

## AL-QUR'AN TEACHERS AS AGENTS OF TRADITIONAL ISLAMIC CULTURE

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### Abstract

This study aims to analyze the role of teachers as agents of traditional Islamic culture at the Nurul Wujud Albarokah Foundation, East Pontianak. This research was carried out at the Nurul Wujud Albarokah Foundation, located on Jalan Panglima Aim, East Pontianak District, Pontianak City, West Kalimantan Province, using a qualitative approach and a single case study design that refers to the Standards for Reporting Qualitative Research (SRQR). Data were obtained through moderate participatory observation, semi-structured in-depth interviews, and documentation studies of six purposively selected informants. Data analysis uses the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and conclusion drawing and verification. The validity of the data is ensured through triangulation of sources and methods. The results of the study show that teachers carry out three main roles as cultural agents, namely transmitting Islamic values through the integration of classical books with local wisdom, preserving the five main religious traditions in the form of book reading, maulid, tahlilan, taklim assembly, and local prayers, and becoming social mediators based on Islamic values in people's lives. The research also identified three adaptation strategies implemented by teachers, namely digitizing da'wah media, reframing traditional narratives to be relevant to the younger generation, and strengthening collaboration with students' families. These findings reinforce the urgency of the policy of empowering teachers as cultural agents based on Islamic traditions. The originality of the research lies in the integration of Geertz's theory of cultural agents, Cavalli-Sforza and Feldman's oblique transmission, as well as the concept of ta'dīb Al-Attas to explain the role of ngaji teachers in non-formal Islamic education in West Kalimantan.

### Keywords

Cultural Agents, Traditional Islam, Non-Formal Education, Cultural Transmission.



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## INTRODUCTION

Qur'an teachers at the Nurul Wujud Albarokah Foundation in East Pontianak function not only as religious educators but also as cultural agents who preserve traditional Islamic culture through Qur'an learning, basic Islamic texts, adab habituation, maulid, tahlilan, communal prayer, and taklim assemblies that internalize religious values and shape students' character (Judrah et al., 2024). Based on six months of observations and interviews with foundation leaders, Qur'an teachers, parents, and community leaders, Qur'an teachers at the Nurul Wujud Albarokah Foundation play a central role not only as educators but also as drivers of local Islamic traditions through worship habituation, value internalization, and continuous socio-religious activities involving students, families, and the surrounding community. Academically, research on Qur'an teachers as agents of traditional Islamic culture in non-formal Islamic education in West Kalimantan remains limited, as previous studies have largely focused on pedagogical competence, Qur'anic learning methods, and student outcomes rather than teachers' cultural role in transmitting tradition.

Al-Qur'an teachers at the Nurul Wujud Albarokah Foundation instill traditional Islamic cultural values through continuous habituation, exemplary conduct, congregational worship, classical texts, daily prayers, scholars' stories, and students' involvement in community religious activities, thereby fostering respect, adab, deliberation, cooperation, and Islamic brotherhood (Azima, 2023). Observations and interviews show that teachers transmit Islamic cultural practices through modeling and social interaction, with reinforcement from communication with parents. However, digitalization, changing patterns of youth interaction, and declining family involvement pose challenges that require adaptive strategies. Observations and interviews indicate that Qur'an teachers at the Nurul Wujud Albarokah Foundation sustain traditional Islamic culture by engaging students in regular religious activities, adapting instruction to students' characteristics, using digital media for communication and da'wah, and collaborating closely with families and communities beyond the classroom. Observations and interviews show that regular activities such as maulid, tahlilan, majelis taklim, joint prayer, and classical book recitation preserve traditional Islamic values at the Nurul Wujud Albarokah Foundation, with Qur'an teachers playing a key role in planning, guiding, involving students, and adapting learning to social developments while maintaining the foundation's Islamic identity.

The literature review indicates limited research on conceptual models of Qur'an teachers as cultural agents in non-formal Islamic education in West Kalimantan; therefore, this study integrates

cultural agent theory, cultural transmission theory, and *ta'dīb* to explain the transmission of traditional Islamic culture and inform teacher empowerment policies. Research on Qur'an teachers, cultural agents, and traditional Islamic preservation has expanded in recent years, but remains largely focused on pedagogy, teacher competence, and curriculum development, with limited attention to Qur'an teachers as agents of traditional Islamic culture in non-formal Islamic education (Suryanto et al., 2024). Research (Istikarini et al., 2024) shows that tahfiz teachers serve as motivators in improving Qur'an memorization through appreciation, periodic evaluation, and psychological approaches with students. The study highlights teachers' pedagogical strategies in motivating Qur'an learning but focuses on memorization outcomes rather than their role as cultural agents transmitting traditional Islamic values within community life. Further research (Jermanda Ridwan Kurniaji, Mutohharun Jinan, 2026), the study improves TPQ education management but does not examine teachers' cultural role in preserving local Islamic traditions. Other than that, research (Amalia Azzahra, Elsa Septikasary, 2025). The study found that teachers act as cultural mediators by integrating local traditions into character education (Zailani, 2021). However, it does not examine Qur'an teachers transmitting traditional Islamic culture through non-formal religious activities. Then, the research (Mirdad et al., 2026) shows that teacher professionalism helps preserve pesantren traditions but does not examine teachers as broader cultural agents. In the final side of the study (Amalia, 2025) The study shows teacher agency in integrating Islamic and local values. However, it does not examine Qur'an teachers as cultural agents in non-formal Islamic education. Previous studies have neither integrated Qur'an teachers, cultural agents, traditional Islam, and non-formal Islamic education, nor examined their transmission through local religious practices in West Kalimantan.

This study positions Qur'an teachers as agents of traditional Islamic culture by integrating Geertz's cultural perspective, oblique cultural transmission theory, and Al-Attas's concept of *ta'dīb* (Sukenti & Hermawan, 2024). This study adds empirical evidence from West Kalimantan and integrates Geertz, Cavalli-Sforza and Feldman, and Al-Attas to explain Qur'an teachers as cultural agents transmitting Islamic values and traditions. The first theory refers to (Geertz, 1973). Geertz views culture as an inherited web of meaning, positioning Qur'an teachers as cultural actors who sustain Islamic values through religious learning and traditions. The second theory comes from Cavalli-Sforza & M. W. Feldman (Princeton, 1981). (Cavalli-Sforza & M. W. Feldman. Princeton, 1981) Cavalli-Sforza and Feldman explain cultural transmission through vertical, horizontal, and

oblique patterns, with Qur'an teachers functioning as key agents of oblique transmission through teaching, example, habituation, and social interaction (Amanda & Ashura, 2025). Al-Attas's concept of *ta'dīb* views Islamic education as the formation of civilized individuals through the internalization of knowledge, morals, and proper order (Ardiansyah et al., 2019). Teachers serve as *mu'addib*, educators who guide students towards mastery of knowledge and the formation of Islamic character and manners (Rizki Fitrianto & Sabar Munanto, 2022). Al-Attas's concept of *ta'dīb* explains how Qur'an teachers shape students' Islamic identity through example, worship habits, respect for scholars, *ukhuwah*, and the preservation of Islamic traditions.

The study integrates Geertz's cultural theory, Cavalli-Sforza and Feldman's oblique cultural transmission, and Al-Attas's "*ta'dīb*" to explain Qur'an teachers as agents who sustainably transmit Islamic values, practices, and identities in non-formal education. Focusing on the Nurul Wujud Albarokah Foundation in East Pontianak, the study analyzes teachers' roles, strategies, and contributions to preserving traditional Islamic culture amid social and digital change. The study offers a conceptual model of Qur'an teachers as cultural agents and provides practical insights to strengthen teacher capacity and develop adaptive non-formal Islamic education programs (Sista & Al-baqi, 2018). This model is expected to be a reference for the development of non-formal Islamic education studies, especially those related to the preservation of religious traditions in Indonesia. In practice, the results of the research are expected to serve as input for foundation managers, Qur'anic teachers, religious organizations, and policymakers in formulating strategies to strengthen the capacity of teachers as guardians and heirs of traditional Islamic culture that is adaptive to the demands of the times (Mauludia, 2023). In addition, the research findings are expected to serve as the basis for developing non-formal Islamic education programs that maintain tradition-based Islamic values without ignoring the demands of social change, and to open opportunities for further research through comparative studies of various non-formal Islamic educational institutions in other regions.

## METHOD

This is qualitative research using a case study approach. This approach was chosen because the research seeks to gain a deep understanding of the phenomenon of Qur'an teachers as agents of traditional Islamic culture at the Nurul Wujud Albarokah Foundation in East Pontianak, in a natural context. The research focuses on revealing the role of Qur'an teachers in transmitting traditional

Islamic cultural values, the strategies used to internalize these values in students, and teachers' contributions to the preservation of Islamic traditions in the non-formal Islamic education environment. Research reporting refers to the guidelines of the Standards for Reporting Qualitative Research (SRQR), ensuring that the research process takes place in a systematic, transparent, and scientifically accountable manner (Brien et al., 2014).

The research data is in the form of qualitative data, which includes information on the role of Qur'an teachers as cultural agents, the process of instilling traditional Islamic values, forms of religious traditions maintained in the foundation, adaptation strategies to social change, and the development of digital technology, as well as the perception of informants regarding the contribution of teachers in the preservation of traditional Islamic culture (Majid. A, 2017). Primary data were obtained from foundation leaders, Qur'an teachers, students, parents, and community leaders, who were selected through purposive sampling based on their involvement and knowledge of the phenomenon under study. Meanwhile, secondary data was obtained from foundation documents, religious activity schedules, administrative archives, photos of activities, and various relevant scientific literature.

Data collection techniques were carried out through moderate participatory observation, semi-structured in-depth interviews, and documentation studies (Stuart, 2024). Observations were conducted directly at the Nurul Wujud Albarokah Foundation during the research period, from January 1, 2026, to June 30, 2026. Observations focus on the learning process of the Qur'an, the implementation of various religious traditions, the interaction between teachers and students during learning activities, and the involvement of parents and the community in supporting the foundation's religious activities. During the observation process, the researcher recorded the activities, interaction patterns, and forms of preservation of traditional Islamic culture that took place naturally in the research environment.

In-depth interviews were conducted from February 10, 2026, to June 20, 2026, using semi-structured interview guidelines. The informants were purposively selected in accordance with the research objectives and comprised foundation leaders, Qur'an teachers, parents of students, and community leaders involved in implementing religious activities at the Nurul Wujud Albarokah Foundation. Interviews were conducted to obtain information on the role of Qur'an teachers as cultural agents, strategies used to instill traditional Islamic values, forms of preserving religious traditions, and factors that support or hinder the implementation of this role.

The documentation is used to complete and verify data from observations and interviews, using various institutional documents, photos of activities, and archives related to educational activities and religious traditions at the Nurul Wujud Albarokah Foundation.

Data analysis uses an interactive analysis model that includes data condensation, data presentation, and conclusion drawing (Matthew B. Miles & A. Michael Huberman Johnny Saldaña, 2014). All data obtained are encoded, categorized, and interpreted thematically according to the focus of the research. To ensure the credibility of the findings, the researcher applied source triangulation, method triangulation, and member checking to key informants. Furthermore, the researcher conducted a critical analysis of the research findings using the perspectives of Clifford Geertz's theory of cultural agents, Cavalli-Sforza and Feldman's theory of cultural transmission (*Oblique*), and Syed Muhammad Naquib Al-Attas's concept of *ta'dīb*. The results of the analysis were then compared with previous studies on Qur'an teachers, non-formal Islamic education, cultural transmission, and the preservation of traditional Islam. This comparative process aims to identify similarities and differences, and to emphasize the scientific contribution and novelty of the research to the development of Islamic education studies and Islamic cultural studies in Indonesia.

## **FINDINGS AND DISCUSSION**

### **Findings**

This section presents empirical findings on the role of Qur'an teachers as agents of traditional Islamic culture at the Nurul Wujud Albarokah Foundation in East Pontianak, obtained through participatory observation, in-depth interviews, and documentation studies. The presentation of the research results was prepared based on the research focus: the role of Qur'an teachers in transmitting traditional Islamic cultural values, the strategies used to internalize these values in students, and teachers' contributions to the preservation of traditional Islamic culture amid the dynamics of social change. All findings were systematically analyzed with reference to Clifford Geertz's theory of cultural agents, Cavalli-Sforza and Feldman's theory of oblique cultural transmission, and Syed Muhammad Naquib Al-Attas' concept of *ta'dīb*. In addition, each finding is critically compared with previous research to identify similarities, differences, and new contributions.

Based on six months of field data collection, it was found that Al-Qur'an teachers at the Nurul Wujud Albarokah Foundation not only carry out their functions as educators in teaching the Qur'an, but also play a strategic role as cultural agents who transmit traditional Islamic values to students

and the community. This role is reflected in various learning activities, worship practices, the implementation of religious traditions, examples, and social interactions that take place sustainably within the foundation. To facilitate understanding, the results of the research are presented under several main themes derived from the data analysis, so that each finding can be explained in depth, supported by empirical data, and interpreted within a predetermined theoretical framework.

**Table 1.** Al-Quran Teacher as Agent of Traditional Islamic Culture  
of the Nurul Wujud Albarokah Foundation in East Pontianak

| No | The Role of the Teacher                    | Forms of Islamic Cultural Practices                                                                    | Teacher Adaptation Strategy                                               |
|----|--------------------------------------------|--------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------|
| 1  | Transmission of traditional Islamic values | Learning the Qur'an, classical book study, habituation of manners, and daily prayer                    | Integrating classics with examples of contemporary life and digital media |
| 2  | Preservation of religious traditions       | Prophet's Birthday, tahlilan, yasinan, taklim assembly, joint prayer                                   | Actively involve students in every religious activity                     |
| 3  | Example (uswah hasanah)                    | Familiarizing themselves with Islamic morals, discipline of worship, respect for teachers, and parents | Provide hands-on examples in everyday activities                          |

*Source: Data from the author's research (2026).*

The findings show that Qur'an teachers at the Nurul Wujud Albarokah Foundation act not only as educators but also as cultural agents who transmit traditional Islamic values through teaching, example, habituation, and participation in community religious activities. Their roles include instilling values such as adab, sincerity, respect for scholars, responsibility, and social concern; preserving traditions such as maulid, Yasin recitation, tahlilan, taklim assemblies, and joint prayers; serving as role models for worship and social conduct; mediating socio-religious differences through deliberation, ukhuwah, and local wisdom; and strengthening collaboration with parents, religious leaders, and the community. Overall, cultural transmission occurs continuously through classroom learning and social interaction, making Qur'an teachers key actors in preserving Islamic values, practices, identity, and social harmony across generations.

### **Transmission of Traditional Islamic Values**

Qur'an teachers integrate value transmission into learning by linking Qur'anic instruction with habituation to manners, discipline, responsibility, and respect, while adapting delivery to students' age and reinforcing these values through repeated weekly activities that gradually build consistent religious habits in family and foundation life.

### **Preservation of Religious Traditions**

Qur'an teachers preserve religious traditions at the Nurul Wujud Albarokah Foundation by integrating scheduled activities into learning and actively involving students not only as participants but also as prayer leaders, Qur'an readers, organizers, and community servants, enabling values to be transmitted through direct experience.

### **Model (*Uswah Hasanah*)**

Teacher behavior is central to students' character formation, as consistent modelling of Islamic values through worship, communication, discipline, respect, simplicity, responsibility, and daily habits enables students to internalize good conduct more effectively than verbal instruction alone.

### **Socio-Religious Mediation**

Teachers support social harmony by resolving conflicts through dialogue, deliberation, and persuasive guidance while strengthening institutional-community relations through active involvement in social and religious activities.

### **Strengthening Educational Collaboration**

Teachers, families, and communities collaboratively sustain traditional Islamic culture through regular communication, parental involvement, and community support, ensuring that students consistently practice religious values both at the foundation and at home. Culture occurs continuously and is not limited to the foundation's formal educational environment.

### **Forms of Traditional Islamic Cultural Practices at the Nurul Wujud Albarokah Foundation**

The results of the study show that Qur'an teachers at the Nurul Wujud Albarokah Foundation consistently maintain various traditional Islamic cultural practices as part of the educational process. These practices are carried out on a regular schedule and are integral to the foundation's learning and religious activities. All activities are not only oriented toward the implementation of worship but also serve as a means of character building, strengthening togetherness, and instilling Islamic values in students.

**Table 2.** Forms of Traditional Islamic Cultural Practices at Yayasan Nurul Wujud Albarokah

| No. | Cultural Practices                                         | Frequency of Execution                                   | Functions in Education                                                                                                   |
|-----|------------------------------------------------------------|----------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| 1.  | Learning the Qur'an                                        | Every day                                                | Instilling the ability to read the Qur'an, study manners, and worship habits                                             |
| 2.  | Commemoration of the Birthday of the Prophet Muhammad PBUH | Every month of Rabiul Awal                               | Fostering love for the Prophet and strengthening the Islamic identity of students                                        |
| 3.  | Tahlilan and Yasinan                                       | Weekly and incidental                                    | Getting used to praying together, strengthening solidarity, and increasing social awareness                              |
| 4.  | Majlis Taklim                                              | Weekly                                                   | Expanding religious understanding and strengthening relationships between teachers, students, parents, and the community |
| 5.  | Tradition of Prayer Together                               | Incidental (thanksgiving, safety, and social activities) | Instilling gratitude, care, and togetherness in community life                                                           |

*Source: Data from the author's research (2026).*

Learning the Al-Qur'an is the most routine activity because it is the foundation of the entire educational process. In addition to focusing on the ability to read the Qur'an, this activity also forms prayer habits, time discipline, and ethics in the learning process. These activities take place every day, making them the main means of building students' religious habits.

The commemoration of the Prophet Muhammad's Birthday is an annual activity that involves all elements of the foundation and the surrounding community. In its implementation, students not only take part in a series of events but also in preparation, prayer, reading, and other supporting activities. The involvement provided first-hand experience of the importance of preserving religious traditions as part of people's lives.

Tahlilan and Yasinan activities are carried out periodically and at specific times, according to the community's needs. The findings of the study show that students are involved in reading prayers, reciting Surah Yasin, and helping implement community activities. Through this involvement, students learn about social care, togetherness, and the importance of maintaining relationships with others.

The Taklim Council is a learning space that brings together teachers, students, parents, and the community in one religious forum. This activity not only involves the delivery of religious materials but also serves as a means of communication, coaching, and strengthening social relations. The presence of various elements of society makes the taklim assembly a collective learning medium.

In addition to scheduled activities, teachers also get used to the tradition of praying together in various social and religious activities. This tradition is carried out in thanksgiving, safety requests,

and other community activities. The study's findings show that students have the opportunity to participate actively, enabling them to understand the implementation procedures and the meaning of togetherness in each activity.

Overall, these five cultural practices create an educational environment that supports the habituation to traditional Islamic values. All activities complement each other and take place continuously so that students gain a learning experience that is not only academic, but also social and religious.

### **Adaptation Strategy of Qur'an Teachers in Maintaining Traditional Islamic Culture**

The research data shows that Qur'an teachers make various adjustments to social and technological developments without compromising the implementation of the traditions that have become the hallmark of the foundation. This strategy is implemented to ensure that the learning process and cultural preservation are still accepted by students from generations with different characteristics and learning patterns.

**Table 3.** Adaptation Strategies of Qur'an Teachers in the Preservation of Traditional Islamic Culture

| No. | Adaptation Strategy           | Form of Implementation                                                                 | Purpose                                                                               |
|-----|-------------------------------|----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| 1.  | Utilization of digital media  | Delivery of information through WhatsApp groups and the social media of the foundation | Facilitate communication and dissemination of learning materials                      |
| 2.  | Material delivery adjustments | Simple use of language and examples that are close to the lives of learners            | Facilitate the understanding of traditional Islamic values                            |
| 3.  | Collaboration with family     | Regular communication with parents and family involvement in foundation activities     | Maintaining the continuity of habituation of religious values in the home environment |

*Source: Data from the author's research (2026).*

Table 3 shows that teachers use digital media to communicate with students and parents. Information about learning schedules, religious activities, and supporting materials is conveyed through online communication channels to enable more effective coordination. However, all core learning and habituation activities are still carried out directly within the foundation.

Teachers also adjust the delivery of material to make it easier for students to understand (Judrah et al., 2024). The use of simple language, illustrations that reflect everyday life, and practical examples makes the learning process more communicative. This approach helps students understand the meaning of various religious traditions without changing the substance of the values taught (Restia Lasri Yumawan & Cecep Anwar, 2022).

The next strategy is to build collaboration with families through ongoing communication. Parents are involved in various foundation activities and receive information about students' development and habits to be applied at home (Qomari, 2023). The study's findings show that synergy between teachers and families supports the sustainability of traditional Islamic cultural practices in students' daily lives.

In general, the three strategies show that Qur'an teachers can maintain traditional Islamic cultural practices while adapting their learning and communication methods to societal development. This adaptation ensures the educational process continues to run effectively without compromising the values that underpin activities at the Nurul Wujud Albarokah Foundation.

## Discussion

### Qur'an Teachers as Agents of Traditional Islamic Culture

The results of the study show that the Qur'an teachers at the Nurul Wujud Albarokah Foundation perform functions that extend beyond reading the Qur'an. Teachers act as cultural agents who transmit traditional Islamic values through instruction, example, worship habits, the observance of religious traditions, and the fostering of social relations among foundations, families, and communities (Hakim et al., 2022). This role shows that teachers not only shape students' religious competence but also maintain the continuity of traditional Islamic cultural identity from one generation to the next (Abdussalam et al., 2021).

The findings can be understood from the perspective of Geertz (1973), who explains that culture is a system of meaning (*Webs of Significance*) built and inherited through social symbols. In the context of this study, Qur'an learning, maulid reading, tahlilan, yasinan, taklim assembly, and joint prayer are cultural symbols that not only contain a ritual dimension but also contain a collective meaning regarding the identity, solidarity, and life values of the Muslim community (Zabalawi et al., 2024). The Qur'an teacher functions as an actor who connects these symbols with students' learning experience so that the tradition is understood as a meaningful practice, not just a habit that is repeated (Nasaruddin et al., 2024). Thus, the function of teachers does not stop at the transfer of religious knowledge but also maintains the continuity of the system of meaning that is the foundation of traditional Islamic culture (Dzulkifli et al., 2020).

These findings are also in line with the concept of cultural transmission (Cavalli-Sforza, 1981). According to the two figures, culture is inherited not only through the family but also through socially legitimate figures, such as teachers. The results of the study show that Qur'an teachers are

the primary source of the internalization of religious values, as students gain knowledge, cultural practices, and character formation through sustainable interactions within the foundation environment. These findings show that non-formal Islamic educational institutions are an effective space for maintaining cultural sustainability through oblique transmission mechanisms.

The results of this study expand on the findings, which show that teachers function as cultural median character education. In contrast to the study, which focused on formal education, this study shows that Qur'an teachers perform more complex cultural functions by integrating learning, religious traditions, and the community's social life. These findings also complement the research (Neti Setiowati, Teguh Ansori, 2023), which focuses on strengthening the TPQ curriculum. This research shows that the success of Qur'an education is influenced not only by the curriculum but also by teachers' ability to foster a cultural environment that supports the internalization of traditional Islamic values. In addition, the research emphasizes teachers' professionalism in maintaining the tradition of pesantren. At the same time, this study shows that the cultural dimension of teachers is an equally important factor as pedagogical competence (Huda et al., 2025).

Based on the dialogue among research findings, primary theories, and previous research, this study offers a synthesis: the Qur'an teacher has two functions that run simultaneously, namely as a cultural interpreter (*Cultural Interpreter*) and a cultural transmission actor (*Cultural Transmitter*). This role has not been widely explained in previous research, which tends to view teachers only as religious educators (Albab & Thoyyib, 2024). Thus, this study broadens the perspective on Qur'an teachers as the main actors in reproducing traditional Islamic culture in non-formal Islamic education.

### **Traditional Islamic Cultural Practices as a Medium of Value Transmission**

The findings of the study show that learning the Qur'an, the Prophet's Birthday, tahlilan, yasinan, taklim assembly, and joint prayer form a cultural ecosystem that supports one another in the process of inheriting traditional Islamic values. All activities are carried out regularly so that students gain direct experience of religious practices, social relations, and character formation (Mirdad et al., 2026). The active involvement of students in each activity shows that the process of cultural inheritance occurs through collective experience, not just through the delivery of material in the learning room (Putri & Kurniawan, 2024).

Perspective (Geertz, 1973) explains that cultural symbols acquire meaning when practiced in social life. Based on the research findings, the various religious traditions observed at the foundation

serve as symbols that shape students' collective consciousness regarding their Islamic identity. This tradition serves as a medium for understanding the relationship between religious teachings and the community's social life, so that religious learning is not abstract but is manifested in concrete actions.

Next, the theory of (Cavalli-Sforza, 1981) explains that the intensity of interaction between the transmission agent and the cultural recipient determines the success of cultural transmission. This can be seen in the involvement of teachers in the entire series of religious activities, so that students have the opportunity to observe, follow, and repeat cultural practices in a sustainable manner (Amalia Azzahra, Elsa Septikasary, 2025). These findings show that habituation is the main mechanism in maintaining the sustainability of traditional Islamic culture.

The results of this study support the findings of (Zailani, 2021), who found that religious habituation contributes to the formation of students' religious character. However, this study shows that the function of habituation does not stop at the formation of individual character but also sustains people's cultural identity. Research (Azima, 2023) also shows that local religious traditions strengthen the social cohesion of Muslim communities, while research (Riski Priyatno, 2022) emphasizes that students' participation in religious activities increases the internalization of Islamic values. The findings of this study complement the two studies by showing that teachers are the primary actors who integrate all cultural practices into a comprehensive education system.

According to the author, traditional Islamic cultural practices should not be seen as repetitive ceremonial activities. Its core value lies in its ability to build collective memory, social identity, and cultural continuity (Renol Hasan, 2026). Therefore, the preservation of tradition requires the active involvement of teachers as a link between cultural meaning and students' learning experiences.

### **Adaptation Strategy of Al-Qur'an Teachers in Maintaining Tradition**

The findings of the study show that Qur'an teachers employ various adaptation strategies, including the use of digital media, more contextual language, and strengthened collaboration with families. The adaptation is carried out without changing the substance of the inherited values, so that the tradition is maintained even though the method of delivery has changed (Hartono, Asaduddin Luqman, 2023).

In perspective (Geertz, 1973), culture is dynamic because the meaning system is continually interpreted in response to changes in the social context. Based on the findings of the study, the use of digital media and the adjustment of language learning show that teachers reinterpret the way

cultural content is delivered without changing the basic meaning contained in Islamic traditions. This shows that the sustainability of culture does not depend on a fixed form of practice but on the ability to retain its meaning.

Meanwhile, Cavalli-Sforza & M. W. Feldman (Princeton, 1981) explained that cultural transmission can change the media and their mechanisms as long as the main elements of culture are inherited. The study's findings show that digital media is used to expand the reach of communication. At the same time, the process of internalizing values continues through direct interaction between teachers and students. Thus, technological change does not replace the role of teachers as agents of cultural transmission, but rather strengthens the effectiveness of the process of value inheritance (Muzawir Munawarsyah<sup>1</sup>, 2025).

The findings of this study show that teachers need to adapt to changes in education. However, this study shows that adaptation is a cultural strategy, not just a learning strategy (Ranjit Hoskote, 2025). The results of this study also support research on the use of digital media in Islamic education and on school-family collaboration to increase the success of internalizing religious values (Pratama, R. A., Artha, A. S. P., & Abidin, 2024). This research provides additional insight into how the success of adaptation is determined by teachers' ability to balance innovation and methods with the consistency of inherited cultural values.

Based on the results of the dialogue, this study proposes the antithesis that modernization does not automatically erode traditional Islamic culture. Threats to cultural sustainability arise when teachers lose the ability to reinterpret traditions according to the needs of the new generation. Therefore, the success of cultural preservation is more determined by teachers' capacity as cultural agents to maintain continuity of meaning while adapting transmission methods to societal development.

## CONCLUSION

This study shows that Qur'an teachers at the Nurul Wujud Albarokah Foundation, East Pontianak, carry out a strategic role as agents of traditional Islamic culture that not only teach the ability to read the Qur'an, but also transmit Islamic values, form character, and preserve religious traditions through learning, example, worship habits, and active involvement in the social life of the community. The process of cultural inheritance is manifested in various religious practices, such as learning the Qur'an, commemorating the Prophet's Birthday, tahlilan, yasinan, taklim assemblies,

and joint prayers, which are carried out on an ongoing basis. This research also found that teachers can adapt learning methods by using digital media, convey Islamic values in ways aligned with the characteristics of the younger generation, and strengthen collaboration with families without compromising the substance of inherited traditions. This finding confirms that the success of preserving traditional Islamic culture in non-formal Islamic educational institutions is determined by teachers' ability to integrate educational, cultural, and social functions sustainably, ensuring that Islamic values are maintained, remain relevant, and can be passed on to the next generation.

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