



Multicultural-Oriented Community Service for the Borneo Society in West Kalimantan

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Abstract

West Kalimantan (abbreviated as Kalbar) is a province in Indonesia located on the island of Kalimantan, with its capital city in Pontianak. It is known as part of the Borneo region. The area of West Kalimantan Province is 147,307.00 km² (7.53% of Indonesia's total area). West Kalimantan is the fourth largest province in Indonesia after Papua, East Kalimantan, and Central Kalimantan. The implementation of government programs to educate the nation through community service activities carried out by Islamic Higher Education Institutions (PTKI) aims to educate and improve the welfare of Indonesian society, particularly in eradicating ignorance and poverty. It is expected that these programs run well and smoothly without any internal conflicts. This study aims to examine and improve community service (PKM) activities that are culturally responsive. It is crucial to have an understanding and knowledge of the culture and traditional values in the communities where the service is conducted, so that PKM programs and activities can be carried out effectively without internal conflict between students/lecturers and the community. These activities are formulated in the academic curriculum and guidelines as skill-based course components that must be implemented and are compulsory for students. The implementation process of culturally responsive PKM programs in PTKI in West Kalimantan is in accordance with the Ministerial Regulation of Religious Affairs (PMA) No. 4 of 2020. The method used in this research is the survey study method, which is a research method used to explain causal relationships and test hypotheses. Sugiyono (2018) stated that this type of research can be conducted on both large and small samples, with data taken from relationships between the sample and population, to find relative frequencies, distributions, and relationships between sociological and psychological variables related to community service activities carried out in PTKI. The results of this study show that the implementation of PTKI community service in the Borneo communities of West Kalimantan prioritizes areas with cultural and religious diversity, providing assistance, guidance, and direction to local communities on the importance of togetherness and mutual cooperation in religious life, and promoting cultural and religious values through mutual respect and appreciation, while taking into account the religious and cultural rituals of the Borneo people. No conflicts occurred during the implementation of community service activities in Borneo communities in West Kalimantan, despite the high heterogeneity in religious and cultural backgrounds.

Keywords: Community Service, Multiculturalism, PTKI, Borneo Society



1.Introduction

Indonesia is an archipelagic nation consisting of more than 17,000 islands, characterized by diverse cultures, yet unified by a strong sense of national identity and solidarity. This spirit of unity in diversity has made Indonesia a model for the development and progress of multicultural societies. Cultural, ethnic, and religious differences function as social systems that coexist within the framework of nationhood. According to Furnival, Indonesia represents a factual phenomenon of a pluralistic society, where people support one another, respect and appreciate differences, cooperate across social groups, and live in harmony and peace. This uniqueness is rarely found elsewhere in the world. West Kalimantan (abbreviated as Kalbar) is a province of Indonesia located on the island of Kalimantan, with Pontianak as its capital city. The region is part of the island commonly known as Borneo. Covering an area of 147,307 km² (7.53% of Indonesia's territory), West Kalimantan is the fourth-largest province in Indonesia after Papua, East Kalimantan, and Central Kalimantan. In 2020, the province had a population of 5,414,390, which increased to 5,525,789 by mid-2023, with an average density of 37 inhabitants per km². The province is also known as the "Land of a Thousand Rivers" due to its geographical characteristics, with hundreds of large and small rivers that are navigable and remain vital transportation routes for inland communities, despite the expansion of road infrastructure. Multicultural-oriented community service is an increasingly important concept in today's global context of cultural diversity. This concept refers to approaches that promote understanding and tolerance toward cultural differences within communities. In the context of community service, it emphasizes the importance of adopting context-sensitive approaches in delivering services that align with the cultural backgrounds of the beneficiaries. Over the past few decades, there has been a paradigm shift in community service, moving from a needs-based approach toward a rights-based approach. Within multicultural-oriented service, a rights-based perspective empowers communities to determine the type of services they require and how such services can be adapted to their cultural contexts.

Community service is one of the core elements of the Tri Dharma of Higher Education in Indonesia and serves as a key indicator in enhancing the quality standards of Islamic Higher Education institutions. According to the National Standards of Higher Education (Regulation of the Minister of Religious Affairs No. 4/2020), community service is defined as the academic activities that utilize science and technology to promote welfare, empower communities, and facilitate social transformation in order to achieve social justice, human rights protection, and the intellectual advancement of the nation. Community Service Programs (Pengabdian kepada Masyarakat or PKM) involve both lecturers and students. Lecturers, as professional educators and scholars, are tasked with transforming, developing, and disseminating knowledge and technology through education, research, and community service. Students, as higher education learners, actively participate in such programs, while communities serve as both active partners and beneficiaries of these initiatives. PKM implementation is regulated by national standards that apply across all higher education institutions in Indonesia (Ministry of Education and Culture Regulation No. 3/2020). Research-based PKM is conducted by following up on findings from previous studies carried out by lecturers and students. This ensures that community service programs produce meaningful benefits and target actual community needs. Community service activities must adhere to three primary standards: (1) Outcome Standards—addressing societal problems using research-based solutions and providing educational support through mentoring; (2) Content Standards—improving community welfare and recommending policies that can be applied in local contexts; (3) Process Standards—ensuring community service is well-planned, systematically implemented, and properly reported. IAIN Pontianak has implemented community service programs across various rural and underdeveloped areas as a mandatory component for both lecturers and students. These programs are integrated with teaching and research activities conducted throughout the academic process. Programs are developed in collaboration with village administrations, although cultural barriers and communication challenges with local communities are frequently encountered (as reported by students participating in fieldwork programs).

Nationally, the design of PKM in Islamic Higher Education is aligned with the mission of each institution while being responsive to local cultural values. West Kalimantan, as part of Borneo, possesses unique cultural and religious characteristics distinct from those in Java or Sumatra. This cultural and religious diversity serves as the primary focus of this study, which employs culturally responsive research approaches reflected in community service practices within Islamic Higher Education Institutions (PTKI) located in Ketapang, Sanggau, Kapuas Hulu, Sintang, Sambas, Singkawang, Mempawah, and Pontianak. These institutions were chosen as research sites to assess the success, processes, and outcomes of multicultural-oriented community service. This study seeks to address three main questions: (1) How is culturally responsive PKM developed within PTKI in West Kalimantan? (2) What strategies are employed by PTKI to implement multicultural-oriented PKM? (3) To what extent is this implementation effective, and what challenges are encountered in its development? The findings are expected to provide policy recommendations for community service implementation at Islamic Higher Education Institutions (PTKI), particularly IAIN Pontianak, which is the only State Islamic Higher Education Institution (PTKIN) in West Kalimantan (Borneo). Furthermore, the results aim to offer a strategic model for the development of higher education in culturally and religiously diverse



communities in Borneo. Such initiatives are intended to anticipate potential social tensions and conflicts, foster positive social transformation, and enhance the welfare of rural communities.

2. Literature Review/Theoretical Framework

Multicultural-Oriented Community Service

Multicultural-based community service is a concept considered highly significant in the context of increasing cultural diversity in today's global society. This concept refers to strategies employed to promote understanding and tolerance toward cultural differences within a community. In the framework of community engagement, it emphasizes the importance of employing varied approaches in providing services to society, depending on their cultural backgrounds. Grounded in the Tri Dharma of Higher Education—education, research, and community service—these responsibilities fall upon the academic community. Community service, in particular, carries an expansive meaning, not merely as an obligation but as an activity driven by the intention to assist others, while simultaneously providing reciprocal benefits for those who carry it out. Community service can thus be understood as a practice of benevolence. Its manifestations are diverse, ranging from assisting those in financial difficulty, cleaning public spaces, and strengthening community organizations, to simple gestures such as offering kindness and compassion. The ultimate goal of community service is to foster empathy, especially toward marginalized groups who require the presence and contribution of academic practitioners in order to experience tangible benefits and impacts from the service programs implemented (Makarim, 2022).

The Bornean Community

Indonesia is an archipelagic state comprising more than 17,000 islands, with rich cultural diversity. Despite this diversity, a strong sense of unity has positioned Indonesia as a model for the development and advancement of multicultural societies. Cultural, ethnic, and religious differences coexist within the national framework. According to Furnival, Indonesia exemplifies a pluralistic society in practice, where people assist one another, show respect, appreciate differences, and foster cooperation across groups while living in peace and harmony. Such uniqueness is rarely found elsewhere in the world. West Kalimantan, as part of the Kalimantan archipelago, is recognized as a region with significant diversity, particularly within the broader identity of Bornean society. Traditions in Bornean communities are long-standing practices passed down across generations, manifesting in social norms and rules created and adapted by human agency. These traditions may be maintained, modified, or even rejected, yet they remain the foundation of Indonesian social life. The arrival of Islam in Indonesia did not erase pre-existing traditions; rather, it adapted to and coexisted with them. One example is the culturally responsive methods employed by early da'i (Islamic preachers), whose approaches—marked by politeness and attentiveness to local values—facilitated the acceptance of Islam among communities. Multicultural education is crucial in the Indonesian context, as it nurtures empathy, builds confidence, and enhances exposure to diversity (Ahmad Khairuddin, 2018). Culturally responsive community service in Borneo reflects these values through proactive, cooperative, critical, and supportive attitudes, while remaining sensitive to environmental and social needs. As Saryono (2017) argues, strengthening models of culturally responsive education must be grounded in principles of openness, equity, and non-discrimination. Irwan Abdullah highlights that research and community service programs in Islamic Higher Education Institutions (Perguruan Tinggi Keagamaan Islam, PTKI) serve as authoritative platforms for the construction and reproduction of Indonesian culture. Scholars within PTKI play a pivotal role in shaping discourses on multiculturalism within the dual spirit of Islam and Indonesian identity. This research is therefore intended as a preliminary instrument for understanding community service programs in PTKI, seeking more comprehensive meaning in efforts to enhance the socio-religious well-being of Bornean communities. Through village mentoring programs, fieldwork activities, and community service, Islamic Higher Education Institutions in West Kalimantan—such as IAIS Sultan Muhammad Syafiuddin Sambas, STIT Iqro' Putussibau, and STIT Syarif Abdurrahman Singkawang—facilitate local communities in becoming more creative and independent in managing natural and environmental resources. These initiatives also contribute to raising awareness of self-sufficiency and maximizing local economic potential.

Islamic Higher Education Institutions in West Kalimantan

Several Islamic Higher Education Institutions are located in Pontianak and other districts of West Kalimantan, most of which hold the status of private institutions (Perguruan Tinggi Keagamaan Islam Swasta). These include IAIS Sultan Muhammad Syafiuddin Sambas, STAI Al-Haudl Ketapang, STAI Ma'arif Sintang, STAI Mempawah, STIT Iqro' Putussibau, and STIT Syarif Abdurrahman Singkawang. The development of community service programs (PKM) in these institutions is often implemented within culturally and religiously diverse communities. Even within communities of the same ethnic or religious background, customary traditions vary from one region to another. Local governments



and communities have provided support to these institutions, enabling them to develop study programs tailored to community needs. The institutions examined in this study include the following:

IAIS Sultan Muhammad Syafiuddin Sambas

The Institut Agama Islam Swasta Sultan Muhammad Syafiuddin Sambas (hereafter IAIS Sambas) is currently led by Rector Dr. H. Arnadi, M.Pd. (2022–2026). The institution has four faculties, one diploma program, fifteen undergraduate programs, and two postgraduate programs. Each faculty is administered by a dean, vice dean, head of study program, and secretary of study program, supported by units such as Fieldwork Practice (UPT PPL), Publishing and Scientific Publications, Quality Assurance (UPM), and institutional laboratories. Situated in a culturally rich region, IAIS Sambas presents a particularly interesting case for researchers. One of its notable community service activities was its involvement in the governance of the Sahidah Sambas Weaving Museum, aimed at preserving traditional Sambas weaving.

STIT Syarif Abdurrahman Singkawang

The Sekolah Tinggi Ilmu Tarbiyah (STIT) Syarif Abdurrahman Singkawang originated from the Faculty of Tarbiyah at the former IAIS Syarif Abdurrahman Singkawang. It has since developed as a separate institution dedicated to Islamic education and community engagement.

STIT Iqro' Putussibau

STIT Iqro' Kapuas Hulu is the only Islamic Higher Education Institution in the district of Kapuas Hulu and has earned a "B" accreditation. It integrates Islamic values with science and technology in its educational approach. As a contemporary Islamic higher education institution, STIT Iqro' strives to advance and improve the quality of education in the region, while actively engaging in community development initiatives.

3. Previous Study

The outcomes of culturally based learning, referred to as Culturally Responsive Transformative Teaching (CRTT) (Nieto, 2011), can assist teachers in addressing the challenges posed by the 2013 Curriculum, particularly in relation to the development of character values and cultural integration. Community service activities were carried out at two integrated Islamic schools in Banten, namely Sekolah Islam Terpadu Bina Insani and SDIT Ibadurrahman. The results indicated that teachers were able to integrate Banten's cultural elements into various subjects and effectively plan their lessons. In addition, workshop activities fostered critical thinking skills, collaboration, and curiosity among teachers. This instructional model thus supports teachers in developing cultural identity and character education in alignment with the curriculum. Multiculturalism, as a contemporary concept within the social sciences, has become a central theme in community service programs conducted for members (Jama'ah) and organizational bodies (Jam'iyyah) of Nahdlatul Ulama (NU) in Tamantirto Village, Kasihan, Bantul, Yogyakarta. Through this approach, the program introduced the concept of multiculturalism to NU communities as part of socio-religious practice. The outcomes revealed an increased understanding of tolerance, the concept of Ukhuwwah Islamiyah (Islamic brotherhood), and broader awareness of living in a plural society. Furthermore, NU members and leaders began to relate these ideas to their own doctrinal principles, which emphasize *tasamuh* (tolerance), *tasawuth* (moderation), *tawazun* (balance), and *i'tidal* (justice) (Arif Akhya, 2021).

Factual data presented by Abidin Wakno and Ummu Saidah (2019) highlight the presence of approximately 350 languages and 600 ethnic groups in Indonesia, each with its own cultural identity and values. The nation's long historical journey has produced an extraordinary reality of diversity, particularly since the reform era. The Indonesian academic community has worked extensively to formulate concepts for managing diversity, with the aim of preserving national identity while preventing potential conflicts that could emerge if diversity is left unmanaged. Within this context, community service programs conducted among Bornean communities by Islamic Higher Education Institutions (Perguruan Tinggi Keagamaan Islam, PTKI) have sought to introduce and promote multiculturalism as a strategic framework for strengthening social integrity and cohesion. Such efforts are particularly emphasized in the areas of education, research, and community engagement. A culturally responsive and multicultural-oriented approach plays a vital role in building awareness of plurality, equality, humanity, and justice. In the context of religious life in Indonesia, cultural responsiveness is essential in cultivating mutual respect and appreciation among different faith communities, with academics serving as key agents in this transformative process.



4. Research Method

Survey Study Method

The method used for data collection and analysis in this study is the Survey Study, which is a research approach employed to explain causal relationships and to test hypotheses. Sugiyono (2018) states that this method can be conducted on both large and small samples, where the data are drawn from the relationship between the sample and the population. Through this method, relative occurrences, distributions, and the relationships between sociological as well as psychological variables related to community service activities at Islamic Higher Education Institutions (PTKI) can be identified. In this study, researchers asked several respondents about their opinions and the characteristics of community service programs that have been or are currently being implemented. To facilitate the survey process, the steps were conducted following Arikunto (2002:206).

Population and Sample

The population in this research consists of students who participated in community service programs at Islamic Higher Education Institutions in West Kalimantan, namely:

- a) AI Sultan Muhammad Syarifuddin Sambas,
- b) STIT Iqro Putussibau,
- c) STIT Syarif Abdurrahman Singkawang.

The sample in this research represents a portion of the total population, reflecting its size and characteristics (Sugiyono, 2012:81). To determine the number of samples, this study employed Slovin's formula (Umar, 2008:108), as follows:

$$n = \frac{N}{1 + Ne^2}$$

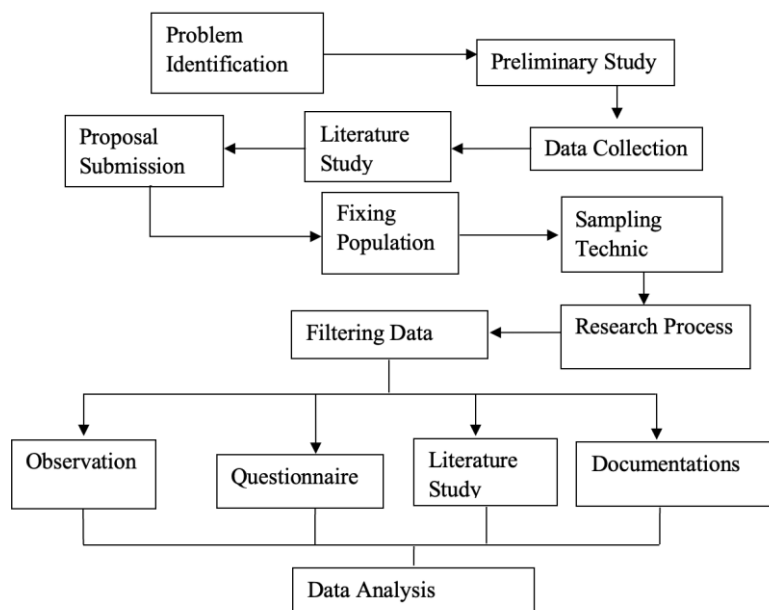
- = Desired sample size
- = Population size
- = Margin of error (10%)

Data Collection Techniques

The data were collected through interviews, questionnaires, and literature review.

Research Design

The research design provides an overview of the study to be conducted by the researchers, serving as a guide to facilitate the survey process.



5. Research Findings

The findings of the study on The Development of Multicultural-Oriented Community Service Programs at Islamic Higher Education Institutions within Bornean Communities in West Kalimantan reveal the following:

The development of Community Service Programs (Pengabdian kepada Masyarakat / PKM) at Islamic higher education institutions in West Kalimantan is oriented toward cultural responsiveness.

The assessment of PKM development in Islamic higher education institutions in West Kalimantan demonstrates the extent to which the programs incorporate and reflect cultural responsiveness. The data indicate that the implementation of PKM has been directed toward a multicultural approach, ensuring that community service activities are sensitive and adaptive to the diverse cultural contexts of the local communities.

Table 1. Program Development of PKM

Category Range	Category	f	%
$7.5 < X$	High	70	100
$4.5 < X \leq 7.5$	Moderate	0	0.00
$X \leq 4.5$	Low	0	0.00
Amount	-	70	100

Based on Table 1, a significant phenomenon can be observed in the development of Community Service Programs (PKM). Of the total 70 respondents, all provided scores above the 7.5 range, which falls into the “High” category. This indicates that, according to respondents’ evaluations, the PKM programs implemented have been highly successful in addressing and integrating cultural aspects. The absence of responses in the “Moderate” and “Low” categories further underscores that no participants expressed a neutral or negative perception toward these programs. Although these findings present a positive outlook, Islamic Higher Education Institutions (PTKI) in this region face unique challenges in designing and implementing PKM programs. The cultural landscape is highly diverse, with each ethnic group and community possessing distinct traditions and customs. Therefore, PKM initiatives must be designed with approaches



that are both sensitive and inclusive. Through careful observation and a thorough analysis of documents, it becomes evident that PTKI have taken strategic steps to integrate religious educational values with the imperative of respecting and preserving the cultural diversity of the communities they serve.

Steps Undertaken by Islamic Higher Education Institutions in West Kalimantan in Implementing Culturally Responsive Community Service Programs

This section methodically outlines the evaluation of the steps taken in implementing culturally responsive Community Service Programs (PKM) at Islamic Higher Education Institutions in West Kalimantan. The evaluation parameters are structured into categorical ranges designed to measure the degree of success of the strategies adopted.

Table 2. Implementation Steps of Culturally Responsive Community Service Programs

Category Range	Category	f	%
$5.63 < X$	High	70	100
$3.38 < X \leq 5.63$	Moderate	0	0.00
$X \leq 3.38$	Low	0	0.00
Amount	-	70	0.00

Table 2 indicates that all 70 survey participants unanimously provided assessments falling within the "High" category (scores above 5.63). No responses were recorded in either the "Moderate" or "Low" categories. This outcome reflects a uniform perspective among respondents regarding the effectiveness of culturally responsive PKM initiatives. Such consistency may signify that the steps implemented are highly relevant and well-appreciated within the multicultural context fostered by the institutions. Considering the region's rich social and cultural diversity, the measures undertaken by Islamic Higher Education Institutions (PTKI) not only aim to enhance students' academic knowledge but also to integrate local cultural values. These initiatives demonstrate PTKI's commitment to addressing cultural diversity in a holistic and inclusive manner, ensuring that PKM programs are not only contextually relevant but also foster students' social awareness and cultural sensitivity toward their communities.

Table 3. Implementation Steps of Culturally Responsive Community Service Programs at Islamic Higher Education Institutions (PTKI) in West Kalimantan

Strategic Steps	Activities	Ouputs
Explaining the Integrated Cultural PKM Curriculum	Developing culturally inclusive teaching materials	Teaching materials relevant to local wisdom
Collaboration with External Parties	Building networks with community leaders and policymakers	Community Service Programs (PKM) that meet community needs
Multicultural Training	Organizing training sessions and workshops	Students and lecturers who are sensitive to cultural diversity
Empowerment Mentoring Methods	Implementing a mentoring approach focused on empowerment.	A more independent and empowered community
Use of Technology and Media	Utilizing digital platforms for education and community service	Wider reach and effectiveness of PKM

Effectiveness of Implementing Culturally Responsive Community Service (PKM) in Multicultural-Oriented Programs

Table 4 presents data concerning the effectiveness of implementing culturally responsive Community Service Programs (PKM) by Islamic Higher Education Institutions (PTKI) in West Kalimantan. The categorization is designed to map the



evaluation of effectiveness for the initiatives undertaken, with value ranges determining the levels of effectiveness as “High,” “Moderate,” or “Low.”

Table 4. Effectiveness of Implementing Culturally Responsive Community Service Programs

Category Range	Category	f	%
$5.63 < X$	High	70	100
$3.38 < X \leq 5.63$	Moderate	0	0.00
$X \leq 3.38$	Low	0	0.00
Amount	-	70	100

Table 4 shows that all respondents, totaling 71 individuals, provided assessments of effectiveness categorized as “High” (scores above 5.63). This unanimous evaluation reflects a consensus among survey participants that the culturally responsive Community Service Programs (PKM) implemented were highly effective. The absence of data in the “Moderate” and “Low” categories indicates that no respondents held neutral or negative perceptions of the program’s effectiveness. The effectiveness of the PKM, particularly through Field Work Practices (Kuliah Kerja Lapangan, KKL), has contributed to the internalization of religious values and a deeper understanding of cultural traditions in the local communities where the activities were conducted. This was evidenced by respondents’ agreement that program implementation consistently involved collaboration with local communities, while respecting and adhering to the customs and cultural practices of the host areas. Moreover, PKM initiatives were designed to accommodate and integrate community creativity as a form of local wisdom. Such efforts enhanced the effectiveness of the program in fostering student understanding of cultural diversity, while simultaneously introducing them to the skills and potentials embedded in the local society as part of its cultural heritage. These elements are not only preserved but also framed as valuable expressions of cultural richness. Ultimately, these practices aim to cultivate culturally responsive attitudes among students.

Challenges in Developing Culturally Responsive Community Service Programs (PKM) at Islamic Higher Education Institutions (PTKI) in West Kalimantan

The challenges encountered in developing culturally responsive Community Service Programs (PKM) at Islamic Higher Education Institutions (PTKI) in West Kalimantan represent an important aspect to be mapped. The categorization of score ranges used in the survey provides insights into the level of difficulties perceived by respondents in implementing the program.

Table 5. Challenges in Developing Culturally Responsive PKM

Category Range	Category	f	%
$9.38 < X$	High	69	1.43
$5.63 < X \leq 9.38$	Moderate	1	98.57
$X \leq 5.63$	Low	0	0.00
Amount	-	70	100

Based on Table 5, it is shown that the majority of respondents, namely 69 out of 70, assessed the challenges as high (scores above 9.38), representing 98.57% of the total respondents. Meanwhile, only one respondent assessed the challenges as moderate (scores between 5.63–9.38), accounting for 1.43%. None of the respondents assessed the challenges as low (scores ≤ 5.63). These findings indicate that almost all survey participants perceive significant obstacles in developing culturally responsive PKM. This interpretation highlights that there are one or more major issues consistently experienced by respondents in the implementation process. Overall, the respondents’ feedback emphasizes two important points: The high urgency of developing culturally responsive PKM as part of strengthening students’ academic capacity and their real contribution to society; The existence of critical areas requiring



improvement, both in terms of planning, implementation, and evaluation of activities. In the context of Field Work Practices (KKL), the challenges encountered are not only limited to technical aspects but also include social, economic, and educational dimensions within the community. Nevertheless, PKM activities have always been directed toward assisting communities in facing these challenges. Several solutions that have been attempted include: Establishing more intensive communication and coordination with local community leaders; Integrating local wisdom into every program so that it is more easily accepted and sustainable; Providing skills-based training relevant to community potential; Encouraging active community participation in every stage of PKM activities.

Table 6. Challenges in Developing Culturally Responsive PKM (Standardized Results)

Outcome Standards	Community Development	Obstacles
Helping address community problems by utilizing the results of previous research/studies.	Community Service Program activities are carried out to address problems in the community.	The community rarely participates in mentoring activities because students are less responsive to the culture within the community.
Providing learning activities in the form of mentoring.	In the field of education, students provide assistance to students experiencing learning difficulties at school.	The community's desire to participate in mentoring activities is often due to their busy lives as farmers, laborers, or traders, which tend to limit their free time.

6. Conclusions

Community service programs conducted by Islamic Higher Education Institutions (PTKI) in West Kalimantan are designed with sensitivity to local wisdom and are strategically implemented in areas characterized by cultural and religious diversity. These initiatives aim not only to provide guidance and assistance but also to cultivate solidarity, mutual respect, and appreciation among communities in practicing their cultural and religious traditions. Such an approach has proven effective in fostering harmony across differences, as survey results reveal that no conflicts arose during program implementation despite the region's high degree of heterogeneity. Nevertheless, the programs face significant challenges. Geographical barriers—such as the vast distances between regencies, difficult river crossings, and inadequate transportation infrastructure—limit the accessibility and continuity of community service efforts. Weak internet and mobile connectivity further restrict communication and reduce program effectiveness. Educational disparities present another major obstacle; many rural and remote communities have limited access to schooling, resulting in high rates of illiteracy and low motivation to engage in formal or informal education programs. At the same time, the findings underscore the importance of cultural integration in ensuring program success. Bornean communities place strong value on cultural rituals such as rice harvest celebrations, land-clearing ceremonies, and sea-offering traditions. When students and facilitators participate in these cultural practices, they are perceived as showing respect, which fosters trust and community support. Ultimately, culturally responsive engagement not only enhances the effectiveness of community service but also prepares students to become transformative leaders with integrity and a strong commitment to managing ethnic and religious diversity in Borneo.

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