

## Islamic Education in *Fardu kifayah* Revitalization for Strengthening Border Youth Solidarity

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**ABSTRACT:** *This study aims to explore a transformative Islamic education process capable of revitalizing fardu kifayah and strengthening social solidarity among the younger generation in the border region of Natuna Regency, a phenomenon theoretically predicted to be difficult to achieve given the geographical limitations and educational infrastructure in marginal areas. Using a qualitative approach with a case study design, the research was conducted at Darul Aman Mosque RT 5 RW 2 Belakang Gunung Village involving key informants including the mosque imam, community leaders, village head, and youth representatives. Data were collected through in-depth interviews, participatory observation, and documentation, then analyzed using the interactive model of Miles, Huberman, and Saldaña with source and method triangulation to ensure data validity. The research results show that youth consciousness transformation was achieved through a holistic approach integrating emotional proximity-building, dialogical-participatory learning, practical training in corpse management, contextualization with border realities, the use of communication technology, and direct, exemplary behavior by community leaders. Contributing contextual factors include the paradox of geographical isolation as social capital, religious-cultural homogeneity, community intimacy, collaborative leadership, collective traumatic experience as a catalyst, success stories generating chain effects, system flexibility, formal-nonformal education integration, and nationalist sentiment of border communities. These findings refute pessimistic theoretical predictions and yield an alternative Islamic education model that empowers marginal communities, contributing to the achievement of the SDGs, particularly in quality education, inequality reduction, and the strengthening of social institutions in border areas.*

Penelitian ini bertujuan mengeksplorasi proses pendidikan Islam transformatif yang mampu merevitalisasi *fardu kifayah* dan memperkuat solidaritas sosial generasi muda di kawasan perbatasan Kabupaten Natuna, sebuah fenomena yang secara teoretis diprediksi sulit tercapai mengingat keterbatasan geografis dan infrastruktur pendidikan di wilayah marginal.

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Menggunakan pendekatan kualitatif dengan desain studi kasus, penelitian dilaksanakan di Masjid Darul Aman RT 5 RW 2 Desa Belakang Gunung dengan melibatkan informan kunci meliputi imam masjid, tokoh masyarakat, kepala desa, dan representasi pemuda. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña dengan triangulasi sumber dan metode untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa transformasi kesadaran pemuda tercapai melalui pendekatan holistik yang mengintegrasikan pembangunan kedekatan emosional, pembelajaran dialogis-partisipatif, pelatihan praktis pengurusan jenazah, kontekstualisasi dengan realitas perbatasan, pemanfaatan teknologi komunikasi, dan keteladanan langsung tokoh masyarakat. Faktor kontekstual yang berkontribusi meliputi paradoks isolasi geografis sebagai modal sosial, homogenitas religius-kultural, intimacy komunitas, kepemimpinan kolaboratif, pengalaman traumatis kolektif sebagai catalyst, success stories yang menghasilkan efek berantai, fleksibilitas sistem, integrasi pendidikan formal-nonformal, dan sentiment nasionalisme masyarakat perbatasan. Temuan ini membantah prediksi teoretis yang pesimistis dan menghasilkan model alternatif pendidikan Islam yang relevan bagi pemberdayaan masyarakat marginal, berkontribusi terhadap pencapaian SDGs khususnya pendidikan berkualitas, pengurangan kesenjangan, dan penguatan kelembagaan sosial di kawasan perbatasan.

**Keywords:** *Religious Moderation Education, Character Education Elementary Level, Multi-Method Pedagogical Integration.*

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## I. INTRODUCTION

Belakang Gunung Village, North Kelarik Subdistrict, Natuna Regency, Riau Islands Province, particularly in the RT 5 RW 2 area centered at Darul Aman Mosque, has demonstrated an extraordinary transformation in the younger generation's participation in the implementation of *fardu kifayah*. An interesting phenomenon has occurred in this border area, where youth who initially showed apathy and distance toward social-religious responsibilities have now become the forefront in every *fardu kifayah* activity, ranging from bathing the corpse, shrouding, performing funeral prayers, to burial. This drastic change did not occur suddenly, but rather through a systematic and contextual Islamic education process initiated by the Imam of Darul Aman Mosque together with local community leaders, which was able to touch the collective consciousness of the younger generation regarding the importance of social solidarity in carrying out communal religious obligations (Qosim & Hamid, 2024; Sholeh et al., 2024).

The maximum success of *fardu kifayah* revitalization in Belakang Gunung Village is reflected in the high enthusiasm of the youth in response to every death incident in their environment. Field data show that over the past year, youth participation has reached near-perfect levels: whenever a corpse needs to be handled, at least 10 to 15 youths voluntarily attend and actively participate in the entire funeral procession. They not only come as spectators, but truly take direct roles in the practice of bathing, shrouding, carrying the bier, digging the grave, and the burial process, and these youths have even

formed special shift schedules to ensure their readiness at all times. Even more impressive, this solidarity is not limited to family or close relatives but extends to any resident who dies in the area, regardless of socioeconomic status, showing that humanitarian values and social responsibility are strongly embedded within them (Syarif et al., 2023).

This spectacular success is inseparable from the transformative Islamic education strategy implemented at Darul Aman Mosque, where the learning approach is not only theoretical-normative but directly integrates field practice with intensive guidance from religious and community leaders. The designed education program includes routine weekly studies on the virtues and procedures of *fardu kifayah*, practical training in corpse management through the presentation of competent resource persons, and the formation of a youth volunteer team ready twenty-four hours a day with an effective digital group-based communication system. Moreover, religious leaders such as Mr. Zainal and community leaders such as H. Murat successfully built emotional closeness with the younger generation through a cultural approach that respects youth characteristics, so that learning does not feel patronizing but instead builds internal awareness among youth that their involvement in *fardu kifayah* is an integral part of their identity as Muslims living in border areas, where solidarity and social cohesion become the main capital in maintaining the resilience and integrity of society on the nation's frontlines.

Ideally, based on current academic studies, revitalizing *fardu kifayah* among the younger generation is a complex challenge that is not easily resolved, given the structural and cultural obstacles. Research shows that contemporary youth tend to experience a crisis of social-religious consciousness due to massive waves of secularization and individualization (Bala et al., 2023; M. M. Hidayat, 2024). The phenomenon of youth apathy toward communal religious rituals such as *fardu kifayah* is viewed as a logical consequence of value transformation in the digital era where life orientation is more individualistic and pragmatic (Aziz et al., 2023; Nasution et al., 2023; Wijaya et al., 2024). Formal religious education in schools and non-formal education in mosques are considered unable to effectively change the attitudes and behavior of the younger generation due to approaches that remain cognitive-doctrinal, without engaging the affective and psychomotor dimensions (Hakim & Abidin, 2024; Maulana et al., 2024; Suryana et al., 2023). Furthermore, the geographical context of border areas, with limited access to quality education, limited infrastructure, and few role models, is expected to complicate further efforts to foster strong social-religious character among the younger generation (Ridhwan et al., 2024; Syahputra & Dwiyantri, 2023). The complexity of this problem is reinforced by findings that revitalization of religious values requires a comprehensive educational ecosystem involving family, school, community, and government with long-term commitment, which is an ideal condition that is very difficult to realize, especially in peripheral areas such as border regions (Kurniawan et al., 2023; S. A. Munawar, 2023; Yusuf et al., 2024).

The striking gap between empirical reality in Belakang Gunung Village and theoretical predictions raises critical questions about the specific factors that enable extraordinary success in *fardu kifayah* revitalization amid all the limitations of border areas. While academic literature consistently depicts pessimism toward the effectiveness of religious education in changing the social-religious behavior of the younger generation, particularly in remote areas with minimal educational infrastructure, the field facts at Darul Aman Mosque RT 5 RW 2 actually present a contradictory narrative where

Islamic education can radically transform the collective consciousness of youth to achieve maximum participation levels in *fardu kifayah* practice. This discrepancy indicates the existence of unique mechanisms, specialized strategies, or specific sociocultural conditions that have not been identified in mainstream academic discourse but have proven effective in Natuna's border areas. The fundamental question is how exactly the Islamic education process implemented in Belakang Gunung Village exceeds theoretical expectations and achieves results that are even difficult to imagine in urban areas with the sophistication of their educational systems (Hakim & Abidin, 2024; Suryana et al., 2023).

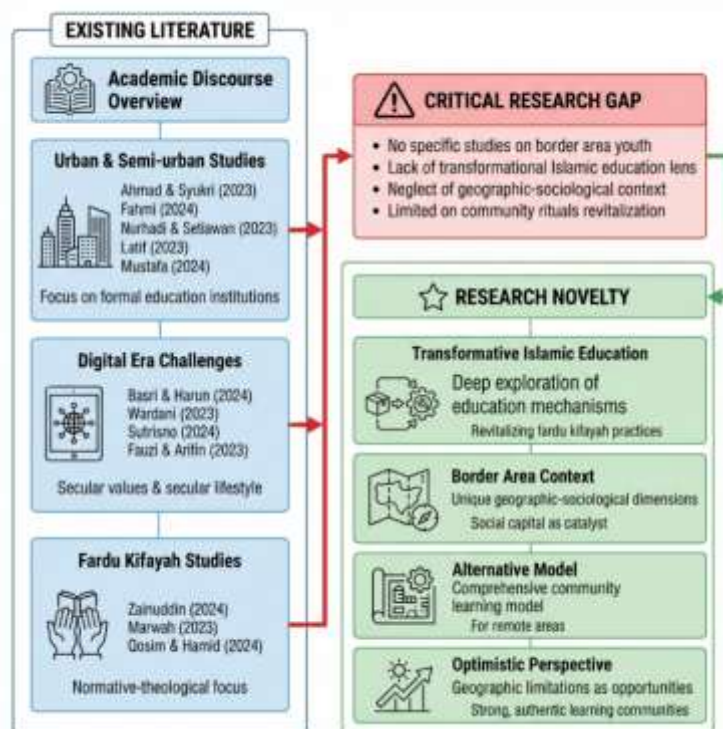
Furthermore, this gap underscores the urgency of dismantling the anatomy of success of the transformative Islamic education model in border areas that successfully builds extraordinary social solidarity among youth. If, following existing theoretical logic, isolated geographical conditions, minimal access to quality educational resources, and limited human resource capacity are significant obstacles to the effectiveness of religious education, yet field reality shows the opposite. This gap opens the door to an in-depth investigation of dimensions of Islamic education that may have been overlooked in academic studies, such as the role of local wisdom, the strength of border community social capital, and the effectiveness of cultural-contextual approaches that may be more powerful than formal-institutional approaches. Through a comprehensive understanding of this anomalous phenomenon, it is hoped that an alternative Islamic education model can be found that is not only theoretically relevant but also applicable and effective in the context of Indonesia's diverse social reality, particularly in marginal areas that have been forgotten in the grand map of national education development (Fahrudin, 2023).

Studies on Islamic education and youth participation in religious practices have attracted serious attention in contemporary academic discourse; however, most research is still centered on urban and semi-urban contexts, with a focus on formal educational institutions. Previous studies show that religious education has a positive correlation with the formation of religious character in the younger generation; its effectiveness is highly dependent on learning methods and educator competence (Ahmad et al., 2023; Nurhadi & Nusantara, 2023; Zuhdi et al., 2024). Other research explores the challenges of Islamic education in the digital era where the younger generation is more exposed to secular values and consumptive lifestyles that contradict traditional religious values (Fauzi & Arifin, 2023; Harun et al., 2024; Sutrisno et al., 2024; Wardani, 2023). Some studies also raise the issue of *fardu kifayah* as an indicator of social solidarity in Muslim society; however, they are generally normative-theological in nature, without exploring sociological and pedagogical dimensions in depth (R. Hidayat et al., 2024; Marwah et al., 2023; Qosim & Hamid, 2024). Nevertheless, almost no research specifically examines the revitalization of *fardu kifayah* among border area youth through the lens of transformative Islamic education, thus creating a significant knowledge gap about how the geographical-sociological context of borders influences the dynamics of religious education and the formation of collective consciousness in the younger generation (Rahmawati & Mar'an, 2024; Syarif et al., 2023; Villar et al., 2023).

Research on border areas generally focuses more on issues of national security, economics, and general education. In contrast, the dimensions of religious education and communal ritual practices, such as *fardu kifayah*, are still very rarely addressed. Studies on the younger generation in border areas primarily focus on the challenges of formal education, migration, and economic development, without exploring the

potential of religious education as an instrument for strengthening social cohesion and communal solidarity (Agustin et al., 2024; Subhan et al., 2023). Some research attempting to link religious education with social character formation has also not yet addressed the specific context of border areas, with their unique sociocultural characteristics and geographical challenges (Sholeh et al., 2024; Y. Wulandari et al., 2024). Furthermore, studies on the effectiveness of religious education programs in changing the social-religious behavior of the younger generation are still very limited and yield diverse, even contradictory, findings, underscoring the need for deeper exploration that considers more complex contextual variables (Nasir et al., 2024). Thus, this research aims to fill the literature void by exploring the unique phenomenon in Belakang Gunung Village where Islamic education is proven effective in revitalizing *fardu kifayah* practice and strengthening youth solidarity in border areas. This context has never been comprehensively studied in previous research.

The novelty of this research lies in the in-depth exploration of transformative mechanisms of Islamic education capable of revitalizing *fardu kifayah* practice among the younger generation in border areas. This phenomenon has never been comprehensively studied in the academic literature. This research not only identifies effective religious education models but also dismantles the unique contextual dimensions of border areas that actually become social capital in the formation of collective consciousness and youth social solidarity. Unlike previous studies that are pessimistic about the effectiveness of religious education in marginal areas, this research offers an optimistic perspective, showing that geographical and infrastructure limitations can serve as catalysts for the creation of strong, authentic learning communities. The findings of this research are expected to become an alternative model for the development of Islamic education in other remote areas, while enriching the scholarly repertoire on the dynamics of religious education in specific and complex sociocultural contexts.



**Figure 1.** Research literature map

The urgency of this research is very high, given that border areas are at the forefront of the nation's social-cultural resilience, which requires strengthening solidarity and social cohesion through authentic religious values. Degradation of collective consciousness and weakening of communal ritual practices, such as *fardu kifayah*, among the younger generation can threaten the social structure of border communities that depend heavily on social capital and cooperation to face various geographical and economic challenges. This research is very important for identifying and documenting best practices in Islamic education that are proven effective in the specific context of border areas so that they can be replicated in other regions facing similar challenges. Furthermore, the findings of this research have strategic relevance to the achievement of Sustainable Development Goals particularly Goal 4 on quality education, Goal 10 on inequality reduction, and Goal 16 on peace, justice, and strong institutions, where strengthening social solidarity through religious education becomes an important foundation for creating an inclusive, just, and sustainable society especially in border areas that have been experiencing development marginalization (S. A. Munawar, 2023; Septiani et al., 2023; Yusuf et al., 2024).

Given the gap between empirical reality, which shows the maximum success of *fardu kifayah* revitalization in Belakang Gunung Village, and theoretical predictions that tend to be pessimistic about the effectiveness of religious education in border areas, this research focuses on two central, interrelated questions. First, how does the Islamic education process implemented at Darul Aman Mosque transform the consciousness and behavior of the younger generation to achieve maximum participation levels in the implementation of *fardu kifayah* despite being in the geographical and sociocultural context of border areas with all their limitations. Second, what specific contextual factors contribute to the success of strengthening youth social solidarity through *fardu kifayah* revitalization in the border areas of Natuna Regency, and how does the interaction between Islamic education, community social capital, and unique characteristics of border areas create a conducive ecosystem for the transformation of values and social-religious behavior of the younger generation. These two problem formulations are designed to complement one another and build a comprehensive research framework without overlap, where the first question explores the pedagogical-transformative dimension. In contrast, the second explores the sociological-contextual dimension, which mutually reinforce one another in explaining the phenomenon of successful *fardu kifayah* revitalization at the research locus.

## II. METHOD

This research uses a qualitative approach that enables in-depth exploration of the phenomenon of *fardu kifayah* revitalization through Islamic education in Belakang Gunung Village, with a focus on understanding its meaning, process, and social context (Creswell, 2013). The type of research chosen is a case study considering that the phenomenon of successful transformation of youth collective consciousness in border areas is a unique case that requires intensive investigation in the context of real life with clear boundaries, namely the RT 5 RW 2 area with Darul Aman Mosque as the main locus (Yin, 2018). Data collection techniques were conducted through in-depth interviews with key informants including Mr. Zainal as the Mosque Imam, H. Murat as a community leader, Mr. Rauhman as the Village Head, and Sapryl as a youth representative, which were explored to obtain comprehensive perspectives on the

Islamic education process and the dynamics of youth participation in *fardu kifayah*. In addition, participatory observation was conducted to observe religious education practices at the mosque directly, document youth involvement in the implementation of *fardu kifayah*, and enrich the research data with activity photos, mosque archives, and recordings of religious studies.

Data analysis uses the interactive model of Miles et al. (2014) which consists of data condensation where interview results, observations, and documentation are selected and focused on relevant aspects related to Islamic education and *fardu kifayah* revitalization, data display in the form of descriptive narratives and matrices to facilitate identification of patterns and relationships between categories, and conclusion drawing and verification to produce substantive findings about the mechanisms of youth consciousness transformation in border areas. To ensure data validity, this research applies source triangulation by comparing data from various key informants, method triangulation by combining interviews, observations, and documentation, and member checking, in which preliminary findings are confirmed back with informants to ensure the accuracy of the researcher's interpretation of the obtained data. The entire research process was conducted in accordance with research ethics principles, including informed consent, confidentiality, and respect for research participants in the Belakang Gunung Village community.

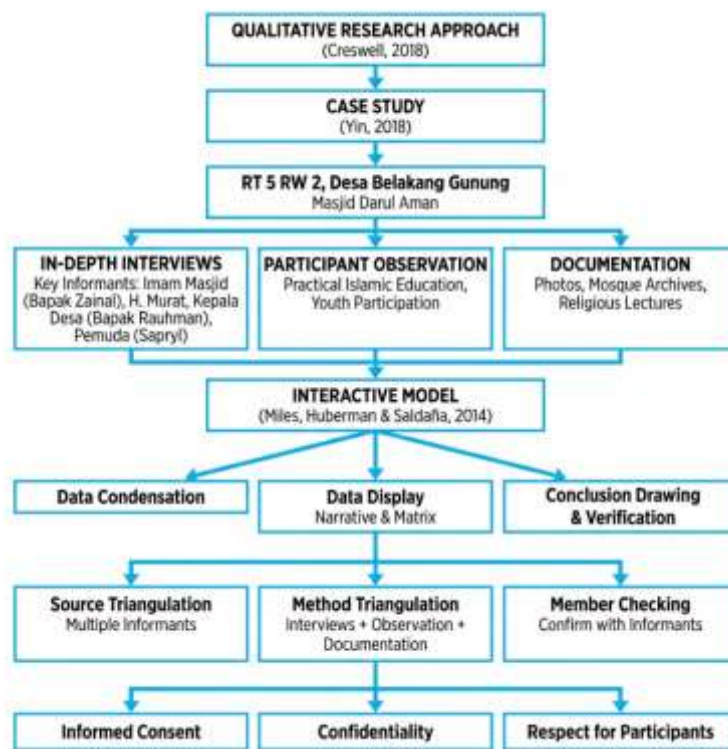


Figure 2. Research method framework

### III. RESULT AND DISCUSSION

#### Result

#### *The Process of Islamic Education in Transforming Youth Consciousness and Behavior toward the Implementation of Fardu kifayah*

The Islamic education process implemented at Darul Aman Mosque RT 5 RW 2 Belakang Gunung Village demonstrates highly contextual and transformative characteristics, far exceeding conventional approaches that have been understood merely as knowledge transfer. Research findings reveal that the transformation of youth consciousness and behavior began with a personal approach initiated by Mr. Zainal, the Mosque Imam, who conducted door-to-door visits to youth homes to build emotional closeness before starting the formal education process. This strategy proved very effective because the youth did not feel patronized or forced, but rather valued and needed for their presence in the community. Mr. Zainal acknowledged that the main key to his success was extraordinary patience in building trust with the younger generation who were initially very apathetic, where he had to repeatedly visit the same youth just for casual conversation without discussing religion at all, creating a comfort zone that then became the entry point for deeper religious discussions. This personal, relational approach reflects the affective dimension of Islamic education, which prioritizes emotional connection as the foundation of character transformation (Sholeh et al., 2024; Zuhdi et al., 2024).

After emotional closeness was established, the Islamic education process was conducted through routine Friday night studies, specifically designed with a dialogical, participatory approach rather than one-way lectures. Mr. Zainal explained that in every study session, he always began by listening first to what became the concerns, questions, or even doubts of youth regarding Islamic teachings, including about *fardu kifayah* which was considered frightening and identical with death. This approach created a safe space for youth to express their thoughts without fear of judgment, so the study sessions did not feel rigid or formal. In the context of *fardu kifayah*, Mr. Zainal did not directly teach the technical procedures for corpse management, but rather first fostered philosophical awareness of the meanings of death, social solidarity, and collective responsibility in Islam. He used a storytelling approach by recounting real experiences about how valuable the presence of people willing to care for corpses is, how bereaved families feel helped and comforted by the presence of a caring community, so that the youth began to understand that *fardu kifayah* is not merely a ritual obligation but a real manifestation of humanitarian values and compassion in Islamic teachings. The dialogical-participatory model employed here aligns with active learning principles that emphasize student engagement rather than passive knowledge reception (Fauzi & Arifin, 2023; Rizki & Wardani, 2023).

The transformation of consciousness deepened when education did not stop at the cognitive-philosophical level but was directly manifested in real practice through gradual, humanistic corpse management training. H. Murat, a community leader with extensive experience in managing corpses, served as the main mentor in this practical training, where youth were invited to see, touch, and directly practice bathing, shrouding, and burying corpses using dolls or special props made to resemble human corpses. This practical approach was very important because it eliminated the fear and mystique that had been the main psychological barrier to youth participating in *fardu kifayah*. H. Murat patiently explained every detail of movements, prayers to be recited,

and the etiquette to be maintained, while continuously emphasizing that what they were doing was a very noble form of worship and would become their provision later, when facing their own death or the death of their loved ones. This training method was not conducted in a tense atmosphere but was full of warmth, even interspersed with jokes that made the youth feel comfortable and not pressured. The integration of cognitive, affective, and psychomotor dimensions in this practical training reflects a holistic approach to Islamic education that goes beyond doctrinal instruction (Hakim & Abidin, 2024; Suryana et al., 2023).

Even more interesting, the Islamic education process at Darul Aman Mosque not only focused on technical-ritual aspects but also built awareness of its geographical and sociological context as a border community with unique challenges. Mr. Rauhman as Village Head was often invited to study sessions to explain the importance of solidarity and social cohesion in border areas where access to public services is very limited, so that communities must rely on each other in every aspect of life including death matters. This contextual explanation helped youth better understand that their involvement in *fardu kifayah* is not only vertical worship to Allah but also horizontal responsibility as border community citizens who must maintain community strength amid geographical isolation. This awareness was reinforced by narratives about how, in the past, before adequate roads existed, the community of Belakang Gunung Village had to struggle hard to manage corpses without outside help, and only through their internal cooperation were they able to overcome these difficulties. This historical narrative fostered a sense of belonging and pride among youth, who see themselves as heirs to a solidarity tradition that must be preserved and continued. The contextualization of religious learning within the specific realities of border community life strengthens the relevance and meaning of *fardu kifayah* for the younger generation (Fahrudin, 2023; Syarif et al., 2023).

In addition, the transformative Islamic education process leveraged peer influence by forming a youth volunteer team led by Sapryl as coordinator. Sapryl, who was initially also apathetic toward *fardu kifayah*, transformed consciousness through study sessions and training and was then appointed as a role model for other youth. This strategy was very smart because youth tend to listen more to and be influenced by their peers than by religious or community leaders who are more senior. Sapryl recounted that his role was to be a bridge between the older and younger generations, translating religious teachings into language and approaches closer to the youth world. He and his team actively invited other youth to join not by patronizing, but by showing real experiences of how meaningful and fulfilling it was when they could help grieving families, how great the gratitude they felt after successfully burying corpses properly, and how strong the bonds of brotherhood that were built among them through these experiences. Peer-based mentoring of this nature has been recognized as an effective strategy in youth religious education, particularly in generating authentic motivation from within rather than external compulsion (Hermawan et al., 2023; Y. Wulandari et al., 2024).

The strength of the Islamic education program at Darul Aman Mosque also lies in its consistency and continuity, with programs never interrupted despite various challenges. Mr. Zainal revealed that over the past three years, there has never been a single week when Friday night study sessions were cancelled, except in cases of force majeure, such as extreme weather. This consistency created habituation where youth have become accustomed to and even miss study session moments as part of their weekly routine. Moreover, every death incident in the village immediately became a direct learning

opportunity for the youth, who were not only spectators but also actively involved at every stage, with guidance from H. Murat and other religious leaders. This direct experience was far more powerful in building youth competence and confidence than simulation training, because they truly felt moral and spiritual responsibility in managing real corpses, felt moved when bereaved families expressed gratitude, and felt extraordinary inner satisfaction upon completing this noble task. Program consistency and experiential learning are critical factors in sustaining long-term behavioral change in religious education (Nasir et al., 2024; Syukri et al., 2023).

Another very important dimension of the transformative Islamic education process is the use of communication technology that is adaptive to the characteristics of the digital-native youth generation. Sapryl and his team formed a special WhatsApp group for *fardu kifayah* volunteers, with more than 20 active youth members. Whenever there is death information, it is immediately disseminated through the group, accompanied by details of location, time, and task distribution. The use of this technology makes coordination very efficient and responsive; youth can immediately confirm their availability, and the shift system can be arranged flexibly adjusting to each person's busyness. Interestingly, this group is not only used for technical coordination but also becomes a space for sharing experiences, mutual strengthening, and even discussing broader religious matters. Mr. Zainal is also active in the group, providing spiritual motivation, answering youth religious questions, and giving positive feedback whenever youth successfully carry out *fardu kifayah* tasks, creating positive reinforcement that continuously strengthens their commitment. The adaptive use of digital communication technology in religious education represents an important strategy for engaging millennials and Gen Z in communal religious practices (Fauzi & Arifin, 2023; Sutrisno et al., 2024).

The reward and recognition aspect also becomes an important element in the transformative Islamic education process at Darul Aman Mosque. Although, in essence, *fardu kifayah* is worship that does not expect worldly rewards, social recognition is still given to maintain youth spirit and motivation. Every three months, the mosque holds a simple thanksgiving event where youth who are active in the *fardu kifayah* volunteer team are given symbolic awards in the form of certificates and souvenirs, witnessed by all mosque congregation members and community leaders. H. Murat explained that this award is not for self-pride, but to show the wider community that the youth of Belakang Gunung Village are a caring, responsible generation worthy of being role models. This recognition is very meaningful for youth because they feel their efforts and sacrifices are appreciated, while simultaneously creating a domino effect in which other youth who have not yet joined become interested in participating, seeing their friends receive positive recognition from the community. Social recognition serves as an important extrinsic motivational factor that reinforces intrinsic religious motivation in youth participation (Aziz et al., 2023; Maulana et al., 2024).

The Islamic education process also integrates the values of Natuna Malay local wisdom, which highly uphold cooperation and social care. Mr. Zainal often links Islamic teachings on *fardu kifayah* with local traditions such as *besale*, mutual assistance during various celebrations, which are deeply rooted in local community culture. By showing the alignment between Islamic teachings and local cultural values, youth more easily accept and internalize the importance of *fardu kifayah* because they do not feel a conflict between their religious and cultural identities. This approach is highly contextual and avoids the dichotomy between religion and culture, which often becomes a barrier to

Islamic education across regions. Furthermore, by positioning *fardu kifayah* as an integral part of the cultural identity of Natuna border communities, youth feel their involvement is a form of cultural heritage preservation and the implementation of religious teachings, creating a very strong double motivation. The integration of local cultural wisdom into Islamic education frameworks has been identified as a powerful strategy for deepening religious identity among youth in ethnically homogeneous communities (Aziz et al., 2023; Latif et al., 2023).

Finally, the success of youth consciousness and behavioral transformation is also inseparable from the direct, exemplary behavior of religious and community leaders. Mr. Zainal, H. Murat, and Mr. Rauhman not only teach *fardu kifayah* verbally, but are also the first to be present and directly involved whenever a corpse needs to be managed, regardless of day or night, rain or shine. This exemplary behavior is very powerful in influencing youth because they see firsthand that the teachings conveyed are not just empty theory but are truly put into practice by their teachers. Sapryl acknowledged that one of the main reasons he and his friends are willing to participate in *fardu kifayah* actively is seeing the sincerity and dedication of religious leaders who are willing to leave their comfort zones whenever needed. This behavioral modeling instills high moral standards and strong inspiration in youth to follow in the footsteps of their seniors, fostering generational continuity in fulfilling social-religious responsibilities in Belakang Gunung Village. Exemplary leadership or *uswah hasanah* remains one of the most powerful and irreplaceable instruments in Islamic education for transmitting values across generations.

### ***Contextual Factors Contributing to the Success of Strengthening Youth Social Solidarity through Fardu kifayah Revitalization***

The success of strengthening youth social solidarity in Belakang Gunung Village cannot be separated from several specific contextual factors that create a conducive ecosystem for the transformation of the younger generation's values and social-religious behavior. The first very fundamental factor is the geographical condition of the border area which paradoxically actually becomes strong social capital in building collective consciousness. Geographical isolation characterized by limited transportation access, long distance from the center of government and public services, and high dependence on internal community strength, creates very strong mechanical solidarity among the residents of Belakang Gunung Village. Mr. Rauhman explained in detail that, in conditions where outside help is very difficult to obtain and slow to arrive, the community has no choice but to rely on and help each other, including in matters of death that require quick handling and cannot be postponed. This condition creates a high degree of mutual dependency, in which each individual recognizes that, at some point, they will also need help from others, so the principle of reciprocity becomes deeply embedded in the community's collective consciousness. This paradoxical dynamic, in which geographical marginality generates social cohesion rather than fragmentation, is a significant contextual factor in border community resilience (H. Pratama et al., 2022; Ridhwan et al., 2024).

The second factor is the very high religious and cultural homogeneity in Belakang Gunung Village where almost one hundred percent of the population are Muslims with Malay ethnic backgrounds who have cultural values aligned with Islamic teachings. This homogeneity creates strong shared values emphasizing cooperation, social care, and collective responsibility in fulfilling religious obligations. H. Murat revealed that

there is no cultural resistance to Islamic teachings on *fardu kifayah* because these values already align with Malay traditions that uphold the concepts of *semalu*, mutual respect, and mutual assistance. In this context, youth do not experience identity conflict or value confusion because what is taught in Islamic education about *fardu kifayah* is something they also see and experience in the daily life practices of their community. This value consistency between religious teachings and cultural practices provides strong reinforcement of values during value internalization in the younger generation. Cultural homogeneity reduces the friction commonly associated with the transmission of religious values and creates a supportive social environment for collective religious practice.

The third, equally important factor is the relatively small community size, with a population of RT 5 RW 2 of about 150 people, where everyone knows each other personally and has close kinship ties through both blood relations and marriage. This community intimacy creates strong yet non-oppressive social control, in which the behavior of each individual, especially the younger generation, becomes visible and accountable to all community members. Sapryl explained that in a small community like this, social reputation is very important and youth are very sensitive to community assessments of themselves. When youth are actively involved in *fardu kifayah*, they receive high social appreciation and recognition from all residents; conversely, youth who are apathetic will receive social sanctions in the form of negative views, although not explicit. This social dynamic creates positive peer pressure that encourages youth to actively participate in social-religious activities, including *fardu kifayah*, to gain recognition and acceptance from their community. Community intimacy and its attendant social accountability mechanisms function as powerful informal regulators of youth religious behavior (Agustin et al., 2024; Subhan et al., 2023).

The fourth factor is the presence of credible, competent, and committed leadership figures who are committed to fulfilling their roles as educators and motivators. Mr. Zainal as the mosque Imam has a unique combination of deep religious knowledge, good communication skills, and most importantly a humble and approachable personality that makes youth feel comfortable interacting with him. H. Murat, as a community leader, has extensive practical experience in corpse management and a strong pedagogical ability to transfer these skills to the younger generation. Mr. Rauhman as Village Head provides strong political and administrative support for religious programs, and serves as a bridge between village government interests and community religious interests. The synergistic collaboration among these three key figures creates a leadership ecosystem that is highly conducive to the development of Islamic education programs and the revitalization of *fardu kifayah*, with clear role division yet integrated within a shared vision to empower the younger generation. The quality and credibility of religious leadership are decisive factors in the success of community-based Islamic education programs (Qosim & Hamid, 2024; Sholeh et al., 2024).

The fifth factor is structural support from the mosque institution, which not only functions as a place of ritual worship but also becomes the center of community social-religious life. Darul Aman Mosque has adequate facilities to organize various educational and training activities, a transparent and accountable management system, and a clear, measurable work program, including a youth development program. Mr. Zainal explained that the mosque is not owned solely by administrators or certain congregation members, but is truly a shared home for all residents, including youth, so

they feel ownership and responsibility for the mosque's sustainability. This sense of ownership is very important in building long-term youth commitment to mosque activities including the *fardu kifayah* volunteer team based at the mosque. Furthermore, the mosque also functions as an information hub where every important information including death news is directly conveyed through the mosque loudspeaker, ensuring that all residents including youth receive information quickly and accurately. The mosque, as a multifunctional social institution, goes far beyond a ritual space to serve as an educational, organizational, and communication center for the community (R. Hidayat, 2024; Marwah et al., 2023).

The sixth factor is the collective traumatic experience experienced by the community of Belakang Gunung Village when several years ago there was a case where a resident died. Still, the corpse was delayed in being managed due to a lack of people who were able and willing to be involved in corpse management, so they had to wait for help from another village which took quite a long time. H. Murat recounted emotionally how the bereaved family suffered psychologically seeing their family's corpse not properly cared for, and how the community then conducted a deep reflection on the weakness of their capacity in carrying out *fardu kifayah*. This traumatic experience became a turning point, triggering a collective consciousness that dependence on the older generation, whose numbers are increasingly few and physical conditions are increasingly weak, is not sustainable. This led to the urgent need to regenerate and empower the younger generation in *fardu kifayah*, a need that could no longer be postponed. Religious and community leaders well utilized this crisis momentum to initiate youth development programs that later evolved into the well-organized system seen today. Collective crisis experiences have been recognized as powerful catalysts for community mobilization and social transformation (Kurniawan et al., 2023; T. Munawar et al., 2023).

The seventh factor is the presence of visible, inspiring success stories from youth who had previously been involved in the *fardu kifayah* volunteer team. Sapryl, as coordinator, is a real example of how a young person who was initially very apathetic and even afraid of everything related to death, through a good education and mentoring, finally transformed into a figure who is confident, competent, and committed to carrying out *fardu kifayah*. This transformation of Sapryl not only impacted him personally, with increased spiritual and emotional maturity, but also had a broader social impact, as he became a role model and magnet for other youth to join. Positive testimonials from Sapryl and other youth who have already felt the spiritual and social benefits of their involvement in *fardu kifayah* are very powerful marketing, far more effective than formal preaching by religious leaders. This chain effect creates a snowball effect: the more youth involved, the greater the activity's attractiveness and social legitimacy, which in turn attracts even more youth to join. Visible success stories and role models serve as powerful social proof that motivates broader youth participation in religious activities (Aminah & Yusnaldi, 2024; Nasir et al., 2024).

The eighth factor is the flexibility and adaptability of the system developed in managing the *fardu kifayah* volunteer team, where youth are not forced with rigid obligations but are given space to contribute according to their respective capacities and willingness. Sapryl explained that the shift system they developed is very flexible, allowing youth to arrange their own schedules, exchange schedules with friends if they are unable to attend, and incur no formal sanctions if they are occasionally unable to attend for urgent reasons. This flexibility is very important considering youth have various other activities such as school, college, or work, so if the system is too rigid it will actually

make them reluctant to join. What this system emphasizes is volunteerism and sincerity, not forced formal obligations. This approach proved to be very effective because youth feel their autonomy is respected, do not feel constrained, and, precisely because they are not forced, are actually more committed, as their involvement stems from their own internal awareness and desire. Flexible and autonomy-respecting systems have been shown to generate stronger intrinsic motivation and longer-term commitment among youth volunteers (Safitri & Sulistyningtyas, 2024).

The ninth factor is the integration between formal education in schools and non-formal education in mosques that mutually reinforce each other. Although this research focuses on Islamic education in mosques, it was found that Islamic Religious Education teachers in schools in Belakang Gunung Village also actively support youth development programs at the mosque, and some teachers even serve as instructors in study sessions there. Mr. Rauhman explained that there is good coordination between the village government, schools, and mosques in developing youth empowerment programs, so there is no dichotomy or even competition among the three institutions. This synergy creates consistency in the messages and values received by the younger generation from various sources of authority they respect, strengthening the internalization of social-religious values, including the importance of *fardu kifayah*. Furthermore, some *fardu kifayah* practice activities are even incorporated into Islamic Religious Education in schools through field visits or guest lectures by *fardu kifayah* practitioners, creating relevance between classroom theoretical learning and practical reality in society. The integration of formal and non-formal Islamic education channels creates a consistent, mutually reinforcing ecosystem for value transmission (D. Wulandari & Syahrul, 2024).

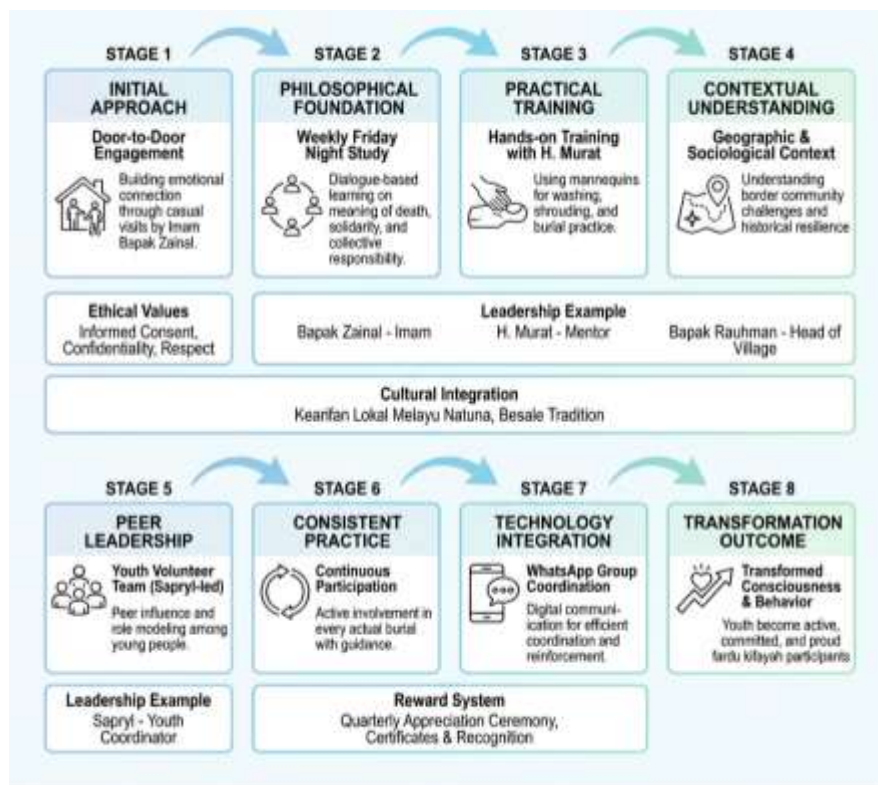
The tenth factor, which is unique and perhaps not found in other regions, is the sentiment of nationalism and pride as a border community, built by community leaders. Mr. Rauhman consistently instills in the younger generation the awareness that they are guardians on the nation's frontlines, protecting the sovereignty of the Unitary State of the Republic of Indonesia not only in territorial but also in social-cultural and religious spheres. This narrative creates an elevated purpose: youth involvement in *fardu kifayah* is not only a local or personal matter but also has national strategic significance, namely showing the world that Indonesian society in border areas is a solid, religious society with high civilization, reflected in how they treat corpses with full respect and compassion. This pride as a border community provides extra motivation for youth to perform at their best, not wanting to lose to youth in other regions, and to prove that, despite living in remote areas, they can demonstrate high moral and spiritual qualities. This nationalist sentiment is managed very well so it does not fall into chauvinism or exclusivism. Instead, it becomes a constructive driving force for the development of character and capacity of the younger generation. The strategic use of border community identity and nationalist sentiment as motivational framing represents a unique and contextually powerful approach to youth religious mobilization (Rahmawati & Mar'an, 2024; Syahputra & Dwiyantri, 2023).

## Discussion

Research findings on the transformative Islamic education process at Darul Aman Mosque reveal characteristics that differ significantly from theoretical predictions in contemporary academic studies. If referring to the view of Abdullah, A. H., & Rahman (2023) who state that contemporary youth tend to experience a crisis of social-religious consciousness due to massive waves of secularization and individualization, then the

phenomenon in Belakang Gunung Village actually presents a contradictory narrative where Islamic education can reverse this trend through a very contextual and humanistic approach. Research findings reveal that the main key to successful youth consciousness transformation lies in the personal approach initiated through door-to-door strategies and trust building before starting the formal education process, a strategy not found in mainstream academic literature that tends to focus on institutional-formalistic approaches (S. A. Munawar, 2023; Yusuf et al., 2024).

This aligns with yet expands the findings of Hakim & Abidin (2024) who state that formal religious education has not been able to effectively change youth attitudes and behavior because the approach is still cognitive-doctrinal in nature, while this research finds that an affective-relational approach through building emotional closeness first proves to be far more effective in opening the door to consciousness transformation. Thus, this finding not only reinforces existing theory but also provides new nuance on the importance of sequencing in Islamic education, where emotional relationship building must precede cognitive knowledge transfer (Septiani et al., 2023).



**Figure 3.** The process of Islamic education

Findings on the paradox of geographical isolation that becomes social capital in building collective consciousness yield new theoretical propositions that fundamentally challenge dominant views in the academic literature. While M. P. Pratama et al. (2023) and Syahputra & Dwiyantri (2023) consistently predict that the geographical context of border areas with limited access to education and infrastructure will complicate efforts to form social-religious character, this research finds completely different dynamics where geographical isolation actually creates high mutual dependency and strong mechanical solidarity (Nasir et al., 2024).

This finding resonates with Durkheim's theory of mechanical solidarity in traditional societies, based on similarity and interdependence. Still, this research provides a new

context: mechanical solidarity is not only a characteristic of pre-modern society. Still, it can also serve as an adaptive force in contemporary society facing challenging geographical conditions. More importantly, this finding refutes the deterministic assumption that modernization and education always progress linearly from mechanical to organic solidarity, because in Belakang Gunung Village there is a revitalization of mechanical solidarity combined with modern elements, such as the use of communication technology, creating a unique hybrid model of solidarity. Thus, this research not only reinforces existing theory but also produces new findings about how structural conditions conventionally viewed as limitations can become strategic assets in value education and social-religious character formation when managed with the right approach.

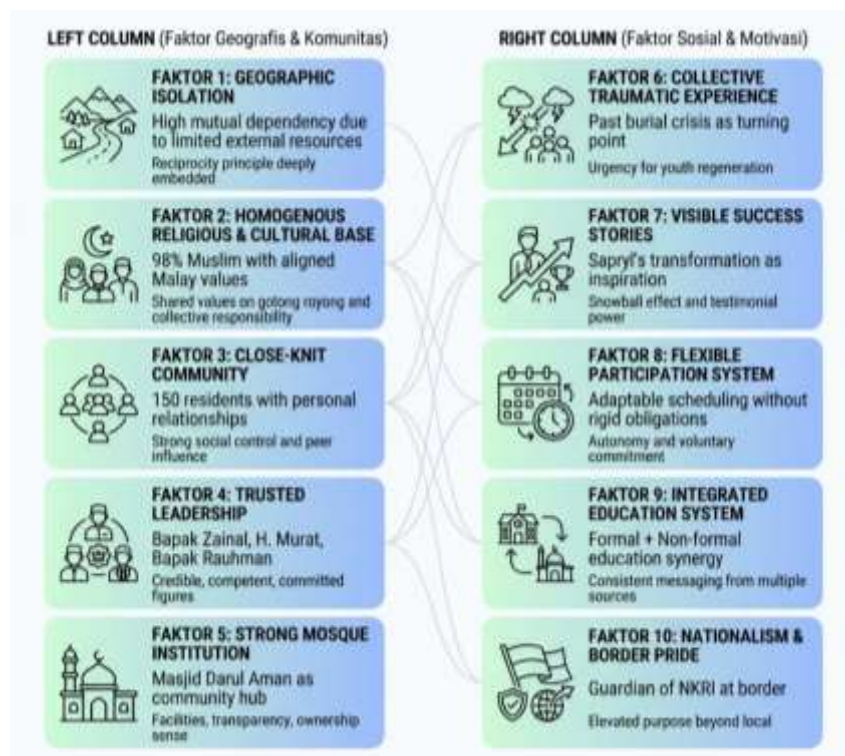


Figure 4. Contextual factors contributing

#### IV. CONCLUSION

This research finds that the transformative Islamic education process at Darul Aman Mosque successfully revitalized *fardu kifayah* through a holistic approach that integrates affective-relational, cognitive-philosophical, and psychomotor-practical dimensions with key strategies in the form of emotional closeness building, dialogical-participatory learning, practical training that eliminates psychological barriers, contextualization with border area realities, utilization of communication technology, and direct exemplary behavior from religious and community leaders. This success refutes pessimistic theoretical predictions regarding the effectiveness of religious education in marginal areas, while simultaneously producing new findings that the sequencing of pedagogical approaches, embedded leadership, and geographical-sociological contextualization are determinants of the transformation of youth collective

consciousness, which outweigh the importance of the teaching content itself. Contextual factors contributing to the success of strengthening youth social solidarity include the paradox of geographical isolation becoming social capital, religious-cultural homogeneity, community intimacy with effective social control, credible collaborative leadership, collective traumatic experience as a turning point, success stories generating chain effects, adaptive system flexibility, formal-nonformal education integration, and nationalism sentiment as a border community. These findings have strategic implications for the achievement of Sustainable Development Goals particularly Goal 4 on quality education through an inclusive and contextual transformative learning model, Goal 10 on inequality reduction by proving that marginal communities have extraordinary potential when properly empowered, and Goal 16 on peace and strong institutions through strengthening social cohesion and communal solidarity that become the foundation of border community resilience in maintaining the sovereignty and integrity of the nation.

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