

Community of Practice, Andragogical Learning, and Spiritual Resilience among *Ojol* Drivers: The *Ojol Mengaji* Case in Yogyakarta

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Abstract

Platform-based motorcycle-taxi drivers in Indonesia work under conditions marked by income uncertainty, irregular demand, and limited employment protection. Although religious communities may provide social and spiritual resources, little is known about how profession-based religious learning is organized in response to the occupational circumstances of gig workers. This study examines how Community of Practice (CoP) arrangements and andragogical learning practices are experienced in relation to participants' accounts of spiritual resilience in the *Ojol Mengaji* community in Yogyakarta. Using a qualitative single-case design, the study involved four purposively selected participants: an executive committee member, a religious instructor, a member with a convert background, and a member without a convert background. Data were collected through semi-structured interviews, direct observation of one community session, and a review of attendance records and learning-module frameworks. The data were analyzed through condensation, display, and conclusion drawing and verification. The findings indicate that Quranic learning provided a shared domain, while a common occupational identity facilitated peer interaction and mutual assistance. Off-peak scheduling, flexible attendance, gradual correction, and attention to participants' prior experiences made religious learning more compatible with adult platform workers' circumstances. Participants associated these arrangements with greater comfort in Quranic learning, social connection, and continued religious engagement alongside work. The findings suggest that individual spiritual meaning-making may be supported through community relationships and context-responsive learning. This study contributes a context-specific account of how profession-based nonformal religious education can connect occupational solidarity, adult learning, and spiritual meaning-making under precarious working conditions.

Keywords: *Spiritual Resilience; Online Motorcycle-Taxi Drivers; Community of Practice; Andragogical Learning; Nonformal Islamic Education*

A. Introduction

Digital platforms have reshaped labor markets by organizing short-term, task-based work through applications. Although gig work is often associated with flexibility and autonomy, platform-based management can also generate

irregular hours, social isolation, overwork, and income insecurity (Wood et al. 2019). In Indonesia, Gojek and Grab have expanded app-mediated motorcycle-taxi services while classifying drivers as partners rather than employees. This arrangement leaves their employment status ambiguous and limits access to minimum-wage guarantees, social security, and collective bargaining protections (Muhyiddin et al. 2024).

Studies of ride-hailing and food-delivery work further show that platforms may exercise indirect control through information asymmetries, performance-management systems, and opaque digital infrastructures (Rosenblat and Stark 2016; Veen, Barratt, and Goods 2020). For online motorcycle-taxi (*ojol*) drivers, these vulnerabilities are both economic and psychosocial. Algorithmic ratings, performance monitoring, and information asymmetries place drivers in a weak bargaining position and may intensify work pressure (Prabowo and Isbah 2022). Research among Indonesian *ojol* drivers has also identified a positive association between workload and work stress (Wibowo and Handayani 2020). These findings do not suggest that all drivers experience hardship in the same way; rather, they indicate conditions under which social and psychological support may become important.

Spirituality is one resource through which people interpret and respond to hardship. In this study, spiritual resilience refers to the capacity to sustain meaning, hope, and adaptive functioning by drawing on spiritual beliefs and practices (Manning et al. 2019). Research on workplace spirituality also points to associations with employee well-being, engagement, and motivation, while emphasizing that outcomes depend on social and organizational context (Syahir et al. 2025). Pargament (1997) describes religious coping as the use of religious beliefs and practices to understand and manage stressors. Empirical research further distinguishes positive and negative patterns of religious coping, which may have different implications for psychological adjustment (Pargament et al. 1998). This distinction cautions against assuming that all forms of religious engagement are uniformly beneficial.

Religious coping, however, should not be treated as identical to spiritual resilience or as an exclusively private practice. Religious participation can strengthen social ties and perceived support, while relationships within religious communities may shape how individuals use religious coping resources (Ellison and George 1994; Krause et al. 2001). Berger's (1967) concept of the sacred canopy likewise offers a sociological lens for understanding how shared religious meanings can make uncertainty more intelligible. Religion can also operate as a meaning-making framework through which individuals interpret adversity, although its relationship with adjustment may vary across situations and over time (Park 2005). Accordingly, this study does not assume that resilience is inherently collective. It examines how individual meaning-making may be

supported through recurring relationships, shared practices, and religious learning within a profession-based community.

Indonesian app-based transport workers often form communities to exchange information, provide mutual assistance, and maintain social ties, although such everyday solidarity does not necessarily change their structural relationship with platform companies (Ford and Honan 2019; Sianipar and Welly 2024). Research among ride-hail drivers also shows that participation in online worker communities can be associated with stronger interest in collective representation (Maffie 2020). The Ojol Mengaji community can therefore be examined as a Community of Practice (CoP), rather than being presumed to constitute one. This perspective is grounded in situated learning, which treats learning as participation in social practice rather than solely as the individual acquisition of knowledge (Lave and Wenger 1991). Wenger, McDermott, and Snyder (2002) identify three interconnected CoP elements: a shared domain, a community of participants, and a shared practice. Wenger (1998) more broadly explains how learning within a CoP develops through participation, negotiated meaning, practice, and identity formation. In the present case, the proposed domain is Quranic learning; the community consists of *ojol* drivers and religious facilitators; and the practices include learning routines, peer interaction, and the negotiation of religious participation with platform-based work. This framing is consistent with contemporary CoP scholarship that emphasizes shared practice, learning, and identity formation (Nicolini et al. 2022).

Because the participants are adults with extensive work and life experience, the community's learning practices can also be analyzed through andragogy. Knowles (1984) emphasizes adults' experience, self-direction, readiness to learn, and preference for problem-centered learning. Merriam (2001) similarly notes that andragogy and self-directed learning remain central, although context shapes how these principles are enacted. Pratt (1993) likewise cautions that andragogy should be examined in relation to the meaning, purposes, facilitation, and context of adult learning rather than treated as a universal prescription. For *ojol* drivers, flexible scheduling, respectful facilitation, and the connection of religious material to everyday work problems may therefore be particularly relevant.

CoP and andragogy serve here as complementary analytical lenses, not as predetermined causal mechanisms. The working proposition is that CoP elements provide a relational setting for participation and mutual support, while andragogical practices help participants connect religious material with work experience. Their interaction may help explain how members describe spiritual meaning, social support, and resilience in the context of precarious work. This proposition is examined against the empirical accounts rather than treated as an established outcome.

Previous research has separately documented precarious employment and algorithmic control in gig work (Wood et al. 2019; Prabowo and Isbah 2022), the relationship between spirituality and well-being (Manning et al. 2019; Syahir et al. 2025), and learning and identity within CoPs (Nicolini et al. 2022). Less attention has been given to how these domains intersect within profession-based religious communities for gig workers. This gap is especially relevant to nonformal Islamic Religious Education, where adult learning occurs alongside occupational demands rather than within a conventional classroom.

The contribution of this study lies in bringing these strands together in an exploratory case study of the Ojol Mengaji community in Yogyakarta. Rather than claiming a general model or measurable intervention effect, the study investigates how community arrangements and adult-learning practices are experienced and interpreted by participants. It thereby offers a context-specific account of the possible relationship among religious learning, occupational solidarity, and spiritual resilience.

The study aims to analyze how spiritual resilience is understood and supported among *ojol* drivers through CoP dynamics and andragogical learning in the Ojol Mengaji community. It addresses three questions: (1) How do the domain, community, and practice elements of the group support social connection and religious identity amid employment insecurity? (2) How are andragogical principles reflected in religious learning practices that relate spiritual teachings to everyday work challenges? (3) How do participants describe the relationship between CoP arrangements, andragogical practices, and spiritual resilience? These questions guide an exploratory analysis of one community and are not intended to establish causal effects or statistical generalizability.

B. Methods

This study employed a qualitative, single-case study design to explore how members of the Ojol Mengaji community understood religious learning, social support, and spiritual resilience within the context of platform-based work. A case study design was appropriate because the research examined a contemporary community in its real-life setting and sought a context-specific understanding rather than statistical generalization (Yin 2018). The Ojol Mengaji community in Yogyakarta constituted the bounded case. Community of Practice (CoP) and andragogy were used as analytical lenses for examining the community's organizational and learning practices; they were not treated as predetermined causal mechanisms.

Participants were selected purposively to provide perspectives from different positions within the community (Campbell et al. 2020). Four participants were included: one member of the executive committee, one

religious instructor (*ustaz*), one active member with a convert background, and one active member without a convert background. The two active members had participated in the community for approximately one year. The executive committee member was selected to provide information about the community's development and organization, while the religious instructor represented the facilitation of religious learning. The two active members provided accounts of participation from different religious backgrounds. This role-based selection was intended to generate complementary perspectives on the case. Given the small number of participants, the sample was not intended to represent all community members or all *ojol* drivers, and the study does not claim data saturation.

Data were collected during a single field visit on Wednesday, January 7, 2026, from 9:00 a.m. to 12:00 p.m. Western Indonesian Time. Data collection combined semi-structured interviews, direct observation, and document review. The researcher interviewed all four participants about their work experiences and involvement in the Ojol Mengaji community. Each interview lasted approximately 15–30 minutes. With the participants' permission, the interviews were audio-recorded and subsequently transcribed for analysis. During the same visit, the researcher directly observed pedagogical interactions between the religious instructor and participating drivers. Attendance records and available learning-module frameworks were reviewed to provide contextual information and to compare with the interview and observational data.

The study was cross-sectional because all interviews and observations were conducted during one field visit. Consequently, the data provide a situated account of participants' experiences at a particular point in time and cannot demonstrate how spiritual resilience developed longitudinally. The brief interview duration and single observation session also limited the range of experiences that could be documented. The three forms of evidence were therefore used to compare perspectives and identify convergence or divergence across participant accounts, observed practices, and community documents – not to establish causal effects.

Data were analyzed using the interactive qualitative-analysis framework of Miles, Huberman, and Saldaña (2014), comprising data condensation, data display, and conclusion drawing and verification. The analysis was organized around the three research questions. Interview transcripts, observational notes, and documentary materials were first condensed into descriptive categories concerning CoP elements, adult-learning practices, and participants' descriptions of spiritual resilience. The categorized materials were then organized into displays and compared across participants and data-collection methods. Conclusions were developed and checked against the interview transcripts, observational notes, and documents to identify both convergent and divergent evidence. Comparisons across the four participants provided participant-source

triangulation, while comparisons among interview, observational, and documentary data provided method triangulation.

C. Results and Discussion

1. Results

1) Community Setting and Community of Practice Elements

The Ojol Mengaji community organizes religious learning activities for online motorcycle-taxi (*ojol*) drivers in Yogyakarta through a program known as Majelis Ojol Mengaji (MOMEN). According to the executive committee member, MOMEN was initiated around August 2023 as a pilot program affiliated with the Mualaf Quran Center (MQC). At the time of the study, the community reportedly had approximately 80 registered members, with 10–30 drivers regularly attending its weekly sessions. Approximately 30 drivers attended the session observed on January 7, 2026. The participants varied in age, ranging from university students to drivers over 50 years old.

MOMEN's weekly learning sessions were held every Wednesday from 9:00 a.m. to 11:00 a.m. at the residence of a community leader in central Yogyakarta. The executive committee member explained that this schedule was selected because it coincided with an off-peak period before the lunchtime food-delivery rush. This arrangement allowed drivers to participate without completely withdrawing from income-generating activities.

The findings were organized around the three Community of Practice (CoP) dimensions of domain, community, and practice. The shared domain was Quranic learning designed for drivers with different levels of religious knowledge. According to the executive committee member, some drivers felt uncomfortable learning to read the Quran in public mosques because of their age or limited ability:

“Ojol drivers often feel reluctant or ashamed to study the Quran in public mosques because of their age, or feeling like a minority. Therefore, this was designed specifically so the atmosphere is equal among peers in the same profession.”

The observed session accommodated participants with different reading abilities. Rather than requiring a uniform level of competence, the learning environment allowed participants to study alongside peers from the same occupational background. The convert participant similarly described the presence of other beginners as reducing his embarrassment about learning the Quran as an adult. These accounts indicate that the shared domain involved not only Quranic instruction but also the creation of an accessible learning environment for adult drivers.

The community dimension was reflected in the participants' accounts of occupational solidarity and mutual assistance. Pak Wawan, an active member, explained:

"The sense of kinship is very strong. If someone experiences trouble on the road, like a broken-down motorbike or a flat tire, friends from the study group are ready to help."

This account suggests that relationships among members extended beyond the weekly learning session. Participants also described communicating through a WhatsApp group and assisting one another when work-related problems occurred. For the participants interviewed, sharing the same occupation made it easier to discuss work pressures with people familiar with the conditions faced by *ojol* drivers.

The practice dimension included the routines and accommodations that allowed religious learning and platform-based work to occur alongside one another. Drivers were permitted to keep their ride-hailing applications active during the session and to leave when they received an order. Mas Bayu, an active member, stated:

"If we get an order while studying, we are allowed to ask for permission to leave immediately. It is not considered impolite here."

Mas Bayu's account indicates that keeping the application active and leaving after receiving an order were accepted participation practices within the community. These arrangements accommodated the demand-driven nature of the drivers' work. Additional community activities reported in the data extended beyond the weekly Quranic-learning session. These included MAREM (*Majelis Reresik Masjid*), through which drivers volunteered to clean local mosques; MOMENTUM, a monthly religious session featuring invited speakers; and Affiliate Berkah, a digital entrepreneurship initiative. These activities broadened the community's practices beyond weekly Quranic instruction to include voluntary service, social activities, and economic-capacity development.

2) Andragogical Learning Practices

The observed learning practices reflected several features commonly associated with adult learning, particularly flexibility, the use of participants' experiences, and attention to practical concerns. The weekly schedule was adjusted to the drivers' working hours, and attendance rules accommodated their need to respond to ride or delivery orders. Pak Wawan contrasted MOMEN with evening religious-learning activities that he had previously attended. He explained that evening sessions were difficult to attend consistently because he was often physically tired after working. Regarding MOMEN, he stated:

"For me, this place also functions as a productive 'rest area' during working hours. Rather than hanging out aimlessly, we use the free time positively."

The religious instructor also described an instructional approach intended to prevent adult learners from feeling embarrassed when they made mistakes. During the observation, an older participant experienced difficulty pronouncing Arabic letters. The instructor first acknowledged the participant's effort and then provided a gradual correction. Ustaz Hafizh explained:

"Teaching adult men is different. I don't immediately blame them when they read wrong so they don't feel discouraged. I praise them first ('Good job, Sir'), then correct them slowly."

Participants were also allowed to ask questions without being expected to demonstrate prior mastery of the material. Pak Wawan described this interaction as follows:

"I don't feel rigidly lectured. I feel comfortable asking the Ustaz if I don't understand, without feeling ashamed."

The learning activities were adjusted to participants' occupational schedules, prior experiences, physical condition, and varying levels of religious knowledge. The observed practices represent specific features of flexible, experience-sensitive, and supportive adult learning rather than the systematic implementation of a complete andragogical model.

3) The Participant-Described Relationship among CoP, Andragogy, and Spiritual Resilience

Across the interview and observational material, three recurring patterns connected community organization, learning practices, and participants' descriptions of spiritual resilience. First, learning with occupational peers reduced the embarrassment associated with beginning Quranic study in adulthood. Second, flexible participation enabled drivers to maintain involvement in religious learning without completely suspending their work. Third, supportive interaction with the instructor and other members helped participants connect religious participation with their everyday experiences as drivers.

Participants described spiritual resilience through greater comfort in religious learning, a sense of belonging, mutual assistance, and the ability to maintain religious participation alongside uncertain work demands. The CoP dimensions provided the social and organizational setting in which these experiences occurred, while the observed adult-learning practices made participation more accessible to drivers with varying schedules, abilities, and prior religious knowledge. Table 1 summarizes the relationships identified among the CoP dimensions, adult-learning practices, and participants' descriptions of spiritual resilience.

Table 1.
Participant-Described Relationships among CoP, Adult-Learning Practices, and Spiritual Resilience

Empirical dimension	CoP-related finding	Adult-learning practice	Relevance described in the data
Religious identity	Shared domain of Quranic learning among occupational peers	Recognition of different starting abilities and prior experiences	Greater comfort and reduced embarrassment when learning as an adult
Social connection	Occupational solidarity and mutual assistance among members	Open dialogue and supportive interaction	Sense of belonging and perceived availability of peer support
Meaning-making	Shared religious activities connected with members' work experiences	Experience-sensitive and problem-centered discussion	Opportunity to interpret work-related experiences through religious learning
Continued participation	Flexible community rules, including permission to respond to orders	Off-peak scheduling and flexible attendance	Ability to maintain religious participation alongside income-generating work

Source: Authors' analysis of interview, observation, and documentary data (2026)

The findings connect religious learning with participants' occupational lives through peer-based participation, flexible attendance, and supportive instruction. Within this case, CoP arrangements provided a relational setting for participation, while context-responsive adult-learning practices made continued religious engagement more compatible with platform-based work.

2. Discussion

Ojol Mengaji combined a shared occupational identity with religious learning practices adapted to the everyday circumstances of online motorcycle-taxi (*ojol*) drivers. Participants described the community as a setting where they could learn the Quran with occupational peers, ask questions with less embarrassment, maintain access to work opportunities, and receive practical assistance from other members. These patterns indicate how a profession-based religious community can provide social and educational conditions associated with meaning, belonging, and continued religious engagement amid employment uncertainty.

The organization of Ojol Mengaji can be interpreted through the three interconnected elements of a Community of Practice: domain, community, and practice (Wenger, McDermott, and Snyder 2002). Quranic learning constituted

the shared domain, while the common occupational background of the drivers provided a basis for community identification. Its recurring practices included weekly learning sessions, peer interaction, flexible attendance, and mutual assistance among members. This interpretation is consistent with Nicolini et al. (2022), who emphasize that a CoP is not merely a group of people with a shared interest; it develops through sustained participation, shared practices, and the negotiation of meaning and identity. In the present case, the shared domain, occupational identification, and recurring practices are consistent with the principal dimensions of a CoP. More specifically, meaningful CoPs depend on participants' continuing process of "thinking together" around shared problems rather than on the formal designation of a group alone (Pyrko, Dörfler, and Eden 2017).

The shared religious domain appeared to be important because some participants felt uncomfortable beginning Quranic study in conventional public settings. Age, limited reading ability, and a perceived difference from more experienced learners contributed to this discomfort. Learning with other drivers who also had varying levels of Quranic literacy appeared to make participation more accessible. The significance of the domain therefore extended beyond the transmission of religious knowledge. It provided a shared purpose through which members could participate without being defined solely by their level of religious competence. In this context, *safe space* refers to participants' reported comfort in learning and making mistakes rather than to a formally evaluated psychosocial intervention.

The community dimension was reflected most clearly in accounts of occupational solidarity. Participants described assistance when members experienced motorcycle problems and referred to communication through a WhatsApp group. These practices resemble the mutual-aid relationships documented among other platform workers. Within Indonesia, Ford and Honan (2019) similarly document mutual-aid communities among app-based transport workers while showing that everyday assistance does not by itself transform workers' structural relationship with platform companies. Yu, Treré, and Bonini (2022), for example, found that delivery workers used digital communication networks to exchange information, provide assistance, and develop solidarity under algorithmically managed working conditions. Research on ride-hail drivers also indicates that online worker communities can become relevant to interest in collective organization (Maffie 2020), although the present data do not establish that the MOMEN WhatsApp group performed this function. The Ojol Mengaji case places similar mutual-aid practices within a religious-learning community organized around a shared occupation.

The community's flexible participation rules further demonstrate how its practices were adapted to the drivers' working conditions. Participants could

keep their ride-hailing applications active and leave a session after receiving an order. This arrangement is meaningful in a work environment characterized by algorithmic monitoring, irregular demand, and income uncertainty (Wood et al. 2019; Prabowo and Isbah 2022). Rather than requiring participants to separate religious activities completely from work, the community accommodated the possibility that paid work could interrupt a learning session. This practice represents an everyday negotiation between religious participation and economic necessity rather than resistance to platform control.

The learning process also reflected selected principles of andragogy. Knowles (1984) emphasizes that adult learners bring prior experiences into learning, value practical relevance, and tend to respond to problem-centered instruction. In Ojol Mengaji, these principles appeared in the timing of the sessions, the instructor's gradual correction of participants' mistakes, and the opportunity to connect religious learning with everyday work experiences. Pak Wawan's description of the session as a productive "rest area" illustrates how the timing of the activity corresponded with his work routine. Ustaz Hafizh's approach of acknowledging participants' efforts before correcting their Quranic reading also reflected sensitivity to the embarrassment that adult beginners might experience.

These practices support Merriam's (2001) argument that andragogy should be understood contextually rather than as a fixed set of universal teaching procedures. The flexibility observed in Ojol Mengaji was shaped by the physical demands and uncertain schedules of platform work. The instructor's approach was similarly shaped by differences in age, experience, and Quranic-reading ability. Thus, andragogy in this case was not simply a teaching technique; it was reflected in the community's effort to make religious learning compatible with the participants' occupational and personal circumstances.

The relationship between these social and educational arrangements and spiritual resilience requires careful interpretation. Pargament (1997) describes religious coping as the use of religious beliefs and practices to interpret and respond to difficult circumstances. Spiritual resilience is related but broader, involving the maintenance of meaning, hope, and adaptive functioning through spiritual resources (Manning et al. 2019). Research distinguishes positive and negative religious-coping patterns, and a meta-analysis found that these patterns were associated with different forms of psychological adjustment to stress (Pargament et al. 1998; Ano and Vasconcelles 2005). Religious participation should therefore not be treated as uniformly beneficial or as evidence of resilience in the absence of direct measurement. The current findings do not directly measure either process. They show that participants viewed religious learning, peer relationships, and flexible participation as relevant to their ability to remain engaged in religious activities while managing occupational demands.

This distinction is important because spiritual resilience should not be treated as either an entirely private attribute or an automatically collective outcome. Previous research indicates that religious participation may connect individuals with wider social ties and perceived support (Ellison and George 1994), while religion can provide a framework for meaning-making under stress (Park 2005). Krause et al. (2001) demonstrate that social support within religious communities can shape how individuals use religious coping resources. The findings from Ojol Mengaji point in a similar direction: meaning-making remained an individual experience, but the community provided relationships and practices through which that experience could be supported. Peer acceptance reduced reported embarrassment, flexible arrangements made continued participation possible, and supportive instruction allowed participants to engage without being defined by their mistakes. These findings suggest that the social environment may support individual spiritual responses without making resilience itself a uniform characteristic of the entire group.

CoP and andragogy offer complementary explanations for the pattern identified in this case. CoP explains the relational setting formed through a shared domain, occupational identification, and recurring practices, while andragogy explains how learning was adjusted to participants' experiences, abilities, and practical concerns. Their intersection helps explain how participants understood community participation and context-responsive learning as supporting religious meaning-making.

On this basis, the phrase *collectively supported spiritual resilience* may be used as a tentative interpretive concept. It refers to individual efforts to maintain religious meaning and engagement that are supported by community relationships and context-responsive learning practices. This formulation is more consistent with the evidence than *institutionalized collective spiritual resilience*. Institutionalization would require longitudinal evidence that the arrangements were stable, reproduced across time, and consistently experienced by a wider range of members. Similarly, the present study cannot establish a new psychological construct because it did not employ a validated measure of spiritual resilience or examine changes in participants' psychological condition.

The study's contribution therefore lies not in demonstrating a new intervention model, but in bringing together three areas that are usually discussed separately: precarious platform work, learning within a profession-based community, and spiritually oriented meaning-making. Research has established that platform work may combine perceived flexibility with algorithmic control and economic insecurity (Wood et al. 2019; Prabowo and Isbah 2022). Studies of worker networks also show that platform workers can develop relationships of mutual assistance (Yu, Treré, and Bonini 2022). By examining these issues in a nonformal Islamic educational setting, the present

study offers a context-specific account of how religious learning can be organized around the occupational realities of gig workers.

This contribution must be interpreted within the study's methodological boundaries. The evidence was produced through four interviews, each lasting approximately 15–30 minutes, one observation session, and a limited set of community documents. It cannot establish changes in resilience over time, differences between active and inactive members, or the psychological effects of participation. It also cannot determine whether the practices identified in Ojol Mengaji are transferable to other communities. The findings nevertheless provide an exploratory basis for examining how occupational solidarity and adult religious learning may jointly support spiritual meaning-making among workers facing uncertain employment conditions.

D. Conclusion

This study shows that the Ojol Mengaji community combined a shared domain of Quranic learning, occupational solidarity, and flexible participation practices to accommodate the circumstances of *ojol* drivers in Yogyakarta. Its learning activities reflected selected andragogical principles through off-peak scheduling, flexible attendance, supportive correction, and attention to participants' experiences as adult workers. CoP provided the relational setting for shared identity, interaction, and mutual support, while andragogical practices made religious learning more accessible and relevant to participants' everyday work. Together, these findings support the tentative concept of *collectively supported spiritual resilience*, in which individual religious meaning-making and continued engagement may be supported by community relationships and context-responsive learning. This concept does not imply that resilience is a uniform collective trait or that community participation causes psychological improvement. The study's practical contribution lies in showing how profession-based nonformal Islamic education can be made more responsive to workers with irregular and uncertain schedules.

These conclusions must be interpreted within the limitations of a single-case, cross-sectional study based on four participants, brief interviews, one observation session, and a limited set of community documents. The study did not measure psychological outcomes, establish data saturation, or examine changes in spiritual resilience over time. Therefore, the findings should not be generalized to all community members, *ojol* drivers, or other informal workers. Future research should employ longer interviews, repeated observations, and more diverse participants, including less-active and former members. Comparative and longitudinal studies across driver communities could examine how religious learning, occupational solidarity, social support, and spiritual resilience are experienced across settings and over time.

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