

Community Empowerment Based on Islamic Philanthropy through the BAZNAS Ciamis Zakat Village Program

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Abstract

This community service activity was motivated by the importance of Islamic philanthropy-based community empowerment as a form of da'wah bil-hal that promotes social transformation and community independence. The BAZNAS Zakat Village Program in Ciamis Regency integrates social, economic, educational, health, and religious empowerment. The method used was Participatory Action Research (PAR) through observation, participatory mentoring, interviews, documentation, and reflective evaluation involving program managers and beneficiaries. The results show that the program positively improved community welfare by strengthening economic capacity, increasing educational access, providing social protection for vulnerable groups, and reinforcing spiritual values. Based on Jim Ife's theory, the program reflects three empowerment dimensions: enabling, empowering, and protecting. It also represents da'wah bil-hal through the values of real charity, exemplary conduct, social concern, and public welfare. Therefore, the Zakat Village Program is an effective and sustainable Islamic philanthropy-based empowerment model.

Keywords: *Community Empowerment, Islamic Philanthropy, Zakat Village*

Introduction

Community empowerment is one of the approaches that is widely used in efforts to improve the quality of life of the community sustainably. Jim Ife defines empowerment as the process of providing resources, opportunities, knowledge, and skills to the community in order to be able to increase their capacity in facing various life problems. The empowerment effort consists of three aspects, namely: 1) creating an environment or conditions that allow the potential of the community to develop (*Enabling*); 2) increasing the potential or power that everyone has (*empowering*); and 3) protecting the weak (*Protecting*) (Rifanny & Hamid, 2024).

From an Islamic perspective, community empowerment is closely related to da'wah values. Da'wah is not only interpreted as the verbal delivery of religious messages, but also manifested in real actions that provide benefits to society. The concept of da'wah bil hal views social, economic, educational, and humanitarian activities as part of implementing Islamic teachings in daily life (Ramadhan & Hidayah, 2024).

M. Quraish Shihab explained this concept as a form of empowerment implementation that contains Islamic values that emphasize real deeds (*Al-'Amal Ash-Shalih*), exemplary (*Uswatun Hasanah*), social care (*Ta'awun Wa Rahmah*), and the benefit of the community (*Maslahah Lil Ammah*) (Kamaluddin, 2020). In other words, the empowerment of the Islamic community can be defined as attitudes and actions that are accompanied by encouragement, effort, commitment, and community participation to make a change (Mawasti & Budiono, 2020). The concept of empowerment has been explained by Allah swt in the QS Ar-Ra'd verse 11.

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ - ١١

"...Indeed, Allah will not change the condition of a people until they change their own condition. And if Allah wills evil against a people, then no one can resist it, and there is no protector for them but Him."

However, community empowerment efforts have not been realized evenly. According to data from the Central Statistics Agency (BPS) until March 2021, the number of poor people in Indonesia is 27.54 million. Some of the problems of poverty in Indonesia are due to the low Human Development Index, namely economic level (decent living standards), health (longevity and healthy living), and education (knowledge) (Suhandi, 2023). Globally, according to the Legatum Prosperity Index, Indonesia's health index ranks 97th out of 167 countries, and its education index ranks 88th. This indicates that access to education and health has not been well accommodated. (Isman, 2023).

This problem is also present in the people of Ciamis Regency. Based on data from the Central Statistics Agency (BPS) of Ciamis Regency in 2023, the percentage of poor people reached 7,42%, indicating that inequality in society remains relatively high. In terms of housing, the percentage of new livable houses is around 69,62 %, so that almost 30% of houses in this area are still classified as uninhabitable. This condition is exacerbated by the

unemployment rate of 3.52%, indicating that some community groups have not been absorbed into productive economic activities (Silviana & Tallo, 2020).

This reality shows the need to take transformative empowerment steps so that people can develop to be independent, and can meet their living needs (Fatkhullah & Fuadilah Habib, 2023). One of the main pillars of this empowerment is to show empathy and awareness by donating time, energy, money, goods, or staples. This concept of philanthropy is called philanthropy, which is an alternative to reducing social disparities and providing benefits for life (Rosyid & Wahid, 2021). Philanthropy comes from the Greek word meaning "love of fellow man." Islamic philanthropy is a strategic tool to fight poverty, improve communities, and support social justice (Aprilia et al., 2025).

The development of Islamic philanthropy in Indonesia has highlighted the role of various perspectives, such as social, economic, and cultural, that have been growing over time. This is because Indonesia has great potential that can be explored through philanthropic programs that have been implemented by various institutions and organizations with the practice of zakat, infaq, alms, and waqf (Yulianti & Afiah, 2022). If in the past philanthropy was limited to giving money or goods for free, today there are many forms of Islamic philanthropy, one of which is the zakat village program.

The zakat village program was selected by the National Amil Zakat Agency (BAZNAS) in synergy with the Ministry of Religion of Ciamis Regency as part of the *ijtihad* and strategic management process to empower the community socially and economically through the village Zakat Collection Unit (UPZ) (Fatimah et al., 2025). This program integrates various social and economic activities, including assistance for uninhabitable houses (RUTILAHU), microbusiness financing, student scholarships, early teacher incentives, and compensation for vulnerable communities. This zakat village is the center of empowerment activities, where the community receives assistance through zakat, infaq, and alms. (Kuratulain et al., 2025).

Many previous service programs highlighted empowerment through Islamic philanthropy. In this context, several studies show that Islamic philanthropy plays a role in empowering the economy of the people of Jember Regency, namely through the LAZISNU Jember assisted village program

(Rosyid & Wahid, 2021) Empowerment through Islamic philanthropy also plays a role through mosques by providing direct services in the form of food, transportation, and compensation (Sholikah, 2022). It is different from the role of Islamic philanthropy, which provides benefits in empowering orphans in the Surabaya Orphan Foundation through education financing strategies by arranging various scholarship programs (Siregar, 2020).

In the other article, Isman's community service program for Kahayya Village, Bulukumba Regency, demonstrated that zakat can be optimized through a Zakat Community Development approach to empower communities in socioeconomic, health, education, and religious aspects. The program successfully established MSME groups based on agrotourism, horticulture, coffee, and honey, while simultaneously improving public health services during the pandemic (Isman, 2022). Meanwhile, Nurasikin et al. demonstrated that mosque-based economic empowerment through productive zakat management in Banyuputih Village, Batang Regency, was able to increase the economic capacity of mustahik (recipients of zakat) and strengthen the role of mosques as centers of community empowerment through ongoing training, monitoring, and evaluation (Nurasikin et al., 2025).

From these various community service programs, it can be concluded that Islamic philanthropy has a significant contribution to promoting community empowerment through various models and approaches. However, few studies have specifically focused on comprehensive community empowerment through the Kampung Zakat Program at the village level, integrating Jim Ife's empowerment perspective with the concept of *da'wah bil-hal* (Islamic outreach). This is the focus and novelty of this paper. Based on the above description, this community service activity was carried out to support the strengthening of the Zakat Village Program as an effort to increase community capacity, strengthen UPZ institutions, and encourage the realization of more independent and sustainable community welfare.

Methods

This community empowerment activity uses the Participatory Action Research (PAR) method, which is a service approach that emphasizes active participation between the service team and the community in identifying problems, designing solutions, carrying out mentoring, and reflecting on the changes that have occurred (Rahel et al., 2025). This method was chosen

because it aligns with the Zakat Village Program's character, which positions the community as the primary subject in an empowerment process grounded in Islamic philanthropy.

The subjects in this service activity include the management of BAZNAS Ciamis Regency, the manager of the Zakat Collection Unit (UPZ) at the village level, and the beneficiary community of the Zakat Village Program. The target of the service is communities involved in social, economic, educational, and religious empowerment programs.

The activity is implemented in four stages. The first stage is problem identification, namely observing the community's social conditions and identifying problems related to the implementation of the Zakat Village Program. The second stage is action planning, which is formulating a mentoring strategy with program managers based on community needs. The third stage is the implementation of participatory action, namely the direct involvement of the service team in the observation, mentoring, and strengthening of empowerment programs. The last stage is reflection and evaluation, namely assessing the impact of community service activities on strengthening community capacity and optimizing programs

Data collection was carried out through interviews, participatory observations, and documentation. Interviews were conducted with program managers and beneficiaries to obtain in-depth insights into the program's implementation. Participatory observation is conducted through direct involvement in mentoring activities. Meanwhile, documentation supports field data through activity records, program archives, and institutional reports. All data were analyzed descriptively and reflectively using Jim Ife's empowerment perspective, which includes enabling, empowering, and protecting.

Results



Figure 1. Inauguration of Zakat Village by the Government, Ministry of Religious Affairs, and BAZNAS of Ciamis Regency

The Kampung Zakat Program is a strategic initiative established by the Ministry of Religion of the Republic of Indonesia through the Directorate of Zakat and Waqf Empowerment, in collaboration with the National Amil Zakat Agency (BAZNAS) and other Amil Zakat Institutions (LAZ). The purpose of this program is to build a zakat community-based empowerment area in disadvantaged, frontier, and outermost (3T) areas or areas with many mustahik.

The Ciamis Regency Zakat Village program is carried out to strengthen community empowerment through Islamic philanthropy. The Zakat Village Program is a strategic initiative of the Ministry of Religion of the Republic of Indonesia, through the Directorate of Zakat and Waqf Empowerment, in collaboration with the National Amil Zakat Agency (BAZNAS) and various other amil zakat institutions. This program is designed to build zakat-based community empowerment areas, especially in areas with high socio-economic vulnerability, many mustahik, and the need for sustainable empowerment interventions. The purpose of this program is to build zakat community-based empowerment areas in disadvantaged, frontier, and outermost areas (3T) or areas with many mustahik.

In Ciamis Regency, the implementation of the Zakat Village Program is inseparable from the Zakat Collection Unit (UPZ) 's active role at the village level. UPZ has a strategic role as a link between the Regency BAZNAS policy and the community's real needs at the local level. These roles include collecting zakat, infaq, and alms funds; conducting community social mapping; collecting mustahik data; verifying potential beneficiaries; and distributing aid in a targeted manner. The existence of UPZ is important because its managers are part of the village community, so they have a deeper understanding of the local community's social, economic, and religious conditions.

Table 1. Zakat Village in Ciamis

Name of Village	District	Amount of Deposit
Desa Cisontról	Kec. Rancah	Rp. 148.625.400
Desa Margaharja	Kec. Sukadana	Rp. 142.257.950
Desa Maparah	Kec. Panjalu	Rp. 269.938.000

Desa Panyingkiran	Kec. Ciamis	Rp. 170.133.500
Desa Padaringan	Kec. Purwadadi	Rp. 109.034.000

Based on field observations and mentoring, Ciamis Regency currently has 265 village UPZs that are actively performing the functions of collecting and distributing zakat funds. However, not all villages are designated as Zakat Villages. Until 2024, only several villages will be used as pilot models, namely Cisonontrol Village, Margaharja Village, Maparah Village, Panyingkiran Village, and Padaringan Village. The five villages were selected based on several indicators, including the stability of zakat collection of at least Rp10,000,000 per month, the existence of a well-running empowerment program, innovative distribution capabilities, village government support, and the readiness of administration and fund reporting.

The location of the Zakat Village was chosen based on a stable collection with a collection value of zakat, infaq, and alms funds of 10 million every month, having a good program and relevant to the visions and missions of Baznas, having inventive distribution capabilities, active collaboration and support with the village government, and administrative and secretariat readiness, including consistency in fund reporting. Identification of areas is taken as the first step, so that the program is designed in accordance with the aspirations and realities of the community (Kuratulain et al., 2025).

This program is committed to utilizing zakat, infaq, and alms funds in an integrated and sustainable manner through four main programs, namely Ciamis Peduli, Ciamis Sejahtera, Ciamis Sehat, and Ciamis Agamis. In its implementation, the Zakat Village Program in Ciamis Regency integrates five

main pillars of empowerment: education, economy, health, social humanity, and da'wah and religious guidance.

1. In the field of education, empowerment is carried out through scholarships or incentives for early childhood teachers.
2. In the economic sector, empowerment is directed at the development of productive micro businesses or access to capital for mustahik.
3. The health sector focuses on financing for sick people/hospitalization compensation.
4. Social humanitarian is provided for vulnerable groups such as orphans, the poor, and the poor. Such as improving the welfare and dignity of the poor by providing decent housing
5. Meanwhile, in the field of da'wah, the main focus is moral development, the construction of places of worship, and religious development.

The funding for the various programs above comes from infaq and shodaqoh from the local community, namely through the piggy bank of the Infaq and Shodaqah Ciamis Movement (GASIC) and the distribution of funds from the *aghniya* (Falah et al., 2025). Through this movement, people are invited to routinely set aside some of their wealth to help others. The local UPZ collects the funds, deposits them with Regency Baznas, records them, and distributes them back to those in need.



Figure 2. Funding Sources

The results of the service activities show that, before the Zakat Village Program runs optimally, communities in several target areas continue to face multidimensional problems. These problems are not only related to material poverty but also limited access to education, health, decent housing, and productive economic activities. Some people are still in vulnerable conditions, especially poor groups, orphans, the elderly, micro-scale MSME actors, and families with uninhabitable houses. This condition shows that the problem of

community welfare cannot be solved solely through momentary assistance but requires empowerment interventions oriented towards long-term change.

Field findings also show that before the strengthening of the Zakat Village Program, the distribution pattern of social assistance tended to be charitable. The assistance provided generally focuses on meeting short-term, basic needs, such as cash assistance. Although such assistance is important in emergency situations, this pattern can create dependency if it is not accompanied by a community capacity-building strategy. Therefore, the Zakat Village Program is here to shift the paradigm of zakat distribution from a charity approach to empowerment, namely making Islamic philanthropic funds an instrument of social transformation.

Overall, the results of the service activities show that the Ciamis Regency BAZNAS Zakat Village Program has become a model of community empowerment based on Islamic philanthropy that not only functions as a mechanism for distributing religious social funds but also as an instrument for strengthening community capacity, reducing social vulnerability, and building a more sustainable welfare ecosystem. This condition is an important foundation for further analysis of the impact of community empowerment from the perspective of Jim Ife's theory, which includes enabling, empowering, and protecting.

Discussion





Figure 3. Distribution of Zakat Village Program Funds

The results of the activities show that the BAZNAS Zakat Village Program in Ciamis Regency not only serves as a channel for distributing zakat, infaq, and alms, but also as an instrument for community empowerment that encourages sustainable social transformation. Based on Jim Ife's perspective, community empowerment can be analyzed through three main dimensions: enabling, empowering, and protecting. These three dimensions are interrelated and clearly visible in the implementation of the Zakat Village Program in Ciamis Regency.

1. Enabling aspects (creating an environment that allows for the development of potential)

This aspect creates social, economic, and cultural conditions that enable the development of a community's potential. This process requires a supportive environment, such as policies, access to information, education, and social networks that motivate communities to empower themselves. In the Islamic context, the enabling aspect can be interpreted as an effort to *amar ma'ruf* (encourage good deeds), namely, building a conducive atmosphere for the growth of goodness, whether through education, preaching, or the development of social and spiritual values. (Rosyid & Wahid, 2021). Therefore, empowerment at this stage focuses on creating a conducive environment for communities to recognize and develop their capacities. In this aspect, the zakat village program is the present participle of enabler, acting as the party that activates and realizes this empowerment through several activities, including:

- a. Da'wah and religious coaching programs are carried out with a direct approach to the community through routine recitation every week,

special dawn lectures for the month of Ramadan, moral development, and mosque management including assistance in maintaining the jami mosque as many as 14 mosques, and the celebration of Islamic holidays at the village level such as muharaman, rajaban, muludan and other coaching that takes place situationally. The mechanism involves cooperation with religious extension workers, community leaders, and Islamic educational institutions at the village level. The goal is that Islamic values are not only taught but also implemented in the community's social and economic life.

- b. The diniyah teacher incentive program is carried out by providing routine financial support for 80 madrasah diniyah teachers contained in the data of the Forum Komunikasi Diniyah Takmiliyah (FKDT) for non-civil servants and retired diniyah teachers. This assistance is distributed every time it enters the holy month of Ramadan through coordination between the village UPZ (Unit Pengumpul Zakat) and the district BAZNAS, with verification of recipient data. This program creates a better climate for Islamic education and fosters a spirit of service.
- c. The student scholarship program is intended for students from underprivileged families who study at Islamic boarding schools. This scholarship was awarded to 50 people at the celebration of the Republic of Indonesia's Independence Day. This student scholarship program opens educational opportunities for children from underprivileged families, enabling them to develop their potential and become the next generation with knowledge and morals.

Overall, the enabling dimension of the Zakat Village Program has created an environment that supports the development of community potential through strengthening spiritual values, education, and social awareness. This demonstrates that empowerment begins not only with material assistance but also with building collective community awareness, values, and motivation.

2. Empowering aspects (Empowering Individuals, Increasing Community Capacity and Independence)

The empowerment dimension emphasizes the process of strengthening community capacity to develop abilities, skills, and

access to productive resources. At this stage, communities are no longer simply encouraged to realize their potential but are also given the tools to develop that potential into a real force that can improve their well-being. Some of the things that need to be considered in this empowerment are the degree of health, education, and people's access to economic resources such as capital, technology, information, markets, and employment, including the development of facilities and infrastructure (Rosyid & Wahid, 2021).

This aspect concerns giving individuals or groups the trust to manage their potential. Empowerment is not only about providing material assistance but also about building public awareness, skills, and confidence. In the Islamic view, this aligns with the principles of *tazkiyatun nafs* (purification of the soul) and *ta'lim* (education), which foster the internal strength of the *ummah* so that they do not depend on others but become active subjects in development. In this aspect, the zakat village program realizes this empowerment through several activities, namely:

- a. The UMKM financing program is carried out by providing business capital to small communities, namely from underprivileged families or low-middle economic actors. The mechanism is that the village UPZ identifies potential recipients, then conducts business surveys, provides mentoring, and evaluates the use of funds. This program aims to encourage the community to transform from zakat recipients to muzakki in the future. This program has had a real impact on increasing community economic activity. Several beneficiaries who previously had limited business capital have increased production capacity, expanded their businesses, and improved family income stability.
- b. The RUTILAHU (Uninhabitable House) program is a form of empowerment that improves the standard of living physically and psychologically through improving housing while fostering confidence and work motivation. The mechanism begins by collecting data each year on uninhabitable houses in the Zakat Village area owned by underprivileged families, assessing their feasibility, and repairing the houses with the cooperation of the

local community. Since 2016, in general, BAZNAS Ciamis has helped build 584 uninhabitable houses using the collected infaq. (Kuratulain et al., 2025). Home improvements significantly improve beneficiaries' quality of life, both physically and psychologically. People who previously lived in substandard housing become more comfortable, healthier, and experience greater self-confidence.

The empowering dimension of the Kampung Zakat Program demonstrates that economic empowerment and improved quality of life are crucial steps in encouraging communities to transform from recipients of benefits into more independent and productive individuals.

3. Protecting vulnerable and weak groups

This aspect emphasizes the importance of protection for weak and vulnerable groups so that the social and economic system does not further marginalize them. True empowerment must ensure social justice by protecting the basic rights of the community, including welfare, health, and the right to life. In an Islamic perspective, this is the implementation of values *Rahmatan Lil 'Alamin*, namely the presence of affection and social concern for others. One of the most important things in the community empowerment process is to accompany and support vulnerable communities (Rosyid & Wahid, 2021). In the Zakat Village Program, the protecting aspect is realized through various social protection programs aimed at vulnerable groups such as orphans, the poor, the elderly, sick people, and disaster victims:

- a. The orphan and poor compensation program is distributed periodically every month of Muharram to 60 orphans/orphans/orphans and for the poor, it is distributed to 72 recipients every month, namely to the elderly who do not receive other assistance, and assistance is given in the form of cash or with basic needs packages. The village-level amil zakat carries out data collection to ensure the distribution is more on target. The impact of this program is evident in the increased social protection provided to vulnerable groups who previously had limited access to basic needs. This program helps reduce

economic vulnerability while providing beneficiaries with a sense of security.

- b. The hospitalization compensation program provides medical assistance to poor people who are hospitalized, namely those who cannot pay, who have serious illnesses, or who have to undergo major surgery. The results of the mentoring program show that it helps reduce the financial burden on families facing sudden health crises.
- c. The disaster social assistance program is carried out in an emergency response manner through a team of volunteers. Assistance includes logistics, temporary housing, and economic recovery for families affected by natural disasters. This program shows the protective and social solidarity functions of Muslims, who help others in difficulty. This proves that community empowerment does not always take the form of increased productivity, but also includes protecting the community's basic right to live safely and decently.

Overall, the results of the community service activities demonstrate that the three dimensions of Jim Ife—enabling, empowering, and protecting—have been effectively implemented in the BAZNAS Ciamis Regency Zakat Village Program. These three dimensions complement each other, creating an empowerment model that focuses not only on aid distribution but also on capacity building, self-reliance, and sustainable social protection for the community.

The BAZNAS Ciamis Regency Zakat Village Program not only serves as a model for community empowerment based on Islamic philanthropy, but also serves as a concrete implementation of *da'wah bil-hal* (Islamic outreach), namely *da'wah* through concrete actions and role models within the community. (Rizal & Mukaromah, 2020). In Islam, philanthropy is considered important because there is an obligation to spend wealth. The spirit of Islamic philanthropy is to carry out social worship through solidarity with fellow human beings, where the more fortunate help the less fortunate. This is as Allah says in QS. Al-Baqarah verse 215.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ
-السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ - ٢١٥

"They ask you (Muhammad) what they should do. Say, "Whatever wealth you give should be for parents, relatives, orphans, the poor, and the traveler." And whatever good you do, Allah is All-Knowing. "

Islamic philanthropy in the Zakat Village Program is realized through the collection of zakat, infaq, and alms (ZIS), which is then managed in an organized manner to address various social issues. This mechanism demonstrates that Islamic teachings on social concern go beyond the normative level but are realized through a measurable empowerment system. Funds collected from the community are redistributed to the community through productive and protective programs, thereby creating a mutually reinforcing social cycle among muzakki, amil, and mustahik.

In the context of empowerment, da'wah bil hal includes four main values that are also related to the spiritual, moral, social, and welfare dimensions, namely: real charity (al-'amal ash-shalih), exemplary (uswatun hasanah), social concern (ta'awun wa rahmah), and community benefit (masalah lil 'ammah) (Baihaqi, 2024).

First, *Al-'Amal Ash-Shalih*, as evidenced by various programs such as the construction of uninhabitable houses (RUTILAHU), the provision of scholarships to students, and the provision of compensation to poor orphans, are examples of charity. These programs show spiritual and welfare aspects, where social activities are seen as devotion to God and efforts to create prosperity for society. This real charity encourages people to benefit directly from Islamic values, on Compassion and Solidarity of Humanity (Hasriani, 2022).

Second, *Uswatun Hasanah*, which is closely related to the moral dimension, is marked by the presence of Zakat Village program drivers from various circles who not only convey the message of kindness through lectures but are also responsible for behaving well in the community. Fair, transparent, and disciplined philanthropic activities are a real example to the community of how Islam teaches integrity and accountability. This concept fosters public trust and encourages community members to donate, donate property, and engage in religious social activities (Kuswanto & Muharani, 2025). They show the community that worship contains social concern. They encourage people

to participate in the zakat and infak movement through real work and integrity.

Third, social care (*Ta'awun wa rahmah*) related to the social da'wah dimension, is characterized by various charitable initiatives of Baznas Ciamis that feature this concept, such as disaster social assistance, small and medium business financing, and inpatient compensation. This program encourages the community to foster empathy, social responsibility, and the spirit of cooperation. In addition, social care can foster the spirit to learn and innovate, so that people not only benefit, but also can become agents of change in their environment (Hasriani, 2022).

Fourth, the benefit of the community, which is also known as *Maslahah Lil 'Ammah*, is the main goal of the implementation of da'wah bil hal and is related to the welfare aspect. Da'wah not only aims to change a person's behavior, but also to build a just, prosperous, and empowered society (Mauludi et al., 2023). The Baznas Ciamis Zakat Village program offers a da'wah concept that emphasizes the common good through improving the community's economy, increasing access to education, improving housing, and providing social protection to vulnerable groups. This shows that da'wah bil hal can serve as a tool for spiritual empowerment as well as social and economic transformation.

Thus, the results of the community service activities demonstrate that the Zakat Village Program has successfully integrated Islamic philanthropic values with a community empowerment approach through da'wah bil-hal (preaching by God). Da'wah, in this context, is no longer merely a symbolic activity or religious rhetoric, but rather a social movement that encourages active community participation in building shared prosperity. This demonstrates that Islamic philanthropy has great potential as a transformative instrument of da'wah capable of addressing social issues sustainably.

Conclusion and Suggestion

The BAZNAS Zakat Village Program in Ciamis Regency is a real example of the implementation of Islamic philanthropy-based services to improve the welfare and independence of the community. This program has succeeded in encouraging spiritual, social, and economic empowerment through a participatory approach grounded in religious values, with program coverage across education, the economy, health, social development, da'wah, and

environmental issues. Based on Jim Ife's empowerment theory, the activities carried out in the Zakat Village Program reflect the three main dimensions of empowerment, namely enabling, empowering, and protecting, which, as a whole contribute to strengthening community capacity and protecting vulnerable groups.

From the point of view of da'wah, Quraish Shihab views the Zakat Village as a means of implementing da'wah bil-hal. In every program carried out, the values of real charity (al-'amal ash-shalih), example (uswatun hasanah), social concern (ta'awun wa rahmah), and the benefit of the community (maslahah lil 'ammah) are reflected. This shows that da'wah is not only delivered through lectures or oral delivery, but also through concrete actions that provide direct benefits to people.

Therefore, Islamic philanthropy through the Zakat Village Program is an effective instrument in integrating spiritual and social aspects. This program not only encourages people to give in charity and zakat as a form of worship, but also strengthens people's independence, solidarity, and social concern. Thus, community empowerment based on Islamic philanthropy in Ciamis Regency proves that da'wah bil-hal can be a transformative solution in an effort to overcome poverty and social inequality in a sustainable manner

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