceived changes rather than on causal estimation, longitudinal development, or intervention effectiveness. The design allows standardized data collection across respondents at a single point in time, enabling comparable responses while maintaining analytic consistency (Nurhayati, Judijanto, et al., 2025). This approach is widely used in adult education research when the objective is to map participation conditions, learning environments, and perceived outcomes within a defined organizational setting. The study is explicitly positioned as non-experimental and non-evaluative. It does not test hypotheses through inferential statistics nor assess program impact. Instead, it generates structured descriptive evidence that supports analytic interpretation of how participation and learning are socially organized within the study context.

The research was conducted in Pamekasan Regency, Madura Island, Indonesia, within adult learning activities organized by Muslimat Nahdlatul Ulama (Muslimat NU). Muslimat NU is a women's Islamic organization affiliated with Nahdlatul Ulama that operates nationally and locally and is involved in religious education, social activities, and community organization. The literacy-related learning activities examined in this study were embedded in routine Quranic study

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

circles (*pengajian*) organized by Muslimat NU. These gatherings occur regularly and function as structured forums for religious learning, social interaction, and community coordination. Literacy learning was integrated into these existing activities rather than delivered as a separate instructional program. This organizational structure constitutes the analytical context for examining participation, learning climate, and perceived outcomes.

The study population consisted of adult women registered members of Muslimat NU in Pamekasan Regency who were actively participating in Muslimat NU activities at the time of data collection. A convenience sampling strategy with voluntary participation was employed. All members present and eligible during the data collection period were invited to complete the survey. No exclusion criteria were applied beyond organizational membership and active participation in the learning activities. A total of 64 respondents completed the survey. This number represents the accessible participant group during the data collection period and constitutes the complete dataset analyzed in this study. The sampling strategy was chosen for methodological coherence with the study aims. The research does not seek statistical representativeness or population-level inference. Instead, the goal is analytic sufficiency—to capture a complete snapshot of participant perceptions within a bounded learning community. Replication of this study would therefore require applying the same sampling logic to a comparable organizational and learning setting rather than reproducing the sample size per se.

Data were collected using a structured questionnaire administered via an online survey platform. The questionnaire was developed specifically for this study and consisted of closed-ended items and short open-ended questions. The instrument was designed to ensure clarity, consistency, and ease of completion.

The questionnaire operationalized the following domains, each aligned directly with the research questions: 1) Participation motivation, which was measured using a single multiple-choice item asking respondents to indicate their primary motivation for participating in the literacy-related activities (e.g., desire to read/write, family encouragement, community influence, passive participation). 2) Learning climate, which was measured using a single categorical item assessing respondents' perceptions of the learning atmosphere (e.g., very enjoyable, enjoyable, neutral, less enjoyable). 3) Religious practice integration, which was measured using a frequency-based item assessing the extent to which learning activities were accompanied by prayer or Islamic norms. 4) Perceived authority influence measured using a Likert-type agreement item assessing whether the presence of kyai or nyai figures influenced respondents' attendance discipline. 5) Perceived literacy outcomes measured using a categorical item asking respondents to assess changes in their reading and writing abilities since participating in the program. 6) Perceived household and social outcomes measured using a closed-ended item on perceived economic effects and a short open-ended item on perceived social or community impacts. 7) Program improvement feedback captured through a short open-ended question inviting suggestions regarding scheduling, materials, tutors, or facilities.

Single-item indicators were used intentionally. This choice reflects the study's perception-based, descriptive purpose, in which constructs are concrete, clearly defined, and directly observable by respondents. The use of single items enhances interpretability and reduces respondent burden, which is appropriate when the aim is not scale construction or latent variable modeling but transparent documentation of participant perspectives. For replication, researchers should retain the same item wording, response categories, and construct domains to ensure comparability. Data collection occurred during an established data collection period agreed upon with local organizers. Participants accessed the questionnaire through a shared survey link and completed it individually. All participants received identical instructions and responded to the same set of items in the same sequence. No interviewer assistance was provided, and no adaptive branching logic was used. This standardized procedure minimizes variation attributable to administration effects and enhances replicability. Only completed questionnaires were included in the analysis. Partial responses were excluded to maintain dataset consistency.

Data analysis was conducted in a two-stage process, mirroring the instrument's structure. Closed-ended responses were analyzed using descriptive statistics, specifically frequencies and

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

percentages. These statistics were used to summarize participant characteristics and to identify dominant response patterns across the measured domains. No inferential statistical tests were conducted. The analysis does not involve hypothesis testing, regression modeling, or group comparison. Replication would therefore require applying the same descriptive procedures to a dataset collected using the same instrument. Responses to open-ended questions were analyzed using a qualitative descriptive approach. The analysis followed these steps: 1) Initial reading of all responses to familiarize the researcher with content, 2) Identification of recurring topical elements expressed in participants' own words, 3) Grouping of responses into descriptive categories based on explicit meaning, 4) Verification of category consistency across responses. Categories were derived inductively from the data but remained at the descriptive level. This analytic approach avoids interpretive abstraction and is appropriate given the brevity and functional nature of responses. Methodological credibility was established through procedural transparency, construct clarity, and disciplined analytic boundaries. Validity was supported by direct alignment among the research questions, construct domains, and survey items. Each item explicitly measured the phenomenon it was intended to capture, supporting face and content validity. Reliability was addressed through standardized administration, consistent item wording, and uniform response formats. While internal consistency metrics are not applicable to single-item measures, reliability is supported by procedural consistency. Bias management focused on limiting overinterpretation. Potential social desirability bias and self-report bias are acknowledged, and findings are interpreted strictly as perceptions rather than objective outcomes.

Participation in the study was voluntary. Respondents were informed of the study's purpose and asked to indicate their willingness to participate before completing the questionnaire. Given the organizational and religious context, care was taken to ensure that participation was non-coercive. No identifying information was collected, and data were analyzed and reported in aggregate form only. Ethical responsibility was further upheld through epistemic restraint: the study avoids evaluative judgments, causal claims, or individual-level assessment, ensuring that conclusions remain proportionate to the data collected.

RESULTS AND DISCUSSION

This section presents the empirical findings based on survey responses from 64 participants. Results are organized according to the locked analytical structure and reported descriptively. Tables are integrated to enhance transparency and replicability, while suggested figures are described to guide visual presentation in the journal layout.

The analysis of participation motivation shows that engagement in the literacy-related activities was largely driven by instrumental and agentic goals, rather than passive compliance. A majority of respondents reported participating to improve their reading and writing skills, as shown in Table 1. Social motivations—such as encouragement from family members and peers—were also prominent, indicating that participation was socially supported but still purpose-oriented. Only a negligible proportion of respondents reported participating without a clear motivation. This pattern demonstrates that faith-based participation in this context cannot be reduced to obedience to religious authority. Instead, participants articulated clear personal learning aspirations, suggesting that the religious setting serves as an enabling rather than a coercive environment. Figure 1, which visualizes the distribution of motivations, further reinforces the dominance of literacy-oriented participation.

Table 1. Motivation for Participation in Literacy Activities (N = 64)

Motivation Category	Frequency	Percentage
Desire to read/write	36	56.3%
Family encouragement	17	26.6%
Peer/community influence	15	23.4%
Passive participation ("just follow")	1	1.6%

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

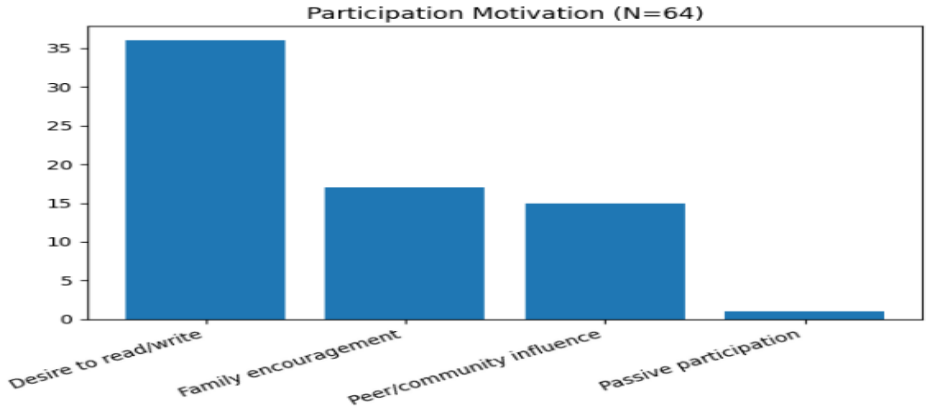


Figure 1. Participation Motivation. Bar chart illustrating the distribution of participant motivations for engaging in literacy activities (N = 64).

Participants' perceptions of the learning climate were strongly positive. Most respondents described the learning atmosphere as either very enjoyable or enjoyable, as shown in Table 2. Only a small minority perceived the learning environment as neutral, and none reported a clearly negative experience. These findings indicate that the learning environment was experienced as affectively safe, providing comfort and emotional support. For adult learners with limited formal educational backgrounds, such affective safety is critical in reducing anxiety and sustaining participation. The results, therefore, position enjoyment not as a peripheral satisfaction indicator, but as a functional mechanism supporting persistence in learning. This pattern is further illustrated in Figure 2, which highlights the concentration of positive learning experiences.

Table 2. Perceived Learning Climate (N = 64)

Learning Climate	Frequency	Percentage
Very enjoyable	34	53.1%
Enjoyable	26	40.6%
Neutral	4	6.3%
Less enjoyable	0	0.0%

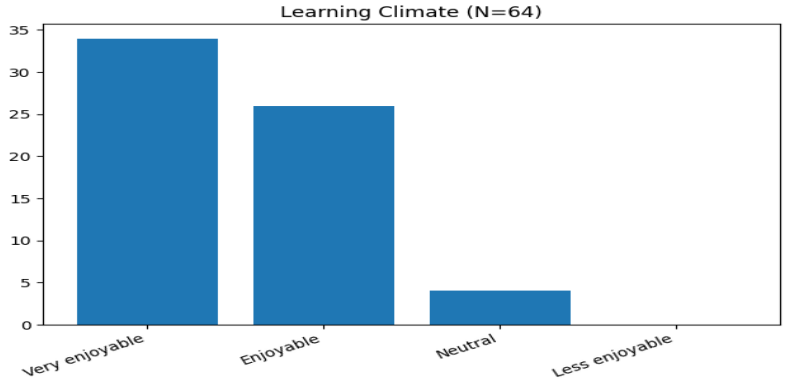


Figure 2. Learning Climate and Affective Safety. Bar chart presenting participants' perceptions of the learning climate, indicating high levels of enjoyment and comfort (N = 64).

Religious practices were consistently integrated into the learning process. Most participants reported that learning activities were always or often accompanied by prayer and Islamic adab, as detailed in Table 3. This indicates that religious practices were not symbolic additions, but routine components of the learning structure. The integration of prayer and adab functioned as a normative learning infrastructure, structuring attention, signaling the seriousness of learning, and embedding literacy activities within familiar moral routines. This regularity supports continuity and reinforces the legitimacy of learning activities in participants' eyes. Figure 3 visually confirms the integration's consistency across participants.

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Table 3. Integration of Prayer and Islamic Adab in Learning Activities (N = 64)

Frequency of Practice	Frequency	Percentage
Always	59	92.2%
Often	5	7.8%
Sometimes	0	0.0%
Never	0	0.0%

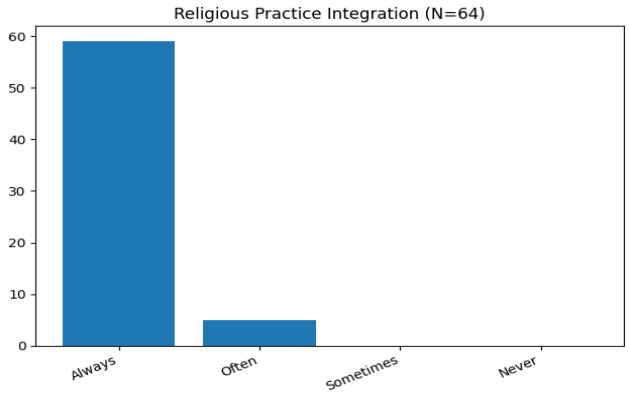


Figure 3. Religious Practice Integration. Bar chart showing the frequency with which prayer and Islamic adab are integrated into learning activities (N = 64).

Participants reported a strong association between the presence of kyai or nyai figures and their discipline in attending learning sessions. Most respondents either strongly agreed or agreed that religious leaders increased their attendance discipline, as presented in Table 4. This finding highlights religious authority as non-coercive regulatory capital. Rather than enforcing discipline through sanctions, authority operates through moral legitimacy, trust, and example. Participants perceived discipline as a form of moral commitment rather than external control, allowing attendance regulation to coexist with voluntary engagement. This pattern is further illustrated in Figure 4.

Table 4. Perceived Influence of Kyai/Nyai on Attendance Discipline (N = 64)

Level of Agreement	Frequency	Percentage
Strongly agree	41	64.1%
Agree	19	29.7%
Disagree	4	6.2%
Strongly disagree	0	0.0%

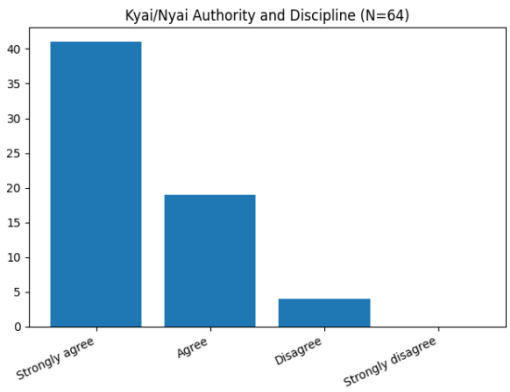


Figure 4. Kyai/Nyai Authority and Attendance Discipline. Bar chart illustrating levels of agreement regarding the influence of religious authority on attendance discipline (N = 64).

Participants overwhelmingly reported improvements in their reading and writing abilities after joining the program. Most respondents perceived their literacy skills as having improved significantly or moderately, as shown in Table 5. Beyond literacy skills, participants also reported

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

perceived economic and social spillovers, as summarized in Table 6. All respondents reported some level of economic impact, either strong or moderate, particularly in household activities and small-scale economic practices. Open-ended responses further highlighted improved communication, increased confidence, better access to information, and strengthened social relationships within families and the community. These findings frame functional literacy as the expansion of capability, extending beyond technical skills into broader domains of agency and participation. Figure 5 reinforces the distribution of perceived literacy improvements.

Table 5. Self-Reported Changes in Reading and Writing Ability (N = 64)

Perceived Change	Frequency	Percentage
Strongly improved	43	67.2%
Improved	20	31.3%
No change	1	1.6%
Declined	0	0.0%

Table 6. Perceived Economic Impact on Household (N = 64)

Perceived Impact	Frequency	Percentage
Strong impact	34	53.1%
Moderate impact	30	46.9%
No impact	0	0.0%

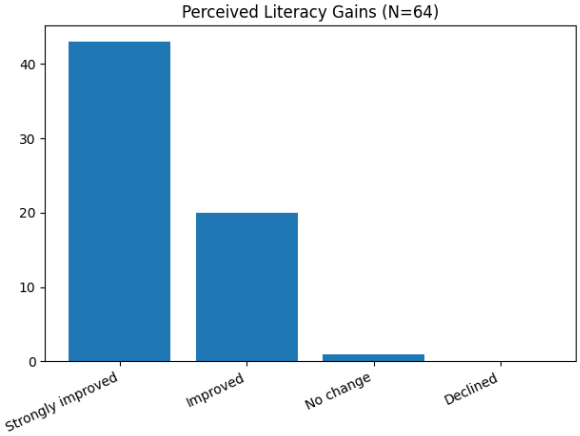


Figure 5. Perceived Literacy Gains. Bar chart illustrating participants' self-reported changes in reading and writing ability following participation (N = 64).

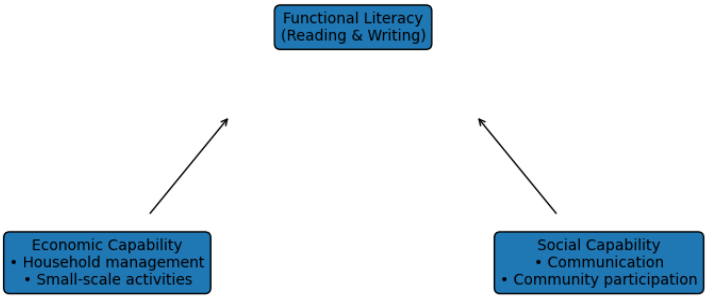


Figure 6. Capability Spillovers of Functional Literacy. Conceptual diagram summarizing perceived domains of capability expansion, including literacy skills, economic activity, and social interaction.

Figure 6 conceptually illustrates the multidimensional nature of capability spillovers identified in participants' responses. Across all analytical dimensions, the findings demonstrate that adult participation in faith-based literacy activities is predominantly agentic, emotionally supported, normatively structured, and morally regulated without coercion. Participants perceive literacy learning not only as skill acquisition but as a resource for broader social and economic engagement. Together, these results provide structured descriptive evidence of how faith-based community learning environments support adult functional literacy through socially embedded

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

mechanisms.

The findings indicate that participation was driven by literacy aspirations and other instrumental motivations rather than by passive compliance. This pattern aligns with international evidence that adult engagement in community-based literacy programs is shaped by multidimensional motivational constellations—psychological empowerment, family responsibilities, social belonging, and economic aspirations (Ferguson & Merga, 2021). In this study, family encouragement and community influence appear to operate as enabling conditions rather than coercive drivers, consistent with scholarship showing that socially mediated motivations can reinforce, rather than replace, intrinsic goals when supportive relationships are present (Lin, 2020). Interpreted through Self-Determination Theory, the motivational profile suggests a learning ecology that plausibly supports autonomy, competence, and relatedness—conditions associated with sustained participation and positive learning engagement (Musa & Nurhayati, 2021; Nurhayati, Lotfi, et al., 2025; Safuri et al., 2022). The empirical novelty is therefore not the presence of social influence per se, but the observable configuration in which social mediation remains compatible with agentic, instrumental learning goals.

The overwhelmingly positive learning climate—experienced as enjoyable and comfortable—should be read as a substantive mechanism rather than a peripheral satisfaction indicator. The literature consistently demonstrates that supportive learning climates enhance adult learners' motivation and persistence, especially when learners have experienced prior educational disruption or marginalization (Ahmed & Sadiq, 2024). The present findings are also consistent with work emphasizing affective safety as a condition that reduces anxiety, increases willingness to participate, and sustains engagement through psychologically secure interactional norms (Frost, 2024). Enjoyment, in turn, is not merely an effect but a motivational resource linked to attention, engagement, and learning persistence (Bano & Hou, 2026; Taufikin & Nurhayati, 2026). Consequently, the contribution here is to position affective safety within faith-embedded adult literacy not as a generic "positive climate," but as a plausible persistence mechanism that stabilizes participation in a domain where time constraints and competing responsibilities commonly undermine retention (Lang, 2025).

A central empirical pattern is the consistent integration of prayer and Islamic *adab*. The literature on ritualized practices suggests that repeated, formalized routines structure attention, regulate uncertainty, and stabilize expectations, thereby supporting continuity and engagement (Neergaard & Christensen, 2017). Faith-based education research further indicates that moral norms and rituals can be instructionalized through daily routines and educator facilitation, shaping discipline, ethical conduct, and learning seriousness (Amirudin et al., 2025; Usman et al., 2025). Interpreted together, the present findings justify a conceptual move: ritual is not merely contextual decoration but can be theorized as normative learning infrastructure—a patterned mechanism that organizes attention, legitimizes learning, and supports continuity. The novelty lies in specifying this infrastructural function empirically in an adult functional literacy setting, responding to calls to move beyond outcome-only evaluation toward explanations of how learning is socially and normatively organized.

Participants' strong agreement that kyai/nyai presence supports attendance discipline aligns with evidence that moral and religious education environments can reinforce discipline and regular participation through moral development and internalized self-regulation (Subiyantoro et al., 2025). However, the analytically important point is the *form* of regulation implied: authority appears to function as non-coercive regulatory capital, operating through legitimacy, trust, and moral exemplarity rather than sanctions. This interpretation is consistent with scholarship on non-coercive authority in adult education, where participation is sustained through enabling institutional arrangements, cultural resonance, social embeddedness, and facilitative leadership rather than compliance-based enforcement (Piliri & Gravani, 2025). The results, therefore, support an account in which moral authority strengthens participation through voluntary commitment, while leaving intact the agentic motivations documented in the motivation findings.

Perceived literacy gains were near-universal, and participants also reported economic and social spillovers. International research similarly shows that adults describe literacy change as a

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

multifaceted transformation spanning technical skills, self-confidence, identity, and social engagement (Vanderheiden, 2024). The present results also resonate with work linking literacy to household economic practices, budgeting, decision-making, and access to resources (Manipol & Pabelona, 2025), as well as to social communication and community participation (Jacobson, 2022). The contribution here is the empirical linkage—within a faith-embedded learning ecology—between self-reported literacy improvement and the expansion of capabilities beyond reading and writing, reinforcing the argument that adult literacy is experienced as socially situated and functionally consequential rather than narrowly technical.

Two alternative explanations should be considered. First, self-report measures may be influenced by social desirability in a morally valued setting; positive evaluations could reflect normative affirmation rather than objectively measured change. Second, perceived improvement may partially reflect selection: those already motivated and supported may be more likely to remain active and complete surveys, inflating positive distributions. These alternatives do not invalidate the findings but discipline their interpretation as perceptions rather than impact. Practically, the results imply that adult functional literacy initiatives may gain persistence advantages when learning climates are effectively safe (Ahmed & Sadiq, 2024; Musa & Nurhayati, 2021) and when programs align with culturally resonant routines that structure continuity (Nurhayati, Vitariani, et al., 2025; Tiarawati et al., 2023). Theoretically, the study supports a reframing of faith-based contexts as mechanism-rich learning ecologies—where ritual, relational climate, and moral authority can operate as infrastructural conditions for participation and persistence. Key limitations include the cross-sectional design, reliance on descriptive statistics, and dependence on self-reported perceptions rather than direct assessment of literacy proficiency or longitudinal tracking. Additionally, the bounded community sample supports contextual understanding but not statistical generalization. These limitations should be treated as boundary conditions for claims, not as deficits, and they clarify the appropriate scope of inference: the study contributes to mechanism-oriented understanding of participation, persistence, and perceived capability expansion in faith-embedded adult functional literacy contexts.

CONCLUSIONS AND SUGGESTIONS

This study addressed a persistent problem in adult literacy and SDG 4 implementation: why and how adults in rural contexts participate in, persist in, and derive value from functional literacy learning when conventional provision often struggles with sustained engagement. Positioned within a faith-embedded community learning ecology, the study examined adult Muslimat NU members' motivations, perceived learning climate, the role of ritual practice, moral authority, and perceived capability outcomes, using descriptive evidence from 64 survey responses. The findings show that participation was predominantly agentic and instrumental, led by literacy aspirations rather than passive compliance. This motivational configuration aligns with research emphasizing psychological, familial, social, and economic drivers of adult learning participation, where self-improvement and social efficacy operate as both outcomes and sustaining motivators. The learning environment was also experienced as enjoyable and affectively safe, supporting literature that links supportive learning climates and psychological safety to adult learners' engagement and persistence. Beyond climate, the study contributes a mechanism-oriented account: ritualized prayer and Islamic adab functioned as normative learning infrastructure, structuring attention and continuity in ways consistent with scholarship on ritualization and stability in learning environments. In parallel, kyai/nyai presence operated as non-coercive regulatory capital, sustaining discipline through moral legitimacy rather than enforcement, echoing broader work on non-coercive authority in adult participation. Crucially, participants framed literacy not only as reading–writing improvement but as capability expansion with perceived economic and social spillovers, consistent with evidence that adults often narrate literacy change through confidence, identity, communication, and everyday functioning. The study therefore contributes to the field by shifting attention from outcome-only reporting toward credible, socially embedded learning mechanisms—motivation, affective safety, ritual infrastructure, and moral authority—through which faith-based community settings can support

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

adult functional literacy participation for SDG 4. Future research should test these mechanisms with longitudinal designs, include direct literacy assessments alongside perceptions, and compare faith-embedded models with other community-based forms to clarify transferability and boundary conditions, particularly regarding gendered constraints and social desirability dynamics.

REFERENCES

Aghayeva, G. (2024). Faith practices as literacy learning and identity construction opportunities for Afghan Muslim children. *Australian Journal of Language and Literacy*, *47*(1), 91–106. https://doi.org/10.1007/s44020-023-00051-5

Ahmed, S. Y., & Sadiq, M. (2024). Learning Climate's Impact on Entrepreneurial Persistence: Mediating Role of Education and Moderating Role of Teaching. *Eurasian Journal of Educational Research*, *2024*(113), 189–209. https://doi.org/10.14689/ejer.2024.113.11

Al Sarhan, A. S. (2025). The Jordanian government's management of literacy and adult education programs in light of the coronavirus pandemic. *Studies in the Education of Adults*. https://doi.org/10.1080/02660830.2025.2601362

Amirudin, A., Muzaki, I. A., & Nurhayati, S. (2025). Problem-Based Learning as a Pedagogical Innovation for Transforming Higher Education Students' Islamic Religious Comprehension. *Educational Process: International Journal*. https://doi.org/10.22521/edupij.2025.18.412

Ariza, H. H. (2026). Implementing AI-Powered Tutoring Systems to Enhance Personalized Learning in Higher Education. *Lecture Notes in Networks and Systems*, *1702 LNNS*, 351–363. https://doi.org/10.1007/978-3-032-09908-2_26

Bano, S., & Hou, Y. (2026). Emotions and Adult Learning: A Literature Review of Methodological Approaches. *Adult Education Quarterly*, *76*(1), 68–94. https://doi.org/10.1177/07417136251377039

Becerra-Posada, T., & Mannard, E. (2024). Exploring One Colombian Adolescent's Diverse Literacies in his Rural Community. *Revista Colombiana de Educacion*, *92*, 258–278. https://doi.org/10.17227/rce.num92-17131

Bolzonella, F., de Greef, M., & Segers, M. (2024). Training design for social inclusion: The impact of sociodemographic factors on immigrant learners in Dutch adult education programs. *Social Psychology of Education*, *27*(6), 3453–3490. https://doi.org/10.1007/s11218-024-09936-w

Chowdhury, S., & Alzarrad, A. (2025). Advancing Community-Based Education: Strategies, Challenges, and Future Directions for Scaling Impact in Higher Education. *Trends in Higher Education*, *4*(2). https://doi.org/10.3390/higheredu4020021

Durham, L., & Kim, S. (2019). Training dilemmas and recommendations with volunteer instructors in small, faith-based adult ESL programs. *TESOL Journal*, *10*(1). https://doi.org/10.1002/tesj.374

Espejon, N. C., Niez, R. A., Sabonsolin, B. C., Cabas, C. C., Calles, A. B., Magno, J. M., Plecerda, L. P., & Concepcion, G. L. (2024). Evaluating the alternative learning system in Biliran, Philippines: A systemic approach to educational change and sustainability for marginalized learners. *Edelweiss Applied Science and Technology*, *8*(6), 5750–5765. https://doi.org/10.55214/25768484.v8i6.3246

Ferguson, C., & Merga, M. K. (2021). How can an adult literacy tutoring program help participants build confidence and meet their goals? *Australian Journal of Language and Literacy*, *44*(1), 75–83. https://doi.org/10.1007/BF03652066

Filali Matei, G., & Laachach, A. (2025). Empowering Women, Enhancing Sustainability: Exploring the Transformative Impact of Female-Led Agricultural Cooperatives on SDGs in Morocco. *Sustainable Development*. https://doi.org/10.1002/sd.70614

Fındık, L. Y. (2024). The Development of Adult Education. In *Exploring Adult Education Through Learning Theory* (pp. 1–28). https://doi.org/10.4018/979-8-3693-5812-2.ch001

Frost, R. (2024). Motivating workplace learners from a place of psychological safety. In *Enhancing Employee Motivation Through Training and Development* (pp. 207–232).

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

https://doi.org/10.4018/9798369316740.ch009

Glenn, C. L. (2018). Faith-based schooling in a pluralistic democracy. In *The Wiley Handbook of Christianity and Education* (pp. 259–278). https://doi.org/10.1002/9781119098416.ch10

Hanemann, U. (2019). Examining the application of the lifelong learning principle to the literacy target in the fourth Sustainable Development Goal (SDG 4). *International Review of Education*, *65*(2), 251–275. https://doi.org/10.1007/s11159-019-09771-8

Ishida, A., & Sekiyama, T. (2024). Variables influencing students' learning motivation: critical literature review. *Frontiers in Education*, *9*. https://doi.org/10.3389/feduc.2024.1445011

Jacobson, E. (2022). Adult Literacy and the Work of Community Building. In *A Field Guide to Community Literacy: Case Studies and Tools for Praxis, Evaluation, and Research* (pp. 11–22). https://doi.org/10.4324/9781003228042-3

Kastner, M., & Motschilnig, R. (2022). Interconnectedness of Adult Basic Education, Community-Based Participatory Research, and Transformative Learning. *Adult Education Quarterly*, *72*(3), 223–241. https://doi.org/10.1177/07417136211044154

Klauth, B., & Garza Mitchell, R. L. (2023). Transforming lives through a literacy program: An exploration of adult learners' experiences. *Journal of Adult and Continuing Education*, *29*(1), 255–272. https://doi.org/10.1177/14779714221087277

Kolawole, O. D., & Pusoetsile, T. (2022). What difference does literacy make among adult learners? Impact of adult basic education programme in a rural community in Botswana. *Journal of Adult and Continuing Education*, *28*(1), 227–251. https://doi.org/10.1177/14779714211007495

Kurawa, G. (2021). Community Learning Centre as a Promising Medium for Promoting Sustainable Development Goal 4: Lifelong Learning. In *The Palgrave Handbook of International Communication and Sustainable Development* (pp. 171–191). https://doi.org/10.1007/978-3-030-69770-9_8

Lang, S. (2025). Adults' participation in non-formal literacy programmes in Cambodia: A mixed-methods study of motivational factors and barriers. *International Review of Education*, *71*(1), 55–79. https://doi.org/10.1007/s11159-024-10093-7

Latchem, C. (2018). Adult literacy, post-literacy and english as a second language. In *SpringerBriefs in Open and Distance Education* (pp. 77–91). https://doi.org/10.1007/978-981-10-6741-9_9

Lew, G. (2025). A Faith-Integrated Perspective on Academic Motivation. *Christian Higher Education*, *24*(5), 415–429. https://doi.org/10.1080/15363759.2025.2562060

Lin, Y.-Y. (2020). Support matters: Predictors of intrinsic motivation in older learners in Taiwan. *Australian Journal of Adult Learning*, *60*(2), 190–212. https://search.informit.org/doi/10.3316/informit.385758422584967

Manipol, V. S., & Pabelona, R. B. (2025). Unraveling the Nexus: Exploring the Interplay of Financial Literacy, Behavior and Practices. *TEM Journal*, *14*(3), 2124–2133. https://doi.org/10.18421/TEM143-19

Marwan, A., Harahap, R. H., & Ridho, H. (2024). Local literacy initiatives program as a means of improving communities' literacy in Indonesia. *Research Journal in Advanced Humanities*, *5*(2), 156–170. https://doi.org/10.58256/yxjcvd33

McKay, V. (2018). Literacy, lifelong learning and sustainable development. *Australian Journal of Adult Learning*, *58*(3), 390–425. https://search.informit.org/doi/abs/10.3316/informit.069488054638414

Momen, A., Abdullah, A., & Rakib, A. (2025). A study on faith-based education in Bangladesh and identifying its significance for society. *International Studies in Catholic Education*. https://doi.org/10.1080/19422539.2025.2564151

Musa, S., & Nurhayati, S. (2021). Analysis of counting learning difficulties in illiterate adults. *AIP Conference Proceedings*, *2331*(1), 020033. https://doi.org/10.1063/5.0041739

Neergaard, H., & Christensen, D. R. (2017). Breaking the waves: Routines and rituals in entrepreneurship education. *Industry and Higher Education*, *31*(2), 90–100. https://doi.org/10.1177/0950422217692479

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Noreen, S., & Iqbal, Z. (2025). Adult participation in basic literacy programs in Pakistan: challenges and practical steps for policy administrators. *International Journal of Lifelong Education*, *44*(4), 383–403. https://doi.org/10.1080/02601370.2025.2464660

Nurhayati, S., Judijanto, L., Sriwardiningsih, E., Syarifah, S., Juniarti, A. P., Hidayat, C., & Jakaria, Y. (2025). *Desain Riset dan Literasi Data*. Green Pustaka Indonesia. https://www.greenpustaka.com/2025/07/desain-riset-dan-literasi-data.html

Nurhayati, S., Lotfi, F.Z., Taufikin, T., Hidayat, A.W. (2026). Generative AI in Adult Learning and Assessment: Navigating Ethics, Justice, and Regional Disparities in Southeast Asia. In: Lahby, M. (eds) Innovative Educational Assessment with Generative AI: Opportunities, Challenges, and Practical Case Studies. Information Systems Engineering and Management, vol 70. Springer, Cham. https://doi.org/10.1007/978-3-032-05306-0_1

Nurhayati, S., Nurjaman, N., & Rukanda, N. (2024). Innovation, Empowerment, And Community Development: Comprehensive Analysis Of Rural Youth-Driven Coffee Production. *Masyarakat Madani: Jurnal Kajian Islam Dan Pengembangan Masyarakat*, *9*(2), 235–253. https://ejournal.uin-suska.ac.id/index.php/jmm/article/view/32993

Nurhayati, S., Setra, A., & Taufikin, T. (2025). ISLAMIC VALUE-BASED COMMUNITY ENVIRONMENTAL LITERACY AND EDUCATION AS A FRAMEWORK FOR CIRCULAR ECONOMY AND SUSTAINABLE WASTE MANAGEMENT. *Humanities Journal of University of Zakho*, *13*(3), 490–503. https://doi.org/10.26436/hjuoz.2025.13.3.1620

Nurhayati, S., Vitariani, E., & Taufikin, T. (2025). Cultural Integration and Collaborative Pedagogy in Qur'anic Literacy: The Tahsin Program's Innovative Model. *AL-ISHLAH: Jurnal Pendidikan*, *17*(3). https://doi.org/10.35445/alishlah.v17i3.6919

Nursa'adah, E., Mulyana, E., & Nurhayati, S. (2022). Parenting Patterns Impact On Children'S Social Intelligence: Study On Program Keluarga Harapan Beneficiaries Family. *Journal Of Educational Experts (JEE)*, *5*(2), 59–65. https://doi.org/10.30740/jee.v5i2p59-65

Ohonba, A. (2025). Advancing Equity in Education: Progress Towards Inclusive and Equal Access for the Vulnerable in South Africa. *Education Sciences*, *15*(12). https://doi.org/10.3390/educsci15121639

Opacin, N., & Čehajić-Clancy, S. (2025). The potential of peacebuilding education interventions in societies facing the risk of extreme ideological shifts. *International Journal of Educational Development*, *113*. https://doi.org/10.1016/j.ijedudev.2025.103208

Park, J.-H., & Choi, H. J. (2025). Adult Learner Dropout in Online Education in the Post-Pandemic Era. *Encyclopedia*, *5*(4). https://doi.org/10.3390/encyclopedia5040214

Patrão, C., Soeiro, D., & Parreiral, S. (2021). Media, Literacy and Education: Partners for Sustainable Development. In *The Palgrave Handbook of International Communication and Sustainable Development* (pp. 215–233). https://doi.org/10.1007/978-3-030-69770-9_10

Pickard, A. (2021). Accountability in Adult Basic Education: The Marginalization of Adults with Difficulty Reading. *Journal of Literacy Research*, *53*(1), 53–74. https://doi.org/10.1177/1086296X20986910

Piliri, A., & Gravani, M. N. (2025). Non-formal education in later life: An educational, sociological, and psychological analysis of older adults' motivations, goals, benefits, and barriers in Cyprus. *Educational Gerontology*. https://doi.org/10.1080/03601277.2025.2595137

Prins, E. (2011). On becoming an educated person: Salvadoran adult learners' cultural model of educacion/education. *Teachers College Record*, *113*(7), 1477–1505. https://doi.org/10.1177/016146811111300705

Ratcliffe, R., & Boughton, B. (2019). The Relationship Between Low Adult Literacy Levels and Aboriginal Family and Community Engagement in Educational Decision Making. *Australian and International Journal of Rural Education*, *29*(1), 1–16. https://doi.org/10.47381/aijre.v29i1.180

Safuri, M., Muhyiddin, Y., & Nurhayati, S. (2022). Agriculturally based Equivalent Education: Insights on Nonformal Education Human Resources and Program Quality. *Journal of*

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Human, Earth, and Future, *3*(4), 441–451. https://doi.org/10.28991/HEF-2022-03-04-04

Sipper-Denlinger, K. (2021). Reflective Models of Service Learning: Connections to Faith, Learning, and Vocation in Pre-Service Teachers. *Christian Higher Education*, *21*(1–2), 127–144. https://doi.org/10.1080/15363759.2021.2004264

Subiyantoro, Rohmadani, Z. V., & Achadi, M. W. (2025). Integrating religious dimensions and humanistic education to enhance student personality: A case study in Indonesian madrasas. *Multidisciplinary Science Journal*, *8*(3), 2026208. https://doi.org/10.31893/multiscience.2026208

Susantrin, S., Noor, A. H., Nurhayati, S., & Taufikin, T. (2025). Economic Empowerment and Community Education through Bank Sampah: A Systematic Review of Waste Management Initiatives. *Jurnal Ilmiah Profesi Pendidikan*, *10*(2), 1508–1514. https://doi.org/10.29303/jipp.v10i2.3262

Taufikin, T., & Nurhayati, S. (2026). TALENT-BASED EDUCATION IN INDONESIAN PRIMARY SCHOOLS: INTEGRATING KI HADJAR DEWANTARA" PHILOSOPHY FOR INCLUSIVE LEARNING. *Jurnal Visi Ilmu Pendidikan*, *18*(1). https://jurnal.untan.ac.id/index.php/jvip/article/view/91512

Tiarawati, P. V., Nurhayati, S., Hidayah, S. N., & Boriboon, G. (2023). Blended Learning Approach Implementation to Improve Adults' Tahsin Ability in the Digital Era. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, *21*(2), 180–196. http://dx.doi.org/10.21154/cendekia.v21i2.7111

Usman, U., Bahraeni, B., & Nurhilaliyah, N. (2025). Exploring Islamic-Oriented Cooperative Learning through Faith-Driven Collaboration in among University Students in Islamic Education Courses. *International Journal of Learning, Teaching and Educational Research*, *24*(9), 922–939. https://doi.org/10.26803/ijlter.24.9.44

Vanderheiden, E. (2024). Self-Empowerment Processes and the Impact of Basic Education on Shame Burdens and Stigmatisation Experiences in Adults. A Qualitative Study. In *Shame and Ageing in a Transforming World* (pp. 115–138). https://doi.org/10.1007/978-3-031-54585-6_6

Vóvio, C. L., & Sito, L. R. S. (2025). 'We Learn in Struggle': The Contributions of Literacy Studies for Adult Education in Brazil. In *Theory and Practice in Adult Literacy, Learning and Social Change: Theoretical Insights and Case Studies from Around the World* (pp. 111–128). https://doi.org/10.5040/9781350400740.ch-6

Zikargae, M. H., Woldearegay, A. G., & Skjerdal, T. (2022). Empowering rural society through non-formal environmental education: An empirical study of environment and forest development community projects in Ethiopia. *Heliyon*, *8*(3). https://doi.org/10.1016/j.heliyon.2022.e09127

Copyright (c) 2026 Mohamad Zubaidi, Muhammad Ibrahim, Endah Setiyowati, Nurain Karnain, Saiful Hadi, Sri Nurhayati, Gumpanat Boriboon, Mohammad Moreb, Sameer Mohammed Majed Dandan. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.