

Strategy of Dakwah in Empowering the People: a Thematic Review of the Quran

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Abstract

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This paper examines the strategy of da'wah in empowering the community by thematically examining the verses of the Qur'an. The background of this study is based on the social reality in Indonesia, where by the end of 2022 the poverty rate has increased to 10.25 percent or around 27.54 million people. This phenomenon shows a gap between Islamic teachings that emphasize worldly and afterlife welfare, with the real conditions of some people who still face unemployment, hunger, and increasing crime rates. This study uses a qualitative method with a library research approach, focusing on tracing the verses of the Qur'an related to the principles of empowerment. The results of the study show that the strategy of da'wah in empowering the community is reflected in various verses that emphasize the importance of fostering community skills, instilling values of independence, and optimizing the potential of zakat, infaq, waqf, and alms. These three aspects are the conceptual foundations in the Qur'an that encourage people to escape dependence, strengthen economic potential, and create sustainable independence. Efficient and professional management of social funds is considered a relevant and effective da'wah strategy in improving the welfare of the community and realizing social justice.

Abstrak

Kata Kunci: Strategi dakwah, Pemberdayaan umat, Alqur'an dan Kemiskinan

Makalah ini mengkaji strategi dakwah dalam pemberdayaan umat dengan menelaah secara tematik ayat-ayat al-Qur'an. Latar belakang kajian ini berangkat dari realitas sosial di Indonesia, di mana pada akhir tahun 2022 angka kemiskinan meningkat menjadi 10,25 persen atau sekitar 27,54 juta jiwa. Fenomena ini menunjukkan adanya kesenjangan antara ajaran Islam yang menekankan kesejahteraan dunia dan akhirat, dengan kondisi nyata sebagian masyarakat yang masih menghadapi pengangguran, kelaparan, dan meningkatnya angka kriminalitas. Penelitian ini menggunakan metode kualitatif dengan pendekatan library research, berfokus pada penelusuran ayat-ayat al-Qur'an yang berkaitan dengan prinsip-prinsip pemberdayaan. Hasil kajian menunjukkan bahwa strategi dakwah dalam pemberdayaan umat tercermin dalam berbagai ayat yang menekankan pentingnya pembinaan keterampilan masyarakat, penanaman nilai kemandirian, serta optimalisasi potensi zakat, infak, wakaf, dan sedekah. Ketiga aspek ini merupakan landasan konseptual dalam al-Qur'an yang mendorong umat untuk keluar dari ketergantungan, memperkuat potensi ekonomi, serta menciptakan kemandirian yang berkelanjutan. Pengelolaan dana sosial secara efisien dan profesional dinilai sebagai strategi dakwah yang relevan dan efektif dalam meningkatkan kesejahteraan umat serta mewujudkan keadilan sosial.

INTRODUCTION

Islam has taught its followers to strive to achieve a good life in this world and hereafter in order to achieve physical and spiritual well-being. Therefore, it is not an exaggeration if Islam can also be said to be a religion of empowerment, which seeks to empower its followers to be able to live a balanced life between worldly and hereafter needs. To achieve this, there needs to be empowerment that is in line with the paradigm of Islam itself as a religion of movement or change, even as a liberating force, especially from economic backwardness and oppression. (Jaelani, 2014)

Islamic da'wah (preaching) focuses not only on conveying religious teachings but also aims to empower communities to achieve well-being, both spiritually, socially, and economically. The history of the Prophet Muhammad's da'wah demonstrates that da'wah was carried out with a well-planned strategy, full of wisdom, and tailored to the community's circumstances. Appropriate da'wah strategies can be a means to elevate the quality of life of the community by strengthening faith, instilling moral values, and developing individual and collective potential. (Miftahullaq, 2017)

Current social realities show that poverty is still a major problem in Indonesia, even in many Muslim-majority countries. High unemployment rates, hunger, and economic domination by Western countries have placed Muslims in a weak and economically disadvantaged position. Based on data from the Central Statistics Agency (BPS), in March 2022 it was recorded that the number of poor people in Indonesia reached 27.54 million people or around 10.14 percent. This figure shows an increase compared to the end of 2021, which was caused by weak purchasing power and the decline in people's economic conditions.

Poverty is not only an economic issue, but also has a major impact on social and moral stability. Many criminal cases such as theft, robbery, and other deviant acts are rooted in poverty. In fact, some criminals admit that their actions were motivated by the inability to meet basic needs such as food. (Nurjannah, 2018) According to the World Health Organization (WHO), poverty and economic inequality are risk factors for murder. From the results of the 2022 BPS data analysis conducted by the Kompas Daily Data Journalism Team, a positive correlation was found between poverty and the murder rate per 100,000 population in Indonesia. A positive relationship means that the poverty rate and the murder rate will move in the same direction. When poverty increases, murder cases will also increase. The correlation between these two parameters is moderate. In this context, poverty becomes a real threat to faith, social order and humanity. (Fakih, 2010)

Islam firmly rejects poverty as a condition that is accepted as such. Islamic teachings require its followers to pay zakat, infak, sedekah, and waqf as socio-economic instruments aimed at reducing inequality and encouraging equal distribution of welfare. In Q.S. Al-Anfal: 60, Allah commands Muslims to prepare strength, including economic strength, in facing the challenges of

the times. There is not a single verse in the Qur'an that encourages people to live in poverty. (Khalil, 2010)

In the modern era, the challenges of da'wah (Islamic outreach) are increasingly complex as society faces various issues, such as moral crises, social inequality, and the currents of globalization that influence people's perspectives and behavior. Therefore, da'wah strategies oriented toward community empowerment are relevant for building collective awareness, strengthening social solidarity, and improving the quality of life holistically.

This understanding is in line with the Islamic view that poverty can lead to disbelief. Therefore, eradicating poverty is a shared task for Muslims, as part of social and spiritual responsibility. Islam regulates the relationship between humans and Allah (*ḥablum minallāb*) as well as regulating social relations with fellow humans (*ḥablum minannās*), as emphasized in Q.S. Al-Baqarah: 177.

The Qur'an views poverty as a serious social problem that must be addressed through systematic and equitable strategies. One of the solutions offered by the Qur'an is the concept of community empowerment, which refers to the process of enhancing the capacity of individuals and communities to achieve economic independence, competitiveness, and freedom from dependency. In recent years, several studies have explored the relationship between Islamic economic principles, zakat-based empowerment, and poverty alleviation. Zakaria explained that sharia economics contributes significantly to community empowerment through zakat, waqf, and Islamic financial institutions that support sustainable welfare programs and micro-enterprise development. (Zakaria, 2025, hlm 59–66) Likewise, Minarni, Slamet, and Munir found that productive zakat programs implemented by BAZNAS in Indonesia can strengthen community empowerment by encouraging entrepreneurship, institutional collaboration, and economic self-reliance among disadvantaged group. (Minarni, et al., 2025, hlm 11)

Furthermore, Afifa and Rusgianto demonstrated that zakat distribution and sharia-based investment have measurable effects on reducing poverty levels across Indonesian provinces, indicating that Islamic social finance can function not only as charitable assistance but also as a strategic instrument for socio economic transformation. (Afifa & Rusgianto, 2025, hlm 240–259) Similarly, Nuraini argued that the optimization of ZISWAF (Zakat, Infaq, Sedekah, and Waqf) should move beyond consumptive patterns toward productive empowerment models supported by digital innovation and sustainable management systems. (Nuraini, 2025, hlm 3) Efendi emphasized that productive zakat empowerment programs are effective when accompanied by continuous mentoring, management capacity building, and community participation. (Efendi, 2025)

Although previous studies have extensively discussed zakat, Islamic social finance, and poverty alleviation, most of them focus on institutional practices, economic policies, or empirical evaluations of empowerment programs. Limited attention has been given to examining how the

Qur'an itself conceptually frames community empowerment as a holistic and transformative strategy for overcoming poverty. Existing literature also tends to emphasize financial distribution mechanisms rather than exploring empowerment as a Qur'anic value that integrates spiritual development, social justice, human dignity, and economic independence. Therefore, this study seeks to fill this research gap by providing a more comprehensive analysis of the Qur'anic concept of community empowerment and its relevance to contemporary poverty alleviation efforts. This study contributes to the broader discourse on Islamic approaches to sustainable development and social welfare grounded in Qur'anic principles.

RESEARCH METHODS

This research is which is data collection sourced from libraries (both individual and institutional libraries), because the data studied are in the form of books, manuscripts, or magazines sourced from the library treasury.(Sugiyono, 2016) Therefore, the method used is a qualitative research method, which is one of the methods used to research the conditions of natural objects that are oriented towards theoretical studies. To obtain the required data, the sources used are classified into primary sources and secondary sources. The sources of data for this research are: Primary data sources, namely data sources that are directly related to the direct research object collected from the main source. The research objects of this research are verses of the Qur'an, manuscripts, journals or things that are relevant to the focus of the research.

RESULTS AND DISCUSSION

Empowerment of the Community: Definition and Programs

Conceptually, empowerment comes from the word power, which means power or ability. In a social context, empowerment refers to the process of providing capabilities to individuals or groups – especially weak and vulnerable groups so that they have the power to meet their basic needs. This includes freedom of speech, freedom from hunger, ignorance, and disease, and having access to productive resources that allow for increased income and welfare. More than that, empowerment also means active participation in development and decision-making.(David & Susan, 2018)

In another view, empowerment can be understood in two dimensions: as a process and as a goal. As a process, empowerment is a series of activities designed to strengthen the capacity of weak community groups, including those living in poverty. As a goal, empowerment means the ideal condition to be achieved, namely a community that has the power, knowledge, and ability to fulfill its physical, economic, and social needs - including self-confidence, social participation, and independence.(Edi, 2015)

Based on the various definitions above, it can be concluded that empowerment is an effort to provide strength or power to individuals or groups so that they can improve their quality of life and well-being, both in economic, educational, social, and spiritual aspects. In practice, community empowerment programs are generally designed with a bottom-up approach,

starting from the community's own initiatives and aspirations. The community is not merely an object, but an active subject involved from the planning, implementation, and monitoring stages. Therefore, the success of an empowerment program depends heavily on the active participation of the community. (Suhartini, et al., 2005)

Community empowerment essentially targets lower-class groups who have been oppressed by an unfair social system. Empowerment efforts are carried out through several stages, namely:

1. Raising awareness of the problems and difficulties faced by the community.
2. Exploring potential and recognizing weaknesses, thus fostering self-confidence to solve problems and develop oneself.
3. Strengthening managerial capabilities in managing existing resources.

According to Juhayya in the context of economic empowerment, the approach used refers to the empowering theory, which consists of three main steps, namely:

- a) Awakening: Raising community awareness of their potential. This is important because powerlessness is often caused by a lack of awareness of one's own strengths.
- b) Enabling: Providing knowledge and material assistance so that communities can increase their capacity.
- c) Protection: Providing social protection for communities through various forms of policy interventions to address the structural barriers they face. (Juhaya, 2015)

In Islam, community empowerment has broad dimensions, encompassing economic, social, and spiritual aspects. The three main missions of community empowerment in Islam are:

- a) The mission of economic and business development, based on the principles of justice and productivity.
- b) The application of ethics and Sharia law in all economic and social activities, as a distinctive characteristic of Muslims.
- c) Strengthening the community's economy so that it can become a source of funds to support da'wah (Islamic outreach) and the welfare of the community.

The principle of empowerment in Islam does not aim to make communities solely dependent on aid or social programs. Instead, Islam emphasizes the importance of independence through effort and hard work. In this view, successful empowerment is characterized by the creation of a society that is economically independent, empowered in decision-making, and oriented towards sustainable progress. Therefore, empowerment from an Islamic perspective is not merely technical and economic, but also encompasses ethical and spiritual values. Empowerment efforts must foster a society that is aware of its potential, actively involved in development, and capable of managing its life independently, fairly, and sustainably in accordance with Islamic principles.

Islamic Views on Empowerment of the Community

Anwas stated that the communities to be empowered are those who are powerless or weak in terms of knowledge, experience, attitude, skills, business capital, networking, enthusiasm, hard work, and other aspects. Weaknesses in these various aspects result in dependency, powerlessness, and poverty in a community. Poverty, in Islam, is not a punishment or curse from God. Rather, it is caused by a misconception about the distribution of income (sustenance) provided. (Anwas, 2014)

There are two fundamental elements required to realize empowerment toward social justice. First, a re-understanding of the Islamic concept that aligns with social development. The current concept of religion among Muslims is highly individualistic and static, failing to reflect the spirit and soul of Islam itself. Second, empowerment is a concept of socio-cultural transformation. Therefore, what we need is a socio-cultural strategy to realize societal values consistent with Islamic concepts. Everything on earth experiences change, but change must be for the better. Change will occur when a society desires to change itself. Society strives to change its destiny for the better and more prosperous. Allah says in Surah Al-Isra', verse 84:

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۗ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ؕ

It means: "Say: "Each person acts according to his own circumstances." So your Lord knows better whose path is truer a" (QS: Al-Isra: 84).

Meanwhile, spiritual needs require moral development, the satisfaction of material needs, and the development of humanity and material resources in an equitable pattern, so that all human needs can be fully met and a fair distribution of income and wealth can be realized. Therefore, Islam considers begging as a profession that is not in harmony with human dignity as a caliph of Allah. Therefore, every healthy person, physically and mentally, is required to support himself and his family. This cannot be realized unless there are facilities to train them to be productive through developing their abilities and also given the opportunity to become entrepreneurs and work for wages. Ultimately, the distribution of income and wealth is not only controlled by certain groups. (Faizah, 2023)

Islam views society as a system in which individuals need and support each other. Ideally, relationships between individuals in society are mutually beneficial. Disparities in economic income represent a potential that can be utilized to foster harmony and brotherhood. Islam encourages community empowerment by adhering to three main principles: the principle of brotherhood, the principle of mutual assistance, and the principle of equality. Furthermore, Islam strongly emphasizes the need for its followers to run their economy well and healthily for mutual benefit. It also encourages innovation and creativity in economic development, as narrated by the Prophet Muhammad (peace be upon him) as narrated by Bukhari, Muslim, and Nasa'i from Zubair bin 'Awwam:

“a person who carries a rope to a hill and brings home a bundle of firewood, then sells it and enjoys the proceeds of the sale and gives away the excess is better than begging from people whether he gives it or refuses it.”.

From a theoretical perspective, the meaning of the concept of the hadith above can be understood as searching for and collecting firewood is an effort to increase production, selling it is carrying out distribution, consuming the results means fulfilling consumption, and giving the remaining alms to others means carrying out social deeds that benefit others. In other words, this hadith explains that Islam views the empowerment of the community as highly recommended and must be done to help others and improve the welfare of Muslims.

The Concept of Empowering the Community from the Perspective of the Qur'an

A concept can be defined as an idea or image abstracted from a concrete event. Concepts play a significant role in organizing or structuring life. Aristotle defined a concept as stating that it is the formation of scientific knowledge and the philosophy of human thought. In other words, a concept can be defined as an idea or concept that a person uses in carrying out activities in their life. In Arabic, empowerment is called tamkin. The word tamkin comes from the word makkana, which means to strengthen or solidify. In the Quran, the word tamkin and all its derivatives are mentioned 18 times. The Quran does not limit the word tamkin to a specific term, but rather uses it to refer to a variety of meanings, as mentioned in dictionaries. In the Qur'an, it is referred to as wujuh, a single word with multiple meanings.

Based on the lexical meaning of the word tamkin, the concept of empowering the people from the perspective of the Qur'an contains several principles, namely:

a) Carry out coaching

Knowledge and skills are one of the factors in increasing people's standard of living. Therefore, empowerment based on coaching and skills education absolutely needs to be carried out as explained in QS: Al-Mujadilah: 11 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

It means: “O you who believe! When it is said to you, "Give space in the assemblies, then make space! Allah will surely raise (the rank of) those who believe among you and those who are given knowledge to a few degrees. And Allah is Aware of what you do. (QS. Al-Mujadilah:11).

The verse above invites all elements of society to improve their skills and abilities as a concrete step towards improving their standard of living. The relationship between education and empowerment in this context serves as an effort to explore the potential of community groups to learn and practice to improve their competence and performance in their current

jobs and prepare themselves for their future roles and responsibilities, by interpreting learning as knowing, learning to do, learning to live together, and learning to be someone.

Florensi and Putro stated that the stages of empowerment that must be passed are: 1) The awareness and behavior development stage leads to conscious and caring behavior, leading to a sense of need for increased capacity. 2) The knowledge transformation stage broadens thinking and provides basic skills and abilities to participate in development activities. 3) The intellectual capacity, skills, and abilities development stage fosters initiative and the ability to innovate, leading to independence. (Florensi & Putro, 2014):

b) Instilling independence

Empowerment must instill independence in the empowered community. This is to prevent dependence on the government or the organization implementing the empowerment. Empowered communities are more aware of their potential and needs, allowing them to manage the implementation of the empowerment process accordingly. Empowered communities should establish their own organization to direct and guide the empowerment process. Handing over control of the empowerment process to external parties can create dependency and actually disrupt the desired empowerment. (Pramono & Yuniarsa, 2018) As explained in QS: Ar-Ra'd: 11 which reads:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدٍّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِن وَّالٍ

It means: “Indeed, Allah will not change the condition of a people until they change their own condition. And if Allah wills evil for a people then surely no one will be able to resist it, and there is absolutely no protector for them besides Him.. (QS. Ar-Ra'd:11).

The above verse emphasizes that God will not change the condition and dignity of a people unless they change their own condition. Humans are asked to strive to improve their competence and work hard to change their own destiny. This verse also encourages independence in the community. The goal of empowerment is to enable the people and communities receiving the empowerment program to change their destiny and improve their well-being and standard of living. The first level of empowerment is awareness and a desire to change. (Firmansyah, 2013) Without the desire to improve themselves, it will be difficult for people to improve their standard of living.

c) Carry out zakat, infaq, waqf and sodaqoh

In realizing equitable economic prosperity for the people, zakat is a crucial asset owned by the state as the most strategic form of funding in building the welfare of a community. Therefore, the Qur'an has emphasized that the zakat collected and distributed must be in accordance with the categories of those entitled to receive zakat

(mustahik/mustahiq). Sources of Islamic teachings such as the Qur'an and the Hadith have explained how zakat can be properly organized and managed. In today's modern era, the interest or enthusiasm of Muslims in paying zakat has experienced quite rapid development and increase. This occurs because it is also packaged attractively by print and electronic media, thus effectively increasing Muslim awareness of zakat.(Triantini, 2010, hlm 87)

According to Nasution, Islam not only obliges all its followers to pay zakat, but also commands them to perform almsgiving and charity. It should be noted that almsgiving is an expenditure of basic costs, intended to be used for charitable purposes, donations, or anything consumptive that benefits many people.(Nasution, & Zakariah, 2018, hlm 22–37) Allah SWT says in Ali-Imran verse 92 which reads:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ يَوْمَ تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

It means: You will never attain (perfect) virtue until you invest some of the wealth you love. Whatever you spend, Allah is All-Knowing about it. The verse above confirms that, a person will not reach the level of virtue in the sight of Allah, until he sincerely spends the wealth he loves in the way of Allah. What is meant by beloved treasures are treasures that we love. This verse is closely related to the word of God. After this verse was revealed, the Prophet's friends competed to do good deeds. Among them, Abu Talhah al-Ansari, a rich man among the Ansar, came to the Prophet SAW to give him a plot of date palm plantation that he loved very much to spend in the way of Allah.

The Prophet received the gift well and praised his sincerity. The Prophet advised that the wealth be given to his close relatives, so the thalhah distributed it to his close relatives. In this way he gets the reward of alms and the reward of strengthening his relationship with his family. After that, Umar bin al-Khaththab also came and handed over a piece of his garden in Khaibar. The Prophet SAW also ordered that the garden be maintained, only the produce from the garden was a waqf from Umar (Tafsir Ibn Katsir).

Penelitian Anjelina menjelaskan bahwa, terdapat berbagai peran ziswaf untuk meningkatkan kesejahteraan perekonomian masyarakat di Indonesia, untuk dapat meningkatkan kesejahteraan dan mengurangi kemiskinan di Indonesia.(Anjelani & Eni, 2020) This is in line with Fitrah's research, which states that zakat, infaq, and shadaqah are one form of poverty alleviation, where the ZIS management system involves ZIS givers or those obliged to pay zakat (muzakki) distributing the majority of their wealth to those entitled to receive ZIS, also known as (mustahiq). Therefore, in managing Zakat, Infaq, and Shadaqah, a zakat amil body or amil institution is needed to distribute funds to the right targets.(Fitra & Fajar, 2023)

Several empirical studies have shown that zakat can play an effective role in reducing the poverty rate of its beneficiaries. Beik's (2020) study was based on a survey of 1,195 respondent families in DKI Jakarta Province. The results showed that distributed zakat funds were able to increase the income of beneficiaries by 9.82%. Based on this study, the number

of poor beneficiaries could be reduced by 16.80%. This means that 16.80% of poor beneficiaries could escape the poverty line after receiving zakat assistance during the study period. In addition, the depth of poverty of beneficiaries could also be reduced. Zakat was able to reduce the gap between the average income of beneficiaries and the poverty line from Rp 475,858.78 to Rp 409,726.40, or 13.90%. Similarly, the income gap ratio could be reduced by 13.72%.

Similar results were also demonstrated by the Sen Index and the FGT Index (Foster-Greer-Thorbecke Index) after zakat distribution. The severity of poverty among poor recipients was reduced by 26.69% and 36.70%, respectively. (Firmansyah, 2013) These figures demonstrate that zakat distribution managed by trustworthy and professional zakat institutions has an impact on improving the welfare of zakat recipient households and can even lift mustahiq families out of poverty. Among various means of community empowerment, zakat has one of the best potentials for wider community utilization. However, zakat management in Indonesia still requires improvement and development. This is because zakat cannot function optimally as a means of community empowerment and poverty alleviation if the zakat "pie" being distributed is still small. Therefore, efforts are needed to enlarge this "pie" by expanding the base of muzakki (recipients of zakat) in order to increase zakat receipts.

These findings indicate that da'wah from a Qur'anic perspective must be understood not merely as an activity of conveying religious messages, but also as a means of social transformation that builds the welfare of the community. Qur'anic principles such as hikmah, mau'izhah hasanah, and mujādalah bil-latī hiya aḥsan emphasize the importance of a wise, contextual, and humanistic approach to community empowerment (Q.S. An-Nahl [16]:125). Da'wah strategies become effective when implemented through concrete activities such as community-based economic development, skills training, and mentoring vulnerable groups.

Qur'anic education is a fundamental element in developing spiritual awareness while enhancing work ethic and moral values. This is evidenced by recent research showing a positive correlation between strengthening Qur'anic understanding and fostering stronger social solidarity. Furthermore, a contextual approach is essential when preaching is aimed at marginalized communities. This approach includes selecting relevant material, ongoing mentoring, and a deep understanding of the socio-economic conditions of the target community.

The thematic method in Qur'anic studies has proven helpful in integrating related verses into a holistic framework of understanding. This approach enables preaching strategies to be more relevant and applicable to contemporary societal issues, such as moral crises, social inequality, and the currents of globalization. Thus, a preaching strategy based on

empowerment and grounded in Quranic values is key to building empowered, independent, and moral communities.

CONCLUSION

Based on the description of the results and discussion, it can be concluded that community empowerment is a strategic process integrated into the da'wah program to improve the spiritual, social, and economic well-being of the community. This effort aims to build independence, increase capacity, and encourage the community to be able to advance themselves towards a better and more sustainable life. The concepts of community empowerment from the perspective of the Qur'an are: first, providing guidance to the community, where skills and expertise are one of the factors that drive the community's economy. Second, instilling independence, to avoid the growth of dependence on the government or organizations that carry out empowerment. Third, implementing and encouraging zakat, infaq, waqf, and sadaqah. These programs are effective in lifting communities out of poverty because more efficient and professional zakat management will realize more effective empowerment.

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