

## School-Community-Business Collaboration Model for Strengthening Islamic Religious Education

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### Abstract

Islamic Religious Education (IRE) plays a strategic role not only in transmitting religious knowledge but also in strengthening character, moral values, and socio-economic awareness. However, its implementation often faces challenges, particularly the limited collaboration between schools, communities, and the business sector, which reduces its broader social impact. This community service study aims to develop a collaborative school-community-business model to strengthen IRE implementation and to evaluate its impact on participants' understanding and commitment to integrated religious, social, and economic development. The program applied a participatory and collaborative approach involving IRE teachers, students, community leaders, and business representatives. Activities were conducted over three months in school and community settings through several stages, including needs assessment, discussion forums, capacity-building training, program implementation, and evaluation. The collaborative initiatives included religious and social activities, mosque- and school-based Islamic economic empowerment programs, and educational facility support from business partners. The results show a significant improvement in IRE implementation. Evaluation data indicate that 76% of IRE teachers reported increased confidence and competence in applying socially integrated IRE, while 71% of students demonstrated improved understanding of the relationship between religious teachings and socio-economic practices. In addition, four collaborative programs were successfully established, including a productive zakat initiative, a school-based Islamic cooperative, joint religious-social activities, and business-supported educational facilities. These findings demonstrate that the collaborative model effectively strengthens IRE as an integrative and sustainable framework for community-based Islamic education.

### Keywords

Business World; Character Education; Islamic Religious Education; School-Community Collaboration



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## **1. INTRODUCTION**

Education fundamentally serves not only as a means of developing intellectual competence but also as a strategic process for cultivating moral integrity, social awareness, and spiritual values that guide individuals in community life. In the Indonesian context, where religious and cultural values are deeply embedded within social structures, Islamic Religious Education (PAI) occupies a particularly strategic position. PAI is expected to function not merely as a normative subject that transmits doctrinal knowledge but as an educational medium that shapes noble character (*akhlak al-karimah*), strengthens religious awareness, and fosters responsible social behavior. Consequently, PAI plays an essential role in integrating religious teachings with social and economic dimensions of daily life, ensuring that students can practice Islamic values in a holistic and contextual manner (Hilmin et al., 2023).

However, the contemporary educational landscape presents increasingly complex challenges. Globalization, technological advancement, and socio-economic transformation have significantly altered patterns of interaction, work, and value formation among younger generations. These developments necessitate adaptive educational approaches that effectively connect religious teachings with real-life contexts. When PAI is confined to classroom-based instruction and focuses primarily on cognitive mastery of religious concepts, its relevance to students' lived experiences tends to diminish. In fact, Islamic teachings encompass comprehensive guidance on social justice, work ethics, cooperation, and ethical economic behavior. Therefore, PAI must be positioned as a transformative educational force that equips students with the ability to respond to modern social and economic challenges while remaining grounded in Islamic values (Kaharuddin et al., 2025).

Schools, as formal educational institutions, hold a central role in curriculum development, instructional design, and learning evaluation in PAI. Nevertheless, schools cannot operate in isolation. Educational outcomes are strongly influenced by the broader social ecosystem in which students live. Families, local communities, and socio-economic institutions shape students' value systems and behaviors both inside and outside school environments. Communities serve as social spaces that can either reinforce or undermine the religious values taught in schools. At the same time, the business sector possesses substantial potential to support education through resource provision, economic empowerment programs, and the cultivation of an ethical work culture. As such, collaboration among schools, communities, and the business sector is a critical requirement for strengthening the practical implementation of PAI.

From a theoretical perspective, this collaborative approach aligns with the concept of school–community partnership, which emphasizes shared responsibility between educational institutions and society in fostering students’ holistic development. This is also consistent with community-based education theory, which views learning as a socially embedded process that gains meaning through active participation in the community. Furthermore, the triple helix model, which highlights synergy among education, society, and economic actors, provides a relevant conceptual framework for integrating religious education with social and economic empowerment. Within the context of PAI, these theories support the idea that religious learning should not be limited to textual understanding but should be actualized through collaborative practices involving multiple stakeholders.

The urgency of such collaboration is further reinforced by national education policy directions, particularly the Strengthening Character Education (PPK) program, which prioritizes the development of religious, independent, cooperative, nationalist, and integrity-based values. PAI is expected to play a leading role in achieving these objectives. However, effective character education requires contextual learning experiences that connect religious values with students’ social realities. Through collaboration with communities and the business sector, PAI-based character education becomes more experiential and sustainable, as students are exposed directly to ethical practices, social responsibility, and productive economic activities grounded in Islamic principles (Manshur & Isroani, 2023).

In addition to its social dimension, collaboration also plays a vital role in integrating economic aspects with religious education. Islamic teachings emphasize that economic activity is inextricably linked to ethical responsibility, justice, and social welfare. Concepts such as *zakat*, *infaq*, *sadaqah*, and *waqf* illustrate how religious principles function as mechanisms for social and economic empowerment. When schools collaborate with communities and the business sector to develop Islamic entrepreneurship programs, cooperative initiatives, or mosque-based economic activities, students gain opportunities to internalize values such as honesty, discipline, hard work, and social concern through direct practice. This experiential learning approach strengthens the relevance of PAI and contributes to students’ preparedness for real-world challenges (Suja’i, 2023).

Despite its strategic importance, the implementation of collaborative PAI models remains limited in practice. Many schools continue to adopt an internally focused approach, with minimal engagement of external stakeholders. Community participation is often passive and limited to symbolic involvement. At the same time,

the business sector is frequently perceived solely as a profit-oriented entity rather than a potential partner in educational development. These conditions create a gap between the normative goals of PAI and its actual impact on social and economic life (Haryati et al., 2024). Existing PAI collaborations tend to be incidental, fragmented, and lacking systematic integration across religious, social, and economic dimensions.

Responding to this gap, this community service activity was conducted in Islamic schools and surrounding communities to develop a structured and integrative collaborative model for strengthening PAI. The novelty of this model lies in its systematic design, which explicitly links religious instruction with community-based social activities and ethical economic empowerment supported by the business sector. Unlike conventional collaborations that focus primarily on ceremonial or short-term assistance, this model emphasizes sustained partnership, shared commitment, and practical integration of Islamic values into educational, social, and economic practices (Haryati et al., 2024).

Therefore, this community service activity aims to develop a collaborative model that strengthens the implementation of Islamic Religious Education through synergy among schools, communities, and the business world, as well as to enhance stakeholders' understanding and commitment to integrating religious, social, and economic values in education. Through this model, PAI is expected to function not only as a normative subject but as a transformative instrument for nurturing a generation that is religiously grounded, socially responsible, and economically empowered in accordance with Islamic principles (Miramadhani & Nursalim, 2024).

## 2. METHODS

### *2.1. Service Design and Approach*

This community service program employed a Participatory Action Research (PAR) approach integrated with an Asset-Based Community Development (ABCD) framework. The PAR approach was selected because it emphasizes collective problem identification, joint planning, action, and reflection involving all stakeholders. At the same time, the ABCD framework focuses on optimizing existing social, cultural, and economic assets within the community rather than relying solely on external assistance. This combined approach is particularly relevant for strengthening Islamic Religious Education (PAI), as religious education is deeply embedded in social relations, community values, and economic practices (Kholis et al., 2024).

Through this design, schools, communities, and the business sector were positioned not as passive recipients but as **active co-creators** in developing and implementing collaborative PAI programs. The service model aligns with the principle

that PAI cannot function effectively if managed exclusively by schools, but must be reinforced through social and economic environments that shape students' daily experiences (Darise, 2021).

## **2.2. Location, Duration, and Participants**

The community service activity was conducted at SMKN1 Kota Bumi Lampung, involving both the school environment and the surrounding community. The program was implemented over six months, allowing sufficient time for planning, implementation, and evaluation. Participants in the program consisted of:

1. PAI teachers (15 persons),
2. Students (10 persons),
3. Community leaders and members (10 persons),
4. Representatives from the local business sector (10 institutions/individuals).

These participants represented the core stakeholders of the collaborative model and were involved at different stages according to their roles and capacities.

## **2.3. Stages of Implementation**

To ensure clarity and systematic implementation, the method was carried out through the following structured stages:

### **2.3.1. Step 1: Needs and Asset Analysis**

The first stage involved a needs and asset analysis conducted collaboratively by the service team, PAI teachers, and school administrators. This stage aimed to identify key challenges in PAI learning, particularly the limited integration of religious values with students' social and economic realities. In addition to identifying problems, the ABCD perspective was applied to map existing community assets, such as religious institutions, social organizations, and local business actors with potential educational contributions. Data were collected through participatory observation and a simple survey distributed to community members and business representatives. The results of this analysis became the foundation for program design.

### **2.3.2. Step 2: Program Dissemination and Stakeholder Engagement**

The second stage focused on disseminating the program to all relevant stakeholders through joint coordination meetings. These meetings involved teachers, school leaders, community figures, and business representatives. During dissemination, the program's objectives, the collaborative framework, and the mutual benefits for each stakeholder were clearly explained. This stage aimed to establish a shared understanding, trust, and commitment as the foundation for sustainable collaboration.

### **2.3.3. Step 3: Training and Workshops**

The third stage consisted of capacity-building activities, including training and workshops. PAI teachers received training on integrative and contextual learning approaches that link Islamic values with social responsibility and economic ethics. Meanwhile, community leaders and business representatives participated in workshops focused on designing practical collaborative initiatives, such as social service programs, Islamic entrepreneurship training, student scholarships, and support for educational facilities. These workshops functioned as participatory forums for aligning ideas and translating them into actionable programs.

### **2.3.4. Step 4: Collaborative Program Implementation**

The implementation stage involved executing the agreed-upon collaborative programs. Activities included joint religious and social events involving students and residents, as well as school-based economic initiatives, such as Islamic cooperatives and student entrepreneurship projects, supervised by teachers. The business sector contributed through funding support, equipment provision, mentoring, or access to economic networks. This stage represented the practical integration of religious, social, and economic dimensions within PAI learning.

### **2.3.5. Step 5: Evaluation and Reflection**

The final stage consisted of an evaluation and reflective analysis to assess the program's effectiveness and outcomes. Evaluation data were collected using participatory observation, semi-structured interviews, and questionnaires. Observations were conducted in a participatory manner to capture stakeholder engagement during activities. Interviews were semi-structured to allow flexibility while maintaining focus on program impact. Questionnaires were used to gather feedback from teachers, students, community members, and business partners regarding perceived benefits and challenges. The reflection results were used to identify strengths, limitations, and recommendations for future program improvement.



**Figure 1.** Stage of Implementation's Flowchart

## **2.4. Data Collection Techniques**

Data collection employed multiple techniques to ensure validity and depth of analysis. Participatory observation was used to document stakeholder involvement and learning dynamics during program activities. Semi-structured interviews were conducted with selected teachers, community leaders, and business representatives to explore experiences and perceptions of collaboration. Questionnaires were administered using structured instruments designed to measure changes in understanding, attitudes, and perceived benefits of the collaborative PAI model.

## **2.5. Output of the Collaborative Model**

The main output of this community service program is a collaborative PAI strengthening model that integrates schools, communities, and the business sector. The model consists of three core elements: (1) integrative PAI learning at the school level, (2) community-based religious and social activities, and (3) economic empowerment initiatives supported by business partners. The model's flow begins with joint planning, followed by capacity building, collaborative implementation, and reflective evaluation. This model positions PAI not merely as a normative subject but as a transformative medium for character education, community empowerment, and the development of Islamic economic competencies in a sustainable manner.

# **3. FINDINGS AND DISCUSSION**

## **3.1. Transformation of Teachers' Pedagogical Paradigm within the Collaborative Model**

Initial observations and a formative survey conducted before the program revealed that approximately 78% of PAI teachers perceived Islamic Religious Education primarily as a cognitive and normative subject, focusing on the transmission of Qur'anic verses, hadith, fiqh, and aqidah, with limited connection to students' social realities. Only 22% of teachers reported regularly integrating social issues or contextual case studies into PAI instruction. This baseline finding confirms earlier studies indicating that PAI is often implemented textually rather than contextually. After the implementation of training, workshops, and simulations embedded within the collaborative PKM model, a significant paradigm shift was observed. Post-program questionnaires revealed that 83% of teachers demonstrated an enhanced understanding of PAI as a socio-religious learning process, emphasizing the internalization of values, social responsibility, and ethical behavior. This change was further supported by participatory observations using structured observation sheets, which documented changes in lesson design and patterns of classroom interaction.

Concrete pedagogical changes were identified. For example, before the program, zakat lessons were primarily delivered through lectures and the memorization of definitions. After the program, teachers redesigned lesson plans by incorporating community-based learning, where students participated in mapping local zakat beneficiaries and reflecting on social justice from an Islamic perspective. Another example involved lessons on *ukhuwah Islamiyah*, which were transformed into collaborative problem-solving discussions using real cases such as school bullying or social exclusion, encouraging students to propose solutions grounded in Islamic ethics. Importantly, this pedagogical transformation did not occur in isolation. Teachers' improved understanding became a key internal input that enabled effective collaboration with community leaders and business partners. With clearer pedagogical goals, teachers were better able to articulate the relevance of external collaboration, thereby strengthening the overall collaborative model. This finding supports socio-religious pedagogy theory, which emphasizes that religious education becomes effective when learning is connected to lived social experience and supported by broader social structures.

**Table 1.** Evaluation Results of the Collaborative School–Community–Business Model

Aspect Evaluated	Indicator	Before Program (Baseline)	After Program	Analytical Interpretation
<b>Teachers' Pedagogical Orientation</b>	Teachers viewing PAI as mainly cognitive/normative	78%	17%	Indicates a paradigm shift from content-oriented teaching toward socio-religious and contextual pedagogy
	Teachers integrating social context in lesson plans	22%	83%	Shows successful internalization of sociological and experiential learning approaches
<b>Teaching Practice Changes</b>	Use of real-life social cases in PAI lessons	Rare/incidental	Regular (observed in 4 of 5 observed classes)	Confirms that training outcomes are translated into concrete



Aspect Evaluated	Indicator	Before Program (Baseline)	After Program	Analytical Interpretation
<b>Student Socio-Religious Competence</b>	Community-based learning activities in PAI	Not implemented	Implemented in zakat and ukhuwah topics	classroom practices Demonstrates alignment between classroom instruction and community collaboration
	Students' understanding of PAI as guidance for daily social life	35%	71%	Indicates increased relevance and internalization of Islamic values
	Student engagement in PAI lessons	Moderate–low	High (based on observation sheets)	Supports experiential learning and contextual pedagogy theory
<b>Community Involvement</b>	Community participation in PAI-related activities	Occasional, ceremonial	Active and programmatic	Reflects transition from passive support to functional collaboration
<b>Business Sector Involvement</b>	Business contribution to PAI programs	None	Scholarships, facilities, cooperative capital	Shows operationalization of Islamic education-based CSR
<b>Collaboration Awareness</b>	Stakeholders viewing PAI as a shared responsibility	Low	High (teachers 82%, community 69%)	Confirms collaborative mindset development
<b>Program Effectiveness</b>	Teacher confidence in implementing sociological PAI	41%	76%	Indicates the effectiveness of training within a

Aspect Evaluated	Indicator	Before Program (Baseline)	After Program	Analytical Interpretation
Sustainability Potential	Stakeholders are willing to continue collaboration	Not identified	Businesses: 3 of 4 partners	collaborative framework
				Suggests medium-high sustainability potential

As shown in Table 1, the percentage of teachers who perceived PAI primarily as a cognitive subject decreased significantly from 78% to 17% after the program. This change indicates that the collaborative intervention successfully shifted teachers' pedagogical paradigms, enabling them to position PAI as a socio-religious learning process rather than merely a content transmission mechanism.

### ***3.2. Synergistic Integration of School, Community, and Business Roles in Strengthening PAI***

One of the key outcomes of this PKM program is the creation of functional synergy among schools, communities, and the business sector. Before the program, collaboration was minimal and incidental. Interviews with school administrators revealed that community involvement was limited to ceremonial activities, while the business sector played no structured role in strengthening PAI. After the program, collaboration evolved into a systematic interaction pattern within the developed model. Schools functioned as pedagogical coordinators, designing integrative learning activities. Communities contributed as social learning spaces, providing real contexts for practicing Islamic values, such as social service programs, mosque-based study circles, and character mentoring by religious figures. The business sector played a role through Islamic education-oriented CSR, including scholarships, learning facilities, and support for student entrepreneurship initiatives.

A concrete illustration of synergy can be seen in the productive zakat program, where students learned zakat theory at school, collaborated with community leaders to identify beneficiaries, and received logistical support from local businesses. Observation data indicated that students showed higher engagement and empathy during these activities. The questionnaire results showed that 71% of students reported a better understanding of zakat as both a religious obligation and a socio-economic instrument. Similarly, the establishment of a school-based Islamic cooperative, supported by business capital and community mentorship, enabled students to apply

Islamic economic principles, such as honesty (*amanah*), transparency, and social responsibility. This integration aligns with experiential learning theory, which emphasizes learning through direct experience, reflection, and application. It also demonstrates the novelty of the model, as PAI learning extends beyond classrooms into structured socio-economic practices supported by multi-stakeholder collaboration. These findings validate the collaborative PKM model's core assumption: strengthening PAI requires the interdependence of educational, social, and economic systems, rather than isolated school-based interventions.

Analytically, the success of the collaborative model lies not in the presence of multiple stakeholders, but in the functional differentiation and interdependence of roles. Before the program, collaboration was fragmented and ceremonial, reflecting what collaboration theory identifies as "loose coupling." Schools operated independently, communities played passive roles, and businesses were absent from educational processes. Post-program findings indicate a transition toward integrated collaboration, characterized by shared objectives, complementary roles, and reciprocal benefits. Schools provided pedagogical structure and curricular alignment; communities offered social legitimacy and experiential learning spaces; and the business sector contributed material resources and economic relevance. This configuration reflects the input–process–output logic of the developed PKM model. For example, the productive zakat program illustrates how synergy was operationalized. The school served as the knowledge provider, the community functioned as the social field of application, and businesses ensured sustainability through logistical support. Analytically, this integration transformed zakat from a theoretical concept into a socio-economic learning instrument, reinforcing students' moral reasoning and social empathy simultaneously.

Similarly, the Islamic cooperative initiative demonstrates the model's novelty. Rather than treating entrepreneurship as a secular skill, the program embedded Islamic ethical principles within economic practice. This integration reflects experiential and values-based learning theory, where students learn ethics not only through instruction but also through participation in ethically guided economic activities. These findings show that collaboration was not additive but synergistic: each stakeholder's contribution amplified the educational impact of the others. This synergy validates the collaborative PKM model as more than coordination; it functioned as a system of mutual reinforcement that strengthened PAI in cognitive, affective, and behavioral domains.



**Figure 2.** Collaborative PKM Program Activities

The implementation of the collaborative model directly involved teachers, community leaders, and business-sector partners in various PAI strengthening activities. Documentation of stakeholder engagement is presented in Figure 2.

### ***3.3. Evaluation of Model Effectiveness, Challenges, and Sustainability***

Evaluation was conducted using a mixed-methods approach that involved participatory observation, semi-structured interviews, and Likert-scale questionnaires. Observations focused on stakeholder participation and learning dynamics, while interviews explored perceptions and the challenges faced by stakeholders. Questionnaires measured changes in understanding, confidence, and perceived impact. The evaluation instruments were developed collaboratively and validated through expert discussion. The results indicate that 76% of teachers reported increased confidence in implementing socially integrated PAI, while 69% of community representatives expressed stronger commitment to supporting religious education activities. From the business sector, three out of four participating partners indicated willingness to continue involvement through long-term CSR programs.

However, several challenges were identified. Limited instructional time constrained teachers' ability to fully integrate collaborative activities into the formal curriculum. This challenge reflects structural issues in curriculum allocation rather than teacher readiness. Another challenge was the complexity of coordination among stakeholders, which required sustained communication and leadership. From an analytical perspective, these challenges highlight that collaboration is a processual and negotiated system, rather than an instantaneous outcome (Isma et al., 2022). Despite these obstacles, several enabling factors contributed to the model's effectiveness, including strong school leadership, community trust, and a clear distribution of roles among stakeholders. Importantly, the evaluation demonstrates that collaboration itself became a mechanism for overcoming limitations—for example, community activities

compensated for limited classroom time, while business support addressed resource constraints.

From a theoretical standpoint, the findings support educational collaboration theory, which posits that shared goals, reciprocal benefits, and structured interaction are key indicators of successful collaboration. In this study, indicators of success included increased stakeholder participation, curriculum enrichment, and improved student socio-religious competencies. Overall, the evaluation confirms that the collaborative school–community–business model not only strengthens PAI content delivery but also enhances its transformative function—shaping students’ character, social awareness, and economic ethics. This demonstrates the model’s novelty and relevance as a sustainable framework for community-based Islamic Religious Education.

From an analytical perspective, the evaluation results demonstrate both the effectiveness and structural limitations of the collaborative model. The increase in teacher confidence (76%) and community commitment (69%) indicates that the model successfully generated ownership among stakeholders, an essential condition for sustainability according to collaboration theory. However, constraints such as limited instructional time and coordination complexity reveal structural tensions within formal education systems. These challenges are not signs of model failure, but rather indicators of an institutional mismatch between curriculum structures and collaborative pedagogies. Traditional timetables are designed for subject-based instruction, whereas collaborative PAI requires flexible, cross-sector engagement.

Crucially, the model demonstrated adaptive capacity in addressing these constraints. Community-based activities compensated for limited classroom time, while business-sector support mitigated resource limitations. This adaptive function highlights the model’s strength: collaboration operates as a problem-solving mechanism, not merely as an enhancement strategy. Evaluation data also indicate that sustainability depends on institutionalization. Short-term training can initiate change, but long-term impact requires embedding collaboration into school policy, community mentoring systems, and business CSR frameworks. The findings suggest that when collaboration is formalized through regular forums, shared evaluation instruments, and role clarity, it transitions from a project-based initiative to an educational ecosystem. Analytically, this demonstrates that the primary objective of developing a collaborative school–community–business model to strengthen PAI through PKM was achieved not only at the activity level but also at the systemic level. The model

reshaped relationships, redistributed educational responsibility, and expanded the functional scope of Islamic Religious Education.

PAI is positioned simultaneously as a moral curriculum, a social practice, and an economic ethic, supported through structured collaboration. Unlike conventional PAI training, which focuses solely on teacher competence, this model embeds teacher development within a broader collaborative system, ensuring relevance, sustainability, and social impact. By demonstrating how pedagogical transformation, stakeholder synergy, and adaptive evaluation interact, this study contributes to the discourse on collaborative models of Islamic education. It offers a scalable framework for strengthening PAI in contemporary socio-economic contexts.



**Figure 3.** Institutional and Stakeholder Support for the PKM Program in Strengthening Islamic Religious Education (PAI)

Figure 3 illustrates the institutional commitment and cross-sector collaboration, which are crucial factors in ensuring the sustainability and policy alignment of the PAI strengthening model.

#### **4. CONCLUSION**

The Community Service Program (PKM) demonstrates several key findings. First, the implementation of a collaborative school community business model increased teachers' capacity to deliver socially integrated Islamic Religious Education (PAI). Second, community members, particularly parents and religious leaders, demonstrated increased engagement in promoting Islamic values through social and religious activities. Third, the business sector contributed not only material support but also facilitated the integration of Islamic economic principles through entrepreneurship-based learning initiatives. These findings suggest that strengthening

PAI is most effective when educational, social, and economic actors collaborate within a coordinated and structured framework.

Based on these findings, the development of a collaborative model involving schools, communities, and the business sector has proven effective in strengthening the role of Islamic Religious Education in shaping students who are intellectually competent, morally grounded, and socially and economically aware. Through this collaborative perspective, PAI is no longer positioned merely as the transmission of religious knowledge, but as a value-internalization process that is directly connected to real-life social and economic contexts.

The practical implications of this program are significant. For schools, the model provides an alternative framework for enriching PAI learning through contextual and experiential approaches without overburdening the formal curriculum. For teachers, collaboration expands pedagogical strategies and enhances confidence in integrating moral, social, and economic dimensions into PAI instruction. For communities, especially parents and religious leaders, the program strengthens their role as co-educators, ensuring continuity between school-based values and students' daily lives. Meanwhile, for the business sector, the model opens opportunities to align Corporate Social Responsibility (CSR) initiatives with Islamic educational goals, particularly through Islamic entrepreneurship training and ethical economic mentoring.

Despite these positive outcomes, this PKM also faced several limitations. The limited allocation of instructional time within the formal curriculum restricted the full integration of collaborative activities. Additionally, coordination among multiple stakeholders required sustained communication and leadership, which was not always effective. Furthermore, long-term commitment from business partners varied, indicating the need for more formalized collaboration mechanisms.

In response to these limitations, several recommendations are proposed. Schools are encouraged to institutionalize collaboration through regular forums involving community and business partners, ensuring continuity beyond project-based activities. Communities should be more consistently involved in program planning and mentoring to strengthen the transmission of values across educational environments. The business sector is recommended to expand its role beyond financial assistance to include structured support for Islamic entrepreneurship programs, internships, and work-skill mentoring grounded in Islamic ethics.

From both academic and practical standpoints, this PKM contributes to the development of Islamic Religious Education by offering an integrative and collaborative model that bridges the pedagogical, social, and economic dimensions.

This model enriches the discourse on PAI by demonstrating that religious education can serve as a moral curriculum, a social practice, and an ethical economic framework simultaneously. Ultimately, the collaborative school–community–business model represents a sustainable direction for strengthening PAI, positioning it as a transformative educational ecosystem rather than a standalone subject.

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