

---

## **Da'wah Communication and Economic Empowerment of Muslims: Opportunities, Challenges, and Strategies**

*Rahmatunnair<sup>1</sup>, Saripah A<sup>2</sup>*

<sup>1</sup>Institut Agama Islam Negeri Bone

<sup>2</sup>Institut Ilmu Sosial dan Bisnis Andi Sapada Parepare

[literasicendekia@gmail.com](mailto:literasicendekia@gmail.com)

### **Abstract**

*Da'wah communication is one of the forums for empowering the economy of Muslims in which it entrusts the delivery of da'wah communication loaded with normative theological messages that are able to direct Muslims to economic behavior colored by Islamic values. In its implementation, da'wah communication and economic empowering of Muslims have constructive relations that strengthen each other. The opportunity for da'wah communication in empowering the economy of Muslims is the existence of theological awareness that is rooted in the social life system of Muslims and the normativity of values that regulate the pattern of attitudes and economic behavior of Muslims. The challenges in this process are the increasing demands of profane, hedonistic, and pragmatic life and increasingly fierce economic competition amid limited sources of income. In its empowering, there are several strategies that can be done, namely empowering da'wah communication in the transformative locus of fiqh al-iqtishad and empowering relations between da'wah bi al-lisan, da'wah bi al-hal, and da'wah bi al-siyasah.*

**Keywords:** *Da'wah Communication; Economic Empowerment.*

### **INTRODUCTION**

Islam is a religion that pays great attention to economic welfare. Therefore, it is very natural when the economic empowerment of the Ummah is an inseparable part of various *da'wah* communication materials as a means of transforming Islamic values in human life. Islam is a religion that is not skeptical, apathetic, or even pessimistic in seeing the life of the world with all the worldly dimensions that surround it even Islam tries to make the world a way to reach the hereafter. Responding to this, Ahmad Thib Raya stated that humans in their lives in the world have many identities such as being of Allah swt., as servants of Allah swt., and as caliphs of Allah swt. In this identity, it is implied how humans must make world life as a place to improve themselves and improve the universe as pious deeds and provisions for eternal life in the hereafter (Ahmad Thib Raya, 2017)

The existence of *da'wah* communication as a model of value communication from the subject of *da'wah* to the object of *da'wah* has a strategic role in empowering the economy of the

ummah considering that Islam is full of various theological normative cues in the Qur'an, hadith, or Islamic scientific literature about the economic empowerment of the ummah (Zulkarnaini, 2015) It's just that in its development, a secularistic pattern of understanding has reduced Islamic values in human life, including in this context is how Islamic theological normative cues towards the economic empowerment of the ummah. In response to this, Akmal and Zainal Abidin suggested that Islamic teachings have a very comprehensive dimension and cover various aspects of human life including the economy. The separation of Islam from economic studies actually reduces the perfection of Islam itself (Akmal and Zainal Abidin, 2015) In this process, *da'wah* communication has a strategic role in transforming Islamic values in economic activities carried out by Muslims which in turn can strengthen their economic empowerment.

## RESEARCH METHODS

This research is a literature research. In describing what is meant by this literature research, Amir Hamzah stated that literature research is a form of research that is closely related to text analysis in the form of literature sources to be able to find various actual facts from the object of research (Amir Hamzah, 2020) Data consists of primary data sourced from various literature that directly talks about the theme raised while secondary data is sourced data from various literature that indirectly talks about the theme raised, the data obtained are further reduced, presented, and conclusions are drawn (Sugiyono, 2008).

## RESULTS AND DISCUSSION

### **Opportunities of *Da'wah* Communication to Support Economic Empowerment of Muslims**

As an activity that has strong theological roots, *da'wah* communication has opportunities that need to be maximized in its application. This is a necessity considering that these opportunities can be said to be a potential force that is immanent with the existence of *da'wah* communication itself in strengthening the economy of Muslims. Some *da'wah* communication opportunities in supporting the economic empowering of Muslims can be described as follows:

1. The existence of theological consciousness that is deeply rooted in the system of social life of Muslims

The existence of people in a complex social life cycle indicates that they are bound up in various values that are immanent in the existing system of social life. This bond will be

strengthened when it manifests as a theological consciousness that has practical implications not only on the worldly dimension but also the *ukhrawi* dimension. The existence of Islam which affirms the importance of empowering universal values such as justice, egalitarianism, humanity, love, compassion, and others has provided a theological foothold for Muslims on how to respond to economic behavior in line with this theological awareness. The existence of *da'wah* communication in the economic empowerment of Muslims, in relation to the existence of theological consciousness, shows that its existence is not present in a vacuum in the social life system of Muslims. In it there has been a theological awareness that needs to be empowered so that *da'wah* communication can have the maximum effect in the economic empowerment of Muslims.

In response to this, Koko Abdul Kadir suggested that religion is an acceleration based on theological values in the social system to realize a better life order. The existence of theological awareness needs to be empowered by providing stimulus in its development (Koko Abdul Kadir, 2014) This is an opportunity in itself in accelerating *da'wah* communication in supporting the economic empowering of Muslims by generating theological awareness using *da'wah* communication patterns that are in line with theological awareness that is rooted in the social life system of Muslims which is certainly different in the context of space and time.

2. The existence of value normativity that regulates the pattern of attitudes and economic behavior of Muslims

Islam is a religion that has a normative set of values that are essentially centered on the ethics of monotheism. The existence of the Qur'an and hadith as magnum opus of Islamic teachings is loaded with instructions on how Muslims should run various economies in line with normative values in Islam. Responding to this, Joseph Schatht suggested that Islam has a spirit in educating humans to conform to the norms that surround it so that it is clear then what can be done and what cannot be done. Therefore, Islam in general can be understood as a set of obligations that include various dimensions such as worship, law, and ethics that are gathered in a container that is then bound together in a prevailing religious authority and moves dynamically in its social context. In this process, the application of various dimensions of Islamic teachings must refer to various values that manifest in social life (Joseph Schatht, 1985) In line with this, Muhammad Abdul Manan in Veithzal Rivai and Andi Buchari suggests that Islam is loaded with normative values that regulate various patterns of attitudes and economic behavior of the Ummah so that this later gave birth to a scientific discipline called Islamic economics (Veithzal Rivai and Andi Buchari, 2009)

This provides an opportunity for the implementation of *da'wah* communication that leads to the economic empowering of Muslims by quoting many verses of the Qur'an or hadith texts that discuss how economic activities should be carried out that are able to provide space for happiness for Muslims both in the life of the world and the hereafter. The existence of verses of the Qur'an or hadith texts that discuss how economic activities should be carried out is an opportunity to strengthen *da'wah* communication material in empowering the economy of Muslims. This is in line with what Nur Kumala stated that *da'wah* communication must always be built within the framework of the normativity of values contained in the Qur'an and hadith so that it can bring humans on the path of happiness both in life and the hereafter. What Rasulullah saw. stated in the form of the command verb "*balliguw 'anni walau ayatan*" shows that *da'wah* communication is a comprehensive command for all Muslims to realize the existence of Islam as *rahmatan lil 'alamin* (Nur Kumala, 2020) In line with this, Iftitah Jafar and Mudzhira Nur Amrullah suggest that the Qur'an is a source of enlightenment in human life which covers various aspects both *ibadah* and *muamalah* (Iftitah Jafar and Mudzhira Nur Amrullah, 2018).

### **Challenges of of *Da'wah* Communication to Support Economic Empowerment of Muslims**

In describing how *da'wah* communication is inseparable from the various challenges that surround it, Jundah Sulaiman and Mansya Aji Putra suggest that human life which is full of various very dynamic development dynamics entrusts *da'wah* communication to be faced with various challenges in the form of human life dynamics that continue to develop across time and space (Jundah Sulaiman and Mansya Aji Putra, 2020) Some of the challenges of *da'wah* communication in supporting the economic empowering of Muslims can be described as follows:

1. The increasing demands of a profane, hedonistic and pragmatic life

Human life always develops from time to time in its various dimensions including in this context in terms of the influence of profane, hedonistic, and pragmatic demands of life that are increasing. This has been described by Talcott Parson in Muhamad Ngafifi that modern humans have characteristics that prioritize their own interests and do not pay attention to the interests of people in their social environment, especially in obtaining various achievements that are influenced by profane, hedonistic, and pragmatic lifestyles (Muhamad Ngafifi, 2014)

The profane, hedonistic, and pragmatic demands of life refer to pressures or expectations that arise in societies that tend to emphasize materialistic values, instant pleasure, and practicality. Some people may feel compelled to go with this flow, while others may seek

meaning in life beyond materialistic values by seeking the right balance between material needs and emotional and spiritual satisfaction. In response to this, Desy Wahyuningsari et al. suggested that humans must strengthen self-control over the influence of modern life that continues to develop and tends to lead humans to a profane, hedonistic, and pragmatic lifestyle (Desy Wahyuningsari et al., 2022)

## 2. Increasingly fierce economic competition amid limited sources of income

With limited sources of income and fierce competition, many parties experience financial pressure making it difficult to meet daily needs. Economic uncertainty and intense competition can create stress and mental stress on individuals and families so that in this context the existence of *da'wah* communication as a forum to strengthen the economy of Muslims will have its own challenges where Muslims have two possibilities in responding to the *da'wah* communication delivered which in this case is to apply economic behavior that is in line with Islamic values or prefer to apply dishonest economic behavior and Justifying all kinds of ways to meet the increasing needs of life. Responding to this, Ruben Lewi L. Dero suggested that global competition that has emerged in human life in every dimension has brought humans to a competition in fighting for very limited sources of welfare. Consequently, those who dominate global competition tend to have wider access to a more prosperous life than others (Ruben Lewi L. Dero, 2018)

This phenomenon is certainly a challenge in the implementation of *da'wah* communication in empowering the economy of Muslims in global competition. The human desire to be able to win the global competition sometimes has practical implications for economic practices that are not in line with the theological normative values present in the *da'wah* communication materials presented. The highly capitalistic economic practices vastly blinded man's theological consciousness to further ignore the preaching of *amar ma'ruf nahi munkar* delivered. There is an impression that those who choose to remain bound by normative theological religious rules tend to have slower access than those who choose to justify all kinds of ways of earning as much as possible.

## **Strategies of *Da'wah* Communication to Support Economic Empowerment of Muslims**

Strategy is a set of approaches as an axiomatic framework, methods as a procedural framework, and techniques as an implementative framework that emphasizes how an effort to achieve a goal can take place optimally and in line with the expected goals. Some *da'wah*

communication strategies in supporting the economic empowering of Muslims can be described as follows:

1. Empowering *da'wah* communication in the transformative locus of *fiqh al-iqtishad*

The existence of *fiqh al-iqtishad* can be understood as a practical elaboration of how theological normative signs in Islamic teachings related to economics are colored by Islamic values. This cannot be separated from the existence of *fiqh al-iqtishad* as a development of Islamic sharia or Islamic law which is in its highly contextual historical area. This negates the need to examine various aspects of normativity in empowering the Islamic economy that are more transformative. This is in line with what Wahbah Zuhaili put forward who defines *fiqh*, including *fiqh al-iqtishad*, as knowledge of new laws acquired through the rigorous legal *istinbath* process of various schools (Wahbah Zuhaili, 2004) Consequently, *da'wah* communication has a very strategic role in transforming Islamic values, especially those related to empowering the economy in different loci of time and space. His understanding must combine aspects of *ta'abbudi* which emphasizes obedience to the provisions of Allah Almighty and *ta'aqquli* the empowerment of reason in capturing the meaning of value transformation in empowering the economy through *da'wah* communication. The understanding of the Qur'an and hadith as a magnum opus of text-based Islamic teachings must be accompanied by reason-based *ijtihad*. This is in line with what happened during the time of Rasulullah saw. when there was a dialogue between Rasulullah saw. and Muadz bin Jabal, a companion of his who was about to be sent to Yemen:

"O Muadz bin Jabal, what will be your guidelines in giving justice to a matter you face?" Rasulullah saw. asked.

"I will give justice by using the Qur'an as kitabullah," replied Muadz bin Jabal.

"What is your action when the matter you are trying is not found in the Qur'an as kitabullah?" Rasulullah saw. asked further.

"I will give justice by using your *sunnah*, Ya Rasulullah," replied Muadz bin Jabal.

"Then what is your action when the matter you are trying is not found in the Qur'an as kitabullah and my *sunnah*?" Rasulullah saw. asked for the third time.

"I will give justice by using *ijtihad* with sincerity and sincerity just hoping for the pleasure of Allah Almighty. Muadz bin Jabal replied finally in answer to the third question of Rasulullah saw.

As a basis for how *da'wah* communication can strengthen the economy of Muslims referring to the transformative *fiqh al-iqtishad*, Ilyas Supena provides a set of methodical frameworks that lead to how the understanding of Islam is transformative which in this case includes the transformation from absolutism to relativity, from textual to contextual, from atomistic to systemic-comprehensive, and theological ideals to moral ideals (Ilyas Supena, 2015) In addition, the aspect of the benefit of Muslims must be a foothold in *da'wah*

communication related to the economic empowering of Muslims which refers to the transformative *fiqh al-iqtishad*. *Maslahah* is the goal desired by al-shari'ah in the laws it applies through the sacred technology of sharia (*an-nusus as-shari'ah*) in the form of the Quran and Hadith. The goal includes 5 (five) basic things, namely the care of Muslims for their religion, their souls, their intellect, *nasab* or their descendants, and their property, then everything that contains or includes the maintenance of these five basic points is *maslahah* (Miftaakhul Amri, 2018)

2. Empowering the relationship between *da'wah bi al-lisan*, *da'wah bi al-hal*, and *da'wah bi al-siyasah*

Baharuddin Ali suggested that *da'wah* communication is a forum for value transformation to be subsequently applied in human life kaffah as an inseparable part of man's primordial commitment to worship Allah swt. (Baharuddin Ali, 2014) Through *da'wah* communication, man will always be in the locus of his natural creation which in this case is consistency with Islamic law and its application. Ali Ahmad al-Jurjawi suggested that Islamic sharia present in the midst of the lives of Muslims has several fundamental purposes, namely, a) knowing Allah Almighty as the Almighty Substance to then perceive Him in the frame of tawhid, considering and characterizing Him with the attributes of perfection, attributes that are obligatory, impossible, and permissible, b) regulate the procedures of worship and how servitude to Allah Almighty manifests as a statement of exaltation and gratitude for all His infinite blessings, c) tells to do *amar ma'ruf nahi mungkar*, adorn ourselves with noble morals, and qualities that can raise us to the level of glory, such as helping people who need help, glorifying neighbors, maintaining trust, patience, and other praiseworthy qualities, d) and bringing laws and sanctions related to *muamalah* to stop various violations and abuses, so as to create a sense of security in the midst of society (Ali Ahmad al-Jurjawi, 2013)

*Da'wah* communication in empowering the economy of Muslims should not be trapped in oral rhetoric delivered at scientific forums or ceremonial worship alone but must be strengthened by application in everyday life in the form of concrete examples of how the economy should be run within the framework of Islamic values. This implies that *da'wah* communication must integrate between *da'wah bi al-lisan* and *da'wah bi al-hal*. This is in line with one form of Bugis local wisdom which reads "*sisebbu ada, seddi pangkaukeng, pangkaukeng mappannessa*" which means a thousand words, one deed, then the deed becomes the measure. In relation to *da'wah* through *da'wah bi al-hal*, a preacher can do real work related to empowering the economy of Muslims such as by helping economic actor access to business

capital, facilitating the aspirations of economic actors to the authorities, and others. As for the *da'wah bi al-siyasah*, this leads to a *da'wah* communication model that can be carried out by the owners of government or policy authorities so that Muslims can gain a clear and strong normative juridical footing related to the various economic activities they carry out. This can be seen for example when the government implements trade rules that must put halal labels on certain trade products such as food, beverages, and others.

## CONCLUSIONS AND RECOMMENDATIONS

*Da'wah* communication must be responsive to various opportunities and challenges that will certainly continue to be present in its application. In its existence as a forum for empowering the economy of Muslims, *da'wah* communication and empowering the economy of Muslims has opportunities in the form of theological awareness that is rooted in the social life system of Muslims and the normativity of values that regulate the pattern of attitudes and economic behavior of Muslims. The challenges in this process are the increasing demands of profane, hedonistic, and pragmatic life and increasingly fierce economic competition amid limited sources of income. In its empowering, there are several strategies that can be done, namely empowering *da'wah* communication in the transformative locus of *fiqh al-iqtishad* and empowering the relationship between *da'wah bi al-lisan*, *dakwah bi al-hal*, and *da'wah bi al-siyasah*. The ability of *da'wah* communication to prescribe these opportunities and challenges to further construct the right strategy, in turn, will be able to transform Islamic values in various economic empowering activities.

## REFERENCES

- Akmal dan Zainal Abidin, *Korelasi antara Islam dan Ekonomi*, Jurnal Penelitian Vol. 9 No. 1, Februari 2015.
- Ali, Baharuddin, *Tugas dan Fungsi Dakwah dalam Pemikiran Sayyid Quthub*, Tabligh: Jurnal Dakwah Vol. 15 No. 1, Juni 2014.
- Amri, Miftaakhul, *Konsep Masalahat dalam Penetapan Hukum Islam: Telaah Kritis Pemikiran Hukum Islam Najamuddin at-Thufi*, Jurnal Et-Tijarie Vol. 5 No. 2 Tahun 2018.
- Dero, Ruben Lewi L., *How to Change the World and Rubens's Steps: Sebuah Konsep Sederhana Mengubah Dunia*, Makassar: Inspo Creative, 2018.
- Hamzah, Amir, *Metode Penelitian Kepustakaan (Library Research)*, Malang: Literasi Nusantara Abadi, 2020.
- Jafar, Iftitah dan Mudzhira Nur Amrullah, *Bentuk-Bentuk Pesan Dakwah dalam Kajian al-Qur'an*, Jurnal Komunikasi Islam Vol. 08 No. 01, Juni 2018.
- al-Jurjawi, Ali Ahmad, *Indahnya Syariat Islam: Mengungkap Rahasia dan Hikmah di Balik Perintah dan Larangan dalam Al-Qur'an dan Sunnah*, Jakarta: Pustaka Al-Kautsar, 2013.
- Kadir, Koko Abdul, *Metodologi Studi Islam*, Bandung: Pustaka Setia, 2014.
- Kumala, Nur, *al-Qur'an dan Etika Dakwah Virtual*, Jurnal Dakwah Vol. 21 No. 1, 2020.
- Ngafifi, Muhamad, *Kemajuan Teknologi dan Pola Hidup Manusia dalam Perspektif Sosial Budaya*, Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi Vol. 2 No. 1, 2014.
- Raya, Ahmad Thib, *Memahami Perjalanan Hidup dan Mati: Siapa Saya, Dari Mana, dan Mau Kemana*, Jakarta: Qaf, 2017.
- Rivai, Veithzal dan Andi Buchari, *Islamic Economics: Ekonomi Syariah bukan Opsi tapi Solusi*, Jakarta: Bumi Aksara, 2009.
- Schatht, Joseph, *Pengantar Hukum Islam*, Jakarta: Departemen Agama Republik Indonesia, 1985.
- Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, Bandung: Alfabeta, 2008.
- Sulaiman, Jundah dan Mansya Aji Putra, *Manajemen Dakwah dalam Perspektif al-Qur'an*, Jurnal Manajemen Dakwah Vol. 8 No. 1, Juni 2020.
- Supena, Ilyas, *Rekonstruksi Epistemologi Ilmu-Ilmu Keislaman*, Yogyakarta: Penerbit Ombak, 2015
- Wahyuningsari, Desy dkk., *Maraknya Hedonisme Berkedok Self-Reward*, Jurnal Ilmu Sosial Humaniora Indonesia Vol. 2 No. 1, Juni 2022.

Zuhaili, Wahbah, *al-Fiqh al-Islam wa Adillatuh*, Damaskus: Dar al-Fikr, 2004.

Zulkarnaini, *Dakwah Islam di Era Modern*, Jurnal Risalah Vol. 26 No. 3, September 2015.