

## Community Needs and Assets Mapping in Islamic Education: Strengthening Stakeholder Collaboration for Community Empowerment and Social Transformation

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### Abstract

This study aims to reconstruct an integrative framework for community needs and assets mapping and stakeholder analysis within Islamic education-oriented community development. The study employs a qualitative library research approach by examining Islamic community development, *dakwah bil hal*, Asset-Based Community Development, participatory rural appraisal, stakeholder and social capital theories, government regulation and public-service frameworks, *maqashid al-shariah*, and Shariah Enterprise Theory. The findings demonstrate that Islamic community development should be organized through five interconnected pillars: religious and *da'wah*, education, health, environmental sustainability, and economic empowerment. These pillars can be systematically connected with five categories of community assets, namely individual, associative, institutional, physical, and economic assets, while stakeholder analysis identifies communities, religious leaders, educational institutions, health services, economic institutions, government, and higher education as complementary actors. The novelty of this study lies in integrating needs/assets mapping, stakeholder power-interest analysis, social capital, proportional governmental participation, and Islamic normative values into one participatory framework. The framework positions government primarily as regulator, facilitator, and policy-synchronization partner while preserving community ownership of development priorities. It also places Islamic economics as an important but non-dominant dimension of holistic Islamic community development.

**Keywords:** Community Assets Mapping, Stakeholder Collaboration, Islamic Community Development

### Introduction

Islamic community development represents an important field within contemporary Islamic Studies because it connects normative Islamic teachings with the concrete transformation of social life. The development of Muslim communities cannot be understood merely through the distribution of economic assistance or material resources.<sup>1</sup> Islamic community development encompasses religious, educational, health, environmental, social, institutional, and economic dimensions that collectively

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<sup>1</sup> A R Alsuwaidi, "Vaccine Hesitancy within the Muslim Community: Islamic Faith and Public Health Perspectives," *Human Vaccines and Immunotherapeutics* 19, no. 1 (2023), <https://doi.org/10.1080/21645515.2023.2190716>.

contribute to human welfare.<sup>2</sup> The concept of *dakwah bil hal* demonstrates that Islamic preaching can take the form of concrete social action, exemplary behavior, institutional strengthening, and community empowerment.<sup>3</sup> Consequently, development becomes not merely a technical intervention but also a process of realizing Islamic ethical values within everyday community life. The manuscript underlying this study explicitly emphasizes that Islamic community development should be moved together with the community rather than simply being performed for the community.

The contemporary challenge is that many community empowerment programs remain fragmented according to sectoral interests. Economic programs frequently receive greater attention because their outputs can be measured through income, production, business growth, or employment indicators.<sup>4</sup> Religious, educational, health, and environmental dimensions are sometimes treated as complementary rather than integral components of community welfare. Such reductionism can produce interventions that address immediate symptoms without strengthening the broader capacity of communities to sustain social transformation. A community may receive productive capital while continuing to experience educational limitations, weak health awareness, environmental problems, and fragile religious institutions.<sup>5</sup> Therefore, Islamic community development requires a planning instrument capable of identifying problems while simultaneously recognizing the capacities that already exist within the community. Community needs/assets mapping provides an opportunity to overcome this weakness by combining the identification of deficiencies with the mobilization of community strengths.

The concept of community needs assessment traditionally begins by identifying discrepancies between existing conditions and desired conditions. This approach remains important because development planning must respond to genuine problems experienced by community members. Nevertheless, an exclusive emphasis on needs can unintentionally construct communities as deficient objects that wait for external assistance. Such a perspective may weaken local initiative and create dependency on donors, government programs, or external institutions. Asset-Based Community Development offers a corrective perspective by asking what resources, relationships, knowledge, institutions, skills, and economic connections are already available within a community.<sup>6</sup> The underlying principle is that communities possess assets that can become the foundation of development when properly identified and mobilized. The source manuscript adopts this perspective through the five Asset-Based Community Development (Abcd) categories of individual, associative, institutional, physical, and economic assets.

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<sup>2</sup> Z Shukri Nordin, "Integrating Islamic Law and Customary Law: Codification and Religious Identity in the Malay Buyan Community of Kapuas Hulu," *Journal of Islamic Law* 6, no. 1 (2025): 89–111, <https://doi.org/10.24260/jil.v6i1.3410>.

<sup>3</sup> R Bukido, "Harmonization of Customary and Islamic Law in the Gama Tradition of the Muslim Mongondow Community of North Sulawesi," *Ijtihad Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 2 (2022): 239–54, <https://doi.org/10.18326/IJTIHAD.V22I2.239-254>.

<sup>4</sup> F.F.R.S. Hamdani, "Traditional Law vs. Islamic Law; An Analysis of Muslim Community Awareness in Inheritance Issues," *Al Ahkam* 32, no. 1 (2022): 109–30, <https://doi.org/10.21580/ahkam.2022.32.1.11000>.

<sup>5</sup> I Zaki, "Islamic Community-Based Business Cooperation and Sustainable Development Goals: A Case of Pesantren Community in Indonesia," *International Journal of Ethics and Systems* 38, no. 4 (2022): 621–32, <https://doi.org/10.1108/IJOES-12-2021-0218>.

<sup>6</sup> Kamaruddin, "Justice, Mediation, and Kalosara Custom of the Tolaki Community in Southeast Sulawesi from the Perspective of Islamic Law," *Samarah* 7, no. 2 (2023): 1077–96, <https://doi.org/10.22373/sjkh.v7i2.13183>.

Participatory Rural Appraisal further strengthens the asset-based approach by emphasizing local knowledge and community participation. Development planning becomes more legitimate when community members are recognized as producers of knowledge rather than merely recipients of expert knowledge. Participation is therefore not only a procedural requirement but also an educational process through which communities learn to understand their own circumstances. The mapping process can encourage residents to identify strengths that may have previously been overlooked. It can also stimulate dialogue between different social groups that possess different forms of knowledge and experience.<sup>7</sup> In Islamic community development, this participatory orientation resonates with the principle of *shura*, which emphasizes deliberation and collective consideration in matters affecting the community.

The participatory character of community development also requires a sophisticated understanding of stakeholders. Community programs rarely depend on a single institution because development involves multiple actors with different resources, authorities, interests, and responsibilities. Mosques may provide religious legitimacy and social networks, while pesantren may provide educational resources and community leadership. Schools, madrasahs, health centers, economic institutions, local governments, universities, youth organizations, and civil society groups may contribute different forms of capacity.<sup>8</sup> Without stakeholder analysis, these actors may operate independently, producing duplication, competition, or gaps in service provision. Freeman's power-interest framework offers an analytical instrument for determining appropriate strategies for engaging actors according to their authority and interests.

Stakeholder analysis, however, should not be understood solely as a managerial technique detached from the social structure of communities. Community collaboration depends heavily on social capital, particularly networks, trust, reciprocity, and shared norms. Strong social capital can reduce the transaction costs associated with coordination among community members and institutions. Religious gatherings, farmer groups, youth organizations, neighborhood associations, and educational networks can function as channels through which collective action is organized.<sup>9</sup> Such networks may also become bridges between community actors and government institutions. The source manuscript emphasizes that social capital is an important prerequisite for effective stakeholder engagement because existing trust and reciprocity can facilitate cross-sectoral cooperation.

The position of government requires particular attention within this framework. Community-based approaches such as Asset-Based Community Development (Abcd) and participatory appraisal emphasize bottom-up processes, whereas governments commonly possess substantial authority, funding, regulatory capacity, and administrative resources.<sup>10</sup> The presence of government is therefore unavoidable in many community development processes. The central question is not

<sup>7</sup> A E Öztürk, "The Transnational Politics of Religion: Turkey's Diyanet, Islamic Communities and Beyond," *Turkish Studies* 23, no. 5 (2022): 701–21, <https://doi.org/10.1080/14683849.2022.2068414>.

<sup>8</sup> M Takdir, "The Takharrūj Method as an Islamic Legal Solution for Customary Inheritance Practices among Muslim Communities in Pakamban Laok, Sumenep, Indonesia," *Journal of Islamic Law* 4, no. 1 (2023): 104–22, <https://doi.org/10.24260/jil.v4i1.1044>.

<sup>9</sup> R Hassan, "Rights of Women Within Islamic Communities," *Religious Human Rights in Global Perspective Religious Perspectives*, 2023, 361–86, [https://doi.org/10.1163/9789004637146\\_019](https://doi.org/10.1163/9789004637146_019).

<sup>10</sup> M K Dewi, "Enhancing Islamic Financial Literacy through Community-Based Workshops: A Transtheoretical Model," *Journal of Islamic Accounting and Business Research* 12, no. 5 (2021): 729–47, <https://doi.org/10.1108/JIABR-08-2020-0261>.

whether government should participate, but how its participation can be organized without displacing community ownership. The source manuscript proposes that government should primarily function as regulator, facilitator, funding partner, and coordinator rather than automatically becoming the designer of community priorities. This distinction is crucial because a top-down intervention may be administratively efficient but socially inappropriate if it is designed without adequate knowledge of local needs and assets.

Government participation is particularly relevant in the context of village development. Regulatory frameworks provide an institutional foundation for community empowerment, while village funds and public services create opportunities for financing development priorities. Government institutions can also provide technical assistance, infrastructure, health services, educational support, and administrative coordination.<sup>11</sup> However, public funding does not automatically guarantee participatory development. If funding mechanisms determine priorities before communities conduct their own assessment, participation may become merely symbolic. Therefore, the relationship between government and community should be constructed as an enabling partnership in which public authority creates space for community initiative rather than replacing it.

Within Islamic community development, *dakwah bil hal* provides an important normative and practical foundation for connecting religious values with social transformation. Dakwah is not limited to verbal communication or religious instruction but can be manifested through actions that improve community welfare. Mosque-based empowerment programs illustrate how religious institutions can become centers for education, health, environmental awareness, economic empowerment, and social solidarity.<sup>12</sup> The five-pillar model identified in the source manuscript demonstrates that Islamic community development is inherently multidimensional. Religious development strengthens faith and moral life, education strengthens knowledge, health protects human life, environmental programs sustain intergenerational welfare, and economic empowerment supports material independence.

Islamic education occupies a particularly strategic position within this framework. Education should not be treated merely as one service sector among others because it can strengthen the capacity of communities to understand and transform their own circumstances.<sup>13</sup> Teachers, religious educators, *ustadz*, pesantren, madrasahs, Qur'anic learning centers, and universities can function as knowledge-producing and capacity-building institutions. Islamic education can therefore become an intermediary between religious values and community development practices. It can teach communities to recognize assets, analyze social problems, collaborate with stakeholders, and evaluate development programs according to ethical principles. In this sense, community-based Islamic education contributes not only to individual learning but also to collective social learning.

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<sup>11</sup> D Suhartanto, "The Art of Inclusivity: How Sense of Community Shapes Muslim Journeys across Islamic and Non-Islamic Destinations," *Journal of Islamic Marketing* 16, no. 8 (2025): 2276–93, <https://doi.org/10.1108/JIMA-05-2024-0217>.

<sup>12</sup> U Al Farisi, "Negotiation Between Customary Law and Islamic Law: The Practice of Palang Pintu in The Traditional Marriage in The Betawi Muslim Community," *De Jure Jurnal Hukum Dan Syaria* 15, no. 2 (2023): 268–85, <https://doi.org/10.18860/j-fsh.v15i2.21241>.

<sup>13</sup> E Bullion, "Community Practice and Religion at an Early Islamic Cemetery in Highland Central Asia," *Antiquity* 96, no. 387 (2022): 628–45, <https://doi.org/10.15184/aqy.2021.106>.

The economic dimension remains important, but it should be positioned proportionally. Islamic economics provides instruments such as productive zakat, productive waqf, Islamic microfinance, BMTs, sharia cooperatives, and local ZISWAF institutions. These instruments can strengthen community economic independence and contribute to poverty reduction. Nevertheless, economic empowerment cannot be considered the sole measure of successful Islamic community development. Economic productivity may be difficult to sustain when educational capacity is weak, family health is compromised, environmental resources are degraded, or community institutions lack legitimacy. The manuscript therefore explicitly positions Islamic economics as one of five pillars rather than as the overarching definition of Islamic community development.

The integration of *maqashid al-shariah* enriches this multidimensional perspective. The five fundamental objectives of Islamic law protection of religion, life, intellect, lineage, and wealth provide a normative vocabulary for interpreting community welfare. Religious empowerment can be related to *hifz al-din*, educational development to *hifz al-'aql*, health to *hifz al-nafs*, environmental and intergenerational concerns to *hifz al-nasl*, and economic empowerment to *hifz al-mal*.<sup>14</sup> Such mapping should not be understood as a rigid equivalence, but rather as a conceptual device for ensuring that development planning does not reduce welfare to material indicators. The framework encourages planners to ask whether a proposed intervention contributes to multiple dimensions of human and social flourishing. It also provides an Islamic ethical foundation for evaluating development outcomes.

Shariah Enterprise Theory adds another layer of accountability to stakeholder analysis. Conventional stakeholder theory generally focuses on relationships among human actors who influence or are influenced by organizational objectives. Shariah Enterprise Theory expands this framework through a theocentric orientation in which accountability to Allah is fundamental. Human stakeholders and the natural environment consequently become part of a broader responsibility structure.<sup>15</sup> This perspective is relevant to community development because empowerment programs involve public resources, community trust, natural assets, and religious legitimacy. Accountability should therefore be understood as simultaneously vertical and horizontal. Development actors are responsible to God while also being accountable to communities, institutions, future generations, and the environment.

Previous studies provide important evidence for the relevance of integrated community development. Research on mosque-based Posdaya demonstrates the potential of mosques to coordinate religious, educational, health, economic, and environmental initiatives. Research on village asset mapping shows that communities may possess substantial natural, human, and institutional resources that remain underutilized because residents lack knowledge or organizational capacity to add value to those assets.<sup>16</sup> Recent pesantren-based community empowerment through student service-learning demonstrates that pesantren can function as alternative institutional

<sup>14</sup> Elfia, "Patterns for Settlement of Punah Inheritance Disputes In the Community of Nagari Salareh Aia from the Perspective of Islamic Law," *Al Ihkam Jurnal Hukum Dan Pranata Sosial* 17, no. 2 (2022): 480–505, <https://doi.org/10.19105/al-ihkam.v17i2.6246>.

<sup>15</sup> M Huda, "From Digital Ethics to Digital Community: An Islamic Principle on Strengthening Safety Strategy on Information," *Lecture Notes in Networks and Systems* 910 (2024): 165–82, [https://doi.org/10.1007/978-3-031-53552-9\\_15](https://doi.org/10.1007/978-3-031-53552-9_15).

<sup>16</sup> G Muzainah, "The Integration of Islamic Law and Banjarese Customary Law in the Distribution of Inheritance to the Chinese Muslim Community in Banjarmasin, South Kalimantan," *Samarah* 6, no. 2 (2022): 678–702, <https://doi.org/10.22373/sjhk.v6i2.12386>.

centers of community development. These studies collectively reveal the importance of local assets and collaborative actors. Nevertheless, the source manuscript observes that an explicit theoretical integration of community needs/assets mapping, stakeholder analysis, the five pillars of Islamic community development, and proportional government participation remains limited.

The research gap therefore concerns integration rather than the absence of individual concepts. Asset-Based Community Development (Abcd) has already provided a strong framework for asset identification. Participatory appraisal has already emphasized local knowledge. Stakeholder theory has already developed mechanisms for categorizing actors according to power and interest.<sup>17</sup> Islamic community development literature has already emphasized multidimensional empowerment and *dakwah bil hal*. Islamic economics has already developed instruments for economic empowerment, while *maqashid al-shariah* provides an ethical framework for welfare. What remains insufficiently articulated is how these perspectives can be assembled into one operational framework for Islamic community development and Islamic education. The present study addresses this conceptual gap by connecting needs/assets mapping, stakeholder collaboration, social capital, government facilitation, and Islamic normative values.

The framework proposed in this study is also relevant to different institutional contexts. Mosque-based communities possess strong religious networks and can use the mosque as a coordination center. Pesantren-based communities combine religious authority with educational and social capital. Villages without a single dominant religious institution may mobilize development through village government, community organizations, farmer groups, educational institutions, and university service programs. A useful framework must therefore be portable across institutional settings rather than dependent on one organizational form.<sup>18</sup> The source manuscript illustrates this portability through examples involving a mosque-based Posdaya program in Cirebon, pesantren-based empowerment in Gunungkidul, and village asset mapping in Tidore Kepulauan.

This portability is particularly significant for Islamic education because Islamic educational institutions increasingly interact with communities beyond their formal institutional boundaries. Madrasahs, pesantren, Islamic universities, and community learning centers can participate in development through service learning, research, training, mentoring, and social innovation. Students can become facilitators who learn directly from communities while contributing knowledge and skills. Lecturers can function as researchers and methodological advisors rather than external experts who dominate local decision-making. Community members can become co-educators whose local knowledge is recognized as a legitimate source of learning. Such an approach transforms Islamic education from a primarily classroom-centered process into a form of socially engaged education.<sup>19</sup> Based on these considerations, this study aims to examine how community needs/assets mapping and stakeholder analysis can

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<sup>17</sup> P Nugraheni, "The Optimisation of Qardhul Hasan Management in Islamic Banking: Enhancing Its Role in Empowering the Community," *Journal of Enterprising Communities* 18, no. 3 (2024): 469–86, <https://doi.org/10.1108/JEC-08-2022-0113>.

<sup>18</sup> S I S Al-Hawary, "Determining and Explaining the Components of the Justice-Oriented Islamic Community Based on the Teachings of Nahj Al-Balaghah," *Hts Teologiese Studies Theological Studies* 78, no. 4 (2022), <https://doi.org/10.4102/hts.v78i4.7835>.

<sup>19</sup> M Maulana, "Islamic Banking Services for Communities and Families in Aceh Province Post Closure of Conventional Banks: A Comprehensive Review," *El Usrah* 7, no. 2 (2024): 903–22, <https://doi.org/10.22373/ujhk.v7i2.26312>.

be integrated into Islamic community development through an Islamic education perspective. The study also aims to formulate a framework that connects five development pillars with five categories of community assets. Another objective is to clarify how government, religious institutions, educational institutions, health services, economic organizations, universities, and community groups can collaborate according to their power and interests. The study further explores how *maqashid al-shariah* and Shariah Enterprise Theory can enrich the ethical dimension of development. Ultimately, the article seeks to contribute a methodological framework for participatory, asset-based, collaborative, and value-oriented Islamic community empowerment.

## Literature Review

### Islamic Community Development and Dakwah Bil Hal

Islamic community development can be understood as a systematic effort to facilitate positive social transformation by mobilizing community potential according to Islamic principles. Its conceptual foundation extends beyond economic development because Islam recognizes multiple dimensions of human welfare.<sup>20</sup> Religious faith, moral character, education, health, social relationships, environmental sustainability, and economic independence are interconnected components of a dignified human life. Development therefore requires more than the transfer of resources from powerful actors to disadvantaged groups. It requires strengthening the capacity of communities to become active subjects of transformation. Machendrawaty and Safei's formulation, as presented in the source manuscript, places social change, community potential, and Islamic principles at the center of Islamic community development.

The concept of *dakwah bil hal* provides an important bridge between Islamic preaching and community empowerment. Dakwah through concrete action demonstrates Islamic teachings through social practices that address real community needs. Religious leaders can communicate Islamic values not only through sermons but also through educational programs, health initiatives, environmental action, social assistance, and economic empowerment.<sup>21</sup> Such practices transform dakwah into a process of social learning and institutional development. The effectiveness of *dakwah bil hal* consequently depends on whether communities participate in identifying priorities and implementing solutions. In this sense, participatory development can be interpreted as a contemporary expression of the practical dimension of Islamic preaching.

The five-pillar approach offers a useful operationalization of holistic Islamic community development. The religious and da'wah pillar concerns faith, worship, morality, and Islamic social consciousness. The educational pillar concerns literacy, learning opportunities, children's and youth development, and community knowledge. The health pillar addresses family health, nutrition, safety, and access to health services. The environmental pillar concerns natural-resource sustainability and intergenerational responsibility. The economic pillar concerns productivity, livelihood, financial independence, and the use of Islamic economic instruments.

<sup>20</sup> R Hidayat, "The Hijrah Communities and Religious Superficiality: Ideology and Religiosity of the Islamic Hijrah Communities on Social Media," *Journal of Population and Social Studies* 29 (2021): 118–38, <https://doi.org/10.25133/JPSSv292021.008>.

<sup>21</sup> M Misbahuddin, "Normativism of Islamic Law in the Akkattere Hajj Ritual of South Sulawesi's Ammatoa Community," *Samarah* 7, no. 1 (2023): 629–49, <https://doi.org/10.22373/sjnhk.v7i1.15987>.

This five-pillar model is particularly relevant to Islamic education because education can operate across all pillars rather than being confined to one. Religious education can strengthen the spiritual dimension, while general education can improve literacy and critical thinking. Health education can promote healthy behavior and family welfare. Environmental education can cultivate stewardship and ecological responsibility.<sup>22</sup> Economic education can develop financial literacy, entrepreneurship, and ethical business practices. Consequently, Islamic education can become an integrative platform through which communities develop knowledge and competencies for multidimensional welfare. This understanding broadens the role of Islamic education from transmitting religious knowledge to facilitating social transformation.

### **Community Needs Assessment and Asset-Based Community Development**

Community needs assessment is fundamentally concerned with identifying gaps between actual conditions and desired conditions. It helps planners understand what communities lack and what interventions may be necessary.<sup>23</sup> Needs assessment remains important because development should not romanticize community assets while ignoring poverty, inequality, exclusion, or structural barriers. However, an exclusive needs-oriented perspective can unintentionally create a deficit narrative. Communities may be described primarily through unemployment, poverty, educational limitations, poor infrastructure, or inadequate services. Asset-Based Community Development (Abcd) responds to this problem by beginning with existing strengths rather than deficiencies.

Kretzmann and McKnight's Asset-Based Community Development (Abcd) framework identifies different categories of assets that communities can mobilize. Individual assets include skills, knowledge, experiences, and personal capacities. Associational assets include voluntary groups, religious organizations, youth groups, farmer groups, and social networks.<sup>24</sup> Institutional assets include schools, mosques, pesantren, health centers, cooperatives, government institutions, and other organizations. Physical assets include land, buildings, water resources, infrastructure, and other material resources. Economic assets include businesses, markets, financial networks, cooperatives, and other economic connections. The source manuscript adopts these five categories as a basis for integrating asset mapping with the five pillars of Islamic community development.

Asset mapping is not simply a technical inventory. It can itself become an empowerment process because community members discover capacities that may not have been visible previously. A teacher may identify local educators, a farmer may identify agricultural knowledge, a youth group may identify digital skills, and a religious institution may identify networks capable of mobilizing volunteers. These assets can then be connected to identified needs.<sup>25</sup> A community that appears economically poor

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<sup>22</sup> Asman, "Social Dynamics on the Increasing Divorce of Malay Communities during COVID-19 in Sambas West Kalimantan, Indonesia Perspective of Islamic Family Law," *Al Manahij Jurnal Kajian Hukum Islam* 17, no. 2 (2023): 153–66, <https://doi.org/10.24090/mnh.v17i2.8235>.

<sup>23</sup> A M Idrus, "The Tradition of Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy," *Samarah* 7, no. 2 (2023): 848–74, <https://doi.org/10.22373/sjhk.v7i2.17125>.

<sup>24</sup> Y G Larasati, "Adolescent Forced Marriage and Community Misconduct: Rethinking Islamic Family Law," *Jurnal Ilmiah Al Syir Ah* 23, no. 1 (2025): 34–49, <https://doi.org/10.30984/jis.v23i1.3367>.

<sup>25</sup> A Alam, "The Role of Islamic Microfinance Institution in Empowering Indonesian Fishing Communities," *Universal Journal of Accounting and Finance* 9, no. 2 (2021): 178–83, <https://doi.org/10.13189/UJAF.2021.090205>.

may nevertheless possess substantial social and institutional capital. The development challenge may therefore be less about introducing external assets and more about connecting and strengthening existing ones. This principle supports sustainable empowerment because local actors retain ownership of development resources and processes.

The relationship between needs and assets should not be conceptualized as a simple opposition. Needs assessment answers the question of what must be improved, while asset mapping answers the question of what can be mobilized to improve it. When both are combined, development planning becomes more balanced. Communities are recognized as experiencing genuine problems while simultaneously being recognized as possessing capacities. Such a combination prevents the romanticization of community resilience while avoiding deficit-based development. For Islamic community development, this balance is important because the principle of human dignity requires communities to be treated as subjects with capacities rather than passive recipients.

### **Participatory Rural Appraisal**

Participatory Rural Appraisal contributes an epistemological dimension to community mapping. It challenges the assumption that external experts possess superior knowledge about local problems. Communities possess experiential knowledge concerning their environment, social relationships, livelihood patterns, religious practices, institutional histories, and local resources. Participatory appraisal creates mechanisms for making such knowledge visible.<sup>26</sup> It therefore changes the relationship between researcher and community from expert-object relations toward collaborative knowledge production. Chambers' emphasis on putting local people first is particularly compatible with community empowerment.

Participation should also be understood as an educational process. When community members map their assets and discuss their needs, they develop analytical and organizational capacities. They learn to distinguish immediate problems from structural issues and identify resources that can contribute to solutions.<sup>27</sup> Dialogue among community groups can reveal differences in priorities and make invisible forms of exclusion visible. Participation can therefore improve both the quality of information and the legitimacy of development decisions. Within Islamic education, this process can be framed as community-based learning in which knowledge is produced through interaction between theory, experience, and social responsibility.

Participatory approaches also resonate with the Islamic principle of *shura*. Consultation encourages decision-making through deliberation rather than unilateral authority. Although *shura* should not be reduced to a direct methodological equivalent of participatory appraisal, both emphasize the importance of hearing relevant voices before decisions are made. The analogy becomes particularly relevant when external institutions possess greater formal authority than community members. Government, universities, donors, and religious institutions may have resources that local citizens do not possess. Participatory mechanisms can ensure that resource asymmetry does not automatically become decision-making domination.

<sup>26</sup> M Khodakarami, "The Level of Islamic Religiosity of the Local Community and Corporate Environmental Responsibility Disclosure: Evidence from Iran," *Journal of Business Ethics* 190, no. 2 (2024): 483–512, <https://doi.org/10.1007/s10551-023-05388-y>.

<sup>27</sup> I Mustofa, "Living Islamic Law in Indigenous Communities in Indonesia: Integration of Fiqh in the Tradition of Mu'amalah of the Muslim Community of Banjar," *Al Manahij Jurnal Kajian Hukum Islam* 19, no. 2 (2025): 289–312, <https://doi.org/10.24090/mnh.v19i2.14792>.

### Stakeholder Theory and Social Capital

Stakeholder theory provides a framework for understanding the plurality of actors involved in community development. Freeman defines stakeholders as groups or individuals who can affect or are affected by organizational objectives. In community development, this definition can encompass religious leaders, residents, government officials, schools, health institutions, economic organizations, universities, civil society organizations, and external partners.<sup>28</sup> Each actor possesses different forms of authority and interest. Some actors control resources, while others possess legitimacy, knowledge, networks, or community trust. Stakeholder analysis helps planners determine how these differences should shape engagement strategies.

The power-interest matrix provides a practical classification mechanism. High-power and high-interest actors should generally be managed closely because they can strongly influence program outcomes. High-power but lower-interest actors should be kept satisfied through appropriate communication and policy coordination. Lower-power but high-interest actors should be empowered because they are often directly affected by interventions. Lower-power and lower-interest actors may require monitoring and information rather than intensive engagement. In Islamic community development, however, the matrix should not be interpreted purely in terms of administrative efficiency.<sup>29</sup> Ethical principles require attention to the voices of beneficiaries even when their formal power is low. The source manuscript therefore emphasizes that residents should remain actively involved in mapping and decision-making.

Social capital complements stakeholder analysis by explaining why some communities can coordinate more effectively than others. Networks create channels for communication, while trust reduces uncertainty and reciprocity encourages cooperation. Religious communities often possess dense networks through congregational activities, study groups, charitable activities, youth organizations, and neighborhood relationships.<sup>30</sup> Pesantren can possess similarly strong networks through students, alumni, teachers, families, and local residents. Villages may possess social capital through farmer groups, cooperatives, customary organizations, and neighborhood associations. These networks can become the social infrastructure of participatory development.

### Government, Regulation, and Public Services

Government plays an important role in community empowerment because it possesses regulatory authority, public budgets, infrastructure, and institutional capacity. The source manuscript specifically identifies government as regulator, facilitator, and public-service partner. These roles are not necessarily incompatible with bottom-up development. Regulation can create enabling conditions, public financing can support locally identified priorities, and public services can address needs

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<sup>28</sup> E Suandi, "The Influence of Islamic Corporate Social Responsibility Implementation and Marketing on Islamic Bank Performance Moderated by Community Religious Commitment," *Journal of Islamic Marketing* 16, no. 4 (2025): 1209–28, <https://doi.org/10.1108/JIMA-08-2023-0247>.

<sup>29</sup> F Iswari, "Portrait of Ulayat Land Conflicts in Minangkabau Customary Law Community: Alternative Resolutions Under Islamic Law," *Al Istinbath Jurnal Hukum Islam* 10, no. 1 (2025): 219–49, <https://doi.org/10.29240/jhi.v10i1.11066>.

<sup>30</sup> T Vasinayanuwatana, "Shura-Infused STEM Professional Learning Community in an Islamic School in Thailand," *Cultural Studies of Science Education* 16, no. 1 (2021): 109–39, <https://doi.org/10.1007/s11422-020-09990-8>.

beyond the capacity of community organizations.<sup>31</sup> The key issue is the distribution of decision-making authority. Government should enable communities to act without automatically determining what communities should want.

The risk emerges when public programs are designed through top-down mechanisms without adequate participatory assessment. Administrative systems often favor standardized projects because standardized outputs are easier to budget, monitor, and report. Community realities, however, are diverse and dynamic.<sup>32</sup> A program that is appropriate in one village may be inappropriate in another even when both villages receive the same administrative classification. Participatory mapping can therefore serve as an interface between public policy and local knowledge. Government programs become more responsive when policy resources are connected to locally generated evidence.

Public-service collaboration is also important because community institutions cannot provide every service independently. Health services may require professional institutions such as health centers.<sup>33</sup> Educational development may require schools, madrasahs, and universities. Infrastructure and village financing may require government institutions. Economic development may require access to markets and financial institutions. Religious development may require ulama, mosques, pesantren, and community organizations. Stakeholder collaboration therefore enables communities to access complementary resources without surrendering ownership of development priorities.

#### **Maqashid al-Shariah and Shariah Enterprise Theory**

*Maqashid al-shariah* provides a normative framework for evaluating whether development contributes to genuine human welfare. The preservation of religion, life, intellect, lineage, and wealth provides a broad framework for considering the consequences of development programs. Economic interventions should therefore be evaluated not only according to income but also according to their implications for family stability, education, health, morality, and community solidarity.<sup>34</sup> Educational interventions should likewise consider their contribution to moral and social development rather than focusing solely on test scores. The framework encourages integrated evaluation rather than isolated sectoral measurement.

The five maqashid dimensions can be connected conceptually to the five development pillars. Religious and da'wah programs correspond strongly with *hifz al-din*. Educational programs contribute to *hifz al-'aql*. Health interventions support *hifz al-nafs*. Environmental and intergenerational programs can be interpreted through the protection of future generations associated with *hifz al-nasl*. Economic empowerment contributes to *hifz al-mal*. These connections provide an Islamic value framework for

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<sup>31</sup> C Bellamy, "Being Muslim the Chhipa Way: Caste Identity as Islamic Identity in a Low-Caste Indian Muslim Community," *Contributions to Indian Sociology* 55, no. 2 (2021): 224–53, <https://doi.org/10.1177/00699667211006954>.

<sup>32</sup> Zainuddin, "Patuntung: The Encounter of Local Culture and Islamic Sharia in the Ammatoa Kajang Community," *Al Ihkam Jurnal Hukum Dan Pranata Sosial* 18, no. 1 (2023): 177–99, <https://doi.org/10.19105/al-ihkam.v18i1.8207>.

<sup>33</sup> Latifa Khusnul Fatikhah et al., "Comparison of the Dick and Carey and ADDIE Instructional Design Models in Islamic Religious Education Learning," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 1–26, <https://doi.org/10.67899/ar.v3i1.203>.

<sup>34</sup> H Musa, "Expanding Financial Inclusion Participation in Muslim-Dominated Communities through Islamic Finance Products (IFP) Adoption," *Journal of Islamic Accounting and Business Research* 16, no. 8 (2025): 1462–86, <https://doi.org/10.1108/JIABR-09-2023-0308>.

community mapping. They also allow program planners to examine whether development priorities are balanced across multiple dimensions.

Shariah Enterprise Theory expands accountability beyond conventional stakeholder management. In the source manuscript, Allah is positioned as the highest stakeholder, while human beings and the natural environment are also included within the responsibility structure. This creates a theocentric orientation in which organizational and development decisions are ultimately accountable to divine principles. Such accountability does not eliminate horizontal accountability but strengthens it.<sup>35</sup> Communities, beneficiaries, government institutions, donors, and environmental systems become objects of responsible stewardship.

The combination of *maqashid al-shariah* and Shariah Enterprise Theory is particularly useful for Islamic education. Islamic education can teach students and community leaders to understand development as an ethical responsibility rather than a technical exercise. Students can learn to evaluate development programs according to justice, public benefit, accountability, environmental responsibility, and human dignity. Community leaders can use these values when deciding how resources are allocated. Universities can incorporate these principles into service-learning and community research. The result is a form of Islamic education that connects knowledge, ethics, and social action.

#### Previous Studies and Research Gap

Previous research on mosque-based Posdaya demonstrates that religious institutions can become centers for multidimensional community empowerment. Zakiyyah and Haqq's study identifies collaboration among mosque management, religious leaders, community groups, youth, and government as an important factor in implementing *dakwah bil hal*.<sup>36</sup> The model integrates religious, educational, health, economic, and environmental dimensions. This evidence supports the argument that Islamic community development is inherently cross-sectoral. It also demonstrates the potential of religious institutions to coordinate diverse forms of community participation.

Research on village asset mapping provides another important contribution. Marasabessy and colleagues demonstrate that a community may possess valuable natural and human assets even when these assets have not yet been optimally managed. The central issue is therefore not always asset scarcity but limited capacity to identify, organize, and add value to assets.<sup>37</sup> This finding strongly supports the Asset-Based Community Development (Abcd) perspective. It also demonstrates the importance of education and facilitation in transforming latent assets into productive community resources.

Recent pesantren-based community empowerment further broadens the institutional scope of Islamic community development. Mufid and colleagues show that pesantren can become an alternative institutional base for community empowerment. Students participating in community service can function as facilitators who work

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<sup>35</sup> I Nurhayati, "Community's Potential and Preferences for Islamic Banking: The Case of Indonesia," *Wseas Transactions on Environment and Development* 18 (2022): 1094–1105, <https://doi.org/10.37394/232015.2022.18.104>.

<sup>36</sup> S Khamis, "Revisiting Digital Islamic Feminism: Multiple Resistances, Identities, and Online Communities," *Cyber Muslims Mapping Islamic Digital Media in the Internet Age*, 2022, 100–113.

<sup>37</sup> M Y Anis, "The Thematic System in the Construction of Arabic Sufism Communities and Islamic Identity," *Hts Teologiese Studies Theological Studies* 78, no. 1 (2022), <https://doi.org/10.4102/hts.v78i1.7469>.

together with residents rather than replacing their decision-making processes.<sup>38</sup> This model demonstrates how higher education, pesantren, and communities can form learning partnerships. It also reinforces the principle that external actors should strengthen rather than displace local capacities.

Taken together, these studies provide valuable empirical and conceptual fragments but do not fully integrate them into a single framework. Mosque-based development highlights religious institutional capacity. Village asset mapping highlights the importance of local resources. Pesantren-based programs highlight education and facilitation. Stakeholder theory provides actor analysis, while Asset-Based Community Development (Abcd) provides asset analysis. What is needed is a framework that brings these dimensions together while explicitly positioning government and Islamic normative values.<sup>39</sup> This study therefore addresses a conceptual gap by integrating needs/assets mapping, stakeholder analysis, social capital, government facilitation, the five pillars of Islamic community development, and Islamic ethical frameworks.

## Method

This study employs a qualitative library research approach with a conceptual and framework-building orientation. Library research is appropriate because the principal objective is to synthesize concepts, theories, normative frameworks, and previous studies into an integrative model of Islamic community development. The research does not claim to measure the effectiveness of the proposed framework through primary field data. Instead, it examines how existing theoretical and conceptual resources can be connected. The methodological design follows the conceptual orientation already established in the source manuscript. The main objective is therefore analytical synthesis rather than statistical generalization.

The literature on Islamic community development and dakwah bil hal provides an important normative and conceptual foundation for understanding Islamic community empowerment. This body of scholarship emphasizes a multidimensional conception of community development that encompasses religious, educational, health, environmental, and economic dimensions. These dimensions constitute the five-pillar structure that serves as the initial analytical layer of the proposed framework. Such an approach prevents Islamic community development from being reduced to economic empowerment alone. It also recognizes Islamic education as an important component in strengthening community knowledge, values, participation, and collective capacity. Accordingly, the integration of dakwah bil hal with community development provides a conceptual basis for connecting Islamic values with practical social transformation.

The conceptual framework is further informed by Asset-Based Community Development (ABCD) and Participatory Rural Appraisal (PRA). ABCD provides a systematic approach for classifying community assets into individual, associative, institutional, physical, and economic categories. Participatory appraisal, meanwhile, reinforces the principle that community members should be actively involved in identifying both their needs and available resources. These approaches are understood not as isolated technical methods but as complementary perspectives that strengthen

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<sup>38</sup> H Alotaibi, "Women and Community Services in Islamic History," *Journal of Al Tamaddun* 16, no. 2 (2021): 49–57, <https://doi.org/10.22452/JAT.VOL16NO2.4>.

<sup>39</sup> M H Afandi, "An Examination of Islamic Family Law in Kampar Regency, Riau: Focusing on the Causes and Prevalence of Divorce in the Community," *El Usrah* 6, no. 2 (2023): 298–317, <https://doi.org/10.22373/ujhk.v6i2.19089>.

participatory development. ABCD provides the structural architecture for asset identification, whereas participatory appraisal emphasizes local knowledge, participation, and community ownership. Their integration consequently establishes a foundation for a strength-based and participatory process of community mapping.

The analysis is also grounded in stakeholder theory, social capital theory, government regulation, and public-service collaboration. Stakeholder theory provides the conceptual basis for applying a power-interest matrix to classify actors and determine appropriate engagement strategies. Social capital theory explains how trust, networks, reciprocity, and social relationships facilitate collective action and strengthen collaboration.<sup>40</sup> Perspectives on government regulation and public-service provision clarify the roles of government as regulator, funder, facilitator, and partner in policy synchronization. Particular attention is given to the potential tension between bottom-up community processes and top-down government intervention. The resulting framework therefore seeks to accommodate government participation in a proportional manner while preserving community ownership and participatory decision-making.

The normative dimension of the framework is enriched by maqashid al-shariah and Shariah Enterprise Theory. Maqashid al-shariah provides a normative framework for relating development objectives to the protection of religion, life, intellect, lineage, and wealth. Shariah Enterprise Theory expands the concept of accountability by incorporating responsibility toward Allah, human stakeholders, and the environment.<sup>41</sup> These perspectives extend beyond the economic dimension by introducing ethical, social, spiritual, and environmental considerations into the broader development process. The integration of these theoretical perspectives consequently enables the development framework to connect community assets, stakeholder relationships, participatory processes, and Islamic ethical principles. The overall synthesis is organized through three interconnected analytical processes: mapping the five development pillars, comparatively examining asset-mapping and stakeholder approaches, and integrating the resulting insights into an Islamic community development framework.

## Results and Discussion

### Reconstructing Islamic Community Development through Integrated Mapping

Islamic community development can be conceptualized as a multidimensional process rather than a collection of isolated programs.<sup>42</sup> The source manuscript identifies five principal pillars: religious and da'wah, education, health, environment, and economy. These pillars reflect a broad conception of community welfare and correspond to different dimensions of human and social development. A program becomes more sustainable when the relationships among these dimensions are considered during planning.<sup>43</sup> Economic empowerment, for example, can be

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<sup>40</sup> A A Aliyu, "Influence of Islamic Architecture on Residential Structures in the Hausa Community," *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 48–69, <https://doi.org/10.32350/jitc.132.04>.

<sup>41</sup> A Subakir, "Islamic Law and Local Religious Interpretations in the Samin Community of Central Java," *El Mashlahah* 15, no. 1 (2025): 41–58, <https://doi.org/10.23971/el-mashlahah.v15i1.7886>.

<sup>42</sup> M Y M Hussin, "Islamic Social Finance as Alternative Mechanism for Well-Being of the Community: A Bibliometric Analysis," *Pakistan Journal of Life and Social Sciences* 22, no. 2 (2024): 6509–33, <https://doi.org/10.57239/PJLSS-2024-22.2.00491>.

<sup>43</sup> A Wibowo, "Community Empowerment Based on Religious Ecology Leading to Sustainable Agricultural Development (A Case Study of Isy Karima Islamic Boarding School in Karanganyar, Central

strengthened by education, health, religious ethics, and environmental sustainability. The five-pillar framework therefore functions as the substantive architecture of community development.

An effective community development framework requires the integration of needs assessment and asset mapping. Needs identify conditions that require improvement, while assets identify capacities that can contribute to improvement. A purely needs-based approach risks producing dependency because communities are framed as recipients of external intervention. A purely asset-based approach can also become problematic if it ignores structural inequalities and genuine unmet needs. An integrated model avoids both extremes by recognizing both community needs and locally available capacities. The planning question consequently shifts from “What assistance does this community need?” toward “What needs exist, what assets are available, and how can these assets be mobilized collaboratively to address those needs?”

Asset-Based Community Development (ABCD) provides a suitable conceptual architecture for identifying and mobilizing community resources across the five development pillars. Individual assets can include teachers, ustadz, health workers, entrepreneurs, farmers, students, and skilled residents. Associational assets include study groups, youth organizations, farmer groups, community associations, and volunteer networks.<sup>44</sup> Institutional assets include mosques, pesantren, madrasahs, schools, health centers, cooperatives, and village government. Physical assets include land, buildings, water sources, roads, and community facilities. Economic assets include businesses, markets, BMTs, Islamic cooperatives, UMKM, and local ZISWAF institutions. The identification of these diverse assets provides a comprehensive basis for strengthening community participation and self-reliance.

A more comprehensive model emerges when the five asset categories are mapped across, rather than separately from, the five development pillars. Each pillar should therefore be examined through multiple categories of community assets.<sup>45</sup> A religious program may depend on individual religious educators, associative study groups, institutional mosques, physical worship facilities, and charitable networks.<sup>46</sup> An educational program may rely on teachers, parent associations, madrasahs, learning facilities, and scholarship resources. A health program may mobilize health cadres, community groups, clinics, health facilities, and financing mechanisms. An economic program may combine entrepreneurs, cooperatives, business facilities, markets, and ZISWAF institutions. This cross-mapping approach produces a more comprehensive representation of community capacity and reveals opportunities for integration, collaboration, and sustainable development.

#### **Table 1. Integrative Mapping of Islamic Community Development Pillars and Community Assets**

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Java),” *Iop Conference Series Earth and Environmental Science* 905, no. 1 (2021), <https://doi.org/10.1088/1755-1315/905/1/012035>.

<sup>44</sup> Sudirman, “Accommodation of Customs and Islamic Laws in Determining the Beginning of the Month of Ramadan for Indigenous Papuan Muslim Community in West Papua,” *Jurnal Ilmiah Al Syir Ah* 20, no. 2 (2022): 190–205, <https://doi.org/10.30984/jis.v20i2.2038>.

<sup>45</sup> D Wanto, “Asserting Religiosity in Indonesian Muslim Urban Communities through Islamic Education,” *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 116–35, <https://doi.org/10.32350/jitc.122.09>.

<sup>46</sup> R Setiawati, “Islamic Community Empowerment in Economic Growth through Sugar Cane Farming Partnerships,” *Qubahan Academic Journal* 4, no. 3 (2024): 579–606, <https://doi.org/10.48161/qaj.v4n3a993>.

| Islamic Community Development Pillar | Main Needs and Welfare Orientation                                                   | Relevant Asset-Based Community Development (Abcd) Assets                    | Potential Stakeholders                                                            | Islamic Value Orientation |
|--------------------------------------|--------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|-----------------------------------------------------------------------------------|---------------------------|
| Religious and <i>Da'wah</i>          | Faith, worship, morality, religious literacy, social solidarity                      | Individual religious educators; study groups; mosques; religious facilities | Ulama, mosque management, jamaah, youth groups, government religious institutions | <i>Hifz al-din</i>        |
| Education                            | Literacy, religious education, children's and youth development                      | Teachers; parent groups; madrasahs; pesantren; learning facilities          | Teachers, schools, madrasahs, pesantren, universities, parents                    | <i>Hifz al-'aql</i>       |
| Health                               | Maternal-child health, nutrition, safety, preventive health                          | Health cadres; community groups; health centers; physical facilities        | Puskesmas, cadres, families, local government                                     | <i>Hifz al-nafs</i>       |
| Environment                          | Environmental sustainability, natural-resource protection, intergenerational welfare | Land; water; farmer groups; environmental organizations                     | Farmer groups, village government, environmental actors, youth                    | <i>Hifz al-nasl</i>       |
| Economy and Islamic Economics        | Productivity, livelihood, financial independence, equitable access                   | UMKM; cooperatives; BMT; markets; ZISWAF institutions                       | Entrepreneurs, BMTs, cooperatives, ZISWAF institutions, government                | <i>Hifz al-mal</i>        |

Synthesized from the conceptual framework in the source manuscript, particularly the five-pillar and Asset-Based Community Development mapping.

The table demonstrates that community mapping should not be restricted to identifying economic resources. The same community may possess significant educational, religious, health, environmental, and economic capacities. A mosque, for example, is not merely a physical building but also an institutional asset and a node of social capital. A teacher is not simply an individual asset but can connect educational institutions with families and religious organizations.<sup>47</sup> A farmer group can simultaneously represent an associative asset, an economic asset, and an environmental resource. Such overlapping categories demonstrate that community assets are relational rather than isolated.

Effective community development requires comprehensive stakeholder analysis across all five development pillars. Religious leaders cannot be expected to address educational, health, environmental, and economic issues independently. Likewise, government agencies cannot successfully implement community programs without local legitimacy and meaningful participation. Schools and madrasahs possess educational expertise but may require community organizations to mobilize families and strengthen local engagement.<sup>48</sup> Health centers possess professional expertise but depend on community networks to promote preventive health behavior. Islamic financial institutions possess economic instruments but require community organizations to identify appropriate beneficiaries and develop sustainable economic initiatives.

The inclusion of government as a strategic stakeholder is particularly important within an integrated community development framework. The source manuscript modifies the conventional community-centered stakeholder structure by positioning village government as a high-power, high-interest actor.<sup>49</sup> This classification reflects its responsibilities in regulation, public services, and village financing. Regional governments and relevant agencies can be positioned as high-power actors whose support should be maintained through reporting, policy synchronization, and institutional facilitation. However, institutional authority should not automatically translate into control over community needs assessment. Distinguishing authority from ownership is therefore essential to maintaining participatory governance.

Meaningful participation also requires residents and beneficiaries to be positioned as active stakeholders despite their relatively limited formal institutional power. Conventional stakeholder matrices may unintentionally privilege actors possessing financial, administrative, or regulatory authority. In community development, however, those directly affected by programs possess substantial substantive interests and valuable experiential knowledge.<sup>50</sup> Consequently, an

<sup>47</sup> R M Sari, "An Examination of Talal Asad's Anthropological Thought on the Islamic Community of Sasak Lombok," *Indonesian Journal of Islam and Muslim Societies* 14, no. 1 (2024): 117–44, <https://doi.org/10.18326/ijims.v14i1.117-144>.

<sup>48</sup> Z Zulkarnain, "Implementation of Community-Based Education Management: A Case Study of Islamic Boarding Schools in Bengkulu City, Indonesia," *Cypriot Journal of Educational Sciences* 16, no. 5 (2021): 2640–50, <https://doi.org/10.18844/cjes.v16i5.6331>.

<sup>49</sup> A Herawati, "Islamic Economic Law Perspectives of Profit-Sharing Systems (Teseng) in the Cultivation of Rice Fields in Bugis-Makassar Community, South Sulawesi, Indonesia," *Manchester Journal of Transnational Islamic Law and Practice* 20, no. 1 (2024): 280–87.

<sup>50</sup> C Cornax-Gómez, "From Cairns to Graves: Funerary Transformations in Medieval Sedentary Communities in the Islamic Horn of Africa," *Azania* 60, no. 1 (2025): 105–39, <https://doi.org/10.1080/0067270X.2025.2455899>.

empowerment-oriented strategy is more appropriate than treating beneficiaries as passive recipients of assistance. Community members should be involved throughout the development process, beginning with asset and needs mapping and continuing through program design, implementation, monitoring, and evaluation.

Social capital functions as an essential connective infrastructure for sustaining stakeholder collaboration. The identification of stakeholders alone does not guarantee meaningful cooperation, because effective collaboration requires trust, communication, resource sharing, and mechanisms for resolving conflicts. Existing networks, including study groups, farmer organizations, youth groups, and neighborhood associations, can provide important relational foundations for collective action.<sup>51</sup> Conversely, weak social capital may cause resistance, communication barriers, and limited participation even when development programs are technically well designed. Stakeholder analysis should therefore be complemented by the mapping of social relationships alongside physical, institutional, and economic assets.

Islamic education also has a strategic role in developing the capacities required for participatory community mapping and development.<sup>52</sup> Community members need competencies in observation, communication, deliberation, documentation, digital literacy, financial literacy, and program evaluation.<sup>53</sup> Islamic educational institutions can contribute to these capacities through community learning, service activities, and experiential educational programs. Students can participate in asset mapping as part of experiential learning, while teachers and lecturers can provide methodological and analytical guidance. Such engagement transforms community service from a predominantly charitable model into a collaborative educational process. In this way, education contributes directly to strengthening the sustainability and self-reliance of community empowerment initiatives.

The concept of *dakwah bil hal* provides a practical bridge between Islamic values and community development. Within the five-pillar framework, *dakwah* can be understood not only as verbal religious communication but also as concrete action directed toward improving community welfare<sup>54</sup>. Religious educators who organize literacy programs, mosques that facilitate health services, *pesantren* that support local livelihoods, and youth groups that manage environmental activities can all represent forms of practical *dakwah*. This orientation broadens the social meaning of Islamic preaching by connecting religious values with tangible community transformation. It also enables Islamic education to be manifested through social practices rather than remaining confined to classroom instruction or formal religious communication.

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<sup>51</sup> S H Mohr, "Islamic Feminist Liberation Psychology and Peacebuilding: Case Studies of Muslim Women in Community Organizing in Restorative Justice and Parenting," *Peace and Conflict* 29, no. 2 (2023): 155–66, <https://doi.org/10.1037/pac0000651>.

<sup>52</sup> Hatmiah Hatmiah, "The Role of Islamic Cultural History Teachers in Improving Student Learning Activities through the Cooperative Learning Method in Class XI Aat State Islamic Senior High School 4 Tabalong," *Integrated Education Journal* 3, no. 1 (April 2026): 1–11, <https://doi.org/10.67899/iej.v3i1.201>.

<sup>53</sup> Najeeb Yahya, Helene Knudstad, and Md. Sultan Mahmud, "Transformative Islamic Character Education through Project-Based Learning: Promoting Social Responsibility among Muslim Students," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 71–90, <https://doi.org/10.67899/ar.v2i1.218>.

<sup>54</sup> Abdullah Mahmoud et al., "Authentic Assessment in Islamic Religious Education: Measuring Students' Holistic Competencies through Performance-Based Evaluation," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 53–81, <https://doi.org/10.67899/ar.v3i1.226>.

Islamic economics should function as an enabling component of community development rather than as its dominant framework. Instruments such as productive zakat, productive waqf, BMTs, sharia cooperatives, and microfinance can strengthen the economic dimension of community empowerment.<sup>55</sup> Nevertheless, economic interventions should be formulated on the basis of community needs and available assets rather than on the assumption that every social problem can be addressed through financial capital. Some communities may require educational support, health services, environmental rehabilitation, or institutional strengthening before economic investment can generate sustainable outcomes. The economic pillar should therefore remain interconnected with the other development pillars. Such integration prevents Islamic community development from being reduced to the narrower concept of Islamic economic development.

The principles of maqashid al-shariah provide an important normative foundation for prioritizing community development programs. Development initiatives should be evaluated according to their contribution to human welfare across multiple dimensions rather than solely in terms of economic productivity. An economic project that increases household income while degrading environmental resources, for example, may conflict with the broader principles of sustainable welfare. Similarly, an educational program that improves academic achievement while neglecting moral development may require further consideration.<sup>56</sup> Health interventions that disregard family values and community participation may also encounter difficulties in achieving sustainable outcomes. Maqashid al-shariah therefore provides a normative framework for evaluating competing priorities and maintaining an integrated conception of human and community welfare.

Shariah Enterprise Theory further strengthens the accountability dimension of community development. Community programs frequently involve resources entrusted by donors, governments, religious institutions, and local communities, making transparency in financial management and decision-making essential. Accountability, however, should extend beyond administrative and financial compliance to include ethical conduct, social benefit, environmental responsibility, and responsibility before God. The theocentric interpretation of stakeholder responsibility presented in the source manuscript consequently expands conventional approaches to organizational accountability.<sup>57</sup> Program success should therefore be assessed not merely through administrative performance but also through the extent to which development initiatives promote justice, public benefit, and responsible stewardship.

A comprehensive implementation framework can be organized into five interconnected stages. The process begins with participatory deliberation involving community leaders, religious leaders, government representatives, and residents. This is followed by integrated needs and asset mapping across the five development pillars.

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<sup>55</sup> Ria Susanti, Putri Roseana, and Agus Diannor, "The Influence of Religious Activity Habituation on the Formation of Students' Character at MI Al-Falah, Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency," *Al-Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 1–13, <https://doi.org/10.69900/ah.v2i1.3>.

<sup>56</sup> Nazla Desyulita et al., "Implementation of the Friday Rohis Program for Muslim Students at SMAN 1 Sangatta Selatan with the Theme Today's Muslim Women: Faith, Health, and Education Towards a Meaningful Life," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.5>.

<sup>57</sup> Ihsan Yilmaz, Esraa Al-Sarray, and Ainul Jaria Maidin, "Digital Citizenship Education in Islamic Religious Education: Cultivating Responsible Muslim Citizens in the Digital Society," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.41>.

The third stage involves stakeholder analysis based on power and interest while ensuring that the voices of residents remain adequately represented. The fourth stage consists of formulating proportional and cross-pillar development programs. The process concludes with participatory evaluation that considers development outcomes, community capacity, and principles of Islamic accountability. These stages provide a systematic pathway for translating the conceptual framework into context-sensitive community development practice.

Participatory deliberation constitutes an essential foundation for establishing shared understanding and preventing external actors from prematurely determining the development agenda. This process provides residents with opportunities to articulate their concerns, aspirations, and expectations regarding community development.<sup>58</sup> Religious leaders can contribute normative and ethical perspectives, while government representatives can clarify regulatory frameworks and potential financing mechanisms. Educational institutions and professional actors can identify technical possibilities without imposing predetermined solutions on the community. The resulting consensus provides an important social foundation for subsequent asset mapping, stakeholder analysis, and program formulation.

Integrated needs and asset mapping should encompass all five development pillars rather than relying on isolated sectoral assessments. Participants can identify community needs, available assets, social relationships, institutional capacities, and external constraints through participatory discussions and systematic observation.<sup>59</sup> Visual mapping, community forums, institutional inventories, and local knowledge can be combined to develop a comprehensive understanding of community conditions. The purpose of mapping is not merely to create a technical database but to construct a shared representation of the community as an interconnected system of needs, resources, relationships, and opportunities. The mapping process itself can consequently function as an educational and empowering activity by enabling community members to recognize and mobilize their own capacities.

Stakeholder analysis should follow the identification of community needs and assets to determine the roles and relationships of relevant actors. Stakeholders can be assessed according to their power, interest, legitimacy, knowledge, and relational position within the community. High-power actors require strategic engagement, but their institutional influence should not suppress the participation of community members with lower formal power. Residents with high substantive interest should be empowered to participate actively in decision-making and implementation. Professional institutions can be engaged according to their technical expertise, while universities can function as facilitators, researchers, and knowledge partners. Such an arrangement promotes a collaborative ecosystem rather than a hierarchical implementation structure.

Proportional program formulation should be based on the actual configuration of community needs, assets, and stakeholder capacities rather than predetermined institutional preferences. When educational needs are dominant, educational

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<sup>58</sup> Arif Wahyudi et al., "The Concept of Humans as Khalifah and the Strengthening of Self-Management Based on Hadith in Islamic Religious Education Learning," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 27–52, <https://doi.org/10.67899/ar.v3i1.209>.

<sup>59</sup> Ahmad Nabriz et al., "Artificial Intelligence and Islamic Religious Education: Integrating Qur'anic Ethical Principles to Foster Responsible Digital Literacy among Muslim Students," *Integrated Education Journal* 3, no. 1 (June 2026): 63–74, <https://doi.org/10.67899/iej.v3i1.210>.

resources should receive appropriate attention.<sup>60</sup> Where health risks are substantial, relevant health stakeholders should be mobilized more intensively. Where productive economic assets are available, Islamic economic instruments can be employed to strengthen and expand those existing capacities. The five pillars should therefore be balanced according to local circumstances rather than distributed according to identical proportions. Proportionality in this context refers to contextual responsiveness and strategic alignment rather than equal financial allocation across all sectors.

Participatory evaluation should assess not only program outputs but also changes in community capacity and ownership. Relevant indicators may include participation, institutional cooperation, asset mobilization, educational improvement, religious engagement, health behavior, environmental sustainability, and economic independence.<sup>61</sup> Evaluation should also examine whether community ownership and self-reliance have increased throughout the intervention. A program that generates substantial short-term outputs but creates long-term dependency may require substantial redesign. Conversely, an initiative that produces modest immediate outputs while significantly strengthening community organization and collective capacity may represent meaningful long-term development progress.

The framework also demonstrates considerable portability across diverse institutional and community contexts. Mosque-based communities can position mosque management as a coordination center for religious, educational, social, and economic activities. Pesantren-based communities can utilize pesantren as an educational and religious hub while connecting it with broader community development initiatives. In non-mosque-centered village contexts, coordination can be organized through village government, farmer groups, educational institutions, and community associations. The examples from Cirebon, Gunungkidul, and Tidore Kepulauan presented in the source manuscript illustrate the potential adaptability of the framework to different institutional configurations. Its core principles can therefore be maintained while the organizational structure, stakeholder roles, and implementation strategies are adjusted to local conditions.

The mosque-based context demonstrates the potential of religious institutions as community development hubs. The Posdaya experience in Cirebon illustrates how religious, educational, health, environmental, and economic initiatives can be coordinated through mosque-based structures. The framework proposed here suggests strengthening such models through more systematic asset and stakeholder mapping. Health services can be explicitly connected to the health pillar, Islamic financial institutions to the economic pillar, and government to regulatory and facilitative roles. This can make collaboration less dependent on informal relationships and more structurally organized.

The pesantren-based context reveals the importance of integrating Islamic education with community empowerment. Pesantren possess religious authority, educational infrastructure, human resources, alumni networks, and social legitimacy. Students participating in KKN or community service can become facilitators who contribute knowledge while learning from residents. The model is consistent with the

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<sup>60</sup> Husna Husna et al., "Learning Analytics in Islamic Religious Education: Predicting Students' Learning Achievement through Educational Data Mining," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 100–119, <https://doi.org/10.67899/ar.v3i1.225>.

<sup>61</sup> Yilmaz, Al-Sarray, and Maidin, "Digital Citizenship Education in Islamic Religious Education: Cultivating Responsible Muslim Citizens in the Digital Society."

principle that external actors should work with communities rather than replace them. In this context, Islamic education becomes a mechanism for producing socially responsible learners and community-oriented institutions. The approach also strengthens the connection between pesantren learning and real social challenges.

The non-mosque village context demonstrates that Islamic community development does not require a single religious institution as its organizational center.<sup>62</sup> Village communities may possess agricultural, physical, social, educational, and economic assets that can become foundations for development. Religious values can still provide an ethical framework even when a mosque is not the central institutional coordinator. Village government, community associations, universities, schools, and religious groups can collaborate according to their respective capacities. This flexibility is essential for avoiding an overly narrow institutional definition of Islamic community development.

The relevance of this framework extends to rapidly transforming regions and communities. Areas surrounding emerging development centers may experience changes in livelihoods, population composition, infrastructure, and social relations. Such transformations require community planning that is sensitive to both new opportunities and new risks. Economic development alone may not adequately address changes in education, health, religious life, social cohesion, or environmental sustainability. The source manuscript identifies villages surrounding the new capital development area in East Kalimantan as a relevant future context for empirical application.

The framework nevertheless faces significant implementation challenges. Community leaders may lack methodological competence in conducting systematic asset mapping or stakeholder analysis. Donors and government programs may continue to favor economic projects because economic outputs are easier to quantify.<sup>63</sup> Community organizations may also possess unequal internal power relations that prevent marginalized groups from participating effectively. Universities may unintentionally dominate community processes when their researchers treat residents as research objects. These challenges require methodological training, institutional reflection, and sustained facilitation.

Capacity building is therefore an essential recommendation. Religious leaders, mosque managers, pesantren administrators, village facilitators, and community organizers need training in participatory research, asset mapping, stakeholder analysis, documentation, program planning, and evaluation. Training should not be purely technical but should also include Islamic ethical principles. Universities can support this capacity building through community service programs and collaborative research. Students can receive practical experience while communities gain access to methodological resources.<sup>64</sup> The source manuscript specifically recommends strengthening collaboration with Islamic higher education institutions, including UINSI

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<sup>62</sup> Markhabat Bolat et al., "Metaverse-Based Islamic Religious Education: Reimagining Immersive Learning for Future Islamic Classrooms," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.42>.

<sup>63</sup> Yahya Mohammed Abu Bakr et al., "Islamic Education and Intercultural Competence: Promoting Religious Literacy in Multicultural Societies," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 86–105, <https://doi.org/10.69900/ah.v2i1.23>.

<sup>64</sup> Muhammad Islam Ghuni, Markhabat Bolat, and Mostafizur Rahman, "Islamic Educational Leadership in the Era of Digital Transformation: Developing Adaptive Leadership Competencies for School Principals," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 91–109, <https://doi.org/10.67899/ar.v2i1.219>.

Samarinda, through student KKN and related programs. Finally, the central theoretical contribution of this study lies in repositioning Islamic community development as a collaborative learning ecosystem. Community members, religious leaders, educators, government actors, professionals, economic institutions, and universities are not merely service providers and recipients. They are participants in a shared process of knowledge production, asset mobilization, ethical deliberation, and social transformation. Islamic education provides the epistemic and pedagogical foundation for this process, while *dakwah bil hal* provides its practical religious expression. Asset-Based Community Development (Abcd) and participatory appraisal provide methodological instruments, stakeholder theory provides actor analysis, social capital provides relational understanding, and *maqashid al-shariah* and Shariah Enterprise Theory provide ethical direction. The resulting framework is therefore not merely a planning tool but a conceptual model for integrating Islamic education, community empowerment, and social transformation.

## Conclusion

This study concludes that community needs/assets mapping and stakeholder analysis can be effectively integrated into Islamic community development through a holistic framework based on five interconnected pillars: religious and *da'wah*, education, health, environmental sustainability, and economic empowerment. The integration of these pillars with the five Asset-Based Community Development (Abcd) asset categories individual, associative, institutional, physical, and economic allows community development planning to recognize both real needs and existing capacities. Participatory Rural Appraisal strengthens the process by positioning community members as active producers of knowledge and decision-makers. Stakeholder analysis adds an institutional dimension by clarifying the different forms of power, interest, expertise, legitimacy, and responsibility possessed by community actors. Social capital further provides the relational foundation necessary for trust, reciprocity, and collective action. The study also concludes that Islamic education can function as a strategic bridge between Islamic values and participatory community transformation. Through *dakwah bil hal*, education becomes a form of concrete social action that contributes to religious, educational, health, environmental, and economic welfare. Islamic economics, including productive zakat, productive waqf, Islamic microfinance, BMTs, and sharia cooperatives, should remain an important component of economic empowerment but should not replace the multidimensional character of Islamic community development. *Maqashid al-shariah* provides an ethical framework for evaluating welfare across religion, life, intellect, lineage, and wealth, while Shariah Enterprise Theory strengthens vertical and horizontal accountability. Government should be positioned proportionally as regulator, facilitator, funding partner, and policy-synchronization actor without taking over community ownership of needs and asset identification. The resulting five-stage model participatory deliberation, integrated needs/assets mapping, stakeholder analysis, proportional cross-pillar program formulation, and participatory evaluation offers a methodological foundation that can be adapted to mosque-based, pesantren-based, and village-based communities. Future research should empirically test the framework comparatively in different community contexts, including communities surrounding emerging development areas in East Kalimantan, in order to assess its contribution to sustainable Islamic education, community empowerment, and social transformation.

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