

## A SYSTEMATIC LITERATURE REVIEW STUDY ON DA'WAH AND ISLAMIC ECONOMIC EMPOWERMENT

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### Abstract

*Da'wah should encompass not just teachings on worship but also the promotion and education of the Islamic economy. These two fields should enhance and reinforce one another. This study aims to examine the influence of da'wah on the development of the Islamic economy, as well as the reciprocal impact of the Islamic economy on the dissemination of sharia values. A total of 513 papers, comprising 500 from Google Scholar and 13 from Scopus, underwent screening, eligibility evaluation, and quality rating in this study. The research methodology employed is qualitative, utilizing a systematic literature review approach following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses Protocols (PRISMA-P) guidelines. The study's findings indicate that da'wah and economic empowerment are mutually reinforcing, contributing to Muslims' economic self-sufficiency and long-term viability. The propagation of da'wah by da'i, encompassing information on Islamic economics, can elevate societal literacy and catalyze advancing the empowerment of the Islamic economy. Similarly, the Islamic economy, encompassing halal tourism and Islamic financial products, functions as a means of da'wah to facilitate mua'malah transactions by Sharia principles.*

**Keywords:** *Da'wah, Islamic Da'wah, Islamic Economic, Economic Empowerment, Systematic Literature Review*

### Abstrak

*Dakwah seharusnya tidak hanya memuat materi tentang ibadah saja, tapi juga menyebarkan pemahaman dan pemberdayaan ekonomi Islam. Seharusnya dua bidang ini saling mengisi dan saling menguatkan. Studi ini bertujuan melihat peran da'wah dalam memberdayakan ekonomi Islam dan sebaliknya melihat peran ekonomi Islam dalam mendakwahkan nilai-nilai syariah. Terdapat 513 artikel (500 dari google scholar dan 13 dari Scopus) yang melalui screening process, eligibility assesment dan quality appraisal pada artikel ini. Metodologi yang digunakan adalah penelitian kualitatif melalui reuiu literatur sistematis dengan Preferred Reporting Items for Systematic Reviews and Meta-Analyses Protocols (PRISMA-P). Hasil penelitian ini menemukan bahwa dakwah dan pemberdayaan ekonomi dapat saling mendukung dalam meningkatkan kemandirian dan keberlanjutan ekonomi umat Islam. Penyebaran dakwah oleh para da'i, yang memuat materi tentang ekonomi syariah berpotensi meningkatkan literasi masyarakat dan berfungsi sebagai sarana untuk mempromosikan dan memberdayakan ekonomi syariah. Demikian pula dengan ekonomi syariah, melalui peran pariwisata halal dan produk keuangan syariah bisa berfungsi sebagai sarana dakwah dalam hal mua'malah yang sejalan dengan tuntunan syariah.*

**Kata kunci:** *Dakwah, Dakwah Islam, Ekonomi Islam, Pemberdayaan Ekonomi, Reviu Literatur Sistematis*

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## A. Introduction

Islamic economics has experienced significant growth since its inception in Egypt during the early 1960s; at present, it is worth more than USD 2.5 trillion and operates in more than 80 countries across the globe. The expansion of Islamic finance on a global scale has frequently been correlated with the development of the Islamic economic movement, which was propelled by the economic setbacks that the Muslim world endured in the 1950s and 1960s.<sup>1</sup>

The Islamic economics industry has witnessed substantial expansion in the last twenty years, leading to a proportional rise in the availability of Islamic financial products, especially in the banking and financial sectors. Islamic financial products are accessible to people of both Muslim and non-Muslim backgrounds. Therefore, it is crucial to enhance people's understanding of the Islamic financial concept.<sup>2</sup>

The attributes of integrity, affection, fairness, reliability, and pricing strategy not only enhance economic worth but also offer a chance to foster spiritual principles such as virtue, integrity, affection, fairness, and trustworthiness. These values are developed and fostered in the context of life, demonstrated via honesty, confidence, justice, and affection. The synergistic impact of da'wah and community economic development can facilitate the interconnectedness of these ideals. Promoting religious outreach via tolerance and love helps strengthen the foundational elements of economic strength.<sup>3</sup>

Da'wah extends beyond mere sermonizing from the pulpit; it can also be expressed through tangible endeavors aimed at achieving a thriving human existence.

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<sup>1</sup> Banjaran Surya Indrastomo, Rahmatina Awaliah Kasri, and Nur Dhani Hendranastiti, 'Understanding the Historical Emergence of Islamic Finance in Indonesia: an Institutional and Social Movement Perspective', *Qudus International Journal of Islamic Studies*, vol. 11, no. 1 (2023), pp. 103–148.

<sup>2</sup> Gatot Nazir Ahmad et al., 'Determinants of the Islamic financial literacy', *Accounting*, vol. 6, no. 6 (2020), pp. 961–966.

<sup>3</sup> Oriza Agustin et al., 'Public Relations as Da'wah Communication Strategies In Economic Empowerment of Islamic Communities', *The First International Conference On Islamic Development Studies 2019, ICIDS 2019* (Bandar Lampung: EAI, 2019).

The purpose of da'wah in community empowerment is to propagate the fundamental principles of Islamic teachings to enable the transformation of society. Da'wah essentially denotes an enhancement in the social framework.<sup>4</sup>

Da'wah aims to encourage moral behavior, following advice, promoting righteousness, and condemning evil to achieve happiness in both the current life and the afterlife. The process of Da'wah should comprehensively evaluate the group's demands and the ability to meet those requirements in both the short and long term. Da'wah can be expressed through community development endeavors. Community development or empowerment is a purposeful and methodical process that aims to improve the overall quality of life and achieve economic prosperity. This technique can modify and improve attitudes, lives, and mindsets, ultimately leading to a greater level of awareness. Engaging in participatory da'wah is crucial in this setting as it entails actively participating in activities that strengthen the relationships within the community and fulfill their needs.<sup>5</sup>

Da'wah communication functions as a platform to bolster the economic empowerment of Muslims. It entails spreading da'wah teachings that incorporate religious rules and directing Muslims towards economic conduct that conforms to Islamic principles. The implementation of da'wah communication and the economic empowerment of Muslims have a symbiotic relationship, where they mutually support and strengthen one another. Additional strategies can be utilized to enhance the effectiveness of da'wah communication. These involve bolstering the transformative nature of *fiqh al-iqtishad* and improving the connections between da'wah through verbal communication, da'wah through actions, and da'wah through politics.<sup>6</sup>

From the 19th to the 21st century, the ulama played a significant role in promoting da'wah (Islamic propagation) and economic empowerment in Betawi. They promoted the spread of Islam using education and conversion efforts and played an active role in creating Islamic institutions. Moreover, they bolstered the economic advancement of the Muslim community through their involvement in commerce and advocacy for economic

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<sup>4</sup> Muzayyanah Yuliasih, 'The Role of Dakwah in Community Empowerment in the Industrial Era 4.0', *Jurnal Bina Ummat: Membina dan Membentengi Ummat*, vol. 5, no. 1 (2022), pp. 51-62.

<sup>5</sup> Ahmad Dalhar Muarif et al., 'Productive Economic Da'wah of KH. MA. Sahal Mahfudh', *Santri: Journal of Pesantren and Fiqh Sosial*, vol. 3, no. 2 (2022), pp. 151-70.

<sup>6</sup> Rahmatunnair Rahmatunnair and Saripah A, 'Da'wah Communication and Economic Empowerment of Muslims: Opportunities, Challenges, and Strategies', *Palakka: Media and Islamic Communication*, vol. 4, no. 2 (2023), pp. 116-25.

emancipation. The Ulama Betawi had a significant impact on the progress of the Islamic community in Jakarta during that time.<sup>7</sup>

The mosque, serving as a center for religious outreach, significantly promotes economic development within the community. A model of community economic empowerment can be implemented to achieve poverty alleviation through the mosque's position as a center for religious outreach. This can be done by establishing Baitul Maal wat Tamwil (BMT). This financial institution operates based on Islamic principles and implements the Community Empowerment Post Program (POSDAYA) and the Mosque Micro Loan Program (PMM). The mosque may significantly enhance the community's economy and promote Islamic economic literacy by implementing specific programs.<sup>8</sup>

Islamic economics literacy (financial literacy) is widely acknowledged as crucial for persons facing more intricate financial situations. Customers who possess information and comprehension can make more discerning financial decisions for both themselves and their companies. By demanding more sophisticated financial products and services, individuals can improve the effectiveness of the financial system. This will necessitate the need for financial inclusion.<sup>9</sup>

Past scholars have undertaken multiple studies on da'wah and Islamic economic empowerment. One such study by Kusmana found that trade activities support the promotion of Islam through da'wah. This phenomenon is evident in the dissemination of Islam in the archipelago, which foreign traders facilitated.<sup>10</sup>

The findings of Anismar et al. study indicate that the principles of hospitality management should be implemented comprehensively to align with Islamic religious values. This includes food, entertainment, housing, transportation, security, health, and other related factors. The primary objective is to leave a pleasant and lasting impression on non-Muslim travelers on the teachings of Islam through Islamic da'wah. They offer

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<sup>7</sup> Sarbini Anim, 'Da'wah of Betawi Scholars in the Development of Islamic Society in the 19th-21st Century', *Jurnal Syntax Transformation*, vol. 4, no. 4 (2023), pp. 79–89.

<sup>8</sup> Rita Yunus et al., 'Poverty Reduction Model through Empowerment People's Economy According to Islamic Perspectives (Study on Islamic Village in Sikka-Flores District)', *3rd International Conference on Accounting, Management and Economics 2018 (ICAME 2018) Poverty*, vol. 92 (Atlantis Press, 2019).

<sup>9</sup> Adi Saifurrahman and Salina Kassim, 'Islamic Financial Literacy for Indonesian MSMEs during COVID-19 Pandemic: Issues and Importance', *Journal of Islamic Finance*, vol. 10, no. 1 (2021), pp. 45–60.

<sup>10</sup> Kusmana, 'Al-Tijarah wa al-Da'wah al-Islāmiyyah: Dir'āsah li Qadiyyati Dukhūl al-Islām fi Indūnišīyya', *Studia Islamika*, vol. 7, no. 3 (2000), pp. 111–139.

tour guides and preachers to educate travelers about the condition of the targeted tourist attraction and enable guides to promote Islamic ideals through their da'wah efforts.<sup>11</sup>

In their research, Elan Jaelani et al. discovered that tourists perceive Daarus Sunnah Equestrian (a Sharia tourist attraction) in multiple ways. These include viewing it as a destination for sports tourism, recognizing its appeal for tourism communication, and acknowledging it as a platform for Islamic preaching. Tourism activities' meaning is derived from tourists' communication and motives. Moreover, the findings of this study demonstrate that travelers from Daarus Sunnah Equestrian have the opportunity to engage in both recreational and religious tourism experiences.<sup>12</sup>

Taufik Akbar and Siti Nabiha argue that the goals of Islamic microfinance organizations go beyond mere profitability or economic well-being. Their objectives also include spirituality and da'wah (the spread of Islam). Da'wah is conducted by providing financial resources and services that comply with Shari'ah (Islamic law), disseminating knowledge about Islamic financing rooted in Islamic values and principles, and fulfilling zakat (Islamic alms) responsibilities and charitable gifts. The performance measures are perceived as more comprehensive than those of conventional banks. Profitability and growth are seen as essential for achieving social welfare goals.<sup>13</sup>

Provita Wijayanti and Intan Salwani Mohamed argue that Indonesia, as the country with the largest Muslim population in the world, adopts an Islamic microfinance model that is essential in attaining the triple bottom line goal. This mission involves promoting economic development, empowering communities, and engaging in religious outreach (da'wah). Indonesia employs a unique microfinance strategy called Baitul Maal Wat Tamwil (BMT), which integrates Islamic microfinance principles with commercial

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<sup>11</sup> Anismar et al., 'Implementation of Hospitality Management in the Program Islamic Tourism in South Aceh', *Revista de Gestao Social e Ambiental*, vol. 17, no. 6 (2023), pp. 1–19.

<sup>12</sup> Elan Jaelani et al., 'The religious meaning of equestrian and archery sport tourism: A phenomenological analysis', *Geojournal of Tourism and Geosites*, vol. 28, no. 1 (2020), pp. 246–256.

<sup>13</sup> T. Akbar and A.K. Siti-Nabiha, 'Objectives and measures of performance of Islamic microfinance banks in Indonesia: the stakeholders' perspectives', *ISRA International Journal of Islamic Finance*, vol. 14, no. 2 (Graduate School of Business, Universiti Sains Malaysia, Penang, Malaysia: Emerald Publishing, 2022), pp. 124–140, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85119274163&doi=10.1108%2FIJIF-11-2020-0231&partnerID=40&md5=53afe88a90f95264656497e19b66dde7>.

and social goals. The business aspect is conducted through tamwil operations, while maal activities pursue the social side.<sup>14</sup>

Tahir Sufi and Mariya Malik's research demonstrates that most of the world's top twenty economies, except China and Saudi Arabia, allow missionary travel through specialized missionary visas or work-related visas. The study revealed disparities in motivation between Christian missionaries and evangelistic organizations. Christian missionary organizations endeavor to counteract the decline in religious fervor and church attendance. Nevertheless, the main goal of evangelizing organizations is to forge more robust ties with the local population to combat Islamophobia, which has been exacerbated by events like 9/11 and other acts of terrorism.<sup>15</sup>

The study conducted by Arbanur Rasyid et al. identified economic inequality, inadequate religious understanding, and unfair treatment as the main variables that contribute to inter-ethnic violence. Communities in regions experiencing conflict employ indigenous knowledge to tackle conflicts effectively. This involves implementing religious rituals such as group prayer and participating in sermons or da'wah activities that promote moderate Islam. In addition, conflicts are handled with the participation of traditional, spiritual, and governmental authorities who engage in discussions and negotiations. In addition, a state-level strategy is implemented, which involves gathering administrative data.<sup>16</sup>

Hilman Latief and Abd. Madjid established a robust association between da'wah (Islamic propagation) and the economy in Indonesia, as shown by the growing variety of women's religious gatherings or recitation groups in public spaces. The informal study groups, known as majlis taklim, have spread rapidly throughout Indonesia, encompassing metropolitan areas and rural villages. These platforms provide opportunities for Muslim communities to enhance their comprehension of Islam and spiritual development. Majlis

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<sup>14</sup> Provita Wijayanti and Intan Salwani Mohamed, 'The Determinant of Sustainable Performance in Indonesian Islamic Microfinance: Role of Accounting Information System and Maqashid Sharia', *15th International Conference on Complex, Intelligent, and Software Intensive Systems, CISIS 2021*, vol. 278 (Lecture Notes in Networks and Systems, 2021).

<sup>15</sup> Tahir Sufi and Mariya Malik, 'A Study on Islamic and Christian Missionary Work in the Top Twenty Global Economies', *International Journal of Religious Tourism and Pilgrimage*, vol. 11, no. 2 (2023), pp. 82–99.

<sup>16</sup> Arbanur Rasyid et al., 'Local Wisdom Recognition in Inter-Ethnic Religious Conflict Resolution in Indonesia from Islah Perspective', *Juris: Jurnal Ilmiah Syariah*, vol. 22, no. 1 (2023), pp. 13–26.

gatherings are not exclusive to any specific gender but typically involve women from different social and economic backgrounds in different places.<sup>17</sup>

Kadri states the Muslims in Gili Trawangan indirectly promote a form of Islam that is tolerant and hospitable towards international tourists through the practice of inclusive Islamic ideals, known as da'wah media. Muslims advocate for disseminating inclusive and tolerant Islamic principles to visitors while ensuring that tourism activities do not disrupt or cause disturbance. This is achieved by integrating Islamic cultural events into the tourist itinerary and engaging mosques in the tourism industry. This results in a dual benefit, specifically the portrayal of Islam as a tolerant and pacifistic faith and the portrayal of Gili Trawangan as a tourist destination that is not only aesthetically pleasing but also welcoming and accepting of its residents and visitors.<sup>18</sup>

The research conducted by Ahmad Nurcholis et al. reveals that Sayyid Ahmad employs a social da'wah strategy by establishing economic harmonization, educational institutions that promote tolerance values, and mosques built by followers of various religions to foster a culture of tolerance. Additionally, the mosques are equipped with high-quality facilities and infrastructure. In addition, he imparted the principles of tolerance and interfaith harmony via acts of service and mutual assistance, ensuring equitable treatment for everyone and demonstrating reverence for many religious beliefs.<sup>19</sup>

Hasbullah et al. found that internal and external factors played a role in adopting the Salafi manḥaj in Pekanbaru society. Internal considerations pertain to the Salafi da'wah movement, which aims to disseminate Islamic beliefs following the Quran and Sunnah. Furthermore, the characteristics of Salafi ustadz, Islamic scholars or preachers engaged in da'wah, also have a role in these internal factors. The external factors encompass the Islamic ideals deeply ingrained in the Islamic Malay culture and the inclusive spirit of the Islamic Malay society in embracing diversity. The progress of this Salafism da'wah methodology was accelerated by the establishment of mosques as hubs

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<sup>17</sup> Hilman Latief and Abd. Madjid, 'Majlis Taklim and The Path Of Women's Islamization In Indonesia', *Muslim World*, vol. 112, no. 4 (2022), pp. 457–472.

<sup>18</sup> Kadri, 'Religion and Tourism: Promoting Inclusive Islam in Lombok Island, Indonesia', *Studia Islamika*, vol. 29, no. 2 (2022), pp. 333–357.

<sup>19</sup> Ahmad Nurcholis et al., 'Building Religious Harmony and Tolerance', *Ulumuna: Journal of Islamic Studies*, vol. 25, no. 2 (2021), pp. 329–349.

for Quranic education, the establishment of Islamic educational institutions, and the promotion of economic activity through the establishment of herbal sales centers and the practice of Tibbun Nabawi, or Prophetic medicine.<sup>20</sup>

## B. Methods

This study conducted a literature review on the mentioned material.<sup>21</sup> A systematic literature review was employed to conduct this study on da'wah and Islamic financial literacy to address research inquiries.<sup>22</sup> The research employed a qualitative methodology in conjunction with a literature review. This research design is employed to ascertain the correlation between da'wah and Islamic economics. The data source is from reputable academic journals in the Scopus and Google Scholar databases. Data collecting methods utilizing published or perish software.<sup>23</sup> The articles were selected using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses Protocols (PRISMA-P).<sup>24</sup>

The data obtained from the PRISMA-P results were further examined using a bibliometric methodology. A bibliometric analysis was conducted using the VOSviewer software. This analysis aims to investigate the progression of research on da'wah and Islamic economics from 2000 to 2023.

The systematic literature review approach outlines a meticulous procedure for examining the existing literature on a specific subject. The method guarantees that the review comprehensively detects, assesses, and interprets all pertinent information. Conducting research papers in a way that allows for consistent and replicable results.<sup>25</sup>

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<sup>20</sup> Hasbullah Hasbullah et al., 'Acceptance of the existence of salafi in the development of da'wah in Riau Islamic Malay society', *Cogent Social Sciences*, vol. 8, no. 1 (Cogent, 2022), pp. 1–15, <https://doi.org/10.1080/23311886.2022.2107280>.

<sup>21</sup> Meirison et al., 'the Role of Islamic Da'Wah and the Implementation of Sharia on the Existence of Muslims in the Maldives Islands Past and Present', *Jurnal Ilmiah Islam Futura*, vol. 24, no. 1 (2024), pp. 85–101.

<sup>22</sup> Georg David Ritterbusch and Malte Rolf Teichmann, 'Defining the Metaverse: A Systematic Literature Review', *IEEE Access*, vol. 11, no. February (2023), pp. 12368–123677.

<sup>23</sup> Abdullah Mubarak, Efri Syamsul Bahri, and Mohd. bin Mohammad Aslam. .... Mizan, 'Determinants of the Success of Da'wah: Analysis of Indonesian Manuscripts', *Alhadharah: Jurnal Ilmu Dakwah*, vol. 22, no. 1 (2023), pp. 13–33.

<sup>24</sup> Xiaoqin Wang et al., 'Reporting items for systematic reviews and meta-analyses of acupuncture: The PRISMA for acupuncture checklist', *BMC Complementary and Alternative Medicine*, vol. 19, no. 1 (BMC Complementary and Alternative Medicine, 2019), pp. 1–10.

<sup>25</sup> Federico Quin et al., 'A/B testing: A systematic literature review', *Journal of Systems and Software*, vol. 211, no. February (Elsevier Inc., 2024), pp. 1–28, <https://doi.org/10.1016/j.jss.2024.112011>.

Systematic literature reviews have a distinct and essential function in research, particularly in healthcare, where the methodology was first utilized. These reviews significantly impact the development of practice guidelines and serve as a valuable source of information for making therapeutic decisions, thus informing future research endeavors. Systematic reviews are highly regarded for their rigorous methodology and are considered the highest level of evidence synthesis in healthcare research. These evaluations should conform to predetermined qualifying criteria and be carried out under a defined methodological framework.<sup>26</sup>

To carry out a systematic literature review, designing a procedure that clearly defines the criteria before doing the study is necessary. An effective literature review should be thorough, precise, and conducted across several databases, and its methodology can be duplicated and replicated by other scholars. This entails meticulously devising a search strategy specifically targeting or addressing a pre-established query.<sup>27</sup>

This systematic literature evaluation comprises three distinct phases: (1) The planning phase involves determining the systematic literature review (SLR) requirements, formulating research questions, and creating a protocol for the review. (2) The conducting phase involves choosing the studies to include in the review and extracting and combining relevant data. (3) The reporting phase involves analyzing the collected data and presenting the results based on the previous research analysis.<sup>28</sup>

## Research Question

A comprehensive evaluation of the existing empirical research is presented in this study. This review aims to investigate how the relationship between da'wah and Islamic economic empowerment has been debated in the literature. Additionally, this study

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<sup>26</sup> Wafae Abbaoui et al., 'Towards revolutionizing precision healthcare: A systematic literature review of artificial intelligence methods in precision medicine', *Informatics in Medicine Unlocked*, vol. 46, no. March (Elsevier Ltd, 2024), pp. 1–19, <https://doi.org/10.1016/j.imu.2024.101475>.

<sup>27</sup> Beatriz Flãmia Azevedo, Ana Maria A.C. Rocha, and Ana I. Pereira, 'Hybrid approaches to optimization and machine learning methods: a systematic literature review', *Machine Learning* (Springer US, 2024), <https://doi.org/10.1007/s10994-023-06467-x>.

<sup>28</sup> Francesca De Luzi et al., 'On the Interplay Between Business Process Management and Internet-of-Things: A Systematic Literature Review', *Business and Information Systems Engineering* (Springer Fachmedien Wiesbaden, 2024), <https://doi.org/10.1007/s12599-024-00859-6>.

summarizes all the available empirical data on the relationships that have been evaluated.<sup>29</sup>

The author proposes two primary study research questions (RQ) to accomplish this goal:

RQ1: How can promoting da'wah and economic empowerment mutually reinforce each other in enhancing Muslims' Islamic economic autonomy and durability?

RQ2: What are the various ways in which da'wah can be integrated with Islamic economic empowerment programs to influence the economic development of the ummah positively?

### **Search String**

A systematic literature review was conducted using a standardized search string. The findings were illustrated using qualitative (thematic) and quantitative (meta) analysis methodologies.<sup>30</sup>

The authors conducted a preliminary examination of the literature to identify relevant terms. There is already a substantial body of research on this topic. Hence, the author included an additional primary search query integrating specialized phrases related to environmentally friendly education. Propagation of Islamic teachings (da'wah) and knowledge of economics within the Islamic framework. The search terms must be included in relevant papers' titles, abstracts, or keywords. Due to the expansive nature of da'wah and Islamic economics empowerment, the author needed to combine these domains and utilize a structured query language to search the information effectively to query the database.<sup>31</sup>

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<sup>29</sup> Poompak Kusawat and Surat Teerakapibal, 'Cross-cultural electronic word-of-mouth: a systematic literature review', *Spanish Journal of Marketing - ESIC*, vol. 28, no. 2 (2024), pp. 126–143.

<sup>30</sup> Milind Tiwari, Jamie Ferrill, and Douglas M.C. Allan, 'Trade-based money laundering: a systematic literature review', *Journal of Accounting Literature*, vol. ahead-of-p, no. ahead-of-print (2024), <https://www.emerald.com/insight/content/doi/10.1108/JAL-11-2022-0111/full/html>.

<sup>31</sup> Anike Sult, Janice Wobst, and Rainer Lueg, 'The role of training in implementing corporate sustainability: A systematic literature review', *Corporate Social Responsibility and Environmental Management*, vol. 31, no. 1 (2024), pp. 1–30.

An advanced search uses expanded search strings while avoiding overly specific keywords.<sup>32</sup> The development of the research strands for each subsequent Research Question (RQ) was carried out in various ways, using a circular and iterative approach. Instead, it employs circularity and iteration methodologies. Research questions are examined through the quantitative analysis of the collected sample statistics. For each RQ, the sample statistics were evaluated initially, followed by the screening and analysis of the titles and abstracts of the obtained papers.

A portion of the retrieved documents underwent screening and analysis, during which a thorough examination of the content by the author and co-author followed. The impact of inclusion bias was minimized through the process of screening and assessing the abstracts of all the records that were obtained. The majority of the obtained records were both retrieved and evaluated in their entirety as full papers.<sup>33</sup>

Scopus and Google Scholar utilize a search method for articles that involves entering the term on the search phrase. This method is used to search for articles. This method is utilized since Scopus and Google Scholar can search by title, abstract, and keywords.

Table 1:  
*Search string used in the selected databases*

Database	Search Strings
Scopus	Da'wah AND Islamic economic*
Google Scholar	Da'wah AND Islamic economic*

Source: Processed Data

### Selection Criteria

Specific criteria for inclusion and exclusion are utilized in the selection process for writing pieces. These criteria are part of the criteria that pertain to inclusion and are only applied in scientific journal articles written in English and Bahasa. The author do not consider journal articles produced in languages other than English and Bahasa. For this

<sup>32</sup> Michael Gusenbauer and Neal R. Haddaway, 'Which academic search systems are suitable for systematic reviews or meta-analyses? Evaluating retrieval qualities of Google Scholar, PubMed, and 26 other resources', *Research Synthesis Method*, vol. 11, no. 2 (2020), pp. 181–217.

<sup>33</sup> Anna Kubule et al., 'Trends for Stirling Engines in Households: A Systematic Literature Review', *Energies*, vol. 17, no. 2 (2024), pp. 1–17.

reason, the publications utilized for this SLR research were only gathered from journals; they did not contain any articles from books, book chapters, or conference proceedings.

The only articles regarded as material for any article studies fall within social humanities, da'wah, and Islamic economics. It is unacceptable for the author to accept papers discussing topics such as engineering, accounting, law, or any other legal problems. The last thing to mention is that the publications that were taken into account were limited to those that were available in full-text files and those that were the result of field research. When selecting, the author did not consider any publications that were not based on field research and could not be accessed.

Table 2:  
 Inclusion and exclusion criteria

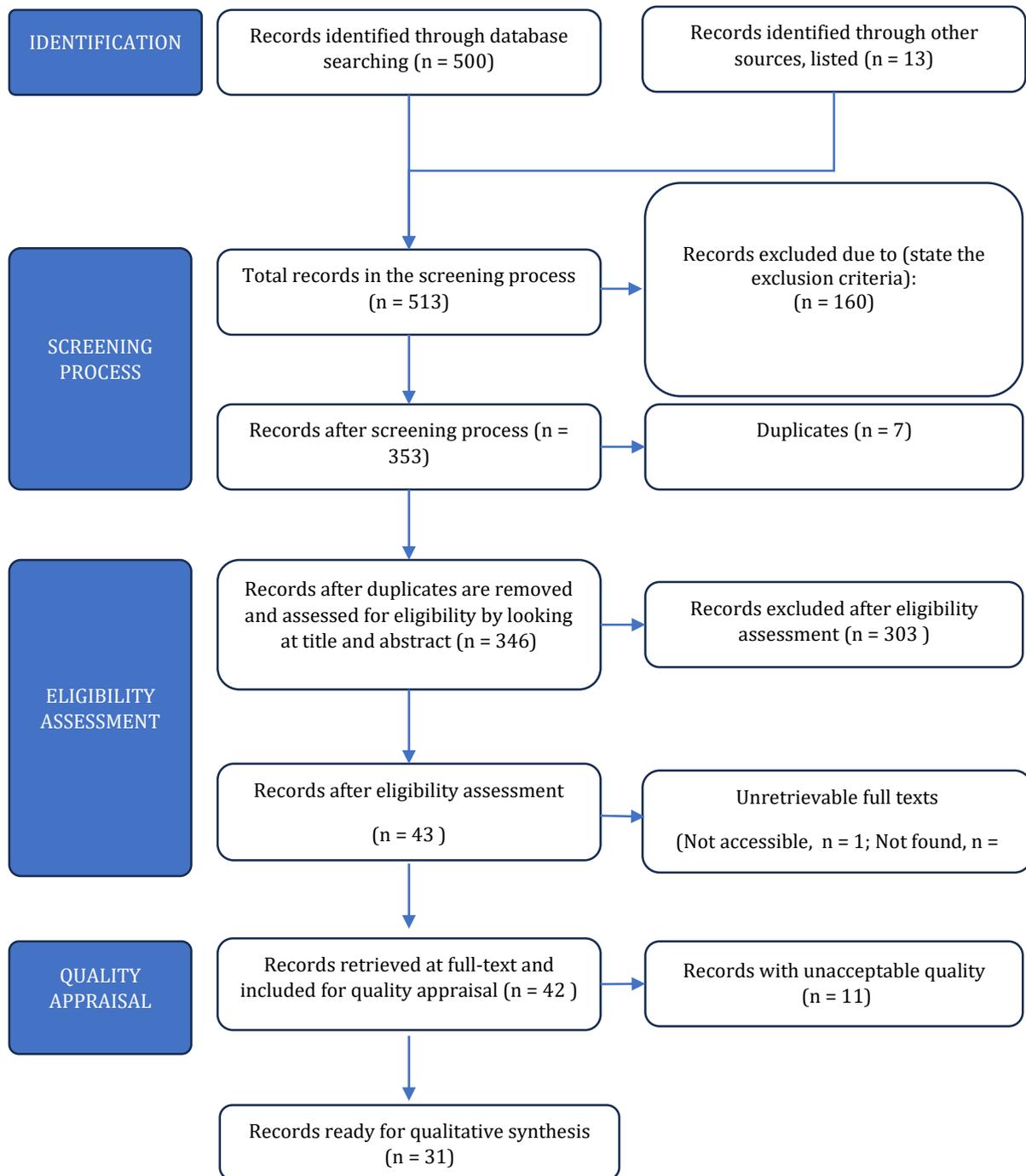
Criterion	Inclusion	Exclusion
Language	English and Bahasa	Non-English and Bahasa
Document Type	Article	Proceeding, review article, book chapter
Source Type	Journal	Conference proceeding, book series, trade journal
Subject Area	Social Humanities, da'wah, Islamic economics	Engineering, Medical, Law, Accounting, etc.
Availability Study	Full Text	Non-Full Text

Source: Processed Data

### C. Finding and Discussion

The author conducted an eligibility assessment for this study by reviewing the titles and abstracts of the retrieved papers. The article is incorporated into this procedure. Consult the table below for supplementary details about articles in the eligibility assessment category:

Figure 1  
 The Flow Diagram from the Identification Process to the Quality Appraisal



Five hundred thirteen publications were collected through the identification procedure, with 500 articles sourced from Google Scholar and 13 from Scopus. After

implementing the exclusion criteria, a total of 160 articles were eliminated, leaving 353 articles remaining. Upon examination, it was discovered that seven articles exhibit similarities, whereas 303 articles still need to meet the requirements for evaluation eligibility. After completing the eligibility evaluation and quality appraisal procedures, 31 articles were deemed suitable for the qualitative synthesis process.

Table 3:  
Articles in Qualitative Synthesis Process

No	Study	Language	Research Design
1	Taufik Akbar, A.K. Siti-Nabiha <sup>34</sup>	English	Qualitative
2	Saputra Mansur <sup>35</sup>	Bahasa	Quantitative
3	Acep Zoni Saeful Mubarok <sup>36</sup>	Bahasa	Qualitative
4	Ellyza Cindi Mentari, Gita Islya Asmara, Sudioanto, Vega Liana, Anggi Mayasari Lubis <sup>37</sup>	Bahasa	Quantitative
5	Mustain <sup>38</sup>	Bahasa	Qualitative
6	Slamet Untung <sup>39</sup>	Bahasa	Qualitative
7	Jefik Zulfikar Hafizd <sup>40</sup>	Bahasa	Qualitative
8	Muhammad Hanif Ibrahim, Annes Nisrina Khoirunnisa, Silvi Sri Mulyani <sup>41</sup>	Bahasa	Quantitative
9	Suud Sarim Karimullah <sup>42</sup>	English	Qualitative

<sup>34</sup> Akbar and Siti-Nabiha, 'Objectives and measures of performance of Islamic microfinance banks in Indonesia: the stakeholders' perspectives'.

<sup>35</sup> Saputra Mansur, 'Peran Mubaligh Dalam Meningkatkan Literasi Ekonomi Syariah Masyarakat di Kecamatan Rengat Kabupaten Indragiri Hulu', *At-Tajdid: Journal of Islamic Studies*, vol. 2, no. 1 (2022), pp. 42–47, <http://ejournal.uin-suska.ac.id/index.php/At-tajdid/index>.

<sup>36</sup> Acep Zoni Saeful Mubarok, 'Literation of Cash Waqf based On Mosque', *Jurnal Bimas Islam*, vol. 14, no. 1 (2021), pp. 133–160, <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/355>.

<sup>37</sup> Ellyza Cindi Mentari et al., 'Pengaruh Pelatihan Media Digital terhadap Perkembangan Ekonomi dan Dakwah Masyarakat Desa Durian Kecamatan Pantai Labu', *Reslaj : Religion Education Social Laa Roiba Journal*, vol. 5, no. 4 (2023), pp. 2243–2253.

<sup>38</sup> Mustain, 'Dinamika Fungsi Masjid di Indonesia: Dari Lokus Pengajaran Islam Ke Pemberdayaan Sosial Ekonomi Umat', *El-Hikmah: Jurnal Kajian dan Penelitian Pendidikan Islam*, vol. 17, no. 2 (2023), pp. 109–121.

<sup>39</sup> Slamet Untung, 'Masjid dan Aktivitas Dakwah di Era Revolusi Industri 4.0', *Religiia Jurnal Studi Agama-Agama*, vol. 22, no. 2 (2019), pp. 227–247.

<sup>40</sup> Jefik Zulfikar Hafizd, 'Pengembangan Wakaf Tunai Melalui Dakwah Berbasis Masjid The Development Of Cash Waqf Through Mosque-Based Da'wah', *ORASI Jurnal Dakwah dan Komunikasi*, vol. 13, no. 1 (2022), pp. 109–120.

<sup>41</sup> Muhammad Hanif Ibrahim, Annes Nisrina Khoirunnisa, and Silvi Sri Mulyani, 'Productive Waqf Empowerment: Analysis of Knowledge, Attitudes, and Practices of Mosque Takmir in Indonesia (Pemberdayaan Wakaf Produktif: Analisis Pengetahuan, Sikap, dan Praktik Takmir Masjid di Indonesia)', *Journal of Islamic Economics and Philanthropy*, vol. 6, no. 2 (2023), pp. 162–180, <https://ejournal.unida.gontor.ac.id/index.php/JIEP/index>.

<sup>42</sup> Suud Sarim Karimullah, 'Influence of Progressive Islamic Da'wah on Economic Empowerment within the Muslim Community', *Journal of Da'wah*, vol. 2, no. 2 (2023), pp. 150–174.

10	Malik Ibrahim, Agus Riyadi <sup>43</sup>	English	Qualitative
11	Benaouda Bensaid <sup>44</sup>	English	Qualitative
12	Sri Anafarhanah <sup>45</sup>	Bahasa	Qualitative
13	Tamim Ashari <sup>46</sup>	Bahasa	Qualitative
14	Abdullah Mubarak, Efri Syamsul Bahri, Mohd Mizan bin Mohammad Aslam <sup>47</sup>	English	Qualitative
15	Anas Habibi Ritonga, Nashor, Damrah Khair, Hasan Mukmin <sup>48</sup>	English	Qualitative
16	Abdul Rachman <sup>49</sup>	English	Qualitative
17	Zulkarnain Lubis <sup>50</sup>	Bahasa	Qualitative
18	Masni Mustapa <sup>51</sup>	English	Qualitative
19	Abur Hamdi Usman, W.F.R. Wan Mohamad, M.F.M. Abdul Mutalib <sup>52</sup>	English	Qualitative
20	Nur Aimie Syarmimi, J., Ambo Ahsan, E. R., Fathiah, Z. , Rafidah, M.N., Masni, M., Affan Zahidi, A.A. and Khairunneezam, M. N. <sup>53</sup>	English	Qualitative
21	Bayu Mitra A Kusuma <sup>54</sup>	English	Qualitative
22	Fatimah Nur'ainani Hidayat, Sri Hartini <sup>55</sup>	English	Qualitative

<sup>43</sup> Malik Ibrahim and Agus Riyadi, 'Concepts and Principles of Da'wah in The Frame of Islamic Community Development', *Prosperity: Journal of Society and Empowerment*, vol. 3, no. 1 (2023), pp. 30–42.

<sup>44</sup> Benaouda Bensaid, 'On Islamic da'wah and sustainable development', *World Journal of Islamic History and Civilization*, vol. 3, no. 2 (2013), pp. 48–56, <http://irep.iium.edu.my/30321/>.

<sup>45</sup> Sri Anafarhanah, 'Peran Ekonomi Islam dalam Dakwah Nabi Muhammad SAW', *Alhadharah: Jurnal Ilmu Dakwah*, vol. 14, no. 28 (2015), pp. 1–17, [http://download.portalgaruda.org/article.php?article=519207&val=10626&title=Peran Ekonomi Islam dalam Dakwah Nabi Muhammad SAW](http://download.portalgaruda.org/article.php?article=519207&val=10626&title=Peran%20Ekonomi%20Islam%20dalam%20Dakwah%20Nabi%20Muhammad%20SAW).

<sup>46</sup> Tamim Ashari, 'Peran Ekonomi Islam dalam Dakwah Nabi Muhammad', *AL SYIRKAH (Jurnal Ekonomi Syariah)*, vol. 1, no. 1 (2020), pp. 7–18, <http://190.119.145.154/handle/20.500.12773/11756>.

<sup>47</sup> Mubarak, Bahri, and Mizan, 'Determinants of the Success of Da'wah: Analysis of Indonesian Manuscripts'.

<sup>48</sup> Anas Habibi Ritonga et al., 'MUHAMMADIYAH DA'WAH MOVEMENT EMPOWERMENT THROUGH THE ECONOMIC AND SOCIAL ORPHANS ORPHAN IN THE LAMPUNG PROVINCE', *Nizham*, vol. 7, no. 2 (2019), pp. 196–213.

<sup>49</sup> Abdul Rachman, 'Halal Branding; A Religious Doctrine in the Development of Islamic Da'wah', *Journal of Digital Marketing and Halal Industry*, vol. 2, no. 2 (2020), pp. 133–144.

<sup>50</sup> Zulkarnain Lubis, 'Konsep dan Implementasi Pemberdayaan Ekonomi Ummat Perspektif Dakwah Islamiyah', *Syntax Transformation*, vol. 4, no. 2 (2023), pp. 192–199.

<sup>51</sup> M. Mustapa, 'The Relationship Between Da'wah and Entrepreneurship: A Case Study at Brainy Bunch International Islamic', *Jurnal Pengajian Islam*, vol. 15 (2022), pp. 125–133, <http://jpi.kuis.edu.my/index.php/jpi/article/view/219%0Ahttp://jpi.kuis.edu.my/index.php/jpi/article/download/219/158>.

<sup>52</sup> A.H. Usman, W.F.R. Wan Mohamad, and M.F.M. Abdul Mutalib, 'Spreading Da'Wah in Islam: Exploring the Concept of Tourism From the Quranic Perspective', *Turkish Online Journal of Design Art and Communication*, vol. 8, no. SEPT (2018), pp. 818–823.

<sup>53</sup> Nur Aimie Syarmimi J. et al., 'the Relationship Between Da'Wah and Entrepreneurship: a Case Study on Inteam Group in Entertainment Industry in Malaysia', *International Journal of Management, Innovation & Entrepreneurial Research*, vol. 4, no. 1 (2018), pp. 01–4.

<sup>54</sup> Bayu Mitra A. Kusuma, 'Nakhon Si Thammarat Muslim Business Club: Managing Da'wah and Entrepreneurship among Muslim Minorities in the Southern Thailand', *Jurnal Ilmiah Syi'ar*, vol. 20, no. 1 (2020), p. 104.

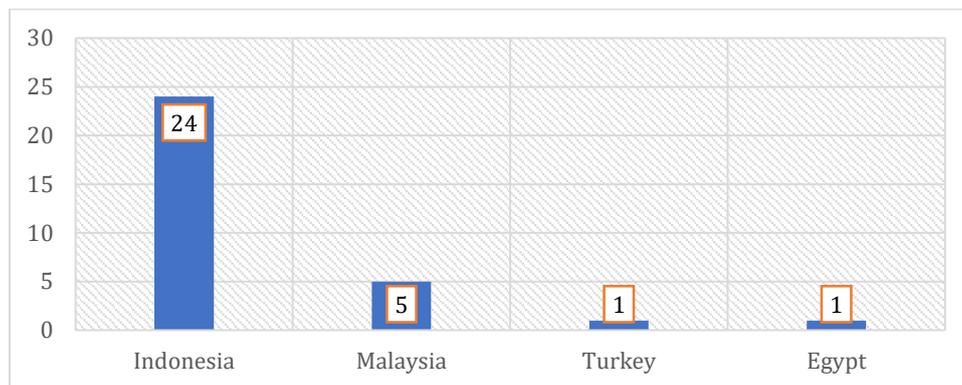
<sup>55</sup> Fatimah Nur'ainani Hidayat and Sri Hartini, 'Da'Wah As a Marketing Strategy (Study on "Fathimah Collection" Business, Jombang)', *El-Wasathiya: Jurnal Studi Agama*, vol. 11, no. 1 (2023), pp. 107–129.

23	Moh. Mas' udi <sup>56</sup>	English	Qualitative
24	Nanih Machendrawaty, Aep Kusnawan, Dewi Sadiyah, Jujun Junaedi, Sugandi Miharja <sup>57</sup>	English	Qualitative
25	Fatimah Nur'ainani Hidayat <sup>58</sup>	English	Qualitative
26	Rahmatunnair, Saripah A <sup>59</sup>	English	Qualitative
27	Muhammad Ahnu Idris <sup>60</sup>	Bahasa	Qualitative
28	Muzayyanah Yuliasih <sup>61</sup>	English	Qualitative
29	Heny Maulina Shodik, Hendri Hermawan Adinugraha <sup>62</sup>	English	Qualitative
30	Agus Ahmad Safei <sup>63</sup>	English	Qualitative
31	Murtiadi Awaluddin, Ilham Gani, Sri Prilmayanti Awaluddin <sup>64</sup>	English	Qualitative

Source: Processed Data, 2024

Table 4:

Country of the Corresponding Author



<sup>56</sup> Moh. Mas'udi, 'Muhammadiyah and Nahdlatul Ulama Contribution to The Islamic Economics Development in Indonesia', *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, vol. 19, no. 1 (2023).

<sup>57</sup> Nanih Machendrawaty et al., 'Trash bin for medical smart waste as entrepreneurs Da'wah output and Islamic work professionalism implementation', *International journal of health sciences*, vol. 6, no. July (2022), pp. 536–51.

<sup>58</sup> Fatimah Nur'ainani Hidayat, 'A SYSTEMATIC LITERATURE REVIEW (SLR): ADVERTISING AS A MEDIA OF DA'WAH ENTREPRENEUR', *Mufakat: Jurnal Ekonomi, Manajemen dan Akuntansi*, vol. 2, no. 1 (2023), pp. 131–41.

<sup>59</sup> Rahmatunnair and A, 'Da'wah Communication and Economic Empowerment of Muslims: Opportunities, Challenges, and Strategies'.

<sup>60</sup> Muhammad Ahnu Idris, 'Dakwah Pada Masyarakat Daerah Terpencil: Metode Da'wah bi al-Hal Sebagai Upaya Meningkatkan Taraf Kehidupan Mad'u', *Ulumuna*, vol. 4, no. 1 (2018), pp. 71–88.

<sup>61</sup> Yuliasih, 'The Role of Dakwah in Community Empowerment in the Industrial Era 4.0'.

<sup>62</sup> Heny Maulina Shodik, Hendri Hermawan Adinugraha, and Razie Bin Nasarruddin, 'Swot Analysis of the Development of Halal Tourism in Improving the Economy of the Community Islamic Economic Perspective', *Imara: JURNAL RISET EKONOMI ISLAM*, vol. 6, no. 2 (2022), p. 187.

<sup>63</sup> Agus Ahmad Safei, 'Development of islamic society based on majelis ta'lim: A study of the shifting role of the majelis ta'lim in west java', *American Journal of Applied Sciences*, vol. 13, no. 9 (2016), pp. 947–52.

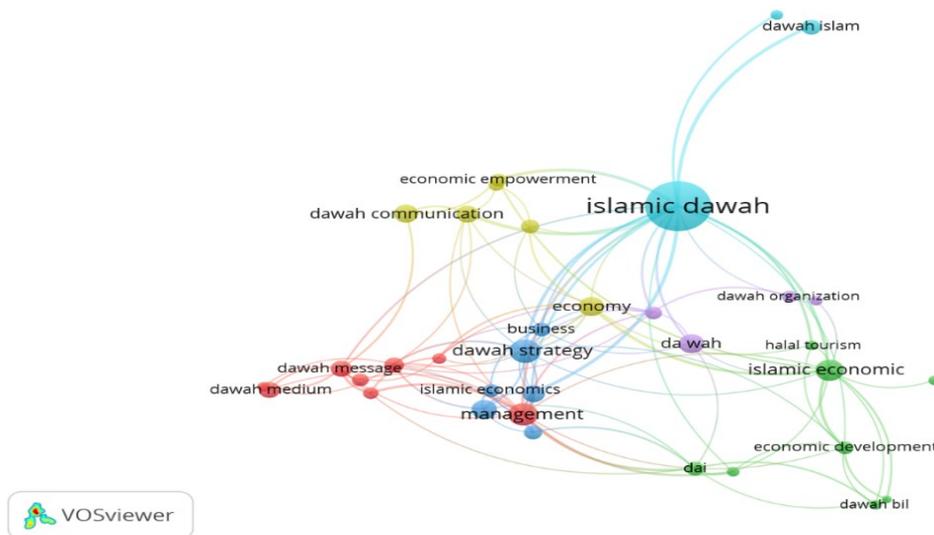
<sup>64</sup> Murtiadi Awaluddin, Ilham Gani, and Sri Prilmayanti Awaluddin, 'Economic Business Development for the People Through Optimizing the Role of Islamic Boarding Schools in a Pandemic Period', *Al-Mashrafyah: Jurnal Ekonomi, Keuangan, dan Perbankan Syariah*, vol. 7, no. 1 (2023), pp. 62–74.

Source: Processed Data, 2024

The collection of 31 publications included in the Quality Assessment criteria has a corresponding author from 4 nations. Specifically, there are 24 articles from Indonesia, 5 pieces from Malaysia, and 1 item each from Turkey, and Egypt.

The authors established a criterion for identifying shared keyword usage, requiring a minimum of 5 instances of keyword usage. This indicates that a single term must be present in a minimum of 5 distinct documents that are displayed in the VOSviewer visualization, as depicted in the accompanying figure:

Figure 2:  
Visualization of the most common keywords



Source: Processed Data, 2024

The data presented in Figure 2 indicates that the keywords Islamic da'wah, da'wah strategy, and Islamic economics are the most often utilized. This can be observed through the magnitude of the circle in the keyword. The larger the circle, the more extensively the keyword has been utilized by researchers.

## Islam and Community Economic Empowerment

The research by Muhammad Ayub et al. offers valuable insights into the capacity of Waqf as a tool for communal development. Furthermore, this research allows policymakers and implementing authorities to promote the use of Waqf for long-lasting advantages and well-being. Given the financial difficulties that many member nations of the Organization of Islamic Cooperation (OIC) are experiencing due to their debt repayment obligations, it is crucial to prioritize the promotion of Waqf for a range of socio-economic and cultural purposes to support their economies.<sup>65</sup>

Pesantren, as an Islamic educational institution, can harness its economic potential by engaging in various economic operations such as sourcing, manufacturing, distributing, and serving clients. Several pesantren produce items, particularly food, which they subsequently sell to external entities. The economic empowerment of this da'wah institution can be achieved by utilizing the halal value chain cycle. Lamy Nurul Fadhilah and Syamsuri's research suggests that implementing this cycle can effectively enhance the economic strength of pesantren as da'wah institutions.<sup>66</sup>

Baitul Maal Wat Tamwil (BMT) can contribute to capital and development, as its primary objective is to generate profit and promote the welfare of the people. The presence of BMT is crucial for enhancing the economic infrastructure of the local community at a small scale—the research conducted by Moch. Khairul Anwar et al. reveal several issues faced by BMT. These include a need for more comprehension of Islamic economics among managers, DPS, and members, limited capital, low public involvement, regulatory constraints, weak entrepreneurial skills among members, a lack of attachment to the BMT, and suboptimal implementation and management techniques.<sup>67</sup>

The research conducted by Lina Mohammaed Abdo Alaghbari et al. demonstrates that Islamic financial inclusion, particularly the availability and standard of Islamic financial services, substantially influences women's economic empowerment in Yemen. Nevertheless, the utilization of Islamic financial services does not provide any favorable

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<sup>65</sup> Muhammad Ayub et al., 'Waqf for accelerating socioeconomic development: a proposed model with focus on Pakistan', *Qualitative Research in Financial Markets* (2024).

<sup>66</sup> Lamy Nurul Fadhilah and Syamsuri, 'Economic Empowerment of Islamic Boarding Schools Through Optimization of Halal Value Chain: A Conceptual Offer', *Contributions to Management Science*, vol. Part F1204 (2023), pp. 45–56.

<sup>67</sup> Moch Khoirul Anwar, Ahmad Ajib Ridlwan, and Wakhidah Nur Rohmatul Laili, 'the Role of Baitul Maal Wat Tamwil in Empowering Msmes in Indonesia: a Study of Indonesian Islamic Microfinance Institutions', *International Journal of Professional Business Review*, vol. 8, no. 4 (2023), pp. 1–20.

impact on the economic empowerment of women in Yemen. The study posits that Islamic financial services are expected to enhance women's economic empowerment (WEE) if there is a correlation between accessing these services and WEE. The findings of this study will aid policymakers and groups focused on women's issues in formulating and executing efficient development strategies, plans, and policies to promote women's empowerment and Islamic financial inclusion.<sup>68</sup>

According to Muhammad Selim et al., Islamic microfinance offers resources and assistance, fostering better market access, business training, and financial literacy, among its many benefits. This research highlights the distinct advantages of Islamic microfinance for women's employment and inclusive development in Muslim nations.<sup>69</sup>

### **Da'wah and Economic Empowerment Mutually Reinforce Each Other in Enhancing Muslims' Islamic Economic**

Da'wah encompasses more than just delivering sermons from the pulpit; it can also be manifested via tangible activities aimed at attaining a flourishing human existence. The role of da'wah in community empowerment revolves around disseminating the principles of Islamic teachings to facilitate the transformation of the community, as da'wah inherently aims to improve the social structure.<sup>70</sup> The concept of da'wah in empowering the economy of the ummah as a theory, idea, and concept is highly appropriate and beneficial, as the method of da'wah by empowering the ummah is greatly needed and is a common issue among the ummah.<sup>71</sup>

Dawah institutions have a crucial impact on change, reform, and development. This suggests that building da'wah leadership can be effective by focusing on sustainable development, education and training, social participation, civic engagement, cooperation, cultural diversity, and empowering communities. By

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<sup>68</sup> Lina Mohammed Abdo Alaghbari, Anwar Hasan Abdullah Othman, and Azman Bin Mohd. Noor, 'Promoting Women's Economic Empowerment Through Islamic Financial Inclusion in Lower Income Economies: Empirical Evidence from Yemen', *International Conference on Business and Technology, ICBT 2021* (Istanbul: Lecture Notes in Networks and Systems, 2021).

<sup>69</sup> Mohammad Selim et al., 'The Effectiveness of Islamic Microfinance for Solving the Problems of Unemployment, Poverty, and Poor Standard of Living', *2023 International Conference on Sustainable Islamic Business and Finance, SIBF 2023* (2023).

<sup>70</sup> Yuliasih, 'The Role of Dakwah in Community Empowerment in the Industrial Era 4.0'.

<sup>71</sup> Zulkarnain Lubis, 'Konsep dan Implementasi Pemberdayaan Ekonomi Ummat Perspektif Dakwah Islamiyah', *Syntax Transformation*, vol. 4, no. 2 (2023), pp. 192–199.

addressing these concerns, we can tackle the actual problems and challenges of development, giving both da'wah and sustainability a positive significance.<sup>72</sup>

The impact of progressive Islamic da'wah on economic development within Muslim communities is substantial.<sup>73</sup> The notion of Islamic community empowerment emphasizes the importance of the example and ethical conduct of a *da'i* (Islamic preacher). Additionally, it emphasizes da'wah (Islamic propagation) through various activities. Enhance the well-being of society in terms of economic prosperity, advancement, and technological progress.<sup>74</sup> The preachers have a significant role in society by imparting knowledge and promoting an understanding of Sharia economics.<sup>75</sup>

Providing financial support and services by Shari'ah (Islamic law), disseminating information about Islamic financing based on Islamic values and principles, and contributing zakat (Islamic alms) and charitable gifts are all examples of how da'wah is carried out.<sup>76</sup> Six critical markers of the success of da'wah: aqidah (religious beliefs), morals, benefit, welfare, happiness, and change.<sup>77</sup>

The mosque has transformed into a center that offers social and economic services to its worshippers, marking a significant shift from its traditional position.<sup>78</sup> The mosque should be repurposed to educate the Muslim community through da'wah on the topic of *muamalah*, which has been neglected in Muslim discussions.<sup>79</sup> Mosque ta'mir in Indonesia possesses expertise in productive waqf within their mosques. This knowledge can be utilized by mosque ta'mir to teach the local population through verbal and written means of communication. If the mosque's ta'mir has an understanding of productive

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<sup>72</sup> Benaouda Bensaid, 'On Islamic da'wah and sustainable development', *World Journal of Islamic History and Civilization*, vol. 3, no. 2 (2013), pp. 48–56, <http://irep.iium.edu.my/30321/>.

<sup>73</sup> Karimullah, 'Influence of Progressive Islamic Da'wah on Economic Empowerment within the Muslim Community'.

<sup>74</sup> Ibrahim and Riyadi, 'Concepts and Principles of Da'wah in The Frame of Islamic Community Development'.

<sup>75</sup> Mansur, 'Peran Mubaligh Dalam Meningkatkan Literasi Ekonomi Syariah Masyarakat di Kecamatan Rengat Kabupaten Indragiri Hulu'.

<sup>76</sup> Akbar and Siti-Nabiha, 'Objectives and measures of performance of Islamic microfinance banks in Indonesia: the stakeholders' perspectives'.

<sup>77</sup> Mubarak, Bahri, and Mizan, 'Determinants of the Success of Da'wah: Analysis of Indonesian Manuscripts'.

<sup>78</sup> Mustain, 'Dinamika Fungsi Masjid di Indonesia: Dari Lokus Pengajaran Islam Ke Pemberdayaan Sosial Ekonomi Umat', *El-Hikmah: Jurnal Kajian dan Penelitian Pendidikan Islam*, vol. 17, no. 2 (2023), pp. 109–121.

<sup>79</sup> Slamet Untung, 'Masjid dan Aktivitas Dakwah di Era Revolusi Industri 4.0', *Religiia Jurnal Studi Agama-Agama*, vol. 22, no. 2 (2019), pp. 227–247.

waqf, it will motivate them to exhibit exemplary conduct and proficiency in managing waqf funds. In this manner, by having the mosque ta'mir oversee the management of waqf monies, it becomes possible to attain the empowerment of the surrounding community.<sup>80</sup>

### **Integration Da'wah with Islamic Economic Empowerment Programs**

Religious, spiritual, cultural, and da'wah activities are crucial in facilitating change, reform, and development for Muslims.<sup>81</sup> The preacher's morals and example are prioritized in the da'wah idea, which aims to empower Islamic society. Aside from that, it concentrates more on da'wah through various initiatives that can enhance people's well-being regarding technology, development, and the economy.<sup>82</sup>

The findings of the Suud Sarim Karimullah study have verified that the practice of progressive Islamic da'wah substantially impacts the economic empowerment of the Muslim community. The role of the agent of change is evident in the community through the noticeable shift in thinking and economic behavior. Progressive da'wah promotes principles like fairness, ethical conduct in business, inclusivity, and fairness, fostering an atmosphere conducive to inclusive economic development. The sound effects of this da'wah can be seen in the heightened engagement in economic endeavors, the ability of individuals and groups to handle economic resources, and their valuable contributions to economic progress, both locally and globally. The progressive Islamic da'wah leads to economic empowerment, which has several social effects, such as enhanced quality of life, environmental sustainability, increased political participation, and more inclusive community development.<sup>83</sup>

Ersis Warmansyah Abbas and Ismi Rajiani state Guru Sekumpul employs three methods to promote economic prosperity: *da'wah bil-lisan* (preaching), *da'wah bil-hal* (doing), and *da'wah bit-tadwin* (examining). The *da'wah bil-lisan* and *da'wah bit-*

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<sup>80</sup> Ibrahim, Nisrina Khoirunnisa, and Sri Mulyani, 'Productive Waqf Empowerment: Analysis of Knowledge, Attitudes, and Practices of Mosque Takmir in Indonesia (Pemberdayaan Wakaf Produktif: Analisis Pengetahuan, Sikap, dan Praktik Takmir Masjid di Indonesia)'.  
<sup>81</sup> Shakir Husein Kalid, Mohd Rushdan, and Mohd Jailani, 'Theoretical Framework of Islamic Work Ethics as a Medium of Da'wah in Business Environment', *Journal of Islamic, Social, Economics and Development (JISED)*, vol. 4, no. 19 (2019), pp. 231–42, [www.jised.com](http://www.jised.com).  
<sup>82</sup> Ibrahim and Riyadi, 'Concepts and Principles of Da'wah in The Frame of Islamic Community Development'.  
<sup>83</sup> Suud Sarim Karimullah, 'Influence of Progressive Islamic Da'wah on Economic Empowerment within the Muslim Community', *Journal of Da'wah*, vol. 2, no. 2 (2023), pp. 150–174.

*tadwin* methods advance the *da'wah bil-hal* approach. The concept of *da'wah bil-hal* has been developed. According to the principles of the Banjar community, *kaji* (examine) and *gawi* (do) are used to thoroughly analyze topics before implementing them in economic development. In Islam, it is understood that the pursuit of economic development is considered a kind of worship. This belief is exemplified by Guru Sekumpul, who emphasizes that preaching does not involve begging or relying on external sources for financial support. Guru Sekumpul personally funds *da'wah* activities and provides financial assistance for diverse social causes and the impoverished. Simultaneously, Guru Sekumpul collaborated with worshippers to engage in commercial activities, entrusting them with capital, providing financial resources, and motivating devotees to exert effort. The recognition of Islamic economics as a domain of devotion serves as the initial stage of economic progress. Therefore, it is essential to propagate the *da'wah* paradigm of Guru Sekumpul within the context of Islamic economic advancement.<sup>84</sup>

Muhammad Yasin et.al. said pesantren as the oldest and most accessible Islamic educational institution (also known as a *da'wah* institution) to the population, plays a crucial role in enhancing the economic empowerment of the people in Indonesia. Islamic boarding schools have significant resources that make them well-suited to spearhead the economic empowerment of individuals. Pesantren can empower the people's economy through several means, including creating employment possibilities, fostering commercial ventures, and establishing financial and social institutions inside the pesantren. Additionally, they can focus on educating pupils on economic matters.<sup>85</sup>

Several *da'wah* strategies can contribute to advancing the Islamic economy in society. These strategies include:

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<sup>84</sup> Abbas, Ersis Warmansyah, and Ismi Rajiani, 'A new creative model of *da'wah* as a medium of economic development in Indonesia', *Economic and social development: 20th International Scientific Conference on Economic and Social Development* (Croatia: Varazdin Development and Entrepreneurship Agency, 2017), [https://www.researchgate.net/profile/Feras-Alnaser/publication/342674554\\_27th\\_International\\_Scientific\\_Conference\\_on\\_Economic\\_and\\_Social\\_Development\\_-\\_Rome\\_1-2\\_March\\_2018\\_59\\_THE\\_INFLUENCE\\_OF\\_SERVQUAL\\_MODEL\\_AND\\_ATTITUDE\\_ON\\_CUSTOMER'S\\_SATISFACTION\\_AND\\_LOYAL](https://www.researchgate.net/profile/Feras-Alnaser/publication/342674554_27th_International_Scientific_Conference_on_Economic_and_Social_Development_-_Rome_1-2_March_2018_59_THE_INFLUENCE_OF_SERVQUAL_MODEL_AND_ATTITUDE_ON_CUSTOMER'S_SATISFACTION_AND_LOYAL).

<sup>85</sup> Muhammad Yasin et al., 'The *Da'wah* Strategy of the Diniyah Putri Lampung Islamic Boarding School in the Development of an Islamic Society to Improve the People's Economy in Pesawaran Regency', *Annals of the Romanian Society for Cell Biology*, vol. 25, no. 4 (2021), pp. 18405–12, <http://annalsofrscb.ro>.

1. The sentimental strategy (*al-manhaj al-'atifi*) is centered around the da'wah aspect of appealing to emotions and evoking feelings within the target audience. Some of the techniques derived from this strategy include offering impressive advice, demonstrating sensitivity in communication, and delivering excellent service. These tactics pertain to individuals who are marginalized or considered weak, such as women, children of persons who are still common, converts with weak faith, the impoverished, orphans, and others in similar circumstances. The Prophet Muhammad employed an emotive approach to confront the polytheists in Mecca.
2. Rational methods, also known as *al-manhaj al-'aqli*, refer to propaganda techniques that primarily target the intellect and reasoning of individuals. This method promotes critical thinking, introspection, and attentiveness in the *mad'u*. Several logical ways include employing the principles of reasoning, engaging in discussion, and citing historical instances and proof. The al-Qur'an uses logical approaches through many terms, including *tafakkur*, *tazakkur*, *nazar*, *ta'ammul*, *i'tibar*, *tadabbur*, and *istibsar*.
3. Sensory methods, also known as *al-manhaj al-bissi*, are propaganda techniques that involve using scientific strategies in a da'wah-oriented system. These strategies rely on the senses and are based on the outcomes of research and tests. Examples of the application of this method include religious traditions and exemplary behavior.<sup>86</sup>

Halal tourism is one way to integrate da'wah and Islamic economic empowerment. Tourism is actively promoted in Islam. In addition to its commercial and financial contributions, it has also served as a popular medium for da'wah and the dissemination of Islam.<sup>87</sup> Halal tourism is considered a component of da'wah for Muslim travelers. Halal tourism, which offers halal items, provides a reliable assurance for non-

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<sup>86</sup> Mubasyaroh Mubasyaroh, 'Develop Quality People Through Da'Wah in the Face of the Asean Economic Community (AEC)', *Addin*, vol. 10, no. 2 (2016), pp. 449–472.

<sup>87</sup> Usman, Mohamad, and Mutalib, 'Spreading Da'Wah in Islam: Exploring the Concept of Tourism From the Quranic Perspective'.

Muslims.<sup>88</sup> Halal branding can serve as an effective technique for promoting Islamic da'wah by incorporating religious ideology into halal products.<sup>89</sup>

Furthermore, another aspect of integration lies in the realm of Baitul Maal wat Tamwil and halal tourism. The creation of Baitul Maal as a publicly-funded financial organization and the utilization of market mechanisms represent an economic empowerment initiative.<sup>90</sup> Islamic microfinance banks' (IMFBs) objectives extend beyond just profitability or economic well-being. Their objectives include encompassing spirituality and da'wah (Islamic dissemination).<sup>91</sup>

#### **D. Conclusion**

Both the role of da'wah and the role of Islamic economic empowerment have the potential to strengthen and complement one another. The dissemination of da'wah by *da'i*, which includes content about Islamic economics, has the potential to enhance the level of literacy within the society and functions as a means of promoting the empowerment of the Islamic economy. Similarly, the Islamic economy, which includes halal tourism and Islamic financial goods, serves as a tool of da'wah to carry out *mua'malah* affairs in line with the guidance provided by Sharia.

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