Khazanah: Jurnal Studi Islam dan Humaniora
ISSN: 0215-837X (p); 2460-7606 (e), Vol. 24 (1), 2026, pp. 56-77
DOI: 10.18592/khazanah.v24i1.21357
Submit: 07/07/2026 Review: 16/07/2026 Publish: 31/07/2026

TRANSFORMATIVE DA'WAH IN MARGINALIZED URBAN COMMUNITIES : TOWARD AN INTEGRATIVE MODEL OF CONTEMPORARY DA'WAH THROUGH THE SMART HOME FOUNDATION, MAKASSAR

Mutmainna; Mahmuddin; Ramsiah Tasruddin; Arifuddin Tike; Muhammad Ahalla Tsauro
Universitas Islam Negeri Alauddin Makassar; Universitas Islam Negeri Alauddin Makassar; Universitas Islam Negeri Alauddin Makassar; Universitas Islam Negeri Alauddin Makassar; Universite Laval, Canada[5]
mutmainnainna784@gmail.com; mahmuddin.dakwahh@uinalauddin.ac.id; ramsiah.tasruddinn@uin-alauddin.ac.id; ariarifuddinn.tike@uin-alauddin.ac.id; muhammad-ahallaa.tsauro.1@ulaval.ca

Abstract: *This study examines the practice of transformative da'wah (Islamic outreach) conducted by the Smart Home Foundation among waste pickers in Makassar. Using a qualitative case study approach, the research explores three main dimensions: the form and process of mentoring, social impact, and the fundamental urgency of transformative da'wah in a marginalized urban context. The findings indicate that transformative da'wah is implemented through three integrated domains. First, religious-social initiatives include charitable programs (e.g., sharing on Fridays), regular Islamic study sessions, and parenting seminars. Second, a holistic educational approach is developed through a Qur'anic literacy program and the establishment of the Dream Islamic School, which covers early childhood education through boarding school. Third, economic empowerment is pursued through social enterprises such as Smart Laundry and private tutoring services. The impact of these initiatives is evident across various dimensions. Beyond these empirical findings, this study advances the scholarship of contemporary da'wah by proposing an integrative model of transformative da'wah that systematically connects religious guidance, holistic education, social empowerment, and economic sustainability within a unified Islamic framework. This model extends the conventional understanding of da'wah from a predominantly normative and ritual activity to a multidimensional paradigm of social transformation, thereby enriching contemporary Islamic thought on da'wah as an instrument of human development and community empowerment. Practically, the findings provide strategic insights for da'wah institutions, NGOs, zakat*

organizations, and policymakers in designing sustainable, community-based, and empowerment-oriented programs for marginalized populations.
Keywords: *Transformative Da'wah; Waste Picker Communities; Holistic Education*

Introduction

Urban marginalized communities remain the most structurally vulnerable groups in developing societies, especially those working in the informal sector such as scavengers.[1] In many cities in Indonesia, including Makassar, scavenger communities face intertwined problems, such as poverty, limited access to formal education, social stigma, and limited access to religious guidance.[2] This condition not only reproduces economic vulnerability but also gives rise to a form of religious marginalization, where access to structured religious guidance and moral strengthening becomes unequal. In this context, da'wah is no longer adequate if understood solely as a normative-ritual activity, but rather requires a transformative orientation that integrates religious dissemination with social empowerment and human development.[3]

---

[1] Auliya Citra and Andi Dian Sartika, "Ketahanan Sosial Dalam Krisis Lingkungan : Pengelolaan Sampah Dan Peran Kelompok Rentan Gowa," *PUBLIK : Jurnal Manajemen Sumber Daya Manusia, Adminsitrasi Dan Pelayanan Publik* 12, no. 4 (2025): 1800–1811; Muhammad Tahir G, M Darwis Nur Tinri, and Firdaus Anas, "Dinamika Kesenjangan Sosial Di Perkotaan : Studi Kasus Pada Komunitas Miskin Di Makassar," *Jurnal Ilmu Sosial Dan Humaniora* 14, no. 2 (2025): 329–36, https://doi.org/https://doi.org/10.23887/jish.v14i2.86657; Ivy Chumo, Caroline Kabaria, and Blessing Mberu, "Social Mapping of Marginalized and Vulnerable Groups in Urban Informal Settlements : A Participatory Action Research Approach," *Frontiers in Sustainable Cities* 12, no. 2 (2023): 2, https://doi.org/doi: 10.3389/frsc.2025.1693073.

[2] Bita Nurul Angriani, Suparman Abdullah, and Rahmat Muhammad, "Modal Sosial Dan Nafkah Berkelanjutan Komunitas Pemulung : Studi Kasus Kota Makassar," *Journal of Humanity and Social Justice.* 5, no. 2 (2023): 126, doi:http://ojs.isjn.or.id/index.php/journalhsj; T. Murdani Delta Aria Rudi, T Safir Iskandar Wijaya, "Socio-Economic Correlation of Scavenger Community in Religious Life," *Journal Of Society Innovation And Development* 30, no. 1 (2021): 8, doi:https://doi.org/10.63924/jsid.v3i1.37.

[3] Suud Sarim Karimullah, "The Influence Of Humanist Da'wah In Social Transformation And Social Change In Muslim Societies," *SYIAR: Jurnal Komunikasi Dan Penyiaran Islam* 3, no. 2 (2023): 51–70, https://doi.org/DOI: https://doi.org/10.54150/syiar.v3i2.240; Putri Isma Indriyani, "Transformation of Islamic Religious Practices in the Digital Era Opportunities and Challenges for Contemporary Da'wah," *Jurnal Dakwah: Media Komunikasi Dan Dakwah* 24, no. 2 (2023): 181, https://doi.org/doi: https//doi.1014421/jd.2023.24205.

From the perspective of Islamic Studies, transformative da'wah is rooted in the Qur'anic conception of Islam as a comprehensive guidance (*rahmatan li al-'ālamīn*) that encompasses both spiritual formation and social transformation.[4] The Qur'an consistently links faith with social responsibility, justice, and the empowerment of vulnerable groups, indicating that da'wah extends beyond the transmission of religious doctrines toward the realization of public welfare (*maṣlaḥah*).[5] Within this framework, da'wah is not merely a ritual obligation but also a transformative Islamic mission that seeks to restore human dignity, promote social justice, and foster holistic human development. Contemporary Muslim scholars have therefore argued that effective da'wah should integrate religious guidance with educational, economic, and social interventions in order to address structural inequalities while remaining grounded in Islamic ethical principles.[6]

The concept of transformative da'wah emerged as a response to this complexity, emphasizing a shift from a conventional da'wah approach to a participatory approach based on empowerment.[7] A number of previous studies have shown that da'wah has an important role in

[4] Ibnu Azka and Siti Suleha, "Transformasi Moral: Strategi Progresif Lembaga Dakwah Nurut Tarbiyah Dalam Membina Akhlak Siswa Di Sma 2 Negeri Gowa," *NALAR: Jurnal Pendidikan Dan Kebudayaan* 2, no. 2 (2023): 88–95, doi:10.56444/nalar.v2i2.391; Suud Sarim Karimullah et al., "Da'wah for Social Justice: Creating Awareness of Social Issues Through a Religious Approach," *Jurnal Dakwah Risalah* 34, no. 2 (2023): 110, doi:10.24014/jdr.v34i2.25373; Inayatillah Adi Saputra, "Islamic Humanism and Akhlaq Formation : A Conceptual Study in Islamic Education," *Al-Mudarris : Jurnal Ilmiah Pendidikan Islam* 9, no. 1 (2026): 53–72, doi:https://doi.org/10.23971/mdr.v9i1.10825.

[5] Muhammad Aniq and Ahmad Fauzan, "Internalization of Islamic Ecotheological Values in Religious Counseling : A Case Study of Religious Counseling from the Maqā Sid S Yarī'ah Perspective," *Wahana Akademika: Jurnal Studi Dan Sosial* 13, no. 1 (2026): 40–60, doi:10.21580/wa.v13i1.31113; M A Salam et al., "Challenges of Da'wah Research: Understanding Da'wah Models in The Context of Qur'anic Guidance and Social Change," *Al-Afkar : Journal For Islamic Studies* 7, no. 3 (2024): 1120–41, doi:10.31943/afkarjournal.v7i3.1604.Abstract.

[6] Abū Isḥāq Al-Shāṭibī, *Al-Muwāfaqāt Fi Uṣūl Al-Sharī'ah, Ed. 'Abd Allāh Darrāz* (Beirut: Dār Al-Kutub Al-'Ilmiyyah, 1997), 2:8–10.

[7] Happy Agustiani, "Digitalization and Social Da'wah : Innovative Models of Islamic Community Development in the Era of Digital Transformation," *Al-Jamahiria : Jurnal Komunikasi Dan Dakwah Islam* 3, no. 2 (2025): 202, doi:http://dx.doi.org/10.30983/al-jamahiria.v3i2.10501.

increasing moral awareness, strengthening religious identity, and encouraging social cohesion.[8] In addition, recent studies have also begun to highlight community-based preaching models that integrate aspects of education, economic empowerment, and social services as instruments of change. A holistic approach that combines religious education with access to formal education and economic support is considered more effective in addressing multidimensional poverty and social exclusion.

However, previous studies still show some fundamental limitations. First, most research tends to place da'wah within a normative-theological framework, with limited attention to empirical practices in complex urban marginalized communities.[9]Second, studies of empowerment-based da'wah are generally sectoral—focusing on education or the economy separately—without examining the integration of the two in a comprehensive, transformative da'wah model.[10]Third, there is still limited research that simultaneously analyzes the form, impact, and urgency of da'wah in the context of structural marginalization.[11]

One institution that has adopted this approach is the Smart Home Foundation, a non-profit organization operating in the fields of education, social welfare, and Islamic da'wah, with a particular focus on empowering marginalized communities, especially waste-picker communities in

[8] Ati Nursafa et al., "Da'wah Communication in Maintaining Harmony Among Religious Communities," *Journal of Community Service and Empowerment* 7, no. 1 (2026): 148–60, doi:https://doi.org/10.22219/jcse.v7i1.44319; Karimullah et al., "Da'wah for Social Justice: Creating Awareness of Social Issues Through a Religious Approach."

[9] Muhammad Mus Mulyadi et al., "Ideology without Emblems : The Quiet Metamorphosis of Hizbut Tahrir Indonesia through Grassroots Da'Wah," *Nalar : Jurnal Peradaban Dan Pemikiran Islam* 9, no. 2 (2025): 218–41, doi:10.23971/njppi.v9i2.11049.

[10] Abdul Hamid, Badrah Uyuni, and Hafiz Shuaib Farooq, "Integration Of Islamic Education And Economic Empowerment In Islamic Organizations ' Sdg-Based Da'wah Programs," *At-Tarbiyat : Jurnal Pendidikan Islam* 08, no. 03 (2025): 749–63; Erni Isnaeniah et al., "Adapting Da'wah and Empowerment : A Comparative Study of Islamic Women ' s Organizations ' Transformation in West Java," *Muharrik : Jurnal Dakwah Dan Sosial* 8, no. 1 (2025): 19–32, https://doi.org/10.37680/muharrik.v8i1.6925.

[11] Mahmuddin Muhammad Yusuf, "Sociological Strategy of Da'wah in Marginalized Communities," *International Journal of Health, Economics, and Social Sciences* 7, no. 1 (2025): 504–8, doi:10.56338/ijhess.v7i1.7216.

Bangkala Village, Manggala District, Makassar City, Indonesia.[12] The foundation was established as a community-based institution with the mission of improving human capacity through the integration of religious guidance, holistic education, and economic empowerment. In implementing its programs, the Smart Home Foundation collaborates with foundation administrators, teachers, volunteers, and community partners to deliver a range of initiatives, including religious mentoring, Qur'anic education, the establishment of the *Sekolah Islam Impian* (Dream Islamic School), social assistance programs, and the development of income-generating enterprises to support program sustainability. Unlike conventional da'wah, which primarily emphasizes the transmission of religious teachings, the foundation adopts a transformative approach that positions da'wah as an instrument of community empowerment aimed at strengthening religious awareness, enhancing individual capacities, and fostering the socio-economic self-reliance of waste-picker communities.

These characteristics make the Smart Home Foundation an appropriate empirical case for examining the implementation of transformative da'wah within marginalized urban communities. To date, limited research has comprehensively examined how the integration of religious guidance, holistic education, and economic empowerment is operationalized within a single transformative da'wah framework and how such an integrated model contributes to social transformation among waste-picker communities.

Accordingly, this study seeks not only to address these research gaps but also to advance contemporary da'wah scholarship by proposing an integrative model of transformative da'wah grounded in Islamic social thought. The proposed model systematically integrates religious guidance, holistic education, social empowerment, and economic sustainability within a unified Islamic framework for empowering marginalized communities. The novelty of this study lies in demonstrating how these four dimensions interact to produce a sustainable model of transformative da'wah capable of addressing both spiritual and structural dimensions of marginalization among urban waste-picker communities. Rather than conceptualizing da'wah solely as religious communication, this study reconceptualizes it as an integrated Islamic framework for promoting

[12] Hasruddin Nur Mildayanti, Rasyid Ridha, "Pendampingan Anak Rentan Jalanan Di Yayasan Smart Home Kota Makassar (Studi Kasus Anak Pemulung)," *Phinisi Integration Review* 4, no. 2 (2021), doi: https://doi.org/10.26858/pir.v4i2.21519.

spiritual development, social justice, and human empowerment. Accordingly, the study contributes theoretically by extending the discourse of contemporary da'wah within Islamic Studies and contributes practically by providing a framework for Islamic organizations, non-governmental organizations (NGOs), Islamic philanthropic institutions, and policymakers to design sustainable community empowerment programs**.**

Based on these considerations, this study aims to: (1) analyze the forms and implementation processes of transformative da'wah undertaken by the Smart Home Foundation among waste-picker communities; (2) examine the social, economic, and educational impacts of these transformative da'wah practices; and (3) identify the significance of transformative da'wah in addressing religious marginalization, social vulnerability, poverty, and limited access to education among marginalized urban communities.

Method

This research uses a qualitative approach with a case study design to understand in depth the transformative preaching practices implemented by the Smart Home Foundation in the scavenger community in Makassar.[13] This approach was chosen because it encourages researchers to explore the processes, meanings, and social dynamics that occur in a natural setting, while simultaneously capturing the relationship between religious, educational, and economic aspects within a single, cohesive analytical framework.

This research was conducted from October 2025 to January 2026. The research location was in Bangkala Village, Manggala District, Makassar City, as an area representing the scavenger community with a high level of social vulnerability and limited access to basic services. The research subjects were determined through a purposive sampling technique, with criteria including : (1) managers and volunteers of the Smart Home Foundation who were directly involved in the da'wah program; (2) the scavenger community as beneficiaries; and (3) supporting parties such as parents of students and tutors of the education program. The selection of informants was carried out in stages until data saturation was reached.

[13] Jennifer. Tetnowski, "Understanding and Identifying ' Themes ' in Qualitative Case Study Research," *South Asian Journal of Business and Management Cases* 11, no. 3 (2022): 35–40, doi:10.1177/22779779221134659.

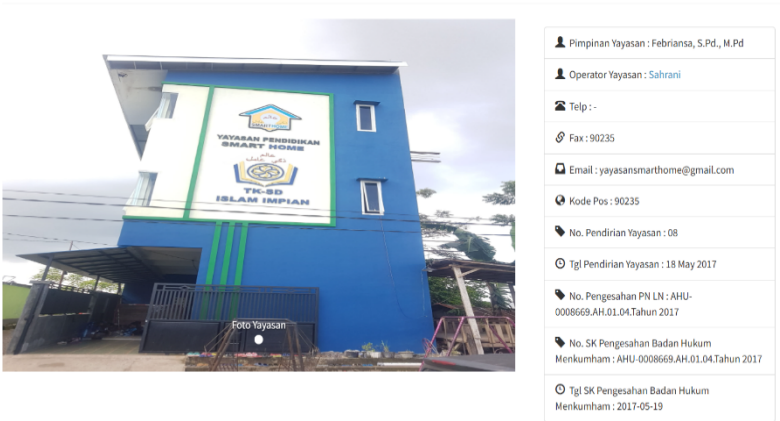

Figure 1. Smart Home Foundation Research Location
Source : https://share.google/arAtfQ85pHzhT5Muv

Data collection techniques were conducted through three main methods. First, in-depth interviews to explore informants' experiences, perceptions, and interpretations of transformative da'wah practices. Second, participant observation, including religious, educational, and economic activities, to directly understand program implementation. Third, documentation, including activity archives, program reports, and development materials used by the foundation, was used. To enhance data validity, this study utilized source and method triangulation techniques.

Data analysis was conducted using the interactive model proposed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing/verification.[14] The analysis was iterative and cyclical, allowing emerging themes to be continuously refined throughout the research process. Following the inductive coding process, the themes were interpreted using the analytical framework of transformative *da'wah*, enabling the findings to be understood not only from a social perspective but also within the broader discourse of Islamic Studies.

In addition to the inductive thematic analysis, this study employed the Islamic concept of transformative *da'wah* as an analytical framework for interpreting the empirical findings. Rather than treating *da'wah* merely

[14] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis : A Methods Sourcebook.*, 2014. 52.

as the research setting, the analysis was guided by classical and contemporary perspectives that conceptualize *da'wah* as a multidimensional process encompassing religious guidance (*da'wah ilā al-khayr*), the promotion of virtue (*al-amr bi al-maʿrūf*), the prevention of social and moral injustice (*al-nahy ʿan al-munkar*), and social transformation (*taghyīr al-munkar*). These concepts served as analytical categories to examine how the Smart Home Foundation integrates spiritual development, holistic education, social empowerment, and economic initiatives within a coherent Islamic framework. Accordingly, the interpretation of the data extends beyond describing program implementation to explaining how transformative *da'wah* operates as an Islamic paradigm for promoting human dignity, social justice, and sustainable community empowerment.

To maintain the credibility and validity of the data, this study employed member checking, prolonged engagement, and peer debriefing techniques. Furthermore, research ethics were also addressed through informant consent, confidentiality, and responsible data use.

By integrating qualitative case study procedures with an Islamic analytical framework, this study offers a methodological approach that not only captures the empirical dynamics of transformative *da'wah* but also contributes to the methodological development of Da'wah Studies by demonstrating how Islamic concepts can function as analytical categories for interpreting social transformation among marginalized communities.

Result dan Discussion

Social Da'wah as an Instrument of Transformation and Empowerment

One of the principal findings of this study is that the Smart Home Foundation operationalizes transformative *da'wah* through the Blessed Friday (Jum'at Berkah) program, which functions not merely as charitable assistance but as an Islamic strategy for initiating social transformation among marginalized communities. The program combines the distribution of food and basic necessities with continuous interaction between foundation members and the waste-picker community, thereby establishing trust as the foundation for subsequent religious, educational, and economic interventions. The active involvement of tutors, volunteers, and partner organizations such as Rumah Dedikasi Indonesia indicates that transformative *da'wah* is institutional, collaborative, and community-oriented rather than an individual religious activity.

This finding is reflected in the testimony of one of the beneficiaries (AR, 38 years old) :

"We rarely interacted with people outside our neighborhood before. Since the foundation came, we have gathered more often, joined community activities, and gradually felt accepted by people who previously never knew us" (Interview, AR, October 2025)

Similarly, one of the volunteers (FH, 27 years old) explained :

"The Blessed Friday program is not only about distributing food. It is the first step to build trust, so that later the community is willing to participate in Qur'anic learning, educational programs, and other empowerment activities" (Interview, FH, November 2025)

These narratives indicate that material assistance functions as an entry point rather than the ultimate objective of *da'wah*. The program gradually reconstructs social relations by restoring trust and dignity among marginalized individuals who have long experienced exclusion.

From the perspective of Islamic Studies, this finding reinforces the classical understanding of da'wah as not merely verbal communication but also as embodied practice (*da'wah bi al-ḥāl*), where Islamic values are manifested through social actions and exemplary conduct.[15] The Prophet Muhammad consistently demonstrated that social assistance constituted an inseparable component of religious propagation. Feeding the poor, caring for vulnerable groups, and strengthening communal solidarity were integral manifestations of Islamic preaching rather than supplementary charitable acts.[16]

Moreover, the Smart Home Foundation's practice reflects the Qur'anic command :

> "Let there arise from among you a community inviting to goodness (*yadʿūna ilā al-khayr*), enjoining what is right (*al-amr bi al-maʿrūf*), and forbidding what is wrong (*al-nahy ʿan al-munkar*)" (Qur'an 3:104)

Rather than interpreting this verse solely as a moral injunction, the foundation operationalizes it institutionally through organized community empowerment. Religious invitation is translated into educational services, social solidarity, and economic support, thereby transforming *da'wah* into an instrument for addressing structural injustice.

---

[15] Muḥammad Abū Al-Fatḥ Al-Bayānūnī, *Al-Madkhal Ilā ʿIlm Al-Daʿwah* (Beirut: Mu'assasat Al-Risālah, 1995), 47–52.

[16] Fazlur Rahman, *Islam and Modernity : Transformation of an Intellectual Tradition* (Chicago : University of Chicago Press, 1982), 6–8.

This finding also corresponds with the objectives of maqāṣid al-sharīʿah. The provision of food assistance protects life (*ḥifẓ al-nafs*), Qur'anic and formal education promotes intellectual development (*ḥifẓ al-ʿaql*), while community empowerment contributes to the preservation of religion (*ḥifẓ al-dīn*) and wealth (*ḥifẓ al-māl*). Consequently, transformative *da'wah* should not be understood merely as religious communication but as an integrated Islamic framework for realizing *maṣlaḥah* (public welfare).[17]

Furthermore, the four dimensions identified in this study—*da'wah ilā al-khayr*, *al-amr bi al-maʿrūf*, *al-nahy ʿan al-munkar*, and *taghyīr al-munkar*—illustrate that the Smart Home Foundation adopts a holistic conception of *da'wah*. Particularly significant is the emphasis on *taghyīr al-munkar*, where social transformation is pursued not simply through moral persuasion but by restructuring the social environment through education, institutional presence, and sustainable empowerment initiatives. This interpretation advances contemporary *Da'wah Studies* by demonstrating that transformative *da'wah* operates simultaneously at the spiritual, social, educational, and structural levels.

The Impact of Transformative Da'wah: Advancing Spiritual, Social, and Human Development

The findings of this study demonstrate that the transformative *da'wah* implemented by the Smart Home Foundation has generated multidimensional impacts encompassing the social, economic, educational, and spiritual dimensions of community life. These findings suggest that *da'wah* functions not merely as a medium for religious instruction but as an integrated Islamic approach to human development that simultaneously addresses material deprivation, social exclusion, and religious marginalization. Nevertheless, the transformative process remains dynamic and incomplete, reflecting both significant achievements and continuing structural challenges.

[17] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law : A Systems Approach* (London : International Institute of Islamic Thought, 2008), 21–24.

Social Impact: Reconstructing Social Relations through Islamic Brotherhood

The most immediate impact of the foundation's programs is reflected in the reconstruction of social relationships within the waste-picker community. Prior to the intervention, social interaction was largely limited to economic survival, resulting in fragmented community relations and weak collective identity. Through regular religious gatherings, the Blessed Friday program, parenting seminars, and community mentoring, new spaces for interaction gradually emerged, strengthening solidarity, self-confidence, and collective participation.

This is reinforced by the results of an interview with informant SYR, 40 years old, who stated:

> *"Now we get together more often because of the foundation's activities. Previously, we were all busy on our own, but now, whenever there's an activity, we join in, and we've gotten to know each other better"*

In addition, another informant (SHR, 38 years old) revealed:

> *"We feel more appreciated. We used to feel like we weren't noticed, but now people come and talk to us and invite us to participate in activities"*

These narratives indicate that transformative *da'wah* contributes to rebuilding social trust and restoring the dignity of marginalized communities.

From the perspective of Islamic Studies, this transformation reflects the Qur'anic principle of ukhuwwah (Islamic brotherhood) and the prophetic mission of establishing cohesive and compassionate communities.[18] The Prophet Muhammad did not merely transmit religious teachings but also reconstructed fragmented social relations through solidarity, mutual assistance, and collective responsibility. Consequently, the social impact identified in this study should not simply be interpreted as an increase in social capital, but as the realization of Islamic brotherhood as a central objective of *da'wah*.

Moreover, these findings correspond to the objective of ḥifẓ al-nafs and ḥifẓ al-dīn within the framework of *maqāṣid al-sharīʿah*. By restoring dignity, strengthening mutual trust, and increasing religious participation, transformative *da'wah* contributes to preserving both human well-being and religious commitment simultaneously. Nevertheless, the findings also indicate that community participation remains largely

[18] Abū Ḥāmid Muḥammad Ibn Muḥammad Al-Ghazālī, *Iḥyā' ʿUlūm Al-Dīn* (Beirut : Dār Al-Maʿrifah, 2005), 1:55–60.

program-dependent, suggesting that the transformation from institutional participation toward genuine community ownership has not yet been fully achieved.

Economic Impact : Transformative Da'wah and the Pursuit of Economic Justice

The study further reveals that the Smart Home Foundation integrates economic empowerment into its *da'wah* strategy through income-generating initiatives such as Smart Laundry and private tutoring services. Although these enterprises remain relatively small in scale, they have begun supporting operational costs for free education and social assistance.

> This is reflected in the statement of the Smart Home Foundation manager (FH, 27 years old):
> *"Businesses like laundry and private tutoring are not yet large, but they have started to help with operational costs, especially for children's education"*
> However, from a societal perspective, the economic impact has not been felt evenly. One informant (RS, 45 years old) stated:
> *"We haven't been too involved in the business, so there's no additional income from it yet"*

These findings indicate that the economic dimension of transformative *da'wah* remains in an early developmental stage. From the perspective of Islamic social thought, economic empowerment represents an integral dimension of *da'wah* rather than an auxiliary activity.[19] Islamic teachings consistently emphasize productive economic participation, social justice, and the equitable distribution of resources. Therefore, the establishment of social enterprises reflects the Qur'anic vision that economic activities should contribute to collective welfare (*maṣlaḥah*) rather than individual profit alone.

Within the framework of *maqāṣid al-sharīʿah*, these initiatives correspond to ḥifẓ al-māl by promoting sustainable livelihoods while simultaneously supporting educational and religious programs. However, the limited managerial capacity, inadequate market access, and low community participation demonstrate that achieving economic justice

[19] Abdul Rokhim and Hadi Nur Taufiq, "Construction of the Philanthropic Movement Model of the Lembaga Dakwah Islam Indonesia (LDII) in Indonesia," *Cogent Arts & Humanities* 12, no. 1 (2025): 12, doi:10.1080/23311983.2025.2579160.

requires institutional strengthening alongside religious motivation. Thus, the findings suggest that transformative *da'wah* should evolve beyond charitable assistance toward a sustainable Islamic economic empowerment model capable of reducing structural poverty.

Educational Impact : Education as the Core of Transformative Da'wah

Among all identified impacts, education represents the most significant achievement of the Smart Home Foundation. The establishment of the Dream Islamic School has substantially expanded educational opportunities for children from waste-picker families who previously lacked access to formal schooling.

> This is reinforced by the statement of a student's parent (NH, 36 years old) :
> *"My child used to not go to school because there was no money. Now he can go to school here for free, and he's already learning to read and write"*
> In addition, a student (AL, 13 years old) said:
> *"I'm happy to be able to go to school, study the Koran and other subjects. I used to work with my parents, but now I can study every day"*

These testimonies demonstrate that transformative *da'wah* has created opportunities for educational inclusion while simultaneously fostering spiritual development and character formation.

From the perspective of Islamic scholarship, education occupies a central position within the prophetic mission of *da'wah*. The first Qur'anic revelation (*Iqra'*) symbolizes that intellectual development constitutes an essential dimension of Islamic civilization. Consequently, the Dream Islamic School should not merely be viewed as an educational institution but as a concrete manifestation of da'wah bi al-ta'līm, where religious transmission occurs through systematic educational processes.

Furthermore, this finding strongly reflects the objectives of ḥifẓ al-'aql and ḥifẓ al-nasl within *maqāṣid al-sharīʿah*. By protecting intellectual development and preparing future generations through holistic education, transformative *da'wah* contributes to breaking the intergenerational cycle of poverty while strengthening Islamic values among marginalized communities. Nevertheless, maintaining educational quality, ensuring financial sustainability, and expanding educational continuity remain major institutional challenges that require long-term strategic planning.

The Urgency of Transformative Da'wah in Addressing Structural

Marginalization

The findings of this study demonstrate that the urgency of transformative *da'wah* within the waste-picker community extends beyond the need for religious instruction. Rather, it arises from the interconnected realities of religious marginalization, social exclusion, structural poverty, and limited educational opportunities, all of which reinforce one another and perpetuate multidimensional vulnerability. These conditions indicate that conventional forms of *da'wah*, primarily centered on verbal preaching (*da'wah bi al-lisān*), are insufficient to respond to contemporary social realities. Instead, marginalized communities require a model of *da'wah* that combines spiritual guidance with social transformation, educational development, and economic empowerment within a coherent Islamic framework.

Religious Marginalization : Restoring Equal Access to Islamic Guidance

One of the most significant findings concerns the limited access of waste-picker communities to structured religious learning before the establishment of the Smart Home Foundation's programs. Religious participation was constrained not only by geographical limitations but also by economic hardship and social exclusion.

As explained by SM (41 years old) :

"We rarely attended religious gatherings because no one invited us, and we spent most of our time working. Since the foundation came, we have participated more regularly"

These findings suggest that religious marginalization should not merely be understood as individual religious neglect but as a structural consequence of social inequality. Consequently, transformative *da'wah* becomes an Islamic mechanism for restoring equal access to religious knowledge and spiritual development.

From the perspective of Islamic Studies, this finding reflects the universal mission of *da'wah* as articulated in the Qur'anic command to invite humanity toward goodness (*Qur'an 3:104*) and to call people to the way of God with wisdom and compassion (*Qur'an 16:125*).[20] Accordingly, *da'wah* should be understood as an inclusive process that ensures marginalized communities are not excluded from religious guidance. This interpretation reinforces the objective of ḥifẓ al-dīn within *maqāṣid al-*

[20] Salam et al., "Challenges of Da'wah Research: Understanding Da'wah Models in The Context of Qur'anic Guidance and Social Change."1127

sharīʿah, whereby preserving religion encompasses not only safeguarding doctrine but also guaranteeing equitable opportunities to access and practice Islamic teachings.

Social Vulnerability : Da'wah as the Restoration of Human Dignity

The study also reveals that social stigma remains one of the greatest barriers experienced by waste-picker communities. Occupational stereotypes have generated feelings of inferiority and reduced their participation in broader social life.

AR (38 years old) explained :

"People often look down on us because of our work, so sometimes we don't have the confidence to interact with others"

Following the foundation's intervention, AR added :

"Now we are more confident because there are people who accompany us and encourage us to participate in community activities"

These narratives indicate that transformative *da'wah* functions as an instrument for restoring dignity rather than merely conveying religious messages.

From the perspective of Islamic social thought, this reflects the Qur'anic principle that all human beings possess inherent dignity (*karāmah insāniyyah*) regardless of their socioeconomic status. The prophetic mission consistently sought to elevate marginalized groups by integrating them into the wider Muslim community through compassion, justice, and solidarity. Consequently, the Smart Home Foundation's programs exemplify da'wah bi al-ḥāl, where Islamic values are communicated through concrete actions that rebuild confidence, strengthen social inclusion, and cultivate ukhuwwah Islāmiyyah as the foundation of communal life.

Structural Poverty : From Charity toward Empowerment

Economic insecurity remains a defining characteristic of the waste-picker community. Most families continue to rely on unstable daily incomes that fluctuate according to the availability of recyclable materials.

As RS (45 years old) explained :

"Our income depends on what we collect each day. Sometimes it is enough, but often it is not"

These findings indicate that charitable assistance alone cannot adequately address structural poverty.

From an Islamic perspective, transformative *da'wah* requires a

transition from temporary charity (*iḥsān*) toward sustainable empowerment (*tamkīn*). The Smart Home Foundation's economic initiatives therefore represent an attempt to operationalize Islamic principles of economic justice by encouraging productive participation rather than dependency. Such initiatives correspond directly to ḥifẓ al-māl within *maqāṣid al-sharīʿah*, emphasizing that protecting wealth includes creating opportunities for sustainable livelihoods and reducing structural inequality. Although the current scale of economic empowerment remains limited, the findings suggest that integrating productive economic activities into *da'wah* provides a more sustainable pathway toward achieving *maṣlaḥah* than conventional charitable approaches alone.

The findings substantially extend contemporary scholarship on transformative *da'wah*. While previous studies have generally conceptualized *da'wah* as either religious communication or community empowerment, this study demonstrates that transformative *da'wah* should be understood as an integrated Islamic paradigm that simultaneously promotes spiritual formation, educational advancement, economic empowerment, and social justice. The proposed model therefore expands existing theoretical discussions by positioning *da'wah* as a multidimensional process of Islamic social transformation grounded in maqāṣid al-sharīʿah, maṣlaḥah, and prophetic social ethics. Rather than functioning solely as a mechanism for religious transmission, *da'wah* emerges as a systematic framework for addressing structural inequalities while preserving the fundamental objectives of Islamic law.

Practically, the findings suggest that Islamic organizations, zakat institutions, NGOs, and policymakers should design *da'wah* programs that integrate religious mentoring, education, economic empowerment, and institutional collaboration within a unified strategy. Strengthening institutional governance, expanding productive economic initiatives, and fostering community participation are essential for ensuring the sustainability of transformative *da'wah* among marginalized urban communities.

Overall, this study demonstrates that the urgency of transformative *da'wah* lies not merely in responding to religious needs but in addressing the broader structural conditions that perpetuate marginalization. The Smart Home Foundation illustrates that *da'wah*, when grounded in the principles of maqāṣid al-sharīʿah, maṣlaḥah, and

prophetic social transformation, evolves from a predominantly normative activity into a comprehensive Islamic framework for empowering marginalized communities. This integrated model therefore contributes not only to improving community welfare but also to enriching contemporary Da'wah Studies by reconceptualizing *da'wah* as a multidimensional process that simultaneously advances spiritual development, human dignity, and sustainable social justice.

Conclusion

The findings of this study demonstrate that the transformative *da'wah* practiced by the Smart Home Foundation represents a significant shift from a predominantly normative understanding of *da'wah* toward a contextual, multidimensional, and empowerment-oriented Islamic approach. Rather than limiting *da'wah* to the transmission of religious teachings, the foundation integrates religious guidance, holistic education, social services, and economic empowerment into a coherent framework aimed at addressing the structural problems experienced by marginalized urban communities.

First, the study reveals that transformative *da'wah* is operationalized through the integration of three interrelated domains: socio-religious development, holistic education, and economic empowerment. Socio-religious programs such as *Jum'at Berkah*, religious study circles, and parenting seminars function as entry points for building trust, strengthening religious consciousness, and fostering social legitimacy within the waste-picker community. Holistic education, implemented through Qur'anic literacy programs and the Dream Islamic School, serves as the primary mechanism for developing human capacity and breaking the intergenerational cycle of marginalization. Meanwhile, economic initiatives, including Smart Laundry and private tutoring services, represent institutional efforts to promote financial sustainability, although their contribution remains complementary rather than constituting a fully developed empowerment mechanism.

Second, transformative *da'wah* has generated multidimensional impacts encompassing spiritual, social, economic, and educational dimensions. Spiritually, the programs have strengthened religious awareness and participation in Islamic practices. Socially, they have enhanced community solidarity, self-confidence, and collective participation, indicating the strengthening of social capital among

marginalized groups. Economically, although productive business units have begun to support educational and social programs, their impact is still constrained by limited managerial capacity and institutional resources. Educationally, the establishment of the Dream Islamic School constitutes the most substantial achievement by expanding educational opportunities for children who had previously been excluded from formal schooling. Nevertheless, the long-term sustainability and quality of these educational initiatives remain important challenges requiring continuous institutional development.

Third, the study confirms that transformative *da'wah* constitutes a strategic Islamic response to the intertwined challenges of religious marginalization, social exclusion, structural poverty, and unequal educational access. The effectiveness of this model depends not only on religious commitment but also on institutional capacity, sustainable financial resources, collaborative partnerships, and active community participation. Consequently, the success of transformative *da'wah* is shaped by its ability to negotiate structural constraints while utilizing existing social capital within marginalized communities.

From a theoretical perspective, this study advances Da'wah Studies by proposing a conceptual model that reconceptualizes transformative *da'wah* as an integrated Islamic framework for social transformation rather than merely a communication process or charitable activity. The findings demonstrate that contemporary *da'wah* should be understood through the integration of da'wah bi al-ḥāl (preaching through concrete action), maqāṣid al-sharīʿah, and prophetic social transformation, thereby positioning *da'wah* as a mechanism for realizing both spiritual development and social justice. By integrating religious guidance, education, social empowerment, and economic sustainability within a single analytical framework, this study extends existing scholarship that has generally examined these dimensions separately. Accordingly, the proposed model contributes to the theoretical development of contemporary Islamic thought by offering a multidimensional paradigm of *da'wah* that aligns Islamic normative principles with the practical realities of marginalized urban communities.

Practically, the findings suggest that Islamic organizations, philanthropic institutions, zakat agencies, non-governmental organizations, and policymakers should design *da'wah* programs that move

beyond short-term charitable interventions toward sustainable community empowerment. Strengthening institutional capacity, expanding productive economic initiatives, and integrating educational and religious development are essential for ensuring the long-term effectiveness of transformative *da'wah* in addressing structural inequalities.

This study is limited by its single-case study design focusing exclusively on the Smart Home Foundation, making the findings context-specific and not directly generalizable to other institutional or socio-cultural settings.

Future research is therefore encouraged to undertake comparative studies across different Islamic *da'wah* organizations and marginalized communities to examine the applicability of the proposed transformative *da'wah* model and further refine its theoretical contribution to contemporary Da'wah Studies and Islamic social thought.

References

Abū Ḥāmid Muḥammad Ibn Muḥammad Al-Ghazālī, *Iḥyā' ʿUlūm Al-Dīn* (Beirut: Dār Al-Maʿrifah, 2005), 1:55–60.

Abū Isḥāq Al-Shāṭibī, *Al-Muwāfaqāt Fī Uṣūl Al-Sharīʻah, Ed. ʻAbd Allāh Darrāz* (Beirut: Dār Al-Kutub Al-ʻIlmiyyah, 1997), 2:8–10.

Adi Saputra, Inayatillah. "Islamic Humanism and Akhlaq Formation : A Conceptual Study in Islamic Education." *Al-Mudarris : Jurnal Ilmiah Pendidikan Islam* 9, no. 1 (2026): 53–72. doi:https://doi.org/10.23971/mdr.v9i1.10825.

Agustiani, Happy. "Digitalization and Social Da'wah : Innovative Models of Islamic Community Development in the Era of Digital Transformation." *Al-Jamahiria : Jurnal Komunikasi Dan Dakwah Islam* 3, no. 2 (2025): 202. doi:http://dx.doi.org/10.30983/al-jamahiria.v3i2.10501.

Angriani, Bita Nurul, Suparman Abdullah, and Rahmat Muhammad. "Modal Sosial Dan Nafkah Berkelanjutan Komunitas Pemulung : Studi Kasus Kota Makassar." *Journal of Humanity and Social Justice.* 5, no. 2 (2023): 126. doi:http://ojs.isjn.or.id/index.php/journalhsj.

Aniq, Muhammad, and Ahmad Fauzan. "Internalization of Islamic Ecotheological Values in Religious Counseling : A Case Study of Religious Counseling from the Maqā Sid S Yarī'ah Perspective." *Wahana Akademika: Jurnal Studi Dan Sosial* 13, no. 1 (2026): 40–60.

doi:10.21580/wa.v13i1.31113.

Chumo, Ivy, Caroline Kabaria, and Blessing Mberu. "Social Mapping of Marginalized and Vulnerable Groups in Urban Informal Settlements : A Participatory Action Research Approach." *Frontiers in Sustainable Cities* 12, no. 2 (2023): 2. doi:doi: 10.3389/frsc.2025.1693073.

Citra, Auliya, and Andi Dian Sartika. "Ketahanan Sosial Dalam Krisis Lingkungan : Pengelolaan Sampah Dan Peran Kelompok Rentan Gowa." *PUBLIK : Jurnal Manajemen Sumber Daya Manusia, Adminsitrasi Dan Pelayanan Publik* 12, no. 4 (2025): 1800–1811.

Delta Aria Rudi, T Safir Iskandar Wijaya, T. Murdani. "Socio-Economic Correlation of Scavenger Community in Religious Life." *Journal Of Society Innovation And Development* 30, no. 1 (2021): 8. doi:https://doi.org/10.63924/jsid.v3i1.37.

Fazlur Rahman*, Islam and Modernity : Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 6–8.

G, Muhammad Tahir, M Darwis Nur Tinri, and Firdaus Anas. "Dinamika Kesenjangan Sosial Di Perkotaan : Studi Kasus Pada Komunitas Miskin Di Makassar." *Jurnal Ilmu Sosial Dan Humaniora* 14, no. 2 (2025): 329–36. doi:https://doi.org/10.23887/jish.v14i2.86657.

Hamid, Abdul, Badrah Uyuni, and Hafiz Shuaib Farooq. "Integration Of Islamic Education And Economic Empowerment In Islamic Organizations ' Sdg-Based Da'wah Programs." *At-Tarbiyat : Jurnal Pendidikan Islam* 08, no. 03 (2025): 749–63.

Ibnu Azka, Nurul Ramadhani, Fathur Baldan Haramain. "Family Harmony and Da ' Wah : Preventing Juvenile Delinquency Through Da ' Wah Program by the Paccinongan Youth Harmony Association." *Fenomena* 23, no. 1 (2024): 71–86. doi:10.35719/fenomena.v23i1.166.

Ibnu Azka, and Siti Suleha. "Transformasi Moral: Strategi Progresif Lembaga Dakwah Nurut Tarbiyah Dalam Membina Akhlak Siswa Di Sma 2 Negeri Gowa." *NALAR: Jurnal Pendidikan Dan Kebudayaan* 2, no. 2 (2023): 88–95. doi:10.56444/nalar.v2i2.391.

Indriyani, Putri Isma. "Transformation of Islamic Religious Practices in the Digital Era Opportunities and Challenges for Contemporary Da'wah." *Jurnal Dakwah: Media Komunikasi Dan Dakwah* 24, no. 2 (2023): 181. doi:doi: https//doi.1014421/jd.2023.24205.

Isnaeniah, Erni, Medina Chodijah, Hartin Rizky Sujono, Falya Alifa Ihyana, and Ernie Isnaeniah. "Adapting Da'wah and Empowerment : A Comparative Study of Islamic Women ' s Organizations ' Transformation in West Java." *Muharrik : Jurnal Dakwah Dan Sosial* 8, no. 1 (2025): 19–32. doi:10.37680/muharrik.v8i1.6925.

Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law : A Systems Approach* (London: International Institute of Islamic Thought, 2008), 21–24.

Karimullah, Suud Sarim. "The Influence Of Humanist Da'wah In Social Transformation And Social Change In Muslim Societies." *SYIAR: Jurnal Komunikasi Dan Penyiaran Islam* 3, no. 2 (2023): 51–70. doi: https://doi.org/10.54150/syiar.v3i2.240.

Karimullah, Suud Sarim, Nurhidayat Muhammad Said, St. Rahmah, Wasalmi Wasalmi, and Achmad Ghozali Syafi'i. "Da'wah for Social Justice: Creating Awareness of Social Issues Through a Religious Approach." *Jurnal Dakwah Risalah* 34, no. 2 (2023): 110. doi:10.24014/jdr.v34i2.25373.

Mildayanti, Rasyid Ridha, Hasruddin Nur. "Pendampingan Anak Rentan Jalanan Di Yayasan Smart Home Kota Makassar (Studi Kasus Anak Pemulung)." *Phinisi Integration Review* 4, no. 2 (2021). doi: https://doi.org/10.26858/pir.v4i2.21519.

Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. *Qualitative Data Analysis : A Methods Sourcebook.*, 2014.

Muḥammad Abū Al-Fatḥ Al-Bayānūnī, *Al-Madkhal Ilā ʿIlm Al-Daʿwah* (Beirut : Mu'assasat Al-Risālah, 1995), 47–52.

Muhammad Yusuf, Mahmuddin. "Sociological Strategy of Da'wah in Marginalized Communities." *International Journal of Health, Economics, and Social Sciences* 7, no. 1 (2025): 504–8. doi:10.56338/ijhess.v7i1.7216.

Mulyadi, Muhammad Mus, Ibnu Azka, Muhammad Ahalla Tsauro, Islam Negeri, and Sunan Kalijaga. "Ideology without Emblems : The Quiet Metamorphosis of Hizbut Tahrir Indonesia through Grassroots Da'Wah." *Nalar : Jurnal Peradaban Dan Pemikiran Islam* 9, no. 2 (2025): 218–41. doi:10.23971/njppi.v9i2.11049.

Nursafa, Ati, Muhammad Rozan, Mohammad Afid, and Vivi Silvia. "Da'wah Communication in Maintaining Harmony Among Religious Communities." *Journal of Community Service and*

Empowerment 7, no. 1 (2026): 148–60. doi:https://doi.org/10.22219/jcse.v7i1.44319.

Rokhim, Abdul, and Hadi Nur Taufiq. "Construction of the Philanthropic Movement Model of the Lembaga Dakwah Islam Indonesia (LDII) in Indonesia." *Cogent Arts & Humanities* 12, no. 1 (2025): 12. doi:10.1080/23311983.2025.2579160.

Salam, M A, A N AN, A Rhain, A Azizah, and ... "Challenges of Da'wah Research: Understanding Da'wah Models in The Context of Qur'anic Guidance and Social Change." *Al-Afkar : Journal For Islamic Studies* 7, no. 3 (2024): 1120–41. doi:10.31943/afkarjournal.v7i3.1604.Abstract.

Tetnowski, Jennifer. "Understanding and Identifying ' Themes ' in Qualitative Case Study Research." *South Asian Journal of Business and Management Cases* 11, no. 3 (2022): 35–40. doi:10.1177/22779779221134659.