Model of Preacher Education through Community Service Experience at Pesantren Persis Al-Asma Sumedang: An Analysis of David A. Kolb's Experiential Learning

Agus Susilo Saefullah[1*], Abdul Azis[2], Lau Han Sein[3], Abdul Hakim[4]
[1,2,3,4] Universitas Singaperbangsa Karawang, Indonesia
*agus.susilo@fai.unsika.ac.id

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ABSTRACT

Prospective preacher education requires learning that connects Islamic knowledge with action in community settings. This study examines educational design, experiential learning, and competency development at Pesantren Persis Al-Asma Sumedang. A qualitative case study was conducted through semi-structured interviews with 22 informants and document analysis. Data were analyzed deductively using Kolb's four experiential learning modes and inductively to identify competencies and educational mechanisms. Findings show a staged process comprising four years of pesantren education, repeated Ramadan community service, preparatory training, and final-year service through the PP PERSIS Kafilah Du'at program. The learning was observed as the participants recalled their experience in the area of knowledge in pesantren and adapted their behavior to the needs of the community. This process supported communication, adaptation, independence, pedagogical skills, leadership, and problem-solving. The resulting model links educational stages, experiential transformation, mentoring, local contexts, and community feedback. The findings reflect the educational context of Pesantren Persis Al-Asma Sumedang while offering a basis for further examination in other pesantren settings.

1. INTRODUCTION

The education of prospective preachers faces a distinct pedagogical challenge, namely how Islamic knowledge acquired in pesantren can be applied to understanding situations, communicating, making decisions, teaching, and acting responsibly within society. Real-world experience is essential because students need to test their knowledge in circumstances that cannot always be anticipated in the classroom. In the pesantren context, Maulida et al. (2026)) show that direct participation can offer students an experiential learning platform to develop responsibility, decision making, problem-solving, collaboration, and independence. On this basis, community service in this study is understood as part of the educational process for prospective preachers, integrating knowledge, experience, reflection, and action. Research on the education of prospective preachers and community service in pesantren has addressed several important aspects with different areas of emphasis. Previous studies examined curriculum and expected competencies (Iskandar et al. 2025; Handayani et al. 2026). Community service also fosters collaboration (Al Mahbuba et al., 2026) Nevertheless, these studies, in spite of emphasizing the purpose and benefits of the community service, do not provide enough description of the way the experience of the participants is transformed into learning, connecting the different education stages of future preachers. Recent Indonesian scholarship also emphasizes pesantren's internal educational dynamics, institutional values, and engagement with wider social responsibilities (Gazali & Budiana, 2023; Kurniasih et al., 2024). Attention to the learning process is important because participation in community service activities does not, in itself, explain how changes in participants' understanding and actions occur. The education of prospective preachers requires not only mastery of Islamic knowledge and opportunities to apply it in society but also a learning process that enables participants to evaluate their experiences, understand community responses, and improve the approaches they employ. The relationship between repeated field experiences, reflection, the application of knowledge acquired in pesantren, and adjustments in actions is an aspect that needs to be examined to understand the development of prospective preachers' competencies during their education. Recent Indonesian studies likewise indicate that reflective practice and reflective learning can strengthen pedagogical improvement and metacognitive awareness (Purwanto et al., 2023; Qosim et al., 2023). Experiential learning provides a useful way to connect religious knowledge with real-life situations in Islamic education. Apriliana et al., (2022) describe learning through concrete experience, reflection, conceptualization, and active experimentation. H. C. A. Kistoro et al. (2023) also show that experience-based religious learning helps students connect learning materials with everyday situations. Similar emphasis on direct experience, reflection, and the application of values is found in Abas & Majid (2025) and Nisak

(2025). These studies support the use of experiential learning to examine the learning process of prospective preachers, while long-term community service in pesantren requires attention to the continuity of experiences across different stages of education. Indonesian studies further show that experiential and integrated learning mechanisms can strengthen practical competencies and sustain value-based practice (Alvadina et al., 2024; Lukman et al., 2024).

At Pesantren Persis Al-Asma Sumedang, community service is introduced progressively throughout the educational process. During four years of pesantren education, mahasantri participate in annual Ramadan community service organized by the pesantren. In the final year, some are delegated to the one-year Kafilah Du'at program organized by PP PERSIS. Because Kafilah Du'at also receives delegates from other institutions, this study focuses specifically on how Pesantren Persis Al-Asma Sumedang uses these progressively structured experiences as part of prospective preacher education. . Other pesantren studies similarly show that Islamic values are reinforced through institutional practices that connect learning with environmental and social contexts (Athoillah et al., 2024; Syukri et al., 2024). To examine this learning process, David A. Kolb's experiential learning theory serves as the main analytical lens of this study (Kolb, 2015) Learning is examined through concrete experience (CE), reflective observation (RO), abstract conceptualization (AC), and active experimentation (AE). These modes are treated as interconnected rather than as a rigid sequence, following Morris (2020) and (Villarroel Henríquez et al., 2025) They guide deductive coding of participants' experiences, while competencies and contextual factors are developed inductively from the data. The novelty of this study lies in its explanation of the continuity of community service experiences and the process of experiential transformation in the education of prospective preachers. This study examines the interconnections among pesantren education, annual Ramadan community service, preparatory training, and final-year community service through the Kafilah Du'at program organized by PP PERSIS. In this regard, the study seeks to determine the ways the real life experiences are reviewed and matched with prior knowledge and used to review the actions to suit the needs of the community. Based on these relationships, this study develops a conceptual model linking educational stages, experiential learning processes, mentoring, social contexts, and the development of prospective preachers' competencies. Recent studies also highlight the role of guidance, mentoring, and constructive feedback in strengthening adjustment and pedagogical competence in Islamic educational settings (Amrullah et al., 2025; Zahrah et al., 2025). Based on the preceding discussion, this study seeks to address three research questions: (1) How is the education of prospective preachers designed through progressively structured community service experiences at Pesantren Persis Al-Asma Sumedang? (2) How do mahasantri's community service experiences unfold as a learning process based on David A. Kolb's experiential learning theory? and (3) How does the model of education for prospective preachers through community service experiences explain the process of competency development among mahasantri at Pesantren Persis Al-Asma Sumedang?

2. METHODS

This study employs a qualitative approach with a case study design because it focuses on the educational process of prospective preachers through community service experiences at Pesantren Persis Al-Asma Sumedang (Creswell, 2018). Pesantren Persis Al-Asma Sumedang is located at Jl. Prabu Gajah Agung No. 23, Desa Jatihurip, Kec. Sumedang Utara, Sumedang Regency, West Java. The case is limited to the provision and transformation of community service experiences within pesantren education rather than an evaluation of the management of the Kafilah Du'at program organized by PP PERSIS. These boundaries are used to examine participants' experiences, mentoring, experiential transformation, and competency development. Participation in the education process, experience in community service, diversity of experience, and adequacy of the information to the study by the informants were considered purposely. The study involved 22 informants: one pesantren leader and caretaker, one Kafilah Du'at mentor, two ustaz and teachers, 13 students and alumni of Pesantren Persis Al-Asma Sumedang, and five community partners and beneficiaries. Out of the 13 students and alumni, 8 were still on duty, while 5 had completed their duty. They were the research informants of Pesantren Persis Al-Asma Sumedang, not a representative of all Kafilah Du'at participants. Formally, there were 33 participants from 25 placement locations in 2025 and 28 participants from 25 placement locations in 2026. Students and alumni served as the primary informants because they had experienced pesantren education, Ramadan community service, and final-year community service, while other informants were included to explain the educational process and provide cross-verification.

Table 1. Composition of Research Informants

Informant Group	Number	Code
Pesantren leader and caretaker	1	PIM-01
Kafilah Du'at mentor	1	PKD-01
Ustaz and teachers	2	UST-01–UST-02
Participants and alumni	13	PA-01–PA-13
Partners and beneficiaries	5	MIT-01–MIT-05
Total	**22**	–

In addition to representing different informant groups, the students and alumni also had community service experiences in various regions. The distribution of community service locations is presented in Table 2 to clarify the context of the field experiences included in the research analysis.

Table 2. Distribution of Community Service Locations of Interviewed Participants and Alumni

Code	Subdistrict	Regency or City	Province
PA-01	Sambi Rampas	Manggarai Timur	Nusa Tenggara Timur
PA-02	Hamparan Perak	Deli Serdang	Sumatera Utara
PA-03	Kebun Tebu	Lampung Barat	Lampung
PA-04	Sapeken	Sumenep	Jawa Timur
PA-05	Maesa	Bitung City	Sulawesi Utara
PA-06	Semidang Aji	Ogan Komering Ulu	Sumatera Selatan
PA-07	Pino	Bengkulu Selatan	Bengkulu
PA-08	Pondok Suguh	Mukomuko	Bengkulu
PA-09	Tinggimoncong	Gowa	Sulawesi Selatan
PA-10	Sipora Utara	Kepulauan Mentawai	Sumatera Barat
PA-11	Kebun Tebu	Lampung Barat	Lampung
PA-12	Manna	Bengkulu Selatan	Bengkulu
PA-13	Hamparan Perak	Deli Serdang	Sumatera Utara

Note: The table presents the service locations of 13 participants and alumni of Pesantren Persis Al-Asma Sumedang who served as research informants. The distribution reflects the service contexts of the informants and does not represent all participants or all Kafilah Du'at PP PERSIS placement sites.

Data were collected from August to September 2026 through semi-structured interviews with five groups of informants, using interview guides tailored to their respective roles and experiences. Document analysis was conducted to complement the interview data. These are the Decrees of Pesantren Persis Al-Asma Sumedang, Kafilah Du'at 2025 and 2026, and the documents for placement, preparatory training, da'wah orientation, and institutional support of PERSIS and LAZ PERSIS. The pesantren's educational documents identified Qur'anic Studies, Hadith, Arabic Language, Sharia, and supplementary subjects as part of the educational foundation provided before participants engaged in community service experiences. The analysis was conducted in five stages. First, all responses were mapped against the three research questions. Second, the experiences of students and alumni were coded deductively using CE, RO, AC, and AE. Third, inductive coding was employed to identify competencies, educational mechanisms, supporting conditions, contextual variations, and other patterns emerging from the data. Fourth, the codes were compared across informant groups and cross-checked against documents. Fifth, findings concerning educational design, experiential transformation based on Kolb's theory, and competency development were synthesized into a conceptual model for the education of prospective preachers. The analysis covered 268 response units from all interviews with 22 informants. These units were derived from responses to interview questions, which were subsequently mapped and coded. A response unit was defined as a complete answer or a meaningful segment of an answer that addressed one or more analytical categories. Coding was conducted at the level of these units while retaining their connection to the original informant and interview question. The processes of data condensation, data display, and verification followed the framework of Miles et al. (2020), enriched by cross-checking of responses of informants with institutional documents, triangulation of contrasting cases and also some corroboration with key informants for verifying information and interpretations (Nowell et al., 2017). The analytic process also considers the simple research with triangulation theory design, which links research questions, data analysis, theoretical triangulation, and the formulation of findings (Rofiah & Bungin, 2021). For example, PA-11's account of encountering congregation members who asked questions before the presentation was completed was coded as CE. Reinterpreting their behavior as an expression of enthusiasm was coded as RO, relating the experience to knowledge acquired in pesantren as AC, and subsequently providing more systematic explanations and space for discussion as AE. Study was conducted with permission from institution and informed consent of informants after explaining the purposes of the study and voluntary nature of participation and use of tape recorders and confidentiality of data. Informants' identities were anonymized using codes. Code frequencies were not used as measures of effectiveness or the strength of causal relationships. A single response unit could be assigned more than one code, while variations in experiences were retained to explain differences in learning contexts and processes.

3. RESULTS AND DISCUSSION

3.1 Educational Design for Prospective Preachers Through Progressive Experiences

The findings reveal that the education of prospective preachers at Pesantren Persis Al-Asma Sumedang is structured through progressively increasing levels of experience. The four-year educational program provides foundational knowledge and habituation, Ramadan community service offers repeated field experiences with relatively limited responsibilities, preparatory training helps participants understand the needs of their assigned locations, and final-year community service expands their independence and responsibilities

in real-world situations. The relationships among these stages are reflected in three elements: increasingly complex experiences, greater independence in assuming responsibilities, and feedback that helps participants improve their actions based on previous experiences. These educational stages demonstrate that community service experiences are integrated with learning and guidance within the pesantren environment. Luailia et al. (2026) studied the relationship of 4 elements as the foundation of education in pesantren nowadays. In this study, this relationship is evident in the educational preparation provided before mahasantri progressively engage in community service experiences. Therefore, the discussion of educational design begins by describing the foundations of knowledge and habituation acquired by mahasantri during their education at the pesantren. This emphasis on institutional values and social engagement is consistent with recent Indonesian scholarship on pesantren education and value integration (Gazali & Budiana, 2023). During the foundational phase, mahasantri acquire knowledge and receive guidance in religious practices, language, rhetoric, organizational skills, and communal living. The List of Kitab Kuning document of Pesantren Persis Al-Asma Sumedang identifies five areas of study: the Qur'an, Hadith, Arabic Language, Sharia, and supplementary subjects. The curriculum also includes Qur'anic interpretation, Hadith, Islamic jurisprudence, Islamic creed, Arabic, Islamic ethics, da'wah, education, literacy, and academic writing. Materials such as Fiqhud Da'wah by M. Natsir, pedagogical materials, Khidmat Jam'iyyah, and the final academic writing assignment show that religious knowledge is developed together with teaching, da'wah, organizational, and academic skills. This foundation becomes a reference when participants encounter religious, educational, and social challenges during community service. "*We were equipped with various forms of religious knowledge... experiences that trained us to teach, communicate, and adapt*" (PA-11). The Ramadan community service program organized by Pesantren Persis Al-Asma Sumedang provides repeated field experience during the educational period. The pesantren encourages students to gain social experience in different communities as preparation for longer community service. PA-02, for example, described feeling nervous when speaking before a congregation during early assignments. After participating in several Ramadan community service programs, the participant became more accustomed to delivering short religious talks, Friday sermons, and teaching children. These repeated experiences helped participants build confidence, recognize community characteristics, and improve their communication before the final-year community service. "*We gradually learned when to remain silent and when to be firm in conveying our message*" (PA-12).

The experiences of PA-02 and PA-12 show that repeated community service did not lead to the same form of learning. For PA-02, repeated exposure primarily strengthened confidence in communicating with congregations, whereas PA-12 emphasized situational judgment about when to remain silent and when to be firm. This variation suggests that repeated field experience functions as context-sensitive learning rather than as a uniform training sequence. The finding extends previous studies that position community service as part of pesantren education (Taisir et al, 2025; Hasan, 2021). The concept of service-learning provides a useful comparison for understanding the educational function of community service without replacing the terminology used by the pesantren and PP PERSIS. The researchers also looked into other research studies to support this research finding, particularly studies showing social, attitudinal, and competency development through service-learning (Hasan, 2021;, Taisir et al., 2025; Maulida et al., 2026). At Al-Asma, however, these experiences are introduced repeatedly before participants enter a longer final-year assignment. Preparatory training before final-year community service helps participants transition from general educational preparation to readiness for their assigned contexts. Based on the interviews, the training covers information about placement locations, mental readiness, communication, da'wah strategies, and approaches to community engagement. The function of this training in the educational process is to help participants enter field experiences with an initial understanding of their duties, community characteristics, and responsibilities. Individual consultations, monthly online evaluations, submitting reports of activities as well as direction from PERSIS administrative in regions are the means of conducting mentoring time during community service. "We have a meeting every month to consult the participants about the progress of their activity and problems they face," said PKD-01. At the local level, MIT-01 referred to mentoring on adapting religious discussions to the conditions of the congregation and to furuiyah issues that lead to differences of opinion. These two types of mentoring have different purposes. Meetings once a month online add continuity and accountability, whereas the advice of local partners speaks to present-day social and religious conditions. This pattern is consistent with sustained mentoring in pesantren education (Luailia et al., 2026; Turrohma et al., 2025). The role of mentoring and feedback is also consistent with evidence from pesantren counseling and Islamic teacher education (Amrullah et al., 2025; Zahrah et al., 2025) . "*Once a month, all participants are brought together in an online meeting... to report their progress... as well as various challenges*" (PKD-01). They are networking with PP PERSIS, Leadership Council of Region and District, other sending institutions, and other partners in the village during community service after the seniors of Pesantren Persis Al-Asma Sumedang. This network connects students with actual community needs in the pesantren learning system, provides assistance for placement sites, and provides feedback.Informants provided different views of how placement arrangements were governed,

but this was a study of institutional networks that enabled participants' learning and not an evaluation of governance of placement arrangements.

3.2 Transformation of Experience Based on Kolb's Experiential Learning Theory

Kolb's four modes of experiential learning are interconnected processes. For instance, concrete experience occurs when the participants are exposed to real-life situations that test their knowledge and preparations. Reflective observation entails a participant reflecting on his or her experience and responses from the community. Abstract conceptualization takes place when experiences are connected to previously acquired knowledge and principles. Active experimentation is when this information is applied to change actions.The study focuses on such relations and changes in the ways these actors systematize understandings of situations and acts in these. "*Encountering community members or congregations whose characteristics differed from what I was previously accustomed to*" (PA-11). Reflective observation connects experience and learning. They reflect on their actions, understand the response of the community, recognize poorly chosen approaches, and learn from self-assessment, consultation with mentors, and cooperation with community leaders. PA-02 thinks more calmly and open-mindedly, rather than reacting impulsively. Reflection in this context involves not merely recalling experiences but evaluating them to determine necessary improvements. The role of reflection in this process is also consistent with Indonesian studies that associate reflective practice with pedagogical development and metacognitive awareness. (Purwanto et al., 2023; Qosim et al., 2023) ; et al., 2023). "*I learned to be calmer, not to rush into making decisions, and to be more open to feedback*" (PA-02). Activity reporting and reflection serve different functions. Reporting records what has been done, whereas reflection examines why particular responses emerge, which aspects of an approach are less appropriate, which principles can be applied, and which actions need improvement. Reflective observation thus connects concrete experiences with changes in action. This finding reinforces Ash & Clayton (2009) regarding the role of reflection in applied learning and helps explain why similar field experiences may produce different learning outcomes when the feedback received also differs.

Abstract conceptualization occurs when participants interpret field experiences using previously acquired knowledge and principles. PA-03, for example, explained that the responsibility of delivering regular religious study sessions encouraged the participant to revisit books and compare various references before presenting the material. These activities were related to the participant's responsibility for delivering study sessions on the interpretation of Juz Amma and the book Al-Hidayah at the community service location. This experience demonstrates that community service responsibilities encourage participants to revisit their knowledge and use various references to prepare learning activities according to the congregation's needs. "*New understanding emerged when I was in the community... I only thought about it after experiencing it*" (PA-03). Active experimentation becomes visible when participants change their methods or approaches after encountering situations that differ from previous experiences. PA-03 modified children's MDA learning activities by incorporating games after observing limited interest in writing and learning activities. PA-05, who experienced difficulty when advice was delivered directly, shifted toward informal dialogue and building rapport. These cases show two different forms of experimentation. PA-03 adjusted a pedagogical strategy, while PA-05 adjusted a relational approach. The response therefore depended on the type of problem encountered rather than on a fixed formula. Such context-sensitive adjustments are also consistent with experiential religious learning reported by (Zakiyah et al., 2024). The emphasis on practical adaptation also corresponds with Indonesian studies linking experiential or project-based learning and integrated value formation with applied competencies (Alvadina et al., 2024; Lukman et al., 2024). "*I changed my approach to preaching by adopting a more relaxed approach... and building rapport first*" (PA-05). One could trace the relationship between the methods of experiential learning and the case of PA-11 used in the community service in West Lampung. In religious study meetings, the respondent encountered congregation members who had many questions before the material was finished. The participant felt uncomfortable with this at first but came to realize it was the enthusiasm of the congregation. The experience encouraged the participant to reassess previous communication habits and connect them with the knowledge acquired during pesantren education concerning the delivery of religious knowledge and understanding of the community. In subsequent religious study sessions, the participant also adjusted the approach by providing more systematic explanations, reducing the use of humor, and creating opportunities for discussion. This sequence of experiences illustrates the interconnections among concrete experience, reflection, the interpretation of knowledge, and adjustments in action, which do not always occur as rigid formal stages.

Table 3. Reconstruction of the Experiential Learning Process in the Community Service Experiences of Al-Asma Participants

Stage	Empirical Manifestations	Sources of Confirmation	Analytical Meaning
CE	Teaching, delivering sermons, providing guidance, cross-cultural interactions, and addressing field challenges	Participants and alumni; community partners	The community serves as an environment for authentic experiences

RO	Self-evaluation, interpreting responses, receiving feedback, and consultation	Participants and alumni; supervisors; community partners	Experiences are reviewed; reflection may occur informally
AC	Connecting experiences with knowledge and values acquired in pesantren	Participants and alumni; ustaz	Knowledge acquires contextual meaning
AE	Modifying methods, language, approaches, and problem-solving strategies	Participants and alumni; community partners	Understanding is tested through new actions

Table 3 shows that CE, RO, AC, and AE do not develop competencies independently. CE broadens experiences and tests prior knowledge, RO helps participants evaluate their actions, AC connects experiences with knowledge, while AE provides opportunities to experiment with adjusted actions. Communication, adaptation, maturity, and problem-solving competencies develop through a series of repeated experiences rather than through a single isolated activity. Experiential learning at Pesantren Persis Al-Asma Sumedang occurs through a repeated and cumulative process. Ramadan community service provides initial experiences that participants carry into subsequent assignments and test again in different contexts. Final-year community service increases the complexity of these experiences because participants undertake assignments over longer periods, with greater independence in assuming responsibilities and more tangible social consequences. This pattern indicates that the transformation of experience occurs across multiple episodes and over time throughout the educational process of prospective preachers. Therefore, these findings corroborate the findings of Ssekamatte et al. (2022) and Lee & Perdana (2023) on the use of competencies during field activities. This, in turn, was extended to include the dimension of time to the relationship of multiple experiences before real assignments with transformation in actions done in the community service in this study. Thus, learning is derived not only from a single field experience but also from the accumulation of experiences that are continuously reviewed and reapplied.

3.3 Competency Development Through Learning Processes and Experiences

The identified competencies develop through interconnected learning processes. The concrete experience gives the candidates an opportunity to experience different communities; the reflection helps the candidates to confront their reactions and emotions; the conceptualization helps to contextualize the Islamic knowledge; and the active experimentation fosters the communication skills, the pedagogical skills, the adaptation, and the problem-solving. Therefore, competencies are understood as outcomes of the learning process during community service rather than as direct consequences of the program itself. "*Their knowledge is already good, but their delivery skills still need further improvement*" (MIT-02). Communication is one of the prominent competencies identified in participants' experiences and community partners' assessments. Its development is not limited to confidence in public speaking but also includes the ability to select appropriate language, organize materials, understand congregational responses, and adjust approaches. PA-11 disclosed that the participant needed to hold sessions on religious studies frequently, which enabled the participant to present materials in a more organized way. In contrast, MIT-02 argued that the participants had religious knowledge, but they needed some improvement in their presentation skills. Understanding the material and communicating it is a difference that needs to be taught to future preachers in field experiences and community feedback. Challenges and responsibilities at community service sites allow him/her to mature, be independent, and be emotionally controlled. "I'm learning to be more calm when making decisions and receiving feedback through the experience of balancing school and administration" (PA-02). PA-13 also noted the difference in culture and communication styles, so attitude, emotional control, and approach were needed as well. MIT-04 also noticed such changes in the mentality and social skills of the participants.Hence, competencies development is connected with real responsibilities, communication, and reflection on the actions.

Community service experiences also contributed to pedagogical and organizational competencies, practical skills, and commitment to service. PA-02 gained experience in school administration and teacher coordination, PA-03 adapted teaching methods to encourage children's participation, PA-09 organized activities, and PA-12 learned gardening during community service. PA-03's willingness to continue religious study sessions even when only a few congregation members attended also reflects commitment to service. These experiences show that prospective preacher education extends beyond communicating religious teachings to include educational, social, organizational, and practical responsibilities shaped by community needs. Local partners provide an environment for experience, feedback, and adjustment of actions by participants. MIT-01 stated that they gave advice if the participants encountered differences in religious understanding in the community. MIT-04 noted that community service conditions differed between Manna and Mukomuko, particularly in terms of congregations and activities. The two stories indicate different contextual needs. MIT-01 highlights the need to navigate differences in religious understanding, whereas MIT-04 emphasizes differences in congregational presence and established activities across locations. These differences help explain why participants did not develop competencies in identical ways; learning was shaped by the interaction between prior preparation, local demands, assigned responsibilities, and available feedback. This context-sensitive role of local actors is consistent with pesantren studies that place Islamic values and

moderation within everyday institutional and social practices ((Athoillah et al., 2024; Syukri et al., 2024) Syukri et al., 2024; Athoillah et al., 2024).

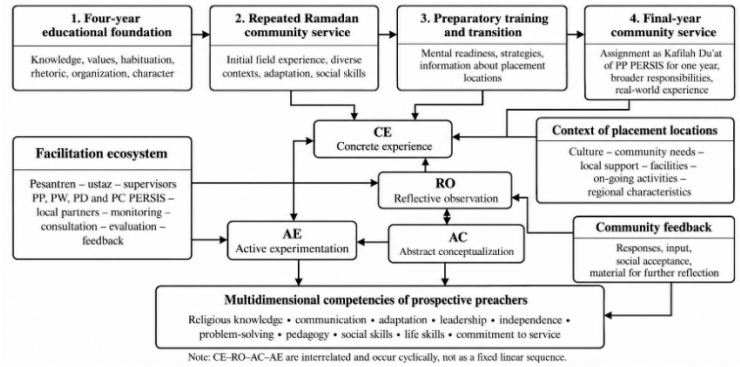


Figure 1. Model of Prospective Preachers' Education Through Community Service Experience Based on David A. Kolb's Experiential Learning

The model presented in Figure 1 summarizes the relationships among the elements identified in this study. The four-year educational program provides an initial foundation, the Ramadan community service program organized by Pesantren Persis Al-Asma Sumedang progressively broadens participants' experiences through repeated engagement, preparatory training helps participants understand the context, and final-year community service provides authentic experiences with greater responsibilities. CE, RO, AC, and AE explain how experiences are processed, while mentoring and local partners provide feedback and opportunities to improve actions. Competency development occurs through the relationships among educational preparation, experience, reflection, knowledge, action, and social context. novelty of the model is reflected in four aspects. First, field experiences occur repeatedly throughout the educational period through the Ramadan community service program organized by Pesantren Persis Al-Asma Sumedang. Second, Kolb's theory is used to explain the process through which experiences are transformed into learning. Third, mentoring and local partners are positioned as supporting conditions that provide feedback and help participants reassess their actions. Fourth, competencies are understood as outcomes that develop through learning processes and placement contexts.

3.4 Competency Model Synthesis and Educational Implications

Theoretically, the findings of this study demonstrate that the four modes of Kolb's experiential learning can be used to understand learning processes that occur through repeated and continuous community service experiences. Experiences gained during Ramadan community service provide a foundation for undertaking more complex responsibilities in final-year community service. Throughout this process, mentoring and community feedback help participants reflect on their experiences, connect them with knowledge, and adjust their actions. These findings highlight the importance of continuity of experiences across educational stages in understanding the development of prospective preachers' competencies. The model draws attention to four elements that can be systematically designed: experiences of increasing complexity, preparatory training that facilitates contextual understanding, mentoring that provides feedback, and reflection that connects experiences with knowledge and decisions regarding actions. In the education of prospective preachers, the interconnection of these elements preserves the foundation of Islamic knowledge acquired in pesantren while developing the adaptive abilities required for educational and religious services within communities.

4. CONCLUSION

The education of prospective preachers through community service experiences at Pesantren Persis Al-Asma Sumedang takes place through interconnected stages. The four-year educational program provides a foundation of knowledge and character development, Ramadan community service offers repeated field experiences, preparatory training prepares participants for their placement contexts, and final-year community service provides authentic experiences with broader responsibilities. Analysis based on David A. Kolb's experiential learning theory shows that experiences are transformed into learning when participants encounter real-world situations, reflect on their actions, connect their experiences with knowledge acquired in pesantren, and experiment with adjusted approaches. This process occurs flexibly and repeatedly, supported by mentoring and feedback from communities at the service locations. This learning process is associated with the development of multidimensional competencies in prospective preachers such as contextual knowledge, communication, sociocultural adaptation, maturity, independence, problem-solving, pedagogy, leadership, life skills, and commitment to service. The contribution of this study is a conceptual model that connects the stages of education and community service with the transformation of experience through concrete experience, reflective observation, abstract conceptualization, and active experimentation, while positioning mentoring, placement contexts, and

community feedback as supporting elements in the development of prospective preachers' competencies. The model demonstrates that community service can become part of an Islamic educational process that integrates knowledge, experience, reflection, and action in preparing prospective preachers to respond to community needs. Because this study focuses on one pesantren and draws on interviews and institutional documents, the proposed model is intended as a context-specific conceptual explanation rather than an effectiveness claim across institutions. Future research may compare similar educational designs across pesantren and follow participants longitudinally to examine how competencies develop over time.

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