



ISLAMIC EDUCATION MODEL BASED ON COMMUNITY DEVELOPMENT

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Abstract:

Islamic education plays a strategic role in shaping perfect human beings and as a driving force for just social change. The dynamics of contemporary society demand an Islamic education model that emphasizes not only the transfer of religious knowledge but also focuses on community empowerment. This study aims to examine and formulate a conceptual model for Community-Based Islamic Education (PIBPM) through a library research approach. Data sources include primary and secondary literature such as scientific journals, books, and educational policy documents. The results indicate that PIBPM must be based on the values of the caliphate, amar ma'ruf nahi munkar, and social justice. Implementation of this model requires the integration of a community-based curriculum that is contextualized to local needs and wisdom, active community participation as educational subjects, and strategic collaboration among stakeholders. Islamic educational institutions need to transform into centers of social, economic, and spiritual empowerment. Thus, PIBPM not only strengthens the relevance of Islamic education to social development but also affirms its role as an agent of transformation towards an empowered and civilized society.

Keywords: *Islamic Education, Community Development, Community-Based Curriculum*

INTRODUCTION

Islamic education in Indonesia has historically been the foundation for the nation's spiritual and moral development. However, social dynamics and the demands of the times require Islamic educational institutions to transform from mere ivory towers of knowledge to agents of social change. Community-Based Education (CBE) is a model that emphasizes the relevance of education to the unique characteristics, aspirations, potential, and needs of local communities, as recognized in the National Education System Law (Law No. 20 of 2003, Article 55 Paragraph 1). Community-Based Islamic Education (PIBPM) combines this philosophy with Islam's transformative goals of social, economic, and spiritual empowerment.

This long history has made Islamic education in Indonesia an institution that grows from and for the community. In the context of sustainable development and contemporary socio-economic challenges, there is a growing need to design an Islamic educational model that not only transmits religious knowledge but also contributes directly to community capacity building (empowerment) and local development. Previous studies have shown that educational models that actively involve communities can improve educational relevance, learning motivation, and community socio-economic outcomes.

Model Pendidikan Islam Berbasis Pengembangan Masyarakat (PIBPM) memiliki fondasi yang kokoh dalam ajaran Islam. Konsep ini tidak semata-mata

It is not a sociological construct, but rather an implementation of basic religious principles regarding the role of humans, the function of knowledge, and social responsibility. This is rooted in three main pillars: the Caliphate, Commanding Good and Forbidding Evil, and Social Justice. As Allah SWT says in Surah Ali Imran, Verse 104;

وَأَتَّكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
Meaning: "And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil; they are the lucky ones."

With the various dynamics that occur in the world of education, especially Islamic education, the emergence of the concept of Islamic Education Based on Community Development will certainly be necessary in order to achieve balance in the world of education itself.

RESEARCH METHODS

This research uses a library research method. The library research process is conducted by reviewing the literature and analyzing relevant topics combined. Literature searches can utilize sources such as journals, books, dictionaries, documents, magazines, and other sources without conducting field research (Pringgar and Sujatmiko 2020). This method was chosen because the main focus of the research is to conduct an in-depth analysis of existing concepts, theories, and secondary data. Thus, the data collection process does not involve direct interaction with field subjects (e.g., interviews, observations, or surveys), but rather focuses on the exploration and synthesis of relevant written sources related to the community-based Islamic education model.

In this study, data collection was conducted using documentation techniques, namely collecting reading materials from various sources and then classifying them according to the research focus. The obtained literature will be grouped into three major themes: Islamic Education, Community Development, and Community-Based Curriculum. Each collected data item will then be critically analyzed using a content analysis approach, which involves reading, reviewing, and interpreting the ideas contained in the literature to gain a comprehensive understanding.

Data analysis was conducted by interpreting, comparing, and critiquing findings from various literature sources to identify common threads, similarities, differences, and gaps in existing concepts. These findings are then synthesized into a comprehensive conceptual model to formulate conclusions. Therefore, this study is expected to produce an overview of this educational model, which must integrate a curriculum based on local wisdom and community needs, emphasize active community participation (from, by, and for the community), and establish Islamic educational institutions as centers of social and economic empowerment.

RESULTS AND DISCUSSION

Basic Concepts of Islamic Education

Islamic education is a process aimed at developing individuals with faith, knowledge, and noble character in accordance with Islamic values derived from the Quran and Hadith. In the Islamic perspective, education is not merely a means to acquire worldly knowledge, but also a path to self-perfection (tazkiyah al-nafs) and closeness to Allah SWT. Islamic education encompasses all aspects

of human life—spiritual, intellectual, moral, social, and physical—with the ultimate goal of producing individuals who balance the needs of this world and the hereafter. As Marimba (1989) emphasizes, Islamic education is "physical and spiritual guidance based on Islamic law, leading to the formation of a core personality according to Islamic standards." This means that the educational process emphasizes not only intellectual intelligence but also the moral and spiritual development of students.

The concept of education in Islam is based on the Islamic worldview, which views humans as creatures created by Allah, endowed with the potential of reason, heart, and free will. These potentials must be developed so that humans can serve as caliphs on earth. This is emphasized in the words of Allah SWT:

وَادَّ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةًۢ ۚ . . .

"And (remember) when your Lord said to the angels: 'Indeed, I will make a caliph on the face of the earth.'...(QS. Al-Baqarah [2]: 30)

This verse implies that humans have a responsibility to manage life and preserve nature through knowledge and morality. Therefore, education in Islam is directed at preparing humans to carry out this mandate as a caliphate optimally, namely through mastery of knowledge framed by the values of faith.

The goal of Islamic education cannot be separated from the purpose of human creation itself, namely to worship Allah SWT, as explained in the Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنَ

Meaning: "And I did not create jinn and humans except so that they would serve Me." (QS. Adz-Dzariyat [51]: 56)

This verse demonstrates that all human activity, including learning, is essentially a form of worship to God. Therefore, Islamic education has a theocentric orientation—centered on God—that guides students so that all their intellectual activities are grounded in the values of monotheism. Thus, Islamic education not only prepares students to become competent workers but also individuals who are morally and spiritually responsible.

Islamic education also places knowledge in a highly noble and valuable light. Islam views seeking knowledge as an obligation for every Muslim, as exemplified in the saying of the Prophet Muhammad (peace be upon him):

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضِعُ الْعِلْمِ

Meaning: "Seeking knowledge is an obligation for every Muslim." (Narrated by Ibn Majah). This Hadith establishes the principle that seeking knowledge is not only a worldly need, but also a religious obligation with a dimension of worship. Knowledge in Islam cannot be separated from values and morals, because the primary purpose of knowledge is to draw closer to Allah SWT and to benefit others.

In the context of the curriculum, Islamic education is integral and comprehensive (syumuliyah). There is no dichotomy between religious and general knowledge, because all knowledge originates from Allah SWT. The separation between worldly and hereafter knowledge contradicts the spirit of Islam, which emphasizes a balance between spiritual and material needs. Ideally, Islamic education teaches knowledge relevant to the needs of modern humans, but within the framework of monotheistic values. According to al-Attas (1980), the primary goal of Islamic education is "the formation of a good man," not

merely a "good citizen" as in the secular system. A good man, from an Islamic perspective, is civilized, understands his position before God, and is able to carry out his social responsibilities with integrity.

Thus, Islamic education must be oriented toward the development of noble character. Advanced knowledge will be meaningless if not accompanied by good morals. Therefore, Islamic educational institutions have a significant responsibility to instill the values of honesty, justice, responsibility, hard work, and social concern in students.

Furthermore, Islamic educational methods also have a unique character. The learning process should not be indoctrinating, but rather dialogic and participatory, as exemplified by the Prophet Muhammad (peace be upon him) in educating his companions. The methods used must develop the full potential of a human being—intellect, heart, and body—to form a balanced personality. Islamic education also emphasizes the importance of role models (*uswah hasanah*) from educators, as teacher behavior has a significant influence on the development of students' personalities.

From this description, it can be concluded that Islamic education is an educational system rooted in divine values and aims to develop complete human beings who are faithful, knowledgeable, and moral. It not only prepares people for success in this world but also for happiness in the afterlife. By combining spiritual and rational dimensions, Islamic education is expected to produce a generation with broad knowledge, a strong social spirit, and an awareness that all life activities must be considered as acts of worship to Allah SWT.

Community Development

Community development is a sustainable and dynamic social process in which individuals and groups within a region strive to improve their quality of life through active involvement in the process of change. Its essence is not merely physical or economic development activities, but rather a social movement that positions communities as key actors in development, not merely beneficiaries. As Smith (in Murdianto, 2020) points out, community development emphasizes the importance of community participation and independence in managing resources and determining the direction of desired social change. In this process, communities are expected to identify their potential, understand the problems they face, and seek solutions appropriate to their own socio-cultural context.

The essence of community development is empowerment. Empowerment is defined as a systematic effort to increase the capacity of individuals and groups to make decisions and act independently to improve their living conditions. Within this framework, development is no longer monopolized by the government or external institutions, but rather becomes a collective movement rooted in the needs and aspirations of citizens. In other words, true development occurs when communities have the power to determine their own direction. This principle also demands active participation, transparency, and social justice, ensuring that every member of society—regardless of economic background, gender, or social status—has an equal opportunity to participate in and benefit from development.

The community development process generally involves several interrelated stages. The first stage is social analysis or mapping of community conditions, which identifies potential, assets, and problems within the community. This stage is crucial for understanding the local context so that interventions truly meet needs. The next stage is participatory planning, a process

in which the community, together with a facilitator, prioritizes problems and formulates an action plan. This is followed by community organization and mobilization through the formation of working groups or local institutions that serve as platforms for program implementation. Training and human resource capacity building are the next stages to equip the community with the skills and managerial capabilities to manage activities. This process is then followed by program implementation, which can encompass economic, social, educational, and health sectors, and concludes with a participatory evaluation to assess the program's success and sustainability.

In the Islamic context, community development has a distinct moral and spiritual dimension. Islam views society not only as a social entity but also as a moral community (*mujtama' akhlaqi*) with a collective responsibility to achieve shared prosperity or *maslahah 'ammah*. Therefore, community development from an Islamic perspective is oriented not only toward economic growth or material well-being, but also toward the formation of individuals with faith, knowledge, and noble character. Values such as justice (*'adl*), mutual assistance (*ta'awun*), and brotherhood (*ukhuwah*) form the basis of social ethics that must be reflected in every empowerment activity.

The concept of *da'wah bil hal* (Islamic outreach) is a distinctive approach to Islamic community development. *Da'wah bil hal* means conveying Islamic messages through concrete actions—for example, by initiating economic empowerment programs, educating orphans, providing free healthcare, or building *waqf*-based social facilities. This approach demonstrates that *da'wah* is not only about preaching or conveying teachings, but also through social practices that bring direct benefits to the community. In this context, Islamic-based community development is an applicable and transformative form of *da'wah*, as it seeks to bring Islamic values to life.

In addition to *da'wah bil hal*, Islam also provides highly potent socio-economic instruments to support community development. *Zakat*, *infaq*, *sedekah*, and *waqf* are concrete examples of wealth redistribution mechanisms aimed at fostering social solidarity and reducing economic disparities. When managed properly, these instruments can become sustainable sources of funding for community empowerment programs, such as micro-enterprise development, skills training, and productive capital assistance. Through institutions such as *Baitul Mal* (Islamic trusts), *Zakat* institutions, and Islamic cooperatives, communities can manage Islamic social funds to build collective economic independence.

Community development in Islam is also closely linked to the concept of *Maqasid al-Shariah*, the objectives of *sharia*, encompassing the protection of religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*mal*). Every development activity must be directed toward protecting and strengthening these five fundamental aspects. For example, educational development aims to safeguard and develop the intellect, health programs to safeguard the soul, economic empowerment to protect wealth, and moral-spiritual strengthening to safeguard religion. Thus, the development of an Islamic-based society includes material and spiritual aspects in a balanced manner, so that the results not only increase worldly prosperity, but also spiritual happiness.

However, community development efforts are not without challenges. One major challenge is the community's dependence on external assistance, which can hinder the growth of independence. Furthermore, the dominance of local elite groups often leads to inequality in the distribution of program benefits. Cultural

and political factors can also influence program effectiveness, particularly if the community is not ready to accept change or if there is interference from external interests. In the context of managing religious social funds such as zakat or waqf, another common challenge is the lack of transparency and accountability of the managing institutions, which can erode public trust.

Therefore, an effective community development strategy must emphasize the principles of inclusivity, transparency, and sustainability. The involvement of all parties—including the government, religious institutions, NGOs, and the community itself—is key to building a robust social system. Strengthening local institutional capacity is crucial to provide communities with a platform capable of managing resources independently and sustainably. Furthermore, education and training are essential tools for fostering critical awareness and technical skills in communities in managing their potential.

Thus, community development is not simply a short-term project that distributes aid or funds, but rather a long-term process that involves changing mindsets, behaviors, and social structures. From an Islamic perspective, the success of community development is measured not only by economic growth but also by the extent to which the community is able to uphold the values of justice, brotherhood, and social responsibility. The ideal society is one that is economically empowered, socially strong, intellectually intelligent, and spiritually virtuous—that is, a society capable of managing resources fairly and sustainably to achieve shared prosperity (*maslahah ‘ammah*).

Community-Based Curriculum

A community-based curriculum is an educational approach that positions the community as a learning resource, partner, and integral part of the educational process. This concept emerged as a critique of the conventional educational paradigm, which tends to center on school institutions and pays little attention to the social context in which students live. In this approach, the community is viewed not only as an object of education but also as a subject possessing knowledge, local wisdom, and social potential that can be integrated into the curriculum. According to Cummings and Rado (1996), a community-based curriculum emphasizes community involvement in the planning, implementation, and evaluation of the learning process, with the aim of making education more relevant to the real needs of students' social environments.

Philosophically, community-based curriculum is rooted in social constructivism and participatory education. Paulo Freire (1972) in *Pedagogy of the Oppressed* asserted that education should be a dialogical process that liberates humans from ignorance and dependency. Freire criticized the "bank-style" educational model that positions students as passive receptacles for knowledge. Instead, ideal education is one that builds critical consciousness by utilizing community life experiences as learning resources. With this spirit, community-based curriculum is designed so that students learn from their social realities, identify problems faced by the community, and actively participate in efforts to find solutions.

From a more practical perspective, a community-based curriculum emphasizes the importance of local context (local relevance). The curriculum is no longer uniform nationally, but is developed based on the potential, needs, and characteristics of the region. For example, in coastal areas, curriculum content can integrate knowledge about marine ecosystems, mangrove conservation, or traditional fishing skills. In rural areas, the curriculum can emphasize the values

of mutual cooperation, organic farming, or sustainable natural resource management. This approach not only enriches students' learning experiences but also strengthens the cultural identity and social sustainability of local communities. As UNESCO (2005) emphasizes, education that is relevant to the local context will increase participation, a sense of ownership, and the effectiveness of learning outcomes in the long term.

A community-based curriculum has several key principles. First, community participation, which involves the active involvement of the community in the curriculum planning, implementation, and evaluation process. This principle aims to ensure that the curriculum reflects the real needs of the community and fosters social responsibility between educational institutions and the community. Second, contextual relevance, which involves the alignment of learning content with the social, cultural, and economic environment of students. Third, empowerment, which involves making the educational process a means of strengthening the capacity of communities to manage their own resources and solve their own problems. Fourth, cross-sector collaboration, where educational institutions collaborate with community organizations, local governments, non-governmental organizations (NGOs), and the business world to support program sustainability.

Implementing a community-based curriculum requires a paradigm shift in curriculum development. In this model, teachers act not only as transmitters of material but also as facilitators and liaisons between the school and the community. The learning process is contextual, collaborative, and project-based. Students can conduct field research, community service, or social projects that directly benefit their communities. For example, students in agricultural areas can develop organic farming innovations with the guidance of local farmers and teachers. In this way, learning activities are not separated from real life but become part of the social development of the community itself.

One concrete example of a community-based curriculum implementation can be seen in the Service Learning approach, which combines academic activities with community service. This model allows students to learn while contributing to solving social problems, such as environmental cleanup programs, community economic empowerment, or digital literacy development in villages. Bringle and Hatcher (1995) explain that service learning not only strengthens academic understanding but also fosters empathy, social responsibility, and reflective skills in students. In the Indonesian context, this model aligns with the values of mutual cooperation and the spirit of character education, which are national priorities.

Furthermore, a community-based curriculum also serves as a tool for social and cultural empowerment. By integrating local knowledge (local wisdom), education can play a role in preserving community traditions and wisdom. For example, knowledge about traditional natural resource management, local irrigation systems like the subak in Bali, or customary deliberation practices in various regions can serve as teaching materials that enrich students' insights while preserving the nation's cultural identity. This approach aligns with the thinking of Tilaar (2002), who emphasized that national education must be rooted in the nation's own culture and not simply imitate individualistic Western education systems.

However, implementing a community-based curriculum is not without challenges. These include limited human resources, differences in capacity between regions, and national education policies that tend to be centralized. Furthermore, not all communities have the awareness and ability to actively

participate in curriculum development. Therefore, the success of this approach depends heavily on the commitment of local governments, teacher readiness, and ongoing community participation. A partnership-based training model between schools, universities, and local communities could be a solution to increase capacity in community-based curriculum management.

Ultimately, a community-based curriculum is a concrete manifestation of humanistic, contextual, and participatory education. It positions education as part of community life, not a separate entity. Through collaboration between educational institutions and communities, the learning process can produce meaningful knowledge that has a direct impact on social life. Thus, education not only produces academically intelligent individuals but also citizens who are caring, empowered, and able to contribute to the advancement of their communities. This approach not only addresses the needs of the workforce but also strengthens social cohesion and community independence as the foundation for sustainable development.

CONCLUSION

The Community Development-Based Islamic Education Model (PIBPM) represents a new paradigm in the implementation of Islamic education that places the community at the center and primary partner in the educational process. This model arose from the need for an Islamic education system that is more responsive to the social, economic, and cultural dynamics of contemporary society. Islamic education is no longer understood solely as a process of transferring religious knowledge, but also as an instrument of empowerment and social transformation. By integrating community development principles into the education system, this model restores the role of Islamic educational institutions as agents of social change rooted in divine and humanitarian values.

Community development-based Islamic education is based on three main pillars: the caliphate, enjoining good and forbidding evil, and social justice. These three core values demonstrate that the educational process is inseparable from the moral responsibility to build a just, empowered, and dignified life.

From an implementation perspective, PIBPM emphasizes the integration of the educational curriculum with the needs, potential, and local wisdom of the community. The developed curriculum must be community-based, participatory, and contextual, as proposed by Cummings & Rado (1996) and Freire (1972). Education that is rooted in the social realities of society will produce students who are not only intellectually intelligent but also possess social awareness and moral responsibility towards their environment. Teachers in this model no longer act as the sole source of knowledge, but rather as facilitators, mediators, and motivators of collaboration between schools, communities, and local governments.

From a social perspective, PIBPM functions as a means of empowerment and sustainable social development. Through the da'wah bil hal approach, Islamic education plays an active role in strengthening the economic and social capacity of the community. Islamic social instruments such as zakat, infaq, sedekah, and waqf (ZISWAF) can be utilized to support educational activities and community empowerment, making Islamic educational institutions centers for the economic and spiritual advancement of the community.

Conceptually, this educational model combines three key elements: values-oriented Islamic education, participatory and transformative community development, and a contextual and inclusive community-based curriculum. The synergy of these three elements results in a more holistic education system that

is relevant to the needs of the times. PIBPM addresses the challenges of modern education, which is often mired in elitist and theoretical approaches, by presenting a model grounded in real-life communities.

From a theoretical perspective, this model enriches the body of Islamic educational thought by providing a new orientation focused on social empowerment and community capacity development. Practically, PIBPM offers a strategic framework for Islamic educational institutions, particularly Islamic boarding schools (pesantren), madrasahs, and Islamic schools, to develop curricula that are adaptive, contextual, and rooted in local potential. Implementing this model can strengthen the relevance of education to community needs while expanding the social role of Islamic educational institutions as drivers of change in sustainable development.

For further development, empirical research is needed to test the effectiveness of this model in various social and geographic contexts and identify supporting and inhibiting factors for its implementation. The government, educational institutions, and Islamic community organizations need to build synergistic partnerships in the planning, funding, and implementation of community-based education programs. Thus, Community-Based Islamic Education (CBE) is not merely a theoretical concept, but a practical model capable of addressing the challenges of the times, realizing social welfare (masalah 'ammah), and building a sustainable Islamic civilization.

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