



## The Paradigm of Dakwah Bil-Hal: A Literature Review on the Integration of Empowerment-Based Dakwah and Sustainable Communities in Indonesia

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Shaping the Future of Da'wah:  
Addressing Inequality, Advancing  
Inclusive Societies, and Driving  
Sustainable Development

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### ABSTRACT

This study aims to conduct a comprehensive review of various scientific literature on the model of dakwah bil hal (preaching through concrete actions) as an innovation in community empowerment, particularly in the field of community welfare. This study uses a systematic review to explore how dakwah has a broader function, not only spreading religion through lectures, writings, and recitations, but also serving as a medium for community empowerment to initiate sustainable social activities. This study examines various academic sources deemed relevant from 2018 to 2025 in both Indonesian and English. The results of this study show that dakwah bil hal can empower underprivileged groups in accordance with religious teachings, as a catalyst for social activities, capacity building, and community network strengthening. If this model of dakwah is practiced and developed comprehensively, it has the potential to overcome social problems, such as educational gaps, lack of cohesion, economic and environmental issues. Thus, this research has practical contributions for religious institutions, NGOs, and beneficiary communities in designing community empowerment programs, thereby creating a concept of dakwah that brings about real, sustainable, and inclusive social change.

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## Introduction

Socio-economic issues in Indonesia continue to be a concern for various sectors, especially the religious sector. Economic inequality, persistent poverty, low access to education in remote areas, and social problems such as unemployment and environmental damage (Frengki Butarbutar, 2023; Hutabarat et al., 2023; Lailatul Maghfiroh et al., n.d.-a)

These problems illustrate that national development to date still lacks in terms of equitable community welfare. Behind these problems, da'wah has a role in moral and social strength that provides solutions based on Islamic values, such as the verbal dissemination of religious teachings and providing assistance for social actions to empower the community in order to create a community that has capacity, independence, and welfare.

The current trend in da'wah in Indonesia is dominated by a conventional approach that focuses on lectures, recitations, and writings. In addition, da'wah is also growing rapidly on social media, such as YouTube, podcasts, and other digital platforms to reach a wider audience (Kurniawan et al., n.d.; Sikumbang et al., 2024). This model of da'wah, although important for spiritual strengthening, still does not address the challenges of the socio-economic problems

faced by society, such as poverty, unequal education, and social environmental issues. Therefore, da'wah through concrete actions that empower sustainable communities is needed.

In the context of these issues, the concept of dakwah bil hal becomes relevant. Dakwah bil hal focuses on the implementation of Islamic values through concrete actions (Khaerunnisa, 2021; Sucipto, 2021) such as social, educational, economic, and environmental activities, which can have a direct impact on the community (Asuhan Yayasan Al-Jihad Surabaya Bagus Abdillah Zulkarnain et al., 2024a; Kholis et al., 2021a; Said & Pratama, 2020) In line with this, da'wah can also be positioned as an instrument of sustainable community empowerment, which can increase the capacity and independence of the community so that they are able to face life's problems with Islamic values.

The researchers mapped four trends in previous studies discussing the practice of da'wah bilhal in Indonesia. First, dakwah in changing the socio-economic conditions of rural communities through empowerment activities (Aziz, 2020; Yuliasih, 2022; Zaini, 2017) Second, the revitalization of dakwah as a new paradigm that positions mad'u not only as objects of dakwah, but also as empowered subjects (Idris et al., 2020; Rubawati, 2018) Third, the integration of dakwah bil hal with economic programs such as sharia cooperatives, skills training, micro-enterprises, and community-based waste management (Asuhan Yayasan Al-Jihad Surabaya Bagus Abdillah Zulkarnain et al., 2024b; Dakwah et al., n.d.; Fadhillah et al., 2022) Fourth, dakwah focuses on empowering vulnerable groups such as women, people with disabilities, and minority communities, with the aim of increasing economic independence, access to education, and strengthening social rights (Oktavia & Abdullah, 2023; Rochmah & Nurhalizah, 2024).

Based on the following background, the researcher will explore the Dakwah Bil-Hal Paradigm in the perspective of community empowerment through a literature review. The researcher argues that dakwah bil hall is related to the practice of community empowerment and shows a shift in the dakwah research paradigm from the normative realm to a praxis approach oriented towards inclusive sustainable development. The integration of dakwah with community empowerment is seen as a strategic model that is capable of responding to contemporary social challenges and needs in a more adaptive, inclusive, and sustainable manner.

## Methods

This study uses the systematic review method by identifying and evaluating studies relevant to the topic of Paradigm Transformation of Dakwah Bil-Hal based on sustainable community empowerment. After that, the researcher analyzes the data obtained from previous studies (Snyder, 2019). The data obtained are in the form of research reports and scientific articles with the theme of dakwah based on community empowerment. Over the past 7 years, from 2018 to 2025, publications were obtained from reputable journals such as Scopus and SINTA. This research is explained and analyzed in a more understandable form, using an exploratory approach to dakwah bill hal in the context of sustainable community empowerment.

The results of keyword mapping through Vosviewer bibliometric analysis explain that da'wah is a concept that is central to the research network. Researchers drew conclusions from the data analysis and found two interesting themes. The first is da'wah bil hal, and the second is community empowerment practices.



Both contexts show that the connection between da'wah and da'wah bil hal indicates that da'wah research has developed rapidly. Previously, dakwah was only verbal rhetoric. Dakwah bil hal emphasizes the importance of role models, concrete actions, and social contributions as an integral part of conveying Islamic values. Research that highlights dakwah bil hal can enrich the perspective that dakwah is not only speaking and writing, but also actions that provide direct benefits to the community.

The connection between da'wah and community empowerment reflects the role of da'wah as a social instrument that contributes to sustainable development. The direction of this research is in line with the demands of the times, where da'wah needs to be presented in a contextual, solution-oriented, and relevant form to the needs of modern society.

Critically, the results of this mapping indicate a great opportunity for further research that integrates dakwah with socio-economic empowerment and community education. This approach can produce a more adaptive, applicable, and sustainable dakwah model. Thus, future research on dakwah can contribute to inclusive and equitable social development

## Results Discussion

### A. Bill Hall's Integration Model of Da'wah

Analysis of various scientific literature shows that the dakwah bil hal model serves to connect religious teachings with real social action. Dakwah bil-hal is a form of preaching that emphasizes concrete actions (social action) as a means of conveying Islamic values. According to Quraish Shihab (2006), preaching that is developed directly through the development of social, economic, educational, and environmental aspects becomes a righteous deed that benefits society and is oriented towards empowering the people, and becomes a manifestation of rahmatan lil 'alamin.

In the contemporary social era, dakwah bil-hal is referred to as a strategy that is acceptable to society, especially among marginalized groups, because it presents Islam in the form of fair and transformative social action. The practice of dakwah bill hal has now been transformed and is carried out in the form of concrete actions such as providing social assistance (bansos), health facilities, education, and CSR (Corporate Social Responsibility) development, which are considered as forms of outreach to the community through dakwah bill hal (Abdurrazaq, 2014; Corresponding Author & Dakwah Bil-Hal Melalui Gerakan Infaq Beras Bengkayang di Kecamatan Bengkayang Nurul Khaerunnisa, n.d.; Masduki et al., 2022; Nurul Islam & Mun'im Masykur, 2022; Razzaq, 2016)

## **B. Integrative Model of Islamic Sustainable Community Development.**

Recent literature reviews explain that dakwah bil-hal has transformed from a traditional moral approach to a social-transformative approach. Religious institutions such as Islamic boarding schools, zakat institutions, and Islamic organizations now play a central role in the success of dakwah bil-hal through social, educational, economic, and environmental programs that are adaptive to the dynamics of global society and the digital era (Havy et al., 2024; Kholis et al., 2021b; Muiz et al., 2025; Mutmainnah et al., 2025; Ramdani, 2024).

Researchers explore studies that highlight the importance of the principles of independence, participation, and sustainability in community empowerment, in line with the values of ta'awun (mutual assistance) and social collaboration (Muthoifin et al., 2024; Wibowo et al., 2021; ZA et al., 2025)

Islamic-based empowerment not only emphasizes economic aspects but also strengthens spiritual and social capacities so that communities can be sustainably independent. The literature reviewed consistently provides an overview of dakwah bil hal, starting from the initiation of social programs that address the urgent needs of the community. Some dakwah bil hal practices have been running sustainably, but there are still some areas that emphasize and prioritize philanthropic assistance that is still charitable in nature, such

as providing social assistance in the form of rice, basic necessities, providing financial assistance to the poor, and various forms of assistance that are only temporary in nature.

The practice of dakwah bil hal using charity is indeed a solution that can be addressed more quickly and practically, but it is considered less beneficial in the long term and does not allow the community to develop independently. Therefore, community development in the form of sustainable programs that empower the community is still needed.

Those who practice dakwah bil hal are often referred to as social workers or volunteers who assist in the implementation of social activities with assistance such as helping to provide MSME facilities, providing access to education for marginalized groups, managing education, and providing skills training. This approach can build trust and demonstrate the Islamic teachings of social concern ('amal shalih) in a practical way.

Table 1. Model and Impact of Integrating Dakwah Bil-Hal and Empowerment

Model & Program Form	Impact	Main Referens
Diaspora Islamic boarding schools : Education, social, economic	Cultural resilience, community empowerment	(Muiz et al., 2025; Ramdani, 2024)
Productive zakat (BAZNAS) : Business capital, training	Economic independence, spirituality	(Havy et al., 2024; ZA et al., 2025)
Eco-preaching & educational tourism : Education, cultural preservation	Social harmony, sustainable economy	(Lailatul Maghfiroh et al., n.d.-b; Wibowo et al., 2021)

The model of da'wah in Indonesia is now developing and integrating religious and socio-economic elements such as entrepreneurial Islamic boarding schools, productive zakat, eco-da'wah, and the development of Islamic-based educational tourism. This model can be known as Islamic sustainable community development, which strengthens religious aspects and creates real social and economic impacts. The existence of this model strengthens the role of religious institutions as agents of real change in global and digital society.

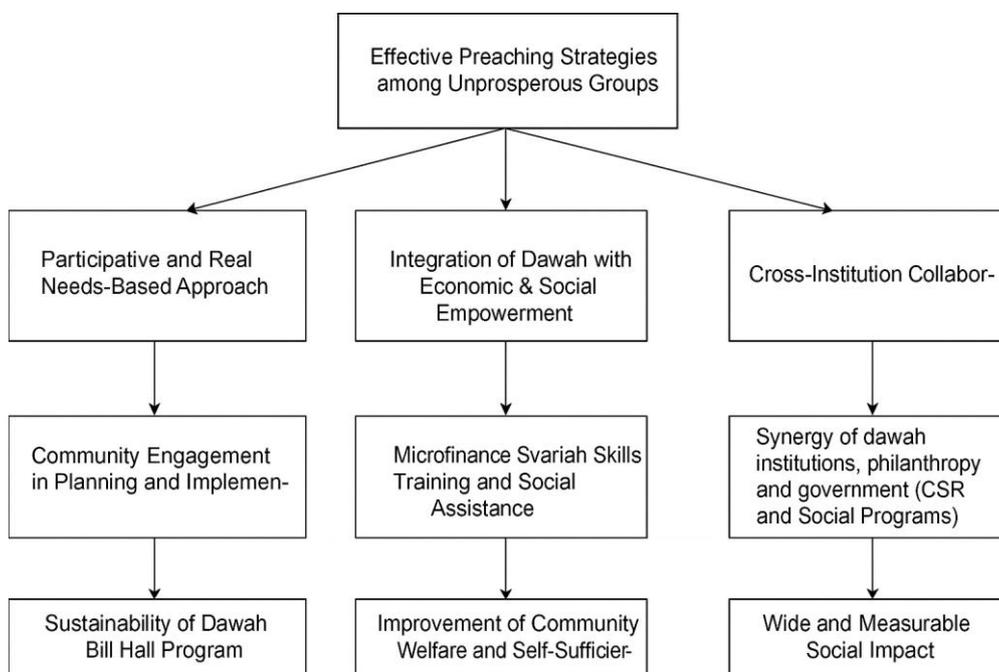
The concept of forming this da'wah bilhal paradigm is based on research showing that the success of a da'wah movement in underprivileged communities often depends on the extent to which the movement provides real solutions to their daily problems.

### C. Dakwah Bil-Hal as Effective Da'wah in Underprivileged Communities

The results of the literature analysis reveal that dakwah bil-hal plays a strategic role in promoting independence and empowerment among communities in underprivileged communities. The researchers explored three literature studies on empowerment models, including: First, the economic model, such as sharia cooperatives, micro-entrepreneurship training, and productive zakat management (Asuhan Yayasan Al-Jihad Surabaya Bagus Abdillah Zulkarnain et al., 2024)

Second, the education and social literacy model, through tutoring, skills training, and community assistance (Idris et al., 2020; Yuliasih, 2022). Third, the environmental and social humanity model, such as community-based waste management, reforestation, and social services (Rochmah & Nurhalizah, 2024).

Gambar 1. Strategi Dakwah Bill Hal



Source: Personal Documents

Various literature emphasizes that Dakwah can focus on capacity building for both individuals and communities. Its programs are designed to train community skills, raise awareness of the importance of education, provide access to education for vulnerable groups, and encourage active community participation in managing their own social initiatives. This aspect of empowerment is the goal of every dakwah bil hal activity so that underprivileged communities can become empowered, prosperous, and independent in the current era. It is also hoped that communities will be able to identify and solve their problems without having to continuously depend on outside parties, including charitable assistance, so that they can develop into inspiring and prosperous communities.

#### D. The Development of the Da'wah Paradigm: From Normative to Praxis-Transformational

The current paradigm of da'wah has developed considerably in some parts of Indonesia. Da'wah, which is generally normative in nature, continues to play an important role in conveying spiritual messages. However, it needs to be developed further to address social issues and the complex realities of people's lives.

Along with social changes and the increasing challenges of modernity, there is a need to develop a more practical and transformational approach to da'wah. Dakwah can evolve into a social movement that encourages real change in the fields of economics, education, the environment, and community empowerment. This approach provides a framework for religious counselors/preachers/dai who are usually involved in religious communication to become facilitators of social change who understand the local context, the problem of poverty, and the inequalities faced by the community in accordance with religious values.

The praxis-transformational paradigm makes da'wah a collaborative space between spiritual values and social action. Da'wah can develop into concrete actions such as mosque-based economic empowerment, sustainable environmental management, and community literacy, education, and health programs. Thus, da'wah can instill religious values and provide solutions to structural problems in society.

Dakwah bil hal also functions as a catalyst for greater social change. By mobilizing local initiatives, this model not only solves problems at the individual level but also triggers collective awareness of social issues. Research shows that dakwah bil hal activities often serve as the starting point for the formation of more solid communities, where people begin to actively collaborate to overcome common problems, such as

#### **E. Strengthening Community Networks and Collaboration**

This model of da'wah strengthens community networks and encourages collaboration with various parties, including government agencies, non-governmental organizations (NGOs), and the private sector. A review of the literature shows that the success of empowerment programs depends on the strength of the networks that are built. By working together, da'wah bil hal practitioners can access broader resources, expertise, and support, making the programs more effective and sustainable. This collaboration means that da'wah is no longer the internal affair of a single group, but part of a broader social ecosystem working towards common goals.

Dakwah bil hal also serves as a catalyst for greater social change. By driving local initiatives, this model not only solves problems at the individual level but also triggers collective awareness of social issues. As a catalyst, dakwah bil hal facilitates cooperation among various elements of society and provides opportunities for people from different backgrounds to improve their social circumstances. This success is inseparable from the inclusive approach adopted, in which every individual, regardless of social status, is given a role and contribution in the empowerment process.

In addition, the objectives of dakwah bil hal can also benefit many communities, especially vulnerable groups, by opening up new opportunities for innovation and program replication. By sharing experiences and resources, a successful dakwah bil hal program in one location can be easily adapted and implemented elsewhere. This accelerates the spread of the positive impact of community-based empowerment dakwah, proving that synergy and collaboration are the keys to realizing inclusive and equitable social change.

## Conclusion

Based on a comprehensive review of scientific literature, this study concludes that the dakwah bil hal model is an innovative and relevant approach to addressing social issues, particularly in improving the welfare of underprivileged communities. The dakwah bil hal method can be explored more broadly and complement conventional dakwah methods so that it can be sustainable for the welfare of society. Dakwah bil hal offers a strong theoretical foundation for understanding how religion can be a force for positive social change. This study recommends that the dakwah bil hal model be used as an example for various social and religious institutions in designing effective and long-term empowerment programs, thereby creating a concept of dakwah that brings about real, sustainable, and inclusive social change.

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