

Research Article

Da'wah Based Sosial Entrepreneurship a Field Study on the Tidore Muslim Community

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ABSTRACT

This research aims to analyze the practice of da'wah-based social entrepreneurship in the Muslim community of Tidore, including its forms of implementation, the integration of da'wah with economic activities, and its impact on the economic empowerment of the community. This research uses a qualitative approach with a field study method through observation, in-depth interviews, and documentation of religious figures, business owners, and community members. The research results show that social entrepreneurship based on da'wah in Tidore is realized through community-based micro-enterprises managed collectively by the congregation, such as halal food businesses and basic necessities kiosks. Da'wah integration is carried out through the model of exemplary da'wah (da'wah bil-hal), where the values of honesty, trustworthiness, and justice are directly implemented in business practices. The impact is evident in increased economic independence, strengthened social solidarity, and the growth of Islamic economic ethics within the community. This research confirms that social entrepreneurship based on da'wah has the potential to become a contextual and sustainable model for empowering the community's economy.

Keywords: Entrepreneurship; Da'wah; Economic Empowerment; Community; Muslim Community; Tidore

1. INTRODUCTION

Social entrepreneurship is an entrepreneurial approach that focuses not only on achieving economic profit but also on creating sustainable social value for society (Darliani & Wirda, 2025). This entrepreneurship model is presented as a response to various socio-economic issues, such as poverty, limited job opportunities, and low economic independence among the community. Through a balance between economic mission and social responsibility, social entrepreneurship seeks to make business activities a means of empowerment, welfare improvement, and just social transformation (Margianto, 2025). In the Indonesian context, particularly within the Muslim community, social entrepreneurship holds very strong relevance (Vania & Anwar, 2022). As a country with a Muslim majority, Indonesia possesses significant social and cultural capital in the form of Islamic values such as brotherhood, mutual cooperation (helping one another), justice, and compassion for others. These values align with the fundamental principles of social entrepreneurship, which prioritize community well-being as the primary goal (Matondang et al., 2025). Therefore, social entrepreneurship has the potential to become a strategic instrument in empowering the community's economy if developed in an integrated manner with Islamic teachings and values (Fittria, 2018).

Furthermore, the integration of social entrepreneurship with Islamic preaching gives rise to a preaching approach that is not only normative and verbal, but also practical and contextual. (Listyadewi et al., 2022). Dakwah is no longer understood solely as the activity of conveying religious messages through the pulpit or religious gatherings, but also as a real effort to address the life problems of the community, particularly in the economic and social fields. Through social entrepreneurship based on da'wah, Islamic values can be internalized in honest, ethical, beneficial business practices that favor vulnerable groups in society (Aziz et al., 2025). This condition indicates a gap between the socio-religious strength possessed by the community and the economic reality they face in their daily lives. On the one hand, the Muslim community of Tidore possesses strong social capital in the form of close-knit communal solidarity, high intensity of religious interaction, and the central role of religious figures in shaping the social attitudes and behavior of the community. This social capital is reflected in the high level of community participation in religious activities, the culture of mutual cooperation, and collective trust in the Islamic values that are shared. However, on the other hand, this socio-religious strength has not been fully utilized as a basis for developing organized and sustainable economic activities.

In addition, the Muslim community of Tidore also possesses potential for local wisdom and diverse economic resources, sourced from home-based micro-enterprises, the maritime sector, and traditional economic activities that have been passed

down thru generations. This potential can actually be developed into social entrepreneurship activities that are not only income-oriented but also create social benefits for the wider community. However, management limitations, a lack of integration between religious values and business practices, and the absence of a structured social entrepreneurship model have prevented this potential from having a significant economic impact on community well-being.

In this context, collaboration between da'wah activities and productive, socially-oriented business activities becomes important for strengthening the function of da'wah in community life. Integrated da'wah with social entrepreneurship allows for the internalization of Islamic values, such as honesty, hard work, trustworthiness, and social concern, into daily economic practices. Thus, da'wah not only serves as a medium for normatively conveying religious teachings, but also as a means of fostering economic independence, strengthening work ethic, and sustainably improving community welfare. Although there have been many studies on social entrepreneurship and da'wah, most of the existing research still focuses on conceptual approaches, normative studies, or case studies of formal institutions such as pesantren, zakat institutions, and national-scale da'wah organizations. These studies generally position social entrepreneurship as a supporting instrument for proselytization or as an independent economic activity, without deeply examining how the integration of proselytization values and social entrepreneurship practices occurs in the lives of Muslim communities at the local level. As a result, empirical understanding of the dynamics, mechanisms, and processes of internalizing da'wah values in social entrepreneurship practices within grassroots communities is still relatively limited.

Additionally, research on social entrepreneurship based on da'wah in Indonesia tends to be concentrated in the Java and Sumatra regions, which have relatively more established infrastructure, economic networks, and institutional support. Meanwhile, the context of Eastern Indonesia, such as Tidore, which has different socio-cultural characteristics, economic conditions, and community structures, is still rarely used as a research focus. In fact, these contextual differences greatly influence the patterns of social entrepreneurship practices, the role of religious figures, and the da'wah strategies used to empower the community's economy. The limitations of this local context-based study mean that a comprehensive picture of the variations in da'wah-based social entrepreneurship models developing in various regions of Indonesia is not yet available. Furthermore, previous research has generally not holistically examined the impact of da'wah-based social entrepreneurship on societal social and economic change, considering aspects such as increased economic independence, strengthened social solidarity, and the transformation of societal religious values and behavior. Some studies only partially highlight the successes or constraints of the program, without linking them to the da'wah process as the value foundation that shapes the orientation and sustainability of the social enterprise. Thus, there is still a research gap explaining how da'wah functions as a driving force in building social entrepreneurship oriented toward the welfare of the community (Listyadewi et al., 2022)

Based on these conditions, this research is important to conduct in order to deeply examine the practice of da'wah-based social entrepreneurship at the Muslim community level in Tidore, focusing on the forms of business activities, strategies for integrating da'wah and social entrepreneurship, and their impact on community economic empowerment. This research is expected to make a theoretical contribution by enriching the body of knowledge on Islamic social entrepreneurship studies based on local context, as well as a practical contribution in the form of a contextual, applicable, and sustainable model for empowering the community's economy based on da'wah, particularly for Muslim communities in eastern Indonesia.

2. RESEARCH METHOD

This research uses a qualitative approach with a field research design (Maros et al., 2016). This approach was chosen because the research aims to deeply understand the practice of da'wah-based social entrepreneurship within the socio-religious context of the Tidore Muslim community. The research is descriptive-analytical, meaning it systematically describes the phenomena being studied while also analyzing the relationship between da'wah activities and social entrepreneurship in efforts to empower the community economically. The research was conducted in natural conditions without variable manipulation, allowing the researcher to gain contextual and holistic understanding. Data analysis was conducted using a qualitative descriptive approach, following the interactive analysis stages which include data reduction, data presentation, and conclusion drawing (Maros et al., 2016). Data obtained from observations, interviews, and documentation were selected and categorized based on themes relevant to the research objectives, such as the forms of social entrepreneurship practices, the da'wah strategies used, and their impact on community economic empowerment. Next, the data is presented in thematic narrative form to facilitate the interpretation process. Conclusions are drawn gradually and continuously throughout the research process until a deep and consistent understanding is achieved (Rijali, 2018). The validity of the data in this study was maintained thru). the application of source and technique triangulation. Source triangulation was conducted by comparing information obtained from various informants, while technique triangulation was done by comparing the results of observations, interviews, and documentation (Susanto & Jailani, 2023). Additionally, researchers continuously rechecked data and interpretations to ensure the consistency of findings with field data. Thus, the research results are expected to have an adequate level of credibility and trustworthiness.

3. RESULTS AND DISCUSSION

3.1 Results

Social Entrepreneurship Practices Based on Da'wah in the Tidore Muslim Community

The research results indicate that micro-business owners in the urban area of Ternate City are experiencing increasingly complex and layered economic pressure. This pressure comes not only from external factors such as pricing policies and market conditions, but also from urban dynamics that affect business patterns, consumer purchasing power, and the sustainability of daily income. Based on field observations, almost all informants stated that the current business conditions are much more difficult compared to several years ago. The results of field research indicate that social entrepreneurship practices based on da'wah in the Tidore Muslim community are manifested in various forms of collective, inclusive, and socially oriented businesses. These efforts include home-based halal food ventures, daily necessities kiosks, and small productive economic units managed by local religious groups or institutions. For example, the women's group in the congregation manages a sharia-based catering business, with a portion of the profits distributed for orphan care and the education costs of low-income families, while the community kiosk business is used as a place to trade essential goods with a profit system that is fairer to community members. This shows that social entrepreneurship practices in Tidore are not merely economic activities, but a concrete form of practicing Islamic values in daily life.

Interview data also revealed that social entrepreneurs do not primarily measure success solely thru financial profit, but thru social benefits to community members, such as access to affordable food, micro-business capital assistance based on *jamaah*, and support for da'wah activities like *majelis taklim* and social welfare. An informant stated, "The profit of this business is not just about numbers, but when those in need can be helped without complicated procedures, that is already our success." This finding is consistent with the view that social entrepreneurship is an endeavor that emphasizes the creation of social value and community welfare over mere profit orientation (Misradin & Fitrianto, 2023). Furthermore, these social entrepreneurship practices reflect Islamic values such as *maslahah* (public good) and *ta'awun* (mutual assistance), which are fundamental in integrating the aspects of da'wah (Islamic preaching) with productive economic activities. These values reinforce the business's orientation toward serving community needs and building strong social solidarity within the community. This finding reinforces previous research affirming that the implementation of Islamic-based social entrepreneurship rests on moral and ethical values that not only achieve economic well-being but also overall social benefit (Falach, 2023). (ejournal.aks.ac.id). Conceptually, the practice of social entrepreneurship in Tidore shows that economic activities are not separate from the missionary work carried out by the community. This aligns with studies emphasizing that social entrepreneurship in the context of Islamic religion must be understood as an activity that integrates religious values with the goal of community empowerment, not just as a conventional economic activity (Khatimah & Rahayu, 2023).

Integrating da'wah and Social Entrepreneurship Activities

The research findings indicate that the integration of da'wah and social entrepreneurship activities in the Tidore Muslim community occurs thru a cultural, participatory, and role model-based approach. *Dakwah* is not narrowly defined as the activity of giving sermons or delivering verbal messages in formal places of worship, but is manifested in the daily practices of business owners that reflect Islamic values. In this context, entrepreneurial activity serves as a living medium for da'wah, where Islamic values are conveyed implicitly thru ethical and just economic behavior. Field findings indicate that religious figures, mosque administrators, and social entrepreneurs play a strategic role as central figures in this integration process. They not only provide religious advice but also serve as role models in business practices, such as applying honesty in transactions, maintaining trust in managing community funds, and prioritizing the principle of justice in profit distribution. This model of exemplary behavior is considered more easily accepted by society because the values of preaching are presented concretely and relevantly to daily economic needs. This reinforces the view that the effectiveness of religious preaching increases when the religious message is delivered thru real and contextual social practices.

The practice-based da'wah approach found in this study aligns with transformative da'wah theory, which emphasizes that da'wah should be able to drive social change and improve the quality of life for society, not just increase normative religious understanding. Integrated da'wah with social entrepreneurship allows Islamic values to go beyond the level of discourse and become internalized in the economic behavior of the community. Research by Khatimah and Rahayu (2023) shows that integrating da'wah (religious preaching) and entrepreneurship can simultaneously cultivate religious awareness and economic independence in society. Furthermore, the integration of da'wah and social entrepreneurship in Tidore also shows that economic activities can serve as an alternative da'wah space that reaches groups of society who have been less involved in formal da'wah activities. Intensive and sustainable economic interaction opens up space for value dialog, the internalization of Islamic ethics, and the strengthening of social solidarity. This finding strengthens the results of recent research stating that da'wah based on socio-economic activities has a stronger influence in shaping people's attitudes, behavior, and collective consciousness compared to the conventional, one-way da'wah approach (Kharis, 2022).

Thus, the integration of da'wah and social entrepreneurship in the Tidore Muslim community can be understood as a contextual da'wah model that is adaptable to the socio-economic realities of society. Entrepreneurial activity not only serves as a means of meeting economic needs but also as a strategic instrument in disseminating down-to-earth Islamic values that are oriented toward the welfare of the community. This model shows that da'wah (Islamic preaching) combined with social entrepreneurship has great potential to create sustainable social change and strengthen the economic independence of the community at the local level.

The Impact of Da'wah-Based Social Entrepreneurship on Community Economic Empowerment

The research results show that social entrepreneurship based on da'wah has a real impact on the economic empowerment of the community in the Muslim community of Tidore, both in economic, social, and religious aspects. The economic impact is evident in the increased ability of some community members to meet their families' basic needs thru direct involvement in social enterprise units, such as halal food businesses, community kiosks, and community-based productive economic activities. Although the scale of the business is still considered small, the existence of these entrepreneurial activities is able to provide additional income and create a more stable alternative livelihood for community members. Beside the economic aspect, this research also found significant social impacts, including strengthening solidarity and social cohesion among community members. Business activities managed collectively foster a sense of mutual trust, shared responsibility, and active community participation. The social capital formed thru this economic interaction strengthens religious-based social networks, so the community functions not only as a spiritual group but also as a mutually supportive socio-economic unit. This finding aligns with social capital theory, which emphasizes that community trust and cooperation are essential prerequisites for the success of community-based economic empowerment programs (Putnam, 2020)

From a da'wah perspective, da'wah-based social entrepreneurship also contributes to increasing religious awareness and economic ethics in society. Business activity is understood as part of worship and social service, which encourages business owners to uphold Islamic values in every economic process, such as honesty in transactions, fairness in profit distribution, and concern for vulnerable groups. This integration of religious values makes economic empowerment not solely focused on increasing income, but also on character building and the economic morality of the community. This aligns with the Islamic social entrepreneurship perspective, which places spiritual and social goals at the core of economic activity (Misradin, 2023). However, the research results also reveal that the impact of economic empowerment for the community still faces several limitations, including capital constraints, low managerial capacity of some business actors, and suboptimal policy support and mentoring from formal institutions. This condition indicates that the sustainability of da'wah-based social entrepreneurship requires stronger synergy between religious communities, local governments, and other supporting institutions. This finding reinforces previous research results stating that the success of empowering the community's economy thru social entrepreneurship is highly influenced by adequate institutional factors and a supportive ecosystem (Kharis, 2022). Thus, social entrepreneurship based on da'wah in the Tidore Muslim community can be understood as a strategic instrument for holistic economic empowerment of the community, as it not only improves material well-being but also strengthens religious values and social solidarity. This model has great potential for further development as a contextual, sustainable, and value-based approach to empowering the community economically, particularly in eastern Indonesia, which has strong socio-religious characteristics but still faces structural economic challenges.

3.2 Discussion

The discussion of this research confirms that social entrepreneurship practices based on da'wah in the Tidore Muslim community cannot be understood solely as economic activity, but rather as a form of operational integration between Islamic values and the community's entrepreneurial practices. Field findings indicate that home-based halal food businesses, stalls selling basic necessities for pilgrims, and productive business units based on religious groups function as a medium for actualizing the values of *maslahah* and *ta'awun*. The theoretical contribution of this research lies in strengthening the perspective that da'wah is not only normative-discursive, but also serves as a practical framework for managing community-based social enterprises, aligning with the concept of Islamic social entrepreneurship, which places moral values at the core of economic activity (Misradin & Fitrianto, 2023). The integration of da'wah and entrepreneurship in the context of Tidore society demonstrates a transformative da'wah model that is contextual and adaptable to the socio-economic realities of the community. Da'wah is not reduced to formal lecture activities, but is manifested thru exemplary ethical economic behavior, such as honesty, trustworthiness, and fairness in profit distribution. The role of religious figures, mosque administrators, and social entrepreneurs as role models strengthens the internalization of Islamic values in daily economic practices. This finding enriches contemporary da'wah studies by demonstrating that economic practices can serve as a more inclusive and applicable strategic space for da'wah, as emphasized by (Khatimah & Rahayu, 2023)

From an economic empowerment perspective, da'wah-based social entrepreneurship practices have been proven to contribute to improving family economic resilience, although they are still at the micro-enterprise scale. Community

involvement in collective business units provides access to alternative income sources and community-based capital that is relatively more inclusive compared to formal economic mechanisms. This finding indicates that value-based social entrepreneurship can function as an adaptive strategy for communities in facing urban economic pressures, particularly for economically vulnerable groups with limited access to capital and markets. Beside the economic impact, this research also found the strengthening of social capital and community cohesion as important implications of da'wah-based social entrepreneurship practices. Collective business management fosters trust, solidarity, and social responsibility among community members. The social capital built thru this value-based religious economic interaction expands the function of religious communities from mere spiritual spaces to productive and empowered socio-economic units. This confirms the relevance of social capital theory, which places trust and cooperation as key factors for the success of community-based economic empowerment (Putnam, 2020)

Nevertheless, the sustainability of dawah-based social entrepreneurship practices in the Tidore Muslim community still faces structural challenges, such as limited capital, low managerial capacity of some entrepreneurs, and suboptimal policy support and institutional mentoring. Therefore, the practical implications of this research emphasize the importance of strengthening synergy between religious communities, local governments, and economic support institutions in creating a sustainable social entrepreneurship ecosystem. Conceptually, this model has the potential to be replicated in other Muslim communities with similar socio-religious characteristics, thus strengthening the role of da'wah as an instrument of economic empowerment and sustainable social change.

4. CONCLUSION

This study concludes that social entrepreneurship based on da'wah in the Tidore Muslim community is implemented through collectively managed microeconomic enterprises rooted in congregational and religious groups. These entrepreneurial practices are oriented not toward individual profit accumulation, but toward fulfilling community economic needs, supporting social and religious activities, and strengthening social solidarity. Thus, social entrepreneurship in Tidore functions as a contextual alternative economic mechanism grounded in Islamic values. The integration of da'wah and social entrepreneurship is carried out through an exemplary da'wah (*da'wah bil-hal*) model, in which religious figures and social entrepreneurs translate Islamic values such as honesty, trustworthiness, justice, and social responsibility into concrete economic practices. This approach has proven effective in shaping community religious awareness and economic ethics, as da'wah messages are delivered through real, repetitive, and socially relevant practices rather than solely through formal religious discourse. Although da'wah-based social entrepreneurship contributes positively to community economic empowerment and social capital formation, its sustainability remains constrained by limited capital, low managerial capacity, and insufficient institutional support. Therefore, strengthening human resource capacity, expanding access to sharia-based financing, and enhancing collaboration between religious communities, local governments, and supporting institutions are essential. Theoretically, this research reinforces the view of da'wah as a form of transformative socio-economic practice, while practically offering a replicable model for community-based economic empowerment in Muslim societies, particularly in eastern Indonesia.

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