



Transformation of Islamic Religious Education through PRA and Social Mapping within a CSR Framework for Sustainable Community Development

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Abstract

This study examines how Islamic Religious Education (IRE) can be transformed by integrating Participatory Rural Appraisal (PRA) and social mapping within a Corporate Social Responsibility (CSR)-based framework for sustainable community development. It addresses the persistent gap between normative classroom-based religious instruction and the practical social realities of rural communities. It proposes a participatory learning model that repositions IRE as an active social engagement process rather than a purely cognitive subject. Through PRA, learners and educators collaboratively identify community needs, map local resources, and analyze socio-cultural challenges in rural settings. Social mapping serves as an analytical tool to contextualize educational content within real community structures, enabling more relevant and impact-oriented learning experiences. The CSR dimension strengthens institutional collaboration among schools, communities, and external stakeholders, particularly organizations involved in social responsibility programs. Integrating these three components creates a learning ecosystem that fosters student empathy, social awareness, and problem-solving capacity grounded in Islamic ethical values such as justice, compassion, and social responsibility. The findings suggest that this integrated model enhances the relevance of Islamic education while contributing to sustainable community empowerment. The study concludes that IRE can serve as a transformative agent in rural development when designed through participatory, context-sensitive approaches aligned with CSR engagement.

Keywords: *Islamic Religious Education, Participatory Rural Appraisal, Social Mapping, Sustainable Community Development*

INTRODUCTION

Islamic Religious Education (IRE) is undergoing a significant paradigm shift from a predominantly doctrinal, teacher-centered model to a transformative approach that emphasizes contextual learning, active participation, and social responsibility. This transformation is driven by the growing complexity of twenty-first-century challenges, including poverty, educational inequality, environmental degradation, and social exclusion. These challenges require educational institutions to prepare learners who are not only religiously knowledgeable but also capable of contributing to sustainable community development. In response, Islamic Religious Education is increasingly expected to integrate religious literacy with critical thinking, civic engagement, collaborative problem-solving, and ethical responsibility. This educational direction aligns with the global agenda of Education for Sustainable Development (ESD), which emphasizes equipping learners with the knowledge, skills, values, and attitudes needed to address complex societal problems and promote inclusive, sustainable development (UNESCO, 2021). Within the Islamic educational tradition, this transformation is supported by the principles of justice ('adl), compassion (rahmah), mutual cooperation (ta'awun), and public welfare (maṣlaḥah), which position education as a means of fostering both individual character and collective social well-being (Chambers, 1994; UNESCO, 2021).

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Despite these educational aspirations, many rural communities continue to struggle to translate educational programs into meaningful community empowerment initiatives. According to the [World Bank \(2023\)](#), rural populations in many developing countries still face limited access to quality education, lower levels of community participation, and fewer opportunities for sustainable socio-economic development than in urban areas. In Indonesia, these disparities persist as unequal educational resources, limited institutional collaboration, and insufficient community-based learning opportunities, particularly in villages with high levels of social and economic vulnerability ([Badan Pusat Statistik, 2024](#)). Although Islamic Religious Education is widely implemented in schools and higher education institutions, learning activities remain predominantly classroom-based, emphasizing the transmission of religious knowledge rather than engaging students in solving authentic community problems. As a result, students often demonstrate adequate theological understanding but have limited experience applying Islamic values to address local issues such as poverty, environmental management, social exclusion, and community participation. This disconnect between religious learning and community practice is the principal problem addressed in this study and highlights the need for educational approaches that connect Islamic learning with real-world community engagement.

Although various educational reforms have sought to strengthen character education, project-based learning, and community service within Islamic Religious Education, these initiatives have generally been implemented as complementary or extracurricular activities rather than as integral components of the curriculum. Consequently, students often participate in community-based activities without structured opportunities to critically reflect on how Islamic teachings can be translated into concrete

Community-based education has increasingly been recognized as a transformative educational approach that bridges the gap between formal learning and sustainable community development. Unlike conventional instructional models that primarily emphasize classroom-based knowledge acquisition, community-based education positions local communities as active learning environments where students engage directly with authentic social, economic, and environmental issues. This approach encourages learners to collaborate with community members in identifying local needs, utilizing indigenous knowledge, and developing context-sensitive solutions that simultaneously strengthen academic competence and community empowerment. Such educational practices shift the role of students from passive recipients of information to active agents of social change who contribute meaningfully to local development processes. [Hadi \(2019\)](#) argues that community-based education is fundamentally rooted in participatory learning, where educational activities are designed according to community needs and implemented through collaborative partnerships among educational institutions, local governments, and civil society. Through this participatory orientation, education no longer functions solely as a mechanism for transmitting knowledge but also as a strategic instrument for strengthening social capital, community resilience, and sustainable development. Consequently, integrating community-based education into Islamic Religious Education provides opportunities for learners to internalize Islamic ethical values through direct engagement with society while simultaneously fostering civic responsibility, collaborative leadership, and problem-solving competencies required to address the increasingly complex challenges faced by rural communities. This perspective provides a strong conceptual foundation for developing educational models that connect religious learning with sustainable community empowerment through authentic participation and collaborative social action.

Community-based education is closely aligned with the critical pedagogical perspective that views learners as active participants in transforming their social realities rather than passive recipients of knowledge. This perspective emphasizes dialogue, critical reflection, and collective action as essential elements of meaningful education capable of addressing social

inequalities and empowering marginalized communities. According to [Freire \(1970\)](#), education should function as a process of conscientization (*conscientização*), enabling learners to develop critical awareness of their social conditions and actively participate in transforming unjust structures through reflective action. Within the context of Islamic Religious Education, this perspective encourages students not only to understand religious doctrines but also to critically examine community problems and collaboratively formulate solutions grounded in Islamic ethical values. Consequently, integrating Freire's critical pedagogy with community-based education strengthens the transformative role of Islamic Religious Education by fostering critical consciousness, democratic participation, social responsibility, and sustainable community empowerment.

The implementation of community-based education also reinforces the concept of participatory learning, where learners become active agents throughout the educational process. Rather than relying solely on classroom instruction, students are encouraged to engage directly with communities through observation, dialogue, collaborative planning, and community service. Such learning experiences strengthen social awareness while simultaneously enabling students to understand the complexity of local socioeconomic conditions. As explained by [Kolb \(1984\)](#), meaningful learning occurs when knowledge is constructed through concrete experiences followed by reflective observation, conceptual understanding, and active experimentation. This experiential learning cycle allows learners to transform practical experiences into deeper conceptual understanding, making education more contextual and applicable to real-life situations. Consequently, participatory learning contributes not only to cognitive achievement but also to the development of empathy, communication skills, and civic responsibility.

Beyond developing cognitive competencies, community-based education also plays an important role in strengthening students' moral character and social responsibility. Educational activities that involve collaboration with local communities provide authentic opportunities for learners to practice values such as cooperation, integrity, empathy, discipline, and mutual respect. According to [Mulyasa \(2016\)](#), character education becomes more meaningful when moral values are internalized through direct social experiences rather than merely taught as theoretical concepts. By participating in community development initiatives, students gradually develop a sense of responsibility toward public welfare while simultaneously strengthening ethical awareness in addressing social problems. This integration of character formation and community engagement contributes to producing graduates who possess both academic competence and strong civic values.

Recent empirical evidence further demonstrates that community-based capacity-building programs significantly contribute to sustainable local development when educational institutions collaborate closely with community organizations and other stakeholders. A study conducted by [Saraswati et al. \(2025\)](#) found that participatory capacity-building initiatives integrating environmental responsibility and digital marketing successfully enhanced community knowledge, entrepreneurial competence, and institutional sustainability among small businesses. These findings indicate that community empowerment becomes more effective when education combines experiential learning, collaborative participation, and practical skill development within authentic social contexts. Such evidence supports the broader concept of creating shared value proposed by Porter and Kramer (January 2011), which emphasizes that educational institutions, communities, governments, and private organizations should work collaboratively to generate mutually beneficial outcomes that simultaneously improve educational quality, community welfare, and sustainable rural development.

actions that address local social, economic, and environmental challenges. This limitation has contributed to a persistent gap between religious understanding and social practice, reducing

Islamic Religious Education's capacity to foster civic responsibility, community engagement, and sustainable social development. In response to this challenge, scholars have increasingly advocated experiential and community-based learning approaches that connect academic knowledge with authentic social contexts. Among these, Service-Learning (SL) has emerged as one of the most widely recognized pedagogical models because it integrates academic learning, structured community service, and critical reflection into a unified educational process. Through direct engagement with communities, students are encouraged to apply Islamic ethical values while developing empathy, leadership, collaborative problem-solving, and civic competence. Previous studies consistently report that Service-Learning enhances students' academic achievement, ethical awareness, and social responsibility; however, its application within Islamic Religious Education, particularly in rural community contexts, remains relatively limited and insufficiently integrated into institutional learning practices ([Bringle & Hatcher, 1995](#); [Butin, 2010](#); [Eyler & Giles, 1999](#); [Jacoby, 2015](#)). This limitation indicates that existing educational programs have not yet fully bridged the gap between classroom-based religious instruction and sustainable community empowerment, thereby highlighting the need for a more comprehensive and contextually relevant pedagogical framework.

Recent educational research has highlighted several community-based approaches that can strengthen the social relevance of Islamic Religious Education. Among these, Participatory Rural Appraisal (PRA), social mapping, and Corporate Social Responsibility (CSR) offer complementary perspectives for connecting classroom learning with community empowerment. PRA encourages students to collaborate with community members to identify local needs, analyze available resources, and develop context-sensitive solutions through participatory observation, group discussions, and collective decision-making ([Chambers, 1994](#)). Social mapping complements this process by enabling students to systematically examine demographic characteristics, socioeconomic conditions, institutional networks, community assets, and vulnerable groups, thereby providing an evidence-based understanding of local realities that can inform educational interventions ([Kumar, 2018](#)). Meanwhile, CSR extends educational partnerships beyond schools by facilitating collaboration among educational institutions, local communities, government agencies, and the private sector through financial support, capacity-building programs, infrastructure development, and community empowerment initiatives ([Porter & Kramer, 2011](#)). When implemented together, these three approaches create an integrated learning ecosystem in which students not only acquire religious knowledge but also develop critical thinking, leadership, collaboration, and civic responsibility through authentic engagement with community problems. Such an integrative approach enables Islamic Religious Education to move beyond conventional classroom instruction toward a transformative model that enhances student learning and contributes to sustainable rural community development.

Despite the growing body of research on Service-Learning, Participatory Rural Appraisal (PRA), social mapping, Corporate Social Responsibility (CSR), and Islamic Religious Education, existing studies have generally examined these approaches as separate educational or community development initiatives rather than as interconnected components of a unified pedagogical framework. Research on Islamic Religious Education has primarily focused on curriculum development, instructional innovation, and character education, whereas studies on PRA have largely emphasized participatory rural development and community governance. Similarly, investigations of CSR have predominantly addressed corporate sustainability and stakeholder engagement, with limited attention to its role in supporting educational innovation and community-based learning. Consequently, there remains a significant theoretical and practical gap regarding how participatory learning, evidence-based community analysis, and cross-sector collaboration can be systematically integrated to strengthen Islamic Religious Education while

promoting sustainable rural community development. Addressing this gap is particularly important because rural communities require educational models that not only enhance students' religious literacy but also cultivate civic competence, leadership, social responsibility, and collaborative problem-solving through authentic engagement with local communities. An integrated framework is expected to provide practical guidance for educators, higher education institutions, policymakers, community organizations, and CSR practitioners in designing educational programs that are contextually relevant, socially responsive, and sustainable. Therefore, this study aims to (1) examine how Participatory Rural Appraisal (PRA), social mapping, and Corporate Social Responsibility (CSR) can be integrated into Islamic Religious Education to support community empowerment, (2) analyze their contribution to strengthening students' religious understanding, civic competence, and social responsibility, and (3) develop an integrated conceptual framework for transforming Islamic Religious Education within the context of sustainable rural community development. The novelty of this study lies in proposing a holistic educational framework that combines participatory rural appraisal, evidence-based social mapping, and strategic CSR partnerships within Islamic Religious Education, thereby extending existing discussions beyond instructional innovation toward a collaborative model that simultaneously promotes educational quality and community empowerment. Accordingly, this study contributes theoretically by advancing the discourse on transformative Islamic education through the integration of participatory learning, experiential education, and community development perspectives. Practically, it offers an evidence-informed framework that can guide educators, educational institutions, governments, CSR organizations, and community leaders in implementing collaborative educational initiatives that strengthen both student learning outcomes and the long-term resilience of rural communities.

METHOD

Research Design

This study employed a qualitative participatory case study design to investigate the transformation of Islamic Religious Education (IRE) through the integration of Participatory Rural Appraisal (PRA), social mapping, and a Corporate Social Responsibility (CSR)-based framework for sustainable community development. A participatory case study was selected because the research objective was not merely to observe an existing educational phenomenon but to collaboratively design, implement, and evaluate a community-based educational program involving schools, local communities, and CSR partners. This design enabled participants to contribute actively throughout the research process, including problem identification, program planning, implementation, reflection, and evaluation, consistent with the participatory principles proposed by [Chambers \(1994\)](#) and the qualitative case study procedures described by [Yin \(2018\)](#).

Unlike conventional qualitative studies that position community members as research subjects, this study adopted a collaborative approach in which teachers, students, village leaders, community organizations, and CSR representatives served as co-participants in developing educational activities responsive to local community needs.

Research Site

The study was conducted from January to June 2026 in Umbulharjo Village, Cangkringan District, Sleman Regency, Special Region of Yogyakarta, Indonesia. The research site was selected purposively because the village represents a post-disaster community that has experienced repeated volcanic eruptions from Mount Merapi while simultaneously demonstrating strong initiatives in community resilience, participatory disaster mitigation, ecotourism development,

local economic empowerment, and collaborative educational programs. These characteristics provide an ideal setting for investigating the integration of Islamic Religious Education (IRE) with Participatory Rural Appraisal (PRA), social mapping, and Corporate Social Responsibility (CSR) within sustainable community development.

Umbulharjo Village has undergone substantial socioeconomic transformation following post-eruption rehabilitation programs. The majority of residents rely on agriculture, livestock farming, tourism-related businesses, and micro-enterprises as their primary sources of income. Despite notable improvements in infrastructure and economic recovery, several developmental challenges remain, including limited youth engagement in community empowerment initiatives, disparities in educational participation, insufficient integration between formal education and local development programs, and the need for stronger partnerships among educational institutions, government agencies, local communities, and CSR stakeholders.

The educational component of this study was implemented at one Islamic Senior Secondary School (Madrasah Aliyah) in the village. The school was selected because it actively collaborates with village institutions to implement environmental education, community service, disaster preparedness, and social empowerment activities. This collaborative environment enabled the researchers to explore how Islamic Religious Education can extend beyond classroom instruction into authentic community-based learning experiences.

Purposive sampling was used to recruit participants with substantial knowledge and direct experience in community-based educational activities. Participants were selected based on their active involvement in planning, implementing, facilitating, or participating in community empowerment programs integrated with Islamic education.

Table 1. Distribution of Research Participants

Participant Category	Primary Role in the Study	Selection Rationale	Number (n)	Percentage (%)
Islamic Religious Education (IRE) Teachers	Designed learning activities, supervised students, integrated Islamic values into community projects	Direct responsibility for implementing IRE curriculum and facilitating participatory learning	5	11.9
Students	Participated in PRA activities, social mapping, community service, reflection, and CSR programs	Main beneficiaries and implementers of experiential learning activities	20	47.6
Village Government Officials	Coordinated village development programs and facilitated community access	Responsible for local governance, development planning, and institutional collaboration	3	7.1
Community Leaders	Provided local knowledge,	Possessed extensive	4	9.5

	cultural perspectives, and community facilitation	experience in community empowerment and local leadership		
Women's Organization Representatives	Coordinated family empowerment, health, and social welfare activities	Represented women's participation and community-based social development initiatives	3	7.1
Youth Organization Representatives	Organized youth engagement, volunteer activities, and local initiatives	Represented youth participation in sustainable community development	3	7.1
CSR Coordinators	Managed CSR-funded community empowerment and partnership programs	Responsible for planning, implementing, and evaluating CSR interventions	4	9.5
Total			42	100.0

Data analysis was conducted concurrently with data collection using the interactive qualitative analysis model proposed by [Miles et al., \(2014\)](#). The analytical process involved three interconnected stages: data condensation, data display, and conclusion drawing and verification. Data condensation was performed by selecting, coding, categorizing, and simplifying interview transcripts, field observations, reflective journals, and documentary evidence to identify information relevant to the research objectives. Subsequently, the condensed data were systematically organized into thematic matrices and visual displays to facilitate pattern recognition and comparison across participant groups. Finally, conclusions were generated through continuous verification, allowing the researchers to interpret relationships among participatory learning, community empowerment, and the integration of Participatory Rural Appraisal (PRA), social mapping, and Corporate Social Responsibility (CSR) within Islamic Religious Education. Throughout the analytical process, methodological triangulation involving interviews, observations, and document analysis, as well as participant validation, was employed to enhance the credibility, dependability, and trustworthiness of the findings. This systematic analytical procedure enabled the researchers to capture the complexity of community-based educational practices while ensuring that the resulting interpretations accurately reflected participants' experiences and the contextual realities of sustainable rural community development.

Explanation of Participant Distribution

Table 1 shows that the study included 42 participants from multiple stakeholder groups engaged in community development. Students were the largest group (47.6%) because they were the primary subjects experiencing the implementation of participatory Islamic Religious Education. Their involvement spanned the full educational cycle, including social mapping, Participatory Rural Appraisal, collaborative discussions, community projects, reflective learning, and evaluation activities.

Islamic Religious Education teachers accounted for 11.9% of participants and played central roles in designing learning scenarios, facilitating field-based educational experiences, integrating Islamic ethical values into community engagement, and assessing students' learning outcomes. Their perspectives offered valuable insights into the pedagogical transformation from conventional classroom instruction to authentic community-based education.

Community stakeholders, including village government officials (7.1%), community leaders (9.5%), women's organization representatives (7.1%), youth organization representatives (7.1%), and CSR coordinators (9.5%)—accounted for 40.5% of participants. Their inclusion ensured that multiple perspectives on local development, community needs, institutional collaboration, and sustainable empowerment were adequately represented. The diversity of participants facilitated methodological triangulation and strengthened the credibility of the qualitative findings.

RESULTS

The findings of this study demonstrate that transforming Islamic Religious Education (IRE) by integrating Participatory Rural Appraisal (PRA), social mapping, and a Corporate Social Responsibility (CSR)-based framework marks a substantial pedagogical shift from conventional teacher-centered instruction to participatory, contextual, and community-oriented learning. Unlike traditional instructional models that primarily emphasize cognitive mastery of religious knowledge, the proposed model positions students as active participants in identifying, analyzing, and responding to authentic community problems. This transformation strengthens IRE's educational function as a medium for developing not only religious literacy but also civic engagement, ethical awareness, and social responsibility. The findings indicate that meaningful learning emerges when students interact directly with rural communities, allowing Islamic values to be experienced through practical engagement rather than merely understood conceptually. These findings support contemporary educational paradigms that emphasize experiential and socially embedded learning as essential components of sustainable education ([Chambers, 1994](#); [UNESCO, 2021](#)).

These findings align with the educational philosophy of KH Ahmad Dahlan, who regarded education as an instrument of social transformation rather than merely a mechanism for transmitting religious doctrines. His interpretation of Surah Al-Mā'ūn emphasized that authentic Islamic education should cultivate humanitarian responsibility by encouraging learners to care for disadvantaged communities and address social injustice. In the present study, students' participation in PRA activities reflects Ahmad Dahlan's educational vision by translating Qur'anic values into concrete community action. Consequently, Islamic Religious Education becomes a process through which learners internalize values such as 'adl (justice), raḥmah (compassion), and ta'āwun (mutual cooperation) through direct social interaction. This demonstrates that contextual learning fosters stronger moral internalization than classroom-based theoretical instruction alone, as students experience religious values as practical ethical commitments rather than abstract theological concepts.

The integration of Participatory Rural Appraisal and social mapping supports participatory epistemology, which conceptualizes knowledge as a collaborative construction emerging from interactions among learners, educators, and communities. Rather than positioning teachers as the sole source of knowledge, this educational model encourages dialogue, reflection, and collective problem-solving, thereby strengthening students' analytical competence and critical consciousness. These findings align with [Chambers' \(1994\)](#) argument that participatory approaches empower local communities by recognizing their experiences and indigenous knowledge as valuable learning resources. Similarly, the social mapping process helped students understand community structures, local assets, and social vulnerabilities while contextualizing

Islamic teachings within empirical realities. Consequently, learning shifted from abstract religious instruction to reflective inquiry grounded in authentic community experiences.

The present findings also align with [Adiani's \(2025\)](#) study, which demonstrated that community-based educational programs become more effective when learning environments are designed to be participatory, supportive, and socially interactive. Adiani reported that university-led tutoring programs created psychologically safe learning environments in which learners became increasingly willing to participate, express confusion, and engage in collaborative learning because the educational atmosphere reduced anxiety and encouraged active interaction.

Although the contexts differ—urban tutoring in Adiani's study and rural Islamic Religious Education in the present research—both studies show that learner participation increases substantially when educational activities are embedded in supportive community relationships. This suggests that participatory educational environments foster not only cognitive development but also psychological safety, confidence, and social connectedness, all of which are essential to meaningful learning.

Furthermore, integrating Corporate Social Responsibility (CSR) expands the educational ecosystem by fostering collaborative partnerships among educational institutions, private organizations, local governments, and community stakeholders. Unlike conventional school-based learning, CSR enables educational programs to access institutional resources, financial support, technical expertise, and community development initiatives that strengthen both educational quality and social sustainability. This finding supports [Porter and Kramer's \(2011\)](#) concept of shared value, which argues that organizational success and community welfare should be developed simultaneously through strategic collaboration. In the present study, CSR served not merely as financial assistance but as an institutional mechanism that facilitated continuous educational innovation, participatory community development, and long-term sustainability.

Another important finding concerns the role of collaborative reflection throughout the participatory learning process. Students did not merely collect community information but continuously reflected on their experiences through discussions, evaluations, and collective decision-making with teachers and community members. This reflective process strengthened critical thinking and improved students' ability to connect Islamic ethical principles with practical solutions to local challenges. Similar observations were reported by [Adiani \(2025\)](#), who found that regular reflection meetings enabled mentors to adapt instructional strategies based on learners' feedback and participation patterns, thereby creating an iterative process of educational improvement. Such evidence suggests that reflective practice is an essential mechanism linking experiential learning with continuous pedagogical adaptation in both formal and community-based educational settings. The integration of PRA, social mapping, and CSR also contributes significantly to broader sustainable development objectives. Through direct participation in community mapping, resource identification, and collaborative problem-solving, students develop competencies that extend beyond academic achievement, including leadership, communication, teamwork, empathy, and social responsibility. These competencies align closely with the objectives of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), SDG 11 (Sustainable Communities), and SDG 17 (Partnerships for the Goals). Moreover, the collaborative governance model established through CSR partnerships strengthens institutional capacity to sustain educational innovation while promoting community resilience. These findings reinforce previous arguments that education should function as a catalyst for sustainable social transformation rather than merely preparing individuals for academic success.

Despite these promising outcomes, implementing this integrated educational model also poses several practical challenges. Effective implementation requires teachers with competencies in participatory facilitation, institutional commitment to community-based learning, sustainable

CSR partnerships, and active involvement from local communities. In addition, the success of participatory educational programs depends on sustained collaboration, reflective evaluation, and adaptive program management responsive to local conditions. Similar implementation challenges were identified by [Adiani \(2025\)](#), who emphasized that community-based educational programs require flexible management, continuous reflection, supportive stakeholder relationships, and context-sensitive adaptation to ensure long-term sustainability. Therefore, the present study argues that transforming Islamic Religious Education requires not only curricular innovation but also systemic collaboration among educational institutions, communities, government agencies, and private-sector partners to establish a sustainable ecosystem capable of nurturing socially responsible, ethically grounded, and community-oriented Muslim citizens.

DISCUSSION

Replication, Adaptation, and Scalability of the Integrated PRA–Social Mapping–CSR Framework

One of the principal contributions of this study is the development of an integrated framework that is sufficiently flexible to be replicated and adapted across diverse community contexts while preserving its participatory principles. Rather than functioning as a fixed instructional model, the integration of Participatory Rural Appraisal (PRA), social mapping, and Corporate Social Responsibility (CSR) should be understood as an adaptive educational framework, with implementation guided by local socioeconomic conditions, environmental characteristics, and community development priorities. This contextual flexibility aligns with participatory development theory, which emphasizes that educational innovation should emerge from community-identified needs rather than standardized intervention models ([Chambers, 1994](#)). Therefore, successful implementation depends not on replicating identical activities but on maintaining the core principles of collaboration, community participation, contextual learning, and sustainable partnership.

In disaster-prone rural areas such as Cangkringan and Pakem in Sleman Regency, where communities continue to strengthen post-eruption resilience after repeated Mount Merapi eruptions, the proposed framework can support educational activities focused on economic recovery, community-based disaster mitigation, and ecotourism development. Through PRA, students may collaborate with local residents to identify disaster risks, map evacuation routes, document community assets, and evaluate local economic opportunities. Social mapping enables learners to analyze demographic vulnerability, environmental resources, tourism potential, and institutional preparedness, while CSR partnerships can provide financial assistance, entrepreneurship training, environmental conservation programs, and educational facilities that support disaster-resilient communities. In this context, Islamic Religious Education becomes closely connected with Islamic principles of stewardship (*khalifah*), mutual cooperation (*ta'āwun*), and public welfare (*maṣlaḥah*), encouraging students to translate religious values into concrete actions that strengthen community resilience.

The framework can also be effectively adapted to South Bantul's coastal communities, particularly the Srandakan and Sanden Districts, where socioeconomic development is closely tied to fisheries, coastal agriculture, marine tourism, and environmental conservation. In these settings, participatory learning activities may focus on identifying challenges related to coastal erosion, sustainable fisheries, marine waste management, and the economic empowerment of fishing households. Social mapping provides systematic evidence on coastal resources, livelihood patterns, vulnerable populations, and environmental risks, enabling educational programs to respond directly to local priorities. At the same time, CSR initiatives by private companies, banks, or coastal

industries may strengthen community-based entrepreneurship, improve fishery infrastructure, support environmental rehabilitation, and facilitate vocational training for youth. Such contextual adaptation demonstrates that Islamic Religious Education can promote environmental ethics, social responsibility, and sustainable livelihoods while reinforcing students' understanding that protecting natural resources is an integral component of Islamic moral responsibility.

A different form of adaptation may be implemented in community-assisted villages surrounding Yogyakarta City, where development priorities increasingly focus on creative industries, micro, small, and medium enterprises (MSMEs), youth entrepreneurship, digital literacy, and the revitalization of urban neighborhoods. In this context, PRA encourages students to collaborate with local entrepreneurs, neighborhood associations, women's organizations, and youth communities to identify local economic potential and urban social challenges. Social mapping enables a comprehensive analysis of community assets, business networks, public facilities, housing conditions, and socioeconomic disparities, thereby supporting evidence-based educational planning. CSR partnerships may further contribute by providing business incubation programs, digital marketing training, financial literacy education, waste management initiatives, and support for community-based creative industries. Consequently, Islamic Religious Education expands beyond conventional classroom instruction by integrating entrepreneurship, civic engagement, ethical leadership, and social innovation within authentic urban community settings.

Although these three regions differ in geography, economy, and environment, the findings suggest the proposed framework remains transferable because its effectiveness depends primarily on upholding four interconnected principles: participatory community engagement, evidence-based social mapping, multi-stakeholder collaboration through CSR, and continuous reflection that links Islamic ethical values to local community realities. Accordingly, educational institutions seeking to adopt this framework should prioritize contextual adaptation over procedural standardization. This adaptive orientation enhances the framework's scalability across rural, coastal, urban, and disaster-prone communities while preserving its primary objective of transforming Islamic Religious Education into a participatory, socially responsive, and sustainability-oriented educational model.

Table 2. Contextual Adaptation of Participatory Rural Appraisal (PRA), Social Mapping, and CSR-Based Community Development Across Research Contexts in Yogyakarta

Research Context	Major Community Challenges	Participatory Rural Appraisal (PRA) Activities	Social Mapping Focus	CSR-Based Community Development Programs	Expected Learning Outcomes in Islamic Religious Education
Cangkringan-Pakem, Sleman Regency (Merapi Disaster-Prone Area)	Post-eruption economic recovery, disaster risk reduction, environmental rehabilitation, ecotourism development, and sustainable livelihoods.	Participatory identification of disaster risks, community needs assessment, village resource inventory, evacuation planning, environmental	Identification of vulnerable households, evacuation routes, community assets, tourism potential, environmental resources,	Support for disaster recovery, construction of educational facilities, environmental rehabilitation, ecotourism development, entrepreneurship training, and capacity-	Strengthening disaster resilience, environmental responsibility (<i>khalifah fil ardh</i>), collaborative leadership, problem-solving skills, social

		conservation, and collaborative disaster preparedness.	local institutions, and post-disaster recovery capacity.	building programs.	solidarity, and Islamic values of mutual assistance (<i>ta'awun</i>).
Srandakan-Sanden, South Bantul Regency (Coastal Community Area)	Coastal erosion, fisheries sustainability, limited economic diversification, environmental degradation, and community welfare improvement.	Participatory planning of coastal resource management, fisheries development, environmental conservation, identification of livelihood challenges, and community action planning.	Mapping coastal ecosystems, fishing communities, erosion-prone areas, village institutions, local economic resources, and environmental conservation priorities.	Fisheries infrastructure improvement, coastal rehabilitation, vocational training, MSME empowerment, environmental conservation initiatives, and community capacity development.	Development of environmental ethics, community empowerment, sustainable livelihood awareness, civic responsibility, social participation, and stewardship of natural resources based on Islamic principles.
Community-Assisted Villages in Yogyakarta City (Urban Community Development Area)	Urban poverty, creative economy development, MSME competitiveness, digital transformation, waste management, and social inequality.	Participatory identification of local economic potential, urban social issues, digital entrepreneurship opportunities, community needs analysis, and collaborative problem-solving.	Mapping MSME networks, community organizations, public facilities, digital infrastructure, social services, housing conditions, and urban community assets.	Business incubation programs, digital literacy training, entrepreneurship mentoring, financial assistance, waste management initiatives, and community innovation projects.	Enhancement of entrepreneurial competence, digital literacy, ethical leadership, social innovation, responsible citizenship, and implementation of Islamic values in community development.

Table 2 shows how the integration of Participatory Rural Appraisal (PRA), social mapping, and Corporate Social Responsibility (CSR) was adapted to different community contexts in Yogyakarta Province. Although each research setting has distinct socioeconomic and environmental characteristics, the educational approach consistently emphasizes participatory learning, community engagement, and sustainable development grounded in Islamic values.

The Cangkringan-Pakem context comprises disaster-prone communities affected by eruptions of Mount Merapi. Consequently, PRA activities primarily focus on disaster preparedness,

environmental rehabilitation, community resilience, and participatory recovery planning. Social mapping is used to identify vulnerable populations, evacuation routes, environmental resources, and tourism potential, while CSR initiatives support post-disaster recovery, ecotourism, entrepreneurship, and educational infrastructure. These activities are expected to cultivate disaster resilience, environmental stewardship, collaborative leadership, and the Islamic principles of ta'awun (mutual cooperation) and social responsibility.

In contrast, the Srandakan–Sanden coastal area addresses fisheries sustainability, coastal erosion, and environmental conservation. Participatory appraisal enables local communities to identify challenges affecting coastal livelihoods and to develop collective development strategies. Social mapping documents marine resources, fishing communities, and ecological vulnerabilities, while CSR programs strengthen fisheries infrastructure, support environmental rehabilitation, and build vocational capacity. These experiences foster environmental ethics, civic engagement, awareness of sustainable livelihoods, and stewardship of natural resources from an Islamic educational perspective.

Meanwhile, community-assisted villages in Yogyakarta City reflect an urban development context marked by creative industries, MSME development, digital entrepreneurship, and urban social challenges. Here, PRA emphasizes participatory identification of economic opportunities and urban issues, while social mapping assesses community assets, business networks, public services, and digital infrastructure. CSR interventions focus on entrepreneurship, digital literacy, financial inclusion, and community innovation. These activities support the development of entrepreneurial competence, digital literacy, ethical leadership, social innovation, and the practical application of Islamic values to address contemporary urban development challenges.

Overall, the table shows that although community contexts vary substantially, the integrated framework of PRA, social mapping, and CSR offers a flexible pedagogical model that enables Islamic Religious Education to connect classroom learning with authentic community development, thereby promoting both educational transformation and sustainable social empowerment.

Conclusion

This study concludes that integrating Participatory Rural Appraisal (PRA), social mapping, and a Corporate Social Responsibility (CSR)-based framework offers a transformative model for reconstructing Islamic Religious Education (IRE) from a conventional knowledge-transmission approach to a participatory, contextual, and socially responsive educational paradigm. The proposed framework demonstrates that Islamic Religious Education can extend beyond religious instruction, serving as an educational mechanism that connects spiritual understanding with community engagement, social responsibility, and sustainable development.

The study highlights that meaningful transformation in Islamic Religious Education occurs when students are actively engaged in understanding and responding to authentic community realities. Through participatory learning, learners develop not only religious knowledge but also critical thinking, collaboration, leadership, empathy, and civic responsibility. Integrating social mapping further strengthens this process by enabling students to interpret Islamic ethical principles within specific socio-cultural contexts, while CSR partnerships provide institutional support and collaborative resources necessary to sustain community-based educational initiatives.

Theoretically, this study advances the discourse on transformative Islamic education by integrating participatory development theory, experiential learning, community-based education, and stakeholder collaboration into a unified framework. Unlike previous approaches that often examine religious education, community empowerment, and CSR initiatives in isolation, this study shows that integrating them creates a more comprehensive educational ecosystem that can simultaneously improve student competencies and support community development.

Practically, the proposed PRA–Social Mapping–CSR framework offers an adaptable model for educational institutions seeking to strengthen community-based Islamic Religious Education. The framework can be tailored to diverse socioeconomic and geographic contexts, including disaster-prone areas, coastal communities, and urban development settings. However, successful implementation requires ongoing collaboration among schools, communities, government institutions, and external partners, along with adequate teacher capacity and institutional commitment.

Despite its contributions, this study is limited by its qualitative case study design in a specific community context, which may constrain the generalizability of its findings to broader educational settings. Future research should examine the framework's implementation across diverse regions, compare community contexts, and investigate its long-term impact on students' religious character development, civic engagement, and community sustainability. Overall, this study affirms that integrating participatory approaches, evidence-based community analysis, and collaborative partnerships offers a promising pathway to transforming Islamic Religious Education into a more relevant, inclusive, and sustainable educational model.

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