


**CONSTRUCTING A COMMUNITY DEVELOPMENT-BASED ISLAMIC RELIGIOUS
COUNSELING MODEL FOR PESANTREN EMPOWERMENT**

Nur Alfiah

Muntaha Noor Institute,
Indonesia.

<p>Received 03/15/26 Revised 04/26/26 Accepted 04/28/26</p> <p>License: Copyright (c) 2026 Nur Alfiah</p>  <p>This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.</p> <p>Corresponding E-Mail: nuralfiah@muntahanoorinstitute.com</p> <p>To cite this Article: Alfiah, N. (2026). Constructing A Community Development-Based Islamic Religious Counseling Model for Pesantren Empowerment. <i>Advisena: Jurnal Bimbingan, Penyuluhan, dan Konseling Islam</i>, 1 (1), 67-82.</p> <p>To link to this Article (DOI): https://doi.org/10.28918/advisena.v1i1.14814</p>	<p>Abstract</p> <p>Islamic religious counseling plays a strategic role in guiding and empowering communities, including strengthening the social functions of pesantren. However, the practice of Islamic religious counseling has largely remained normative and primarily oriented toward the delivery of religious teachings, resulting in limited integration with community empowerment approaches. This condition indicates the need to develop a model of Islamic religious counseling capable of promoting the self-reliance and empowerment of pesantren as centers of community development. This study aims to construct a <i>community development</i>-based Islamic religious counseling model for pesantren empowerment. The study employed a qualitative approach using library research methods. Data were obtained from various scientific literatures, books, journal articles, and policy documents related to Islamic religious counseling, <i>community development</i>, and pesantren empowerment. Data analysis was conducted through content analysis and conceptual analysis to formulate an integrative counseling model framework. The findings reveal that the <i>community development</i>-based Islamic religious counseling model consists of several key components, namely the foundational values of Islamic da'wah, participatory approaches within pesantren communities, the role of counselors as facilitators and mentors, counseling processes oriented toward capacity building, and the development of pesantren empowerment programs. This model positions pesantren as agents of community empowerment that promote social, educational, and economic self-reliance. This study contributes conceptually by offering a framework for Islamic religious counseling that may serve as a reference for developing more participatory and sustainable counseling and pesantren empowerment practices.</p> <p>Keywords: Islamic religious counseling, community development, pesantren empowerment, counseling model, community empowerment.</p>
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INTRODUCTION

Pesantren is one of the oldest Islamic educational institutions in Indonesia and has played a strategic role in the development of religious education and community empowerment (Usman, 2013). Over time, pesantren have evolved not only as institutions

for the transmission of Islamic knowledge, but also as centers for value formation, moral reinforcement, and social transformation within society. The close relationship between pesantren and community life provides these institutions with significant potential to support various community empowerment programs. Nevertheless, efforts to empower pesantren continue to face several challenges, particularly regarding the approaches employed in community guidance and assistance activities. One important instrument that possesses considerable potential for strengthening pesantren empowerment is Islamic religious counseling. However, in practice, religious counseling activities often remain oriented toward the normative delivery of religious teachings and have not been fully directed toward strengthening the capacity of pesantren communities. This condition indicates that Islamic religious counseling needs to be developed through more participatory and transformative approaches in order to support pesantren empowerment more effectively (Takdir, 2018).

The community empowerment approach through the perspective of *community development* offers a relevant conceptual framework for strengthening the role of Islamic religious counseling in the context of pesantren empowerment. This approach emphasizes the importance of community participation, capacity building, and the utilization of local potential in sustainable social development processes. In community development studies, *community development* is understood as a process that encourages communities to actively participate in identifying problems, formulating solutions, and independently managing social transformation programs. Several studies have shown that this approach is capable of enhancing community self-reliance and strengthening social networks within society. In the context of pesantren, the *community development* approach can serve as a methodological foundation for integrating da'wah activities and Islamic religious counseling with social and economic empowerment efforts within pesantren communities. Consequently, religious counseling functions not merely as a medium for delivering Islamic teachings, but also as an instrument that promotes broader social transformation within pesantren and surrounding communities (Aziz et al., 2026; Phillips & Pittman, 2014; Setiawan & Windayanti, 2025).

Although numerous studies have examined Islamic religious counseling and pesantren empowerment, most of these studies have been conducted separately and have not integrated both concepts into a comprehensive conceptual framework. Some studies primarily focus on the role of religious counselors in da'wah activities and religious guidance, while others concentrate on the development of pesantren in educational, economic, or social dimensions. Studies linking Islamic religious counseling with a *community development* approach in the context of pesantren empowerment remain relatively limited within academic literature. Furthermore, most existing studies are descriptive and field-based in nature without formulating a conceptual model that can serve as a theoretical framework for the development of Islamic counseling practices within

pesantren environments. This limitation indicates the existence of a conceptual gap in the literature that needs to be addressed through studies specifically aimed at constructing an Islamic religious counseling model integrated with community empowerment principles (Falah & Nuh, 2025; Subhi et al., 2023).

Based on the foregoing background, this study aims to construct a *community development*-based model of Islamic religious counseling for pesantren empowerment. The study employs a qualitative approach using library research methods by analyzing various scholarly sources, including books, journal articles, research reports, and policy documents related to Islamic religious counseling, community empowerment, and pesantren development. Through a conceptual analysis of relevant literature, this research seeks to formulate a more systematic, participatory, and contextual framework for Islamic religious counseling that aligns with the needs of pesantren communities. This study is significant because it not only contributes theoretically to the development of Islamic religious counseling studies, but also offers a new perspective on the integration of da'wah activities and community empowerment. Therefore, the findings of this study are expected to serve as a conceptual reference for the development of more effective Islamic religious counseling practices in supporting pesantren empowerment as centers of community development grounded in Islamic values.

LITERATURE REVIEW

Studies on Islamic religious counseling and pesantren empowerment have developed alongside increasing scholarly attention toward the role of religious institutions in community development. In the literature of da'wah and community development, religious counseling is no longer understood merely as a process of transmitting religious teachings, but also as a form of social guidance aimed at improving the quality of Muslim community life. Several studies emphasize that educational and participatory da'wah activities possess significant potential in supporting community empowerment processes. On the other hand, pesantren, as Islamic educational institutions, occupy a unique position within the social structure of Indonesian society because they function not only as educational institutions but also as centers of social, religious, and cultural activities. The combination of religious authority and close social engagement with the community provides pesantren with substantial potential to serve as agents of social transformation. Therefore, the literature review in this study focuses on three main themes: the concept of Islamic religious counseling, the *community development* approach in community empowerment, and the role of pesantren as institutions of community empowerment (Makmun & Faizal, 2021).

In contemporary da'wah studies, Islamic religious counseling is understood as a form of religious communication aimed at guiding communities to understand and practice Islamic teachings in their daily lives. Religious counseling is not merely associated with the

delivery of religious messages, but also involves a process of guidance that encourages changes in people's attitudes, behavior, and patterns of thought. Several studies indicate that the effectiveness of Islamic religious counseling is strongly influenced by the approach employed by religious counselors. Dialogical and participatory approaches are considered more effective than one-way or purely informative approaches. In this context, religious counselors function not only as communicators of da'wah messages, but also as facilitators who encourage communities to actively engage in social learning processes. Consequently, Islamic religious counseling can serve as a strategic instrument for developing collective social awareness and promoting more constructive social transformation within society (Lesmana, 2025).

Meanwhile, the *community development* approach has emerged as one of the major paradigms in community empowerment studies. This approach emphasizes that sustainable social development must be rooted in the active participation of communities throughout every stage of the development process, ranging from problem identification to program implementation. Classical literature in community development studies asserts that the success of empowerment programs largely depends on the community's ability to utilize local resources and strengthen collective capacity in addressing various social challenges. The *community development* approach also highlights the importance of collaboration among different social actors, including educational institutions, community organizations, and government agencies. In this context, religious institutions such as pesantren possess considerable potential to function as centers of community empowerment because they are supported by strong community networks and high social legitimacy within society (Susanto et al., 2025; Zubaedi, 2013).

In addition, numerous studies have demonstrated that pesantren make significant contributions to community empowerment across various sectors. Pesantren not only play a role in shaping students' character and religious understanding, but also possess considerable potential in developing community-based social and economic empowerment programs. Several studies reveal that pesantren have implemented various empowerment initiatives, such as skills training, small business development, and community social programs involving local residents. These initiatives indicate that pesantren can function as centers of community empowerment capable of promoting community self-reliance and social resilience. Nevertheless, most of these studies primarily emphasize pesantren empowerment practices in general without specifically examining the role of Islamic religious counseling as a strategic instrument in supporting such empowerment processes (Triyono & Mediawati, 2023).

Although the existing literature provides a relatively broad overview of Islamic religious counseling, *community development*, and pesantren empowerment, several limitations remain evident in previous studies. Most studies tend to discuss these three

concepts separately, resulting in limited exploration of the conceptual relationship between Islamic religious counseling and the *community development* approach within the context of pesantren empowerment. Furthermore, existing research largely focuses on descriptive empirical studies without producing a systematic conceptual framework explaining how Islamic religious counseling can function as an instrument for empowering pesantren communities. These limitations indicate the existence of a gap in the academic literature that needs to be addressed through conceptual studies capable of integrating these various perspectives into a more comprehensive theoretical model.

Based on the evaluation of the existing literature, this study is directed toward addressing the conceptual gap by constructing a *community development*-based model of Islamic religious counseling within the context of pesantren empowerment. Through a library research approach, this study seeks to synthesize various concepts and findings from previous studies in order to formulate a more systematic and applicable counseling framework. The proposed model is expected to provide a theoretical contribution to the development of Islamic religious counseling studies while simultaneously strengthening the understanding of pesantren as agents of community empowerment. Therefore, this study functions not only as a conceptual inquiry but also as a foundation for future research that may empirically examine the implementation of the proposed model in pesantren empowerment practices across diverse social contexts.

METHODOLOGY

The unit of analysis in this study consists of the concepts and practices of Islamic religious counseling associated with the *community development* approach within the context of pesantren empowerment. The focus of the analysis is not directed toward specific individuals or institutions empirically, but rather toward various concepts, ideas, and theoretical frameworks that have developed within scholarly literature concerning religious counseling, community empowerment, and pesantren development. Accordingly, the unit of analysis in this study comprises literary documents containing theories, models, approaches, and research findings relevant to the topic under investigation. Through this unit of analysis, the study seeks to identify various conceptual components that may serve as the foundation for constructing a *community development*-based model of Islamic religious counseling. This approach enables the researcher to understand the relationship between religious counseling and community empowerment in a more systematic manner. Furthermore, by positioning literature as the unit of analysis, this study is able to explore diverse academic perspectives that have evolved in previous scholarship and subsequently synthesize them into a more comprehensive and relevant conceptual model for pesantren empowerment development (Phillips & Pittman, 2014).

The research design employed in this study is qualitative research using a library research approach. This design was selected because the primary objective of the study is to formulate a conceptual model construction based on theoretical examination and synthesis of previous studies. In library research, the primary data are derived from various scholarly documents that are critically analyzed to identify relationships among concepts, theories, and research findings relevant to the focus of the study. The qualitative approach applied in this research enables the researcher to conduct an in-depth exploration of diverse academic perspectives related to Islamic religious counseling and community empowerment. Through this research design, the researcher not only describes concepts found within the literature but also performs processes of interpretation and synthesis in order to generate a new and more systematic conceptual framework (George, 2008). Therefore, this research design enables the integration of various concepts previously dispersed throughout the literature into a coherent model of Islamic religious counseling grounded in the principles of *community development*.

The data sources in this study were derived from various academic literatures relevant to the research topic. These sources include scholarly books, national and international journal articles, research reports, conference proceedings, and policy documents related to Islamic religious counseling, community development, and pesantren empowerment. In the process of selecting data sources, this study prioritized literature with strong academic credibility and direct relevance to the focus of the research. Furthermore, the study emphasized the use of primary sources and recent scientific publications that provide contemporary perspectives on the development of Islamic counseling and community empowerment studies. The selection process was conducted by considering the methodological quality of previous studies, the depth of conceptual analysis presented, and the contribution of each source to the development of theoretical frameworks within the field under investigation. Therefore, the data sources employed in this study are expected to provide a strong theoretical foundation for the construction of a *community development*-based Islamic religious counseling model.

Data collection in this study was conducted through documentation techniques involving various literature sources that had been previously identified. The data collection process began with a literature search through academic databases, scientific repositories, and library catalogs providing sources relevant to the research theme. At this stage, the researcher identified various scholarly publications discussing Islamic religious counseling, community empowerment, *community development*, and the role of pesantren in social development. After the relevant literature had been identified, the researcher carried out a process of classification and categorization based on major themes associated with the focus of the study. Subsequently, each source was examined thoroughly to identify concepts, theories, and research findings related to the construction of the Islamic religious counseling model under investigation. This process was conducted systematically to ensure

that the collected data were genuinely relevant and supportive of the research objectives. Through this data collection technique, the study obtained various conceptual insights that served as the foundation for the process of analysis and model synthesis.

Data analysis in this study employed content analysis techniques aimed at identifying, interpreting, and synthesizing various concepts found within the analyzed literature. The analytical process was conducted through several stages. The first stage involved carefully reading and comprehending the collected literature sources in depth. The second stage consisted of identifying major themes related to Islamic religious counseling, the principles of *community development*, and the concept of pesantren empowerment. The third stage involved categorizing these concepts in order to discover conceptual relationships that could form the framework of a community empowerment-based Islamic religious counseling model. The final stage consisted of conducting a theoretical synthesis to formulate an integrative and systematic construction of the Islamic religious counseling model. This analytical process was carried out reflectively and critically by considering both theoretical relevance and the potential applicability of the model within pesantren contexts. Through these stages of analysis, the study produced a conceptual model expected to strengthen the role of Islamic religious counseling in supporting sustainable pesantren empowerment processes (Neuendorf, 2025).

RESULTS

Conceptualizing Islamic Religious Counseling from a Community Development Perspective

The findings of the literature analysis indicate that Islamic religious counseling possesses significant strategic potential to be developed as an instrument for empowering pesantren communities (Setiawan & Windayanti, 2025). Thus far, Islamic religious counseling has generally been understood as a da'wah activity primarily oriented toward the normative transmission of religious teachings through sermons and religious guidance programs (Rahman & Nugraha, 2018). However, from the perspective of *community development*, religious counseling can be positioned as a form of social education aimed at strengthening the capacity of communities to understand, manage, and resolve various social and life-related issues independently (Febriyanti, 2020; Makmun & Faizal, 2021). Within the pesantren context, this approach situates Islamic religious counseling not merely as a medium for transmitting Islamic values, but also as an empowerment mechanism capable of encouraging social transformation (Rusmiaty et al., 2025; Setiawan & Windayanti, 2025). Consequently, Islamic religious counseling may function as an integrative mechanism that combines spiritual, social, and cultural dimensions within the life of pesantren communities. This conceptualization further emphasizes that religious counseling activities play a crucial role in strengthening the collective awareness of

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pesantren communities regarding the importance of active participation in social development processes grounded in Islamic values.

From a *community development* perspective, community empowerment emphasizes the importance of active community participation throughout every stage of the development process (Ulum & Anggaini, 2020; Wicaksono, 2020). This principle is also highly relevant to the development of Islamic religious counseling within pesantren environments. Based on the findings of the literature analysis, participatory counseling approaches are considered more effective in promoting social transformation compared to one-way approaches (Nuryana et al., 2025). Participatory approaches enable pesantren communities to become directly involved in the processes of problem identification, program planning, and evaluation of counseling activities (Paroli & Rusdian, 2025; Zunaidi, 2024). In this context, religious counselors no longer function solely as the primary source of knowledge, but rather act as facilitators who encourage collective learning processes within the community (Fahrurrozi, 2021; Pepi, 2016). Through dialogical interaction between counselors and pesantren communities, religious counseling activities can become spaces for collective reflection that foster the emergence of creative ideas and collaborative solutions for addressing various social problems faced by pesantren communities.

Furthermore, the findings of this study demonstrate that the integration of Islamic religious counseling and the *community development* approach can strengthen the role of pesantren as centers of community empowerment (Kadir, 2025; Makmun & Faizal, 2021; Setiawan & Windayanti, 2025). Pesantren possess distinctive social characteristics, particularly the close relationship among pesantren leaders, students, and surrounding communities. These social relations create strong community networks and enable the development of empowerment processes grounded in religious values (Chaer, 2016; Suaidi, 2022). When Islamic religious counseling is developed through participatory and contextual approaches, pesantren can function as spaces for social transformation that not only foster deeper religious understanding but also encourage the emergence of various community empowerment initiatives (Muhajir, 2025; Setiawan & Windayanti, 2025). Therefore, *community development*-based Islamic religious counseling can become a strategic approach for strengthening the contribution of pesantren to sustainable social development within society.

Construction of a Community Development-Based Islamic Religious Counseling Model

Based on the conceptual synthesis of the various literatures analyzed, this study formulates a *community development*-based model of Islamic religious counseling that may serve as a framework for pesantren empowerment. This model positions the pesantren community as the primary subject within the counseling process (Abdurrohman & Ansori, 2021; Makmun & Faizal, 2021; Setiawan & Windayanti, 2025). In this model, Islamic

religious counseling is no longer understood merely as a one-way activity for delivering religious teachings, but rather as an empowerment process involving the active participation of pesantren communities (Lesmana, 2025; Makmun & Faizal, 2021; Sulaiman, 2018). The model emphasizes the importance of dialogical interaction between religious counselors and pesantren communities in developing collective awareness regarding various social issues faced by society. Through this approach, religious counseling activities become spaces for collaborative learning that enable pesantren communities to develop the capacity to understand social problems more critically and formulate problem-solving strategies that are relevant to local conditions (Ali, 2024; Hosaini et al., 2024; Setiawan & Windayanti, 2025).

The Islamic religious counseling model constructed in this study consists of several interrelated stages. The first stage is the identification of pesantren community needs through participatory processes involving various actors within the pesantren environment, including pesantren leaders, *asatidz* councils, students, and surrounding communities (Setiawan & Windayanti, 2025; Subekti & Fauzi, 2018). This stage aims to obtain a comprehensive understanding of the social, economic, and religious conditions of the pesantren community. The second stage involves the collaborative planning of counseling programs between religious counselors and the pesantren community (Lesmana, 2025). At this stage, various local potentials possessed by the pesantren community are identified and utilized as resources for implementing empowerment programs. The third stage is the implementation of counseling activities emphasizing dialogical, participatory, and contextual approaches, enabling counseling materials to be adjusted to the actual needs of the pesantren community (Lesmana, 2025; Miftahuddin, 2024).

The subsequent stage in this model involves assistance and evaluation processes aimed at ensuring the sustainability of the empowerment programs that have been designed (Abdurrohman & Ansori, 2021; Zunaidi, 2024). Assistance is conducted continuously to support pesantren communities in developing the capacity to manage various empowerment programs independently. At this stage, religious counselors function as facilitators who provide support in strengthening community organizations, developing practical skills, and managing socio-economic activities grounded in Islamic values (Ilham, 2019; Makmun & Faizal, 2021). Program evaluation also constitutes an essential component of this model because it enables pesantren communities to reflect upon the various activities that have been implemented (Khuriyah et al., 2016; Masdawati, 2023). Through this evaluation process, pesantren communities are able to identify both the achievements and challenges encountered during the implementation of empowerment programs. Therefore, the *community development*-based Islamic religious counseling model developed in this study provides a systematic framework for supporting sustainable pesantren empowerment processes.

The Role of the Counseling Model in Pesantren Empowerment

The findings of this study indicate that the *community development*-based Islamic religious counseling model possesses considerable potential to strengthen the role of pesantren as centers of community empowerment. Pesantren have long been recognized as Islamic educational institutions with strong social influence within society (Herningrum et al., 2021; Usman, 2013). Nevertheless, this potential has not yet been fully optimized in community empowerment activities. By integrating the *community development* approach into Islamic religious counseling activities, pesantren can develop various empowerment programs that actively involve students and surrounding communities. Through participatory counseling activities, pesantren may function as spaces for social learning that encourage communities to develop collective awareness regarding various social issues faced by the community. This process enables the emergence of local initiatives capable of strengthening the self-reliance of pesantren communities in responding to diverse social and economic challenges.

Furthermore, the *community development*-based Islamic religious counseling model also provides opportunities for strengthening the capacity of pesantren communities across various aspects of social life (Setiawan & Windayanti, 2025; Taufiq et al., 2024). In practice, counseling activities can be integrated with various empowerment programs aimed at improving the quality of community life, such as skills training, micro-enterprise development, and social initiatives grounded in Islamic values. The integration of religious guidance and social empowerment programs enables the development of a more holistic approach to community development. Consequently, pesantren function not only as Islamic educational institutions but also as centers of community development capable of making tangible contributions to improving the social welfare of surrounding communities.

Furthermore, the implementation of the *community development*-based Islamic religious counseling model is strongly influenced by several supporting factors related to human resource capacity and institutional support (Makmun & Faizal, 2021; Phillips & Pittman, 2014; Ulum & Anggaini, 2020). Religious counselors are required to possess competencies not only in religious knowledge but also in community facilitation and empowerment practices. In addition, support from pesantren administrators constitutes an important factor in creating a conducive environment for the implementation of empowerment programs. The active participation of students and surrounding communities also becomes a key element in ensuring the sustainability of various activities developed through this counseling model. When these supporting factors operate synergistically, the *community development*-based Islamic religious counseling model has the potential to become a strategic approach for strengthening the role of pesantren as agents of social transformation within society.

DISCUSSION

The findings of this study indicate that Islamic religious counseling can be developed as a strategic instrument for pesantren empowerment when integrated with a *community development* approach. This finding broadens the understanding of religious counseling, which has traditionally been positioned primarily as a da'wah activity oriented toward the normative delivery of religious teachings. From a community empowerment perspective, Islamic religious counseling possesses the potential to function as a process of social education that encourages communities to strengthen their capacity to understand and address various life-related challenges independently. Consequently, religious counseling functions not only as a medium for spiritual transformation but also as a mechanism that promotes social transformation within pesantren communities. These findings reinforce the argument that participatory and dialogical da'wah activities possess greater effectiveness in developing collective social awareness (Mabrur & Hairul, 2022; Sungaidi, 2019). When communities are actively involved in social learning processes, Islamic religious counseling can become an effective instrument for strengthening community self-reliance.

The integration of Islamic religious counseling and the *community development* approach constructed in this study also offers a new perspective on the role of pesantren in community development. Pesantren have long been recognized as Islamic educational institutions with strong social ties to surrounding communities. However, in many cases, this social potential has not been fully utilized in systematic community empowerment activities. The *community development*-based Islamic religious counseling model developed in this study demonstrates that pesantren can function as centers of community development that integrate religious guidance with social empowerment programs. In this context, religious counseling activities are directed not only toward improving religious understanding but also toward strengthening community capacity in addressing various social and economic challenges (Ulum & Anggaini, 2020). Consequently, pesantren can play a broader role as agents of social transformation that contribute to community development grounded in Islamic values.

The findings of this study also demonstrate that participatory approaches constitute one of the key elements in developing an effective model of Islamic religious counseling. Participatory approaches enable pesantren communities to become actively involved in every stage of counseling activities, ranging from needs identification to program evaluation (Nuryana et al., 2025; Zunaidi, 2024). Such active involvement not only increases the community's sense of ownership toward the implemented programs but also strengthens the community's capacity to manage various empowerment activities independently. From the perspective of *community development*, community participation represents a crucial factor in ensuring the sustainability of social development programs. Therefore, the

integration of participatory principles into Islamic religious counseling activities can enhance the effectiveness of pesantren empowerment programs. When pesantren communities are provided with opportunities to contribute actively to the planning and implementation processes, Islamic religious counseling can function as a mechanism of social learning that encourages the emergence of various local initiatives in community development.

In addition to emphasizing the importance of community participation, the Islamic religious counseling model constructed in this study also highlights the strategic role of religious counselors as facilitators of community empowerment (Makmun & Faizal, 2021; Ovino, 2020). In conventional approaches, religious counselors are often positioned merely as transmitters of religious messages whose primary function is to provide advice and spiritual guidance to society. However, from the perspective of *community development*, this role needs to be expanded into that of a facilitator capable of encouraging collective learning processes within the community. Religious counselors are expected not only to deliver religious teachings but also to assist communities in identifying local potentials, formulating solutions to various social problems, and developing sustainable empowerment programs. This transformation of roles requires religious counselors to possess broader competencies, not only in religious knowledge but also in community facilitation and empowerment practices. Therefore, strengthening the capacity of religious counselors becomes one of the crucial factors in implementing a *community development*-based Islamic religious counseling model.

In addition, the findings reveal that the successful implementation of a *community development*-based Islamic religious counseling model is strongly influenced by institutional support from pesantren. As institutions, pesantren possess leadership structures, social networks, and strong religious legitimacy within society. These factors can serve as highly valuable forms of social capital in supporting community empowerment processes. When pesantren leaders provide support for participatory and transformative counseling activities, various empowerment programs can develop more effectively. Furthermore, the involvement of students (*santri*) in counseling activities can strengthen social learning processes within the pesantren environment. Santri not only function as participants in religious education but can also serve as agents of social transformation who contribute to community empowerment activities surrounding the pesantren (Chaer, 2016; Suaidi, 2022; Sungaidi, 2019). Therefore, strengthening the synergy among religious counselors, pesantren administrators, and community members becomes an essential factor in ensuring the successful implementation of the model developed in this study.

Overall, this study confirms that a *community development*-based Islamic religious counseling model possesses substantial potential to strengthen the role of pesantren as centers of community empowerment. The integration of religious guidance and social

empowerment enables the creation of a more holistic and sustainable approach to community development. Through this model, Islamic religious counseling activities function not only as instruments for transmitting Islamic teachings but also as mechanisms of social transformation that encourage the improvement of the quality of life within pesantren communities. The findings of this study provide an important contribution to the development of Islamic religious counseling studies, particularly by linking da'wah activities with community empowerment approaches. Therefore, the model developed in this study may serve as a relevant conceptual framework for advancing more participatory, transformative, and empowerment-oriented practices of Islamic religious counseling within pesantren communities in a sustainable manner.

CONCLUSIONS

This study demonstrates that Islamic religious counseling possesses strategic potential to be developed as an instrument for pesantren empowerment when integrated with a *community development* approach. Through a conceptual analysis of various relevant literatures, this study finds that Islamic religious counseling functions not only as a medium for transmitting religious teachings, but also as a process of social education that encourages the strengthening of pesantren community capacity. The *community development*-based Islamic religious counseling model constructed in this study emphasizes the importance of the active participation of pesantren communities in every stage of counseling activities, ranging from needs identification, program planning, and program implementation to assistance and evaluation processes. This approach enables the creation of more participatory and sustainable social learning processes within pesantren communities. Consequently, Islamic religious counseling may function as a mechanism of social transformation that not only strengthens religious understanding but also promotes the self-reliance of pesantren communities in addressing various social and economic challenges.

This study provides both theoretical and practical contributions to the development of Islamic religious counseling and community empowerment studies. Theoretically, this study expands perspectives within Islamic religious counseling studies by integrating the *community development* approach as a conceptual framework for da'wah activities and religious guidance. This integration produces a more systematic and participatory model of Islamic religious counseling, thereby enriching the academic literature concerning the relationship between da'wah activities and community empowerment. Practically, the model developed in this study may serve as a reference for religious counselors, pesantren administrators, and policymakers in designing community empowerment programs grounded in Islamic values. By developing counseling activities that are dialogical, participatory, and contextual, pesantren have greater opportunities to function as centers

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of community development that focus not only on religious education but also on improving the quality of social life within surrounding communities.

Although this study provides an important contribution to the construction of a *community development*-based Islamic religious counseling model, several limitations should also be acknowledged. This study employed a library research approach; therefore, the findings remain conceptual in nature and have not yet been empirically tested within actual pesantren empowerment practices. In addition, the literature analyzed in this study was limited to selected sources relevant to the research topic, meaning that other perspectives may not have been fully accommodated. Accordingly, future studies are recommended to conduct empirical investigations across various pesantren with diverse social contexts in order to examine the practical implementation of the model proposed in this study. Further research may also develop more diverse methodological approaches, such as case studies or participatory action research, to obtain a deeper understanding of the dynamics of pesantren community empowerment through Islamic religious counseling activities. Therefore, future research development is expected to strengthen both the validity and practical relevance of the model constructed in this study.

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