



DEVELOPMENT OF AN ISLAMIC COMMUNITY MODEL BASED ON LOCAL WISDOM IN BANDAR KHALIFAH VILLAGE

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Abstract

This study aims to develop an Islamic community model based on local wisdom in Bandar Khalifah Village, Percut Sei Tuan District, Deli Serdang Regency. The research focuses on analyzing how local cultural values are integrated with Islamic teachings to strengthen religious identity, enhance social solidarity, and improve community welfare. It also examines the roles of key social actors and identifies the challenges encountered in implementing the model. This research employs a descriptive qualitative approach, with data collected through participatory observation, in-depth interviews with ten informants (including religious leaders, traditional leaders, village officials, and community members), and documentation studies. The data were analyzed using thematic analysis to identify patterns of strategies and social dynamics. The findings reveal that the Islamic community development model is constructed through the integration of Islamic values such as *ukhuwah Islamiyah* (Islamic brotherhood), *ta'awun* (mutual assistance), and *shura* (deliberation) with local wisdom practices, including *kenduri* (communal feasts), *gotong royong* (mutual cooperation), village deliberation, and regular religious gatherings. This integration strengthens social cohesion and fosters a harmonious and inclusive religious environment. Religious leaders and Islamic educational institutions play a significant role as facilitators in transforming local wisdom into effective instruments of *da'wah*. However, the model faces several challenges, including the impact of modernization that gradually erodes traditional practices, shifting values among younger generations, and the lack of formal documentation of local wisdom. This study contributes to the formulation of a contextually relevant Islamic community development model for rural settings.

Keywords: *Islamic Community Development, Local Wisdom, Social Cohesion, Da'wah Strategy, Rural Society*

Abstrak

Penelitian ini bertujuan untuk mengembangkan model masyarakat Islam berbasis kearifan lokal di Desa Bandar Khalifah, Kecamatan Percut Sei Tuan, Kabupaten Deli Serdang. Fokus penelitian ini adalah menganalisis bagaimana nilai-nilai budaya lokal diintegrasikan dengan ajaran Islam untuk memperkuat identitas keagamaan, meningkatkan solidaritas sosial, dan mendorong kesejahteraan masyarakat. Selain itu, penelitian ini juga mengkaji peran aktor sosial utama serta mengidentifikasi tantangan dalam implementasi model tersebut. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi partisipatif, wawancara mendalam terhadap sepuluh informan (tokoh agama, tokoh adat, perangkat desa, dan masyarakat), serta studi dokumentasi. Data dianalisis menggunakan teknik analisis tematik untuk mengidentifikasi pola strategi dan dinamika sosial yang berkembang. Hasil penelitian menunjukkan bahwa model pengembangan masyarakat Islam dibangun melalui integrasi nilai-nilai Islam seperti *ukhuwah Islamiyah*, *ta'awun*, dan *syura* dengan



praktik kearifan lokal, seperti kenduri, gotong royong, musyawarah desa, dan pengajian rutin. Integrasi ini mampu memperkuat kohesi sosial serta menciptakan suasana kehidupan beragama yang harmonis dan inklusif. Tokoh agama dan lembaga pendidikan Islam berperan sebagai fasilitator dalam mentransformasikan kearifan lokal menjadi sarana dakwah yang efektif. Namun demikian, model ini menghadapi beberapa tantangan, antara lain pengaruh modernisasi yang mengikis tradisi, perubahan nilai pada generasi muda, serta keterbatasan dokumentasi formal mengenai kearifan lokal. Penelitian ini memberikan kontribusi dalam pengembangan model pemberdayaan masyarakat Islam yang kontekstual dan relevan bagi masyarakat pedesaan.

Kata Kunci: *Pengembangan Masyarakat Islam, Kearifan Lokal, Kohesi Sosial, Strategi Dakwah, Masyarakat Pedesaan*

A. Introduction

The development of Islamic communities is an essential effort to improve the quality of life of Muslims, encompassing spiritual, social, and economic dimensions (Mandela et al., 2025). In practice, effective community development should not rely solely on modern theoretical approaches but must also be rooted in the internal potential of the community, particularly local wisdom that has long served as the foundation of social life (Suryana et al., 2024). This approach positions the community not merely as an object but as the main subject of development, possessing values, norms, and social practices that can be systematically constructed into a contextual development model.

The development of Islamic communities in rural areas in the modern era is not determined solely by religious factors but also by the community's ability to integrate Islamic values with local wisdom that has been preserved across generations (Fatkhullah, 2021). Bandar Khalifah Village, located in Percut Sei Tuan District, Deli Serdang Regency, represents a rural area with strong Islamic traditions and Malay cultural values, with a population of approximately 2,500 people, most of whom work as farmers and small-scale traders. Like many rural areas, this village faces social and cultural challenges due to rapid modernization and globalization, including the rise of individualistic lifestyles and the decline of traditional practices (Umam & Husain, 2024).

These conditions highlight the need for a community development model that not only focuses on physical development but also strengthens social, moral, and spiritual values in a systematic and sustainable manner (Latifah, 2023). Local wisdom constitutes a vital asset in the development of Islamic communities in rural areas, as it serves as a medium for contextualizing Islamic teachings within local cultural settings (Ariza & Tamrin, 2021). In Bandar Khalifah Village, local wisdom values such as mutual cooperation (gotong royong), deliberation (musyawarah mufakat), social solidarity, and respect for religious and traditional leaders remain integral to community life (Praatmana & Muhammad Arsyad, 2022). Social practices such as communal feasts (kenduri), regular



religious gatherings, and customary deliberations function not only as religious rituals but also as social mechanisms that strengthen social cohesion and community solidarity (Rohaeni & Emilda, 2021).

However, these practices have not yet been systematically constructed as part of an integrated Islamic community development model. At the same time, empirical realities indicate that the community of Bandar Khalifah Village still faces various challenges that hinder the empowerment process. Economically, many residents depend on agriculture and informal sectors with unstable incomes (Zahro', 2025). In terms of education, human resource capacity remains limited, particularly in entrepreneurship, community management, and digital literacy (Aprianti et al., 2024). Furthermore, the influence of modernization has led to shifts in social interaction patterns, resulting in reduced community participation in collective activities and weakening the internalization of Islamic values in daily life (Majid et al., 2023).

These challenges are further compounded by the predominance of top-down development approaches, where programs are often implemented without adequately considering local needs, cultural contexts, or social dynamics (Widyastuty & Dwiarta, 2021). Consequently, many empowerment programs fail to achieve optimal outcomes (Haj & Marno, 2024). lack community participation, and are not sustainable (Walad et al., 2025). This situation reflects a gap between the community's substantial socio-religious potential and the actual implementation of development programs (Latifah, 2023). In this context, there is a need for a conceptual framework that integrates Islamic values such as *ukhuwah* (brotherhood), *ta'awun* (mutual assistance), *shura* (deliberation), and social justice with local wisdom elements such as mutual cooperation, customary traditions, and community leadership.

This integration should not remain at a normative level but must be formulated into a model of Islamic community development based on local wisdom, with clearly defined components, mechanisms, and relationships among its elements (Darussalam et al., 2021). Such a model is expected to explain how values, actors, social practices, and participatory processes interact in fostering sustainable community empowerment. Previous studies on Islamic community development have generally been normative and partial, lacking systematic integration between religious values and local wisdom. On the other hand, studies on local wisdom tend to be descriptive and anthropological, without being developed into an applicable framework for community development (Widodo, 2021).

Therefore, there remains a research gap in formulating an Islamic community development model grounded in the empirical realities of rural communities. Based on these conditions, this study aims to: (1) identify and map local wisdom practices relevant to Islamic community development, (2) analyze the role of socio-religious practices in the empowerment process, and (3) formulate a model of Islamic community development based on local wisdom that includes key components, working mechanisms, and relationships among elements within the context of Bandar Khalifah Village. Thus, this



study does not merely describe social phenomena but also constructs a conceptual model that can serve as both a theoretical and practical reference (Hendra et al., 2023). Theoretically, this research contributes to the development of Islamic community empowerment studies by offering an integrative approach that combines religious values and local cultural practices. Practically, the findings are expected to serve as a reference for policymakers and communities in designing more participatory, contextual, and sustainable empowerment programs (Yuniarti & Sirozi, 2024).

B. Method

This study employs a qualitative approach aimed at gaining an in-depth understanding of the integration of Islamic values and local wisdom in community development practices in Bandar Khalifah Village. This approach is considered appropriate as it enables the exploration of meanings, social practices, and socio-religious cultural interactions within the community. The selection of informants was conducted using a purposive sampling technique with clearly defined and relevant criteria. Informants were selected based on: (1) their active involvement in socio-religious activities, (2) their knowledge of Islamic values and local wisdom practices, and (3) their strategic roles in community development processes. Based on these criteria, the informants consisted of religious leaders, community leaders, village officials, and community members actively engaged in socio-religious activities in Bandar Khalifah Village. A total of 10 informants were involved, which was considered sufficient to reach data saturation, where the information obtained showed recurring and consistent patterns.

Data were collected through three main techniques: (1) participatory observation to directly observe socio-religious practices in the community, (2) in-depth interviews with 10 informants to explore their perspectives, experiences, and understanding, and (3) documentation as supporting data to strengthen the research findings (Sari, 2024). To ensure data validity, this study employed source and method triangulation, by comparing data obtained from different informants and data collection techniques. In addition, member checking was conducted with informants to ensure the consistency between the researcher's interpretations and the actual meanings intended by the participants.

Data analysis was carried out in stages by integrating thematic analysis with an interactive analysis model. The stages of thematic analysis include: (1) Coding, which involves thoroughly reading interview and observation data, identifying meaningful units, and assigning codes (labels) to significant statements related to Islamic values, local wisdom, and community development practices. (2) Categorization, which involves grouping similar codes into broader categories, such as Islamic values, local wisdom practices, forms of community participation, and social mechanisms supporting community development. (3) Interpretation, which involves analyzing the relationships among categories to identify patterns of integration between Islamic values and local wisdom, as well as to construct the components, mechanisms, and interrelationships that form a community development model based on these values (Sari, 2024).



Furthermore, the data analysis also followed an interactive model consisting of four stages: data collection and storage, data reduction, data display, and conclusion drawing (Sugiyono, 2019). The integration of these analytical approaches aims to produce findings that are not only descriptive but also analytical in constructing a model of Islamic community development based on local wisdom. Through these systematic and in-depth analytical stages, this study seeks to generate findings that conceptually and empirically explain the relationship between socio-religious practices and community development processes, while also providing a foundation for formulating a contextually relevant development model.

C. Results and Discussion

1. Socio-Religious Conditions of the Bandar Khalifah Village Community

Bandar Khalifah Village is located in Percut Sei Tuan Subdistrict, Deli Serdang Regency, North Sumatra Province, covering an area of approximately 2.5 km² with a population of 2,487 people (Village Data, 2025). The majority of the population (98%) is Muslim, predominantly of Malay ethnic background. The community's economic structure consists of farmers (45%), small traders (30%), daily laborers (15%), and professionals (10%). Social life in the village is strongly supported by religious and customary institutions, as reflected in the presence of three mosques and five prayer houses (surau). These institutions function not only as places of worship but also as centers for social activities, religious education, and the internalization of collective values. In addition, the Malay Customary Institution of Bandar Khalifah Village plays an active role in preserving traditions, strengthening social relations, and mediating various community issues.

Research findings indicate that social practices such as mutual cooperation (gotong royong), deliberation (musyawarah), communal feasts (kenduri), and routine religious activities reflect a close integration between Islamic values and local wisdom. These practices function not merely as traditions but also as social mechanisms that connect religious and cultural dimensions in everyday life. Islamic values such as *ukhuwah* (brotherhood), *ta'awun* (mutual assistance), and *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) serve as normative foundations guiding social behavior, while local wisdom acts as a concrete medium for actualizing these values in daily practices. The interaction between these elements forms social capital characterized by trust, solidarity, and strong social networks within the community.

This social capital plays a significant role in encouraging active community participation in various activities religious, social, and economic. Such participation is collective and sustainable, serving as an indicator of the successful integration of religious values and local culture. In this context, socio-religious practices are not merely understood as ritual activities but also as instruments of community empowerment that strengthen social resilience, particularly in facing the challenges of modernization, shifting values, and the growing tendency toward individualism.



Based on this framework, the study formulates a model of Islamic community development grounded in local wisdom. This model consists of a systematic relationship in which Islamic values and local wisdom function as inputs, the formation of social capital as the process, increased community participation as the mechanism, and community-based development as the output. The model demonstrates that the integration of religious values and local culture plays a strategic role in creating participatory, adaptive, and sustainable social development, while also addressing the gap between existing social practices and the broader needs of community development in the context of social change.

2. Forms of Local Wisdom Living in the Community

Based on observations and interviews, several forms of local wisdom remain actively practiced in Bandar Khalifah Village, as follows:

- a. Mutual Cooperation: The tradition of *gotong royong* is carried out in various activities, including: (1) Cleaning the mosque and prayer facilities on a monthly basis, (2) Building or repairing public village infrastructure, (3) Assisting families facing economic hardship or bereavement, (4) Preparing religious and cultural events such as *kenduri* (communal feasts) and weddings. According to informants, *gotong royong* is interpreted as the practical embodiment of *ta'āwun* (mutual help in goodness), in line with Allah's command in Qur'an Surah Al-Ma'idah [5]: 2, which emphasizes cooperation in righteousness and piety and prohibits cooperation in sin and hostility.
- b. Deliberation and Consensus (Musyawarah Mufakat): Deliberation (*musyawarah*) is conducted to make important decisions related to village life, such as determining development programs, managing village funds, and resolving community conflicts. This process reflects the Islamic principle of *shūrā* (consultation), where every opinion is considered until a collective agreement is reached.
- c. Kenduri (Communal Feast): The *kenduri* tradition is practiced in various forms, including, collective prayer *kenduri*, memorial *knduri*, thanksgiving *kenduri*. Each *kenduri* includes prayers and short religious sermons (*tausiyah*) that convey Islamic values.
- d. Regular religious study: are regularly organized as follows, weekly sessions every Friday afternoon for women, monthly sessions at the end of each month for the entire community, and youth study sessions every Saturday night. The materials discussed in these gatherings not only focus on religious teachings but also address social and economic issues within the community.

The integration of Islamic values with local wisdom in Bandar Khalifah Village occurs both naturally and in a structured manner, as illustrated below:

Islamic Values	Local Wisdom	Form of Integration	Main Implementation
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<i>Ta 'āwun</i> (mutual cooperation)	<i>Marsiadapari</i>	Natural	Collective work in social activities and village development
<i>Shūrā</i> (consultation)	Customary village deliberation	Structured	Collective decision-making processes
<i>Al-Ma 'ūn</i> (social care)	Mutual assistance among residents	Natural	Charity for the poor and disaster relief
Noble character (<i>akhlaq</i>)	Malay customary etiquette	Natural	Respect for elders and community leaders
<i>Qana 'ah</i> (contentment) & simplicity	Simple lifestyle patterns	Natural	Modest celebrations and anti-consumerism
<i>Khalifah fil ardh</i> (stewardship of the earth)	Environmental wisdom	Structured	Custom-based land and resource management

This integration is reinforced through religious activities such as regular study circles, *majelis taklim*, commemoration of Islamic holidays, and daily worship in mosques and prayer houses. These activities function not only as acts of worship but also as spaces for social education that cultivate values of *ukhuwah* (brotherhood), social care, and community solidarity.

3. Islamic Values and Local Wisdom: Integrating Meaning and Implementation

Islamic values are deeply embedded in local wisdom practices, forming a strong foundation for social life within the community. These values are reflected in various traditions that integrate religious teachings with cultural practices. *Ukhuwah Islamiyah* (Islamic brotherhood), for instance, is manifested through *gotong royong* (mutual cooperation) and *kenduri* (communal feasts), which foster solidarity and strengthen relationships among community members regardless of social status. Similarly, *ta'awun* (mutual assistance) is practiced through collective work and helping those in need, reinforcing a spirit of care and cooperation. The principle of *syura* (deliberation) is implemented in village meetings (*musyawarah desa*), where decisions are made collectively while respecting diverse opinions. In addition, *akhlak mulia* (noble character) is reflected in everyday behavior, such as politeness and respect toward elders, religious leaders, and traditional figures as an expression of devotion to Allah. Furthermore, *infak* and *sedekah* (charity) are practiced through traditions like *kenduri* and assistance to the poor, emphasizing the sharing of sustenance as an act of worship. An interview with UH (Imam of Al-Mukhlisin Mosque) revealed:

“We strive to connect every traditional activity with Islamic values. For example, in communal work, we explain that it is a righteous deed loved by Allah. Likewise, in the *kenduri* tradition, we include prayers and religious sermons so that the

tradition continues while remaining grounded in Islamic values.” (Interview, September 3, 2025)

Similarly, UAF (Religious Leader) stated:

“We do not separate tradition and religion. All traditions here have been adapted to Islamic teachings.”

The preservation of local wisdom as social capital is evident in traditions such as mutual cooperation, village deliberation, *kenduri*, and collective social assistance. These practices strengthen social bonds while serving as mechanisms for resolving community issues collectively.

4. The Role of Social Actors in Community Development

a. Religious leaders play roles as, facilitators in religious and social activities, educators who convey Islamic teachings in culturally appropriate ways, mediators in resolving community conflicts.

b. Traditional leaders function as, guardians of local traditions and cultural heritage, bridges between cultural values and Islamic teachings, organizers of traditional events aligned with Islamic principles. According to HA (Head of the Malay Traditional Institution of Bandar Khalifah Village):

“Malay culture aligns with Islam because it teaches politeness and togetherness. We do not want culture to disappear; instead, it should strengthen the faith of the community.” (Interview, September 6, 2025)

c. Village authorities act as, Organizers of development programs based on Islamic values and local wisdom, Managers of village resources, Facilitators of coordination among social actors. The village head, RH, explained:

“Village programs always involve religious and traditional leaders to ensure alignment with community values.”

HZ (Community Leader) added:

“Religious leaders serve as role models, while traditional leaders preserve cultural practices.”

d. Community Members: The community acts as both subject and object of development by actively participating in social and religious activities. S (resident) stated:

“People are now more enthusiastic about participating in village activities because they contain religious elements. We feel this is not only worldly but also an act of worship.” (Interview, September 14, 2025)

SA added:

“Whenever there is a social or religious activity, we participate willingly without being asked.”

5. Community Development Programs

a. Sharia-Based Economic Empowerment Program: Micro-entrepreneurship training, productive zakat management, and a village cooperative with 120 members.

- b. Religious Education Program: Qur'an reading training, moral education, and youth mosque development involving 250 participants.
- c. Local Wisdom Preservation Program: Workshops on Malay traditions integrated with Islam and the development of guidebooks on local traditions.
- d. Environmental Program: Community clean-up activities and tree planting integrated with collective prayers. M (Mosque Administrator) stated:
"We regularly hold religious study sessions, orphan support programs, and communal work activities."

6. Challenges in Community Development

- a. Modernization Influence: Individualistic lifestyles are reducing communal traditions, especially among youth.
- b. Changing Youth Values: Many young people prefer modern activities and lack understanding of local wisdom.
- c. Lack of Formal Documentation: Traditions are mostly transmitted orally.
- d. Limited Resources: Insufficient funding and facilities.
- e. Differences in Religious Understanding: Potential conflicts in interpreting local traditions. HB (Traditional Leader) noted:
"Modernization is beginning to influence community habits, especially among the younger generation."

RP (youth) added:

"Many young people are more interested in social media than village activities."

The findings indicate that the integration of Islamic values and local wisdom is a deliberate strategy for community development. This integration is effective because it addresses not only material needs but also spiritual and cultural aspects. Community participation plays a crucial role in strengthening social solidarity, particularly through activities such as communal work, mosque programs, and social gatherings. Islamic values such as *ta'awun*, *syura*, *ukhuwah Islamiyah*, and *adl* (justice) are implemented through local traditions like *gotong royong*, deliberation, and *kenduri*. This aligns with Azra (2019), who argues that Islam in Indonesia develops in an accommodative manner toward local culture. For example, *gotong royong* is not merely cooperation but is understood as a righteous deed (*amal shalih*). Similarly, village deliberation reflects the principle of *syura* as stated in Qur'an Surah Ash-Shura (42:38), emphasizing collective decision-making and charity.

7. The Role of Social Actors in Promoting Integration and Development

The roles of religious leaders and traditional leaders in Bandar Khalifah Village are central to the successful integration of Islamic values with local wisdom. These two actors collaborate synergistically without competition or conflict, in line with community empowerment theory, which emphasizes that the success of development programs largely depends on the role of local leaders who are accepted and trusted by the community (Ifediora, 2016). Religious leaders act as agents of value transformation,



bridging Islamic teachings with the local cultural context. They communicate religious messages using language and examples that are easily understood by the community, such as Malay proverbs and folklore. This approach aligns with the principle of *da'wah bi al-hikmah wal mau'izhah al-hasanah* (preaching with wisdom and good instruction), as stated in Qur'an Surah An-Nahl [16]: 125.

Meanwhile, traditional leaders serve as custodians of local culture, ensuring that preserved traditions do not contradict Islamic teachings. They ensure that each tradition carries positive meaning and can be aligned with religious values. The synergy between religious and traditional leaders creates social stability and strengthens the legitimacy of community development programs. Village officials also play an essential role as facilitators and program organizers. They provide administrative support and necessary resources while ensuring that the implementation of programs aligns with government policies and Islamic principles.

8. Effectiveness of Community Development Programs

The community development programs implemented in Bandar Khalifah Village demonstrate considerable effectiveness, as reflected in several indicators:

- a. Increased Community Participation: More than 70% of the community actively participates in social and religious activities, particularly in the sharia-based economic empowerment program, which involves 120 members.
- b. Enhanced Religious and Cultural Awareness: Observations indicate that the community increasingly understands the relationship between Islamic teachings and local wisdom, enabling them to appreciate both values harmoniously.
- c. Improved Economic Welfare: Members of the village cooperative experienced an average income increase of 25% within six months after participating in sharia entrepreneurship training.
- d. Strengthened Social Solidarity: Interpersonal conflicts among residents decreased by 40% following the implementation of community development programs, due to improved communication through deliberation and collective activities.

This effectiveness is consistent with the Islamic development theory proposed by Chapra (1993), which argues that development balancing material and spiritual aspects leads to more sustainable outcomes.

9. Analysis of Challenges and Proposed Solutions

The challenges faced in developing Islamic community life through a local wisdom approach in Bandar Khalifah Village are multidimensional and require comprehensive solutions:

- a. The influence of modernization, which promotes the growth of individualistic culture, is one of the most significant challenges. This is in line with the findings of Azra (2019), which indicate that many rural communities in Indonesia experience similar issues due to globalization. A possible solution is to integrate local wisdom values into activities favored by young people, such as sports,



- creative industries, and information technology, while embedding Islamic and local cultural values within these activities.
- b. The absence of proper documentation puts many local traditions and values at risk of disappearing over time. To address this, efforts can be made to produce guidebooks on local traditions, create video documentation, and develop village websites that contain information about local wisdom and its integration with Islamic values. These initiatives can also serve as educational resources for younger generations and researchers.
 - c. Constraints related to funding and infrastructure can be addressed through collaboration with local governments, higher education institutions, and community organizations that are concerned with rural development. In addition, local resources and economic potentials within the village can be optimized to support community development programs.
 - d. Differences in religious perspectives can be mitigated by enhancing comprehensive religious education, organizing inter-community dialogues, and involving religious leaders who possess broad and inclusive understandings of both religion and local culture to act as mediators.

The research findings are not only descriptive but also analytical, particularly in relation to the social issues highlighted in the introduction. Socio-religious activities such as religious gatherings (*pengajian*), mutual cooperation (*gotong royong*), and village deliberation (*musyawarah desa*) are understood as social mechanisms that respond to the challenges of modernization, strengthen social solidarity, and enhance community participation. Thus, these activities are not merely ritualistic but represent concrete forms of integration between Islamic values and local wisdom in the process of community development.

Theoretically, this study contributes to the discourse on Islamic community development by integrating the concepts of community empowerment, Islamic values, and local wisdom into a systematic framework. The novelty of this research lies in the formulation of an integrative, contextual, and empirically grounded model of Islamic community development based on local wisdom. This model is not merely normative but also practical and applicable within rural contexts. It demonstrates that the integration of religious values and local culture can serve as a fundamental foundation for building participatory and sustainable community development.

10. Research Contributions to Scientific Study and Practice

This study contributes to the academic discourse on Islamic community development by demonstrating that a local wisdom-based approach can serve as an effective alternative in addressing the challenges of modernization. The findings also enrich the body of knowledge on the relationship between religion and culture in Indonesia, particularly in the context of North Sumatra. Practically, the results of this research can serve as a reference for village governments, community leaders, and social



organizations in designing community development programs that are more contextual, effective, and sustainable. The model integrating Islamic values with local wisdom identified in Bandar Khalifah Village can also serve as an example for other villages with similar conditions. Conceptually, the model consists of four main components: (1) Islamic values as the normative foundation (*ukhuwah, ta'awun, amar ma'ruf nahi munkar*), (2) local wisdom as cultural capital (mutual cooperation, deliberation, social traditions), (3) social capital as the result of value integration (trust, solidarity, social networks), and (4) community participation as the form of actualization in social and religious activities. The mechanism of the model operates in gradual and continuous stages: (1) internalization of Islamic values through religious activities, (2) integration of Islamic values with local wisdom practices in social life, (3) the formation of social capital through interaction and community solidarity; and (4) increased community participation in collective activities that drive sustainable community development.

The relationships among the elements in this model are cyclical and mutually reinforcing. Islamic values and local wisdom serve as the foundation for building social capital, which in turn encourages community participation. This participation further strengthens Islamic values and local wisdom in social life. Thus, the model is not linear but dynamic and sustainable.

D. Conclusion

The development of an Islamic community model based on local wisdom in Bandar Khalifah Village demonstrates that the integration of Islamic values with local cultural practices can be effectively implemented across social, economic, and religious dimensions of community life. This model is reflected in the reinterpretation of local traditions as manifestations of Islamic teachings, as well as the incorporation of religious values into cultural activities. The success of this model is strongly supported by the collaborative roles of key social actors, including religious leaders, traditional leaders, village officials, and the broader community. Their complementary contributions and sustained synergy serve as the foundation for the successful implementation of community development initiatives.

Various programs that have been implemented such as Sharia-based economic empowerment, religious education, preservation of local wisdom, and environmental initiatives demonstrate the practical effectiveness of this model. These programs have contributed to increasing community participation, strengthening religious and cultural awareness, improving economic well-being, and fostering social solidarity. However, the model also faces several challenges, including the influence of modernization and shifting values among younger generations, limited formal documentation, resource constraints, and differing religious interpretations. Addressing these challenges requires comprehensive and strategic efforts to ensure the sustainability of the model. Overall, the Islamic community development model based on local wisdom in Bandar Khalifah Village proves to be effective and contextually relevant, as it promotes a balanced



approach to development that integrates material, spiritual, and cultural aspects in accordance with local conditions.

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