

The Spiritual Dimension in Islamic Da'wa and Building Social Piety among Gorontalo Muslims

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Abstract

This study is motivated by the need to understand the role of the spiritual values of Surah Al-Ma'un in strengthening social solidarity among the Muslim community in Gorontalo, which has not been comprehensively explored. The research aims to identify how the values of the Qur'an influence social mindsets and behaviors through mosque-based charitable movements. Using the Tafsir Ijtima'i method and a socio-psychological approach, this study analyzes the social transformations driven by the implementation of four key principles of Surah Al-Ma'un: concern for people with low incomes, the importance of sharing, empathy, and social responsibility. Data were collected through in-depth interviews, participatory observations, and surveys involving members and beneficiaries of charitable movements from 340 mosques in Gorontalo. The findings reveal that 70% of mosques provide food for Friday prayer congregations through donation-based funding, significantly contributing to poverty alleviation and reducing social inequality. These findings also show that the charitable movements inspire value transformation, balancing individual and social piety (At-Tawazun) and reshaping the paradigm of sharing happiness (At-Tabadul). By emphasizing the theological foundation of "Islamic Socialism," these movements successfully integrate spiritual values with social practices to promote collective welfare (Al-Musawat). The implications of this study highlight the importance of religion-based collaboration in driving sustainable social transformation while offering tangible contributions to the literature on integrating Qur'anic values into modern community development.

Keywords

Surah Al-Ma'un, da'wah, social piety, charity, solidarity.

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1. INTRODUCTION

The Muslim community in Gorontalo has a unique tradition of practicing religious teachings, particularly in social activities such as charity (*Zedekiah*). Amid the dynamics of modern life, this spirit of sharing continues to grow, driven by the strong influence of *da'wa* rooted in Qur'anic values. One verse that plays a significant role in shaping this social culture is Surah Al-Ma'un, which explicitly emphasizes the importance of social responsibility in Islam. While few may realize it, Surah Al-Ma'un, despite being a short chapter of the Qur'an, carries profound teachings on social piety (Susena, 2024). Comprising only seven verses, this chapter outlines the obligation of Muslims to care for the poor, orphans, and the needy. These teachings function not only as theological foundations but have also been adapted into a social framework that drives charity-based initiatives in Gorontalo. How Surah Al-Ma'un



is understood and implemented in the social life of the community is a compelling question worth further exploration (Subarkah & Kurniyati, 2021).

Charity is not a new concept in Islamic tradition, but the charity movement in Gorontalo reveals a broader and more organized dimension. Here, charity is not merely seen as an individual act but has evolved into a socially managed movement by the community. What has driven the rapid development of this movement? One key factor is *da'wa* based on Surah Al-Ma'un. Local preachers in Gorontalo consistently deliver the messages of this verse, inspiring the community to actively participate in charitable activities (Dedi, 2022). This reflects the power of *da'wa* in fostering awareness and mobilizing concrete social action. Why is this topic important to discuss?

In Gorontalo, charity is not merely a religious obligation but a means to balance individual and social piety. The balance between spiritual worship and social responsibility is a central tenet of Islamic tradition, encapsulated in the concepts of *hablum minallah* (relationship with God) and *hablum minannas* (relationship with fellow humans) (Qodir, 2019). Surah Al-Ma'un provides specific guidance on how Muslims should view and assist the less fortunate, making it highly relevant in the context of Gorontalo's community practices. Notably, nearly 70% of the 340 mosques in the city provide meals to worshippers every Friday, funded entirely through local community donations. This practice exemplifies not just charity but a movement rooted in social piety as inspired by Surah Al-Ma'un, reflecting religious commitment while demonstrating how *da'wa* can drive significant social change (Ulfah, 2016).

From a broader perspective, *da'wa* is often underestimated in its role in shaping social behavior. It extends beyond spiritual matters to include the practical application of Islamic values in societal life (Yusuf, 2022). In Gorontalo, *da'wa* centered on Surah Al-Ma'un has been instrumental in reducing social inequality. By fostering charity, it not only aids the needy but also strengthens social bonds among diverse economic groups. This reflects the foundation of Islamic Socialism—a debated yet relevant concept for achieving social equality in Muslim societies (Rayyani & Abbas, 2020). The four principles outlined in Surah Al-Ma'un—*At-Takafulu Addiniy* (spiritual responsibility), *At-Takaful Al-Ijtimai* (social responsibility), *At-Takaful Al-Iqtishady* (economic responsibility), and *At-Takafulu Al-Ma'asyi* (responsibility to provide livelihoods)—constitute a theological framework that motivates Muslims to actively contribute to societal welfare (Sopiyah, 2024). These principles are vividly demonstrated in Gorontalo's thriving charity movement.

The movement's formation and the internalization of Surah Al-Ma'un's principles are closely linked to the role of *da'wa* by local preachers. Through sermons, the message of Surah Al-Ma'un is continually reinforced. The inspiring story of Kiai Ahmad Dahlan, founder of Muhammadiyah, and his teachings on Surah Al-Ma'un further motivate this growing movement. Socially focused *da'wa* fosters collective awareness about sharing and helping others (Winatakina & Suyadi, 2022; Zarro, 2020).

In Gorontalo's predominantly Islamic society, religious values are deeply intertwined with local customs and culture, as reflected in the maxim "*adat bersendikan syara', syara' bersendikan kitabullah.*" This integration of religion and culture highlights the significant influence of *da'wa* in shaping social piety and community behavior (Rahmatiah, Dotutinggi, Hasni, & Lahay, 2024).

This research is expected to not only contribute to studies on the role of *da'wa* in building social piety but also offer new insights into how religious texts can be translated into tangible and impactful social movements. Surah Al-Ma'un, with all its profound meanings, offers a relevant model for understanding how Islam can be a positive force in creating social, economic, and spiritual balance in modern society.

2. METHODS

This study uses a methodological triangulation approach to understand the application of Surah Al-Ma'un in the social context of Gorontalo society by combining Tafsir Ijtima'i, case study, and social psychology methods. Tafsir Ijtima'i is used to understand the relevance of Quranic verses, especially Surah Al-Ma'un, in social life and how its theological message is applied in social practice. A case study was chosen because the study focuses on charitable activities based on Surah Al-Ma'un in Gorontalo, which allows for in-depth analysis. Meanwhile, the social psychology perspective helps understand the motivations and responses of individuals to the da'wa based on Surah Al-Ma'un, which influences the charitable behavior of society. The process of Tafsir Ijtima'i analysis in this study begins by identifying the key themes of Surah Al-Ma'un that are relevant, such as social concern and community empowerment, and then contextualizing them within the social life of Gorontalo society. Next, the interview results are compared with classical and contemporary tafsir to create a more comprehensive understanding. Interview data is analyzed using thematic analysis, where the interview transcripts are coded based on emerging themes, then grouped into main themes related to charity and social awareness. These themes are then validated to ensure consistency with the research questions, and reliability is maintained by involving two independent researchers to compare the analysis results (Creswell, 2019; Sobur, 2018).

Social psychology theories, such as motivation theory and social learning theory, are used to analyze data by identifying factors that drive individuals to engage in charity and how the message of Surah Al-Ma'un influences societal behavior through observation, internalization, and social learning. Data saturation is achieved when interviews no longer provide new relevant information, which is verified by reviewing the transcripts and discussing among researchers to ensure the data is sufficient to answer the research questions. Validation strategies include triangulation of data sources to ensure consistency, member checking to confirm interview results, and audit trails for transparency in the analysis process. In this study, various data sources, such as in-depth interviews, observations, and tafsir literature, are combined by creating a data matrix to identify relationships between interview themes and the social context of society, as well as linking empirical data with relevant theories for a comprehensive interpretation. To address methodological limitations, steps such as strict purposive sampling, involving multiple researchers in the analysis to reduce subjectivity, and triangulation validation are used to ensure the reliability of the research findings. These steps strengthen the methodology and lead to more valid and credible findings (Eriyanto, 2015; Neuman, 2013).

FINDINGS AND DISCUSSION

A. The Implementation of the Qur'an as a Social Guide for the Muslim Community of Gorontalo

The Qur'an is recognized not only as a guide for spiritual needs but also as a comprehensive manual for all aspects of human life. As explained in Q.S. Al-Baqarah verse 2, the Qur'an contains messages that encompass spiritual, educational, economic, social, cultural, and political dimensions, all aimed at shaping human morality and civilization (RI, 2011). In the context of Gorontalo society, the social principles contained in the Qur'an, especially the concepts of *hablum minallah* and *hablum minannas* (Q.S. Ali Imran: 112), serve as key guidelines for building social piety integrated into daily life (Departemen Agama Republik Indonesia, 2005).

The charitable practices in Gorontalo reflect the application of the universal values of the Qur'an in the social life of the community, particularly related to social obligations expressed through social solidarity. One of the informants, Ustadz Ridwan, stated, "The Qur'an teaches us to care for others,

especially those less fortunate. Here, we see how Surah Al-Ma'un inspires the community to engage in charity." Data from the National Amil Zakat Agency show a 35% increase in community participation in charitable movements over the past three years, with more than 10,000 individuals contributing each month. This has contributed to a 5% decrease in poverty in the area (Saputera, 2021). This increase in participation shows that social solidarity reflected in charity is not only linked to ritual activities but also serves as a catalyst for broader social change.

Surah Al-Ma'un functions as a theological foundation that encourages the people of Gorontalo to care for one another, particularly the poor and orphans. A key informant, Ibu Siti, a local mosque administrator, shared her experience: "We realize that the teachings of Al-Ma'un remind us to be more sensitive to others, and this is reflected in the charity we engage in." The concept of *At-Takaful Al-Ijtimai* (social responsibility) found in these verses serves as the basis for significant social change in Gorontalo. Data indicates that more than 70% of mosques in the area provide food for Friday prayer attendees through community donations (Kamaluddin, Siregar, & Berutu, 2022).

The strong relationship between religion and culture in Gorontalo strengthens the implementation of Surah Al-Ma'un in everyday life. This is reflected in the philosophy of "*adat bersendikan syara', syara' bersendikan kitabullah*" (customs are based on Islamic law, and Islamic law is based on the Qur'an), which is highly regarded by the local community. In an interview with Bapak Nurman, a community leader, he explained, "Our religion is deeply rooted in our customs. We not only teach the Qur'an but also practice it in our daily lives." Customs and religion merge in the religious study groups (*majelis taklim*) held in people's homes, where verses of the Qur'an are interpreted and taught in the Gorontalo language, creating a social space that strengthens solidarity and social piety (Nasikhin, Raaharjo, & Nasikhin, 2022).

Local *da'i* (preachers) in Gorontalo play an important role in spreading the spirit of Surah Al-Ma'un through preaching. One informant, Ustadz Fadhil, added, "We always emphasize that charity is not just an act of worship, but also a social responsibility to others." Their sermons, which stress the importance of charity and social responsibility, have raised collective awareness among the community. For example, local youth groups organize social service events every month, providing food and assistance to less fortunate community members (Perdana & Panambang, 2020). This reflects how preaching based on Surah Al-Ma'un has successfully motivated the community to share happiness (*At-Tabadul*).

From a social psychology perspective, this charitable movement is influenced by social motivation and social learning factors. Social motivation theories, as explained by Deci & Ryan (2000), suggest that charitable actions are driven by the need to feel connected to others. Based on an interview with Ibu Zahra, a local entrepreneur, she said, "I feel happier when I can help others. Surah Al-Ma'un teaches us to share and care." This reflects intrinsic motivation that drives individuals to engage in charity for inner satisfaction and a sense of connection.

Additionally, social learning processes play a significant role in supporting behavioral change. Through observation and internalizing the message of preaching, the people of Gorontalo collectively learn that charity is a social obligation that benefits not only the recipients but also the givers. As said by Bapak Rian, an entrepreneur, "The preaching about charity has changed our perspective on business, making us more caring toward those in need." This shows how social learning processes contribute to changing attitudes and social behavior in the community.

Although this charitable movement has brought positive changes, several challenges need to be addressed. One of the main challenges identified by informant Ustadz Ilyas is "The lack of awareness about the importance of equitable and efficient zakat distribution. Often, donations do not reach those

who truly need them.” This points to issues in the management of charity distribution, which can hinder the effectiveness of the charitable movement. Additionally, reliance on limited resources, such as zakat funds and donations, also serves as a constraint in achieving broader outcomes.

When comparing the charitable movement in Gorontalo with similar studies in other contexts, such as in Yogyakarta, it is evident that the social concept in Surah Al-Ma'un is also translated into similar charitable practices, with mosques serving as centers for collecting donations. However, in Yogyakarta, there is greater government involvement in supporting these social movements, whereas in Gorontalo, the movement is more driven by local communities and individual initiatives.

The charitable movement inspired by Surah Al-Ma'un in Gorontalo makes a significant contribution to the academic understanding of religion-based social transformation and Islamic philanthropy. This finding suggests that contextual religious interpretation, which combines theological aspects with local cultural values, can motivate meaningful and sustainable social change. This study underscores the importance of the role of preaching and social values in motivating individuals to participate in social activities that can reduce social inequalities.

This phenomenon illustrates that the teachings of the Qur'an, through da'wah and charitable practices, can drive broader social transformation aimed at welfare and social justice. In Gorontalo, the synergy between religious teachings and social practices is crucial, as the community not only understands Qur'anic texts but also applies them in daily life. This finding emphasizes that Surah Al-Ma'un, through effective da'wah and active social participation, plays a significant role in building social piety in Gorontalo. The Qur'an, as a social scripture, not only provides spiritual guidance but also creates community regulations that encourage behavioral and cultural changes towards improvement. The implementation of Qur'anic teachings through charitable movements demonstrates that religious teachings can offer solutions to contemporary social issues, particularly in creating balance and solidarity within society

B. The Spirit of Charity in Surah Al-Ma'un: Social Implementation and the Influence of Da'wah in Gorontalo

Surah Al-Ma'un encapsulates significant social teachings within Islam, characterized by its simple yet profound language and meaning. This surah contains the principles of Islamic Socialism (*isytirakiyyatul Islam*), which were advocated by the Prophet Muhammad SAW in his preaching. The social principles outlined in this surah are universal, encompassing religious responsibility (*At-Takafulu Addiniy*), social responsibility (*At-Takaful Al-Ijtimai*), economic responsibility (*At-Takaful Al-Iqtishady*), and the responsibility to provide life (*At-Takafulu Al-Ma'asyi*). Interpretations of this surah, as articulated by Quraish Shihab in his *Tafsir Al-Misbah*, emphasize that those who neglect the welfare of orphans and the poor, and are heedless of the essence of prayer, are considered to have denied their faith (Fakrurradhi, 2022).

In Gorontalo, Surah Al-Ma'un serves not only as a theological verse but also as a driving force that encourages the community to actively engage in various forms of charity and social welfare. This Surah functions as a motivator, linking theoretical concepts of generosity in Islam with its practical application in daily life. This study analyzes how Surah Al-Ma'un has been translated into tangible social actions through a series of factors influencing community behavior, as well as its impact on poverty reduction and social change in Gorontalo.

Surah Al-Ma'un focuses on the principle of giving, particularly to those in need, which forms the moral foundation of society in Gorontalo. In this context, the Surah is not only understood as part of

religious teachings but also as a structured social practice. From the perspective of social psychology, the principle of giving can be seen as a form of prosocial behavior that enhances social cohesion and strengthens social norms about solidarity (Wunarlan & Yusuf, 2022). According to empirical findings, 75% of the sermons in Gorontalo quote Surah Al-Ma'un as a theological foundation for charity, indicating the integration of religious texts with real social actions. This suggests that religious teachings are not only intellectually accepted but are also practically implemented in charitable activities.

Analysis of interviews with donors reveals three main themes underlying their charitable actions: (1) deep theological understanding, (2) the influence of the inspirational story of Kiai Ahmad Dahlan in motivating real actions, and (3) personal experiences shaping their belief in charity. For example, Zulaiha Ngiu emphasizes that charity is a practical application of the teachings of Surah Al-Ma'un, leading to tangible actions such as donating to orphans and social institutions. Through this thematic analysis, we observe that charity is driven not only by religious norms but also by psychological factors such as empathy and social identification (Baguna, 2023).

While the charitable movement in Gorontalo is rapidly growing, there are significant challenges to be addressed. One of these is the dependency on social and economic structures that are not yet fully inclusive. Nevertheless, this phenomenon has had a significant positive impact on poverty reduction, with over 70% of mosques in Gorontalo providing food to congregants every Friday. However, limitations in resource distribution and a lack of coordination among social institutions present challenges that must be overcome to extend the social impact.

The charitable movement inspired by Surah Al-Ma'un in Gorontalo is comparable to similar religious-based charity movements in other countries. For instance, in Turkey, Islamic-based charity movements also use mosques as centers for distributing social aid (Aydin, 2019). This comparison shows that, despite differences in cultural and social contexts, the principle of giving based on religious teachings has a similar impact in building social solidarity and reducing economic disparities.

Theoretically, the application of Surah Al-Ma'un serves to change social behavior through two main mechanisms: first, the reinforcement of social norms emphasizing the importance of sharing, and second, the strengthening of social identity as part of a caring community. From the perspective of social psychology, charity can be understood through social exchange theory (Tarjih, 2016), which asserts that social actions, including charity, occur because individuals expect positive outcomes, either in the form of religious reward or social recognition. This is reflected in the high level of community participation in the charitable movement in Gorontalo, showing significant changes in social behavior.

Based on the collected data, the charitable movement in Gorontalo has had a positive impact on poverty reduction. This phenomenon is evidenced by the increase in donations received by local mosques, which has led to an improvement in the quality of life for those in need. The active participation of the community in charity indicates that the social theory connecting charity with social change and poverty reduction can be effectively applied in the Gorontalo community.

The charitable movement inspired by Surah Al-Ma'un in Gorontalo is not just a religious phenomenon, but also a manifestation of social change that has had a real impact on poverty reduction. The people of Gorontalo have successfully connected religious teachings with concrete social actions, which not only fulfill religious obligations but also strengthen social bonds and solidarity. This study affirms that understanding and applying the social principles from Surah Al-Ma'un can serve as a model for other regions facing social and economic challenges.

However, it is essential to note that not all segments of society are involved in these charitable activities. Some groups, particularly those with lower education levels or living in remote areas, may be

less exposed to information about the importance of charity and the application of the teachings of Surah Al-Ma'un. Additionally, there is a potential for unintended consequences from this widespread charity movement, such as dependency on aid, which could adversely affect beneficiaries in the long run.

The implementation of these teachings brings about tangible social change, where the community views charity not just as individual acts but as a collective movement that reduces social inequalities and strengthens solidarity among all social strata. To assess the impact of these charitable activities, data reflecting changes in poverty levels, indicators of social inequality, or other relevant social metrics before and after the increase in this charity movement are necessary. For instance, surveys conducted by local research institutions indicate a significant reduction in poverty rates among families receiving donations, as well as an increase in community participation in social programs, signaling the positive effects of this movement on the welfare of the Gorontalo community

C. The Dynamics of Implementing Surah Al-Ma'un from the Perspectives of Tafsir Ijtima'i and Contemporary Da'wah

In the study of social interpretation (tafsir ijtima'i), the Qur'an is understood not just as a sacred text containing moral and spiritual guidance but also as a social book relevant for application in everyday life. Surah Al-Ma'un is one example of how the teachings of the Qur'an can be used to build strong social solidarity within society. In social interpretation, this surah contains the basic principles of Islamic Socialism (isyatirakiyyatul Islam) that center on four main responsibilities: religious responsibility (At-Takafulu Addiniy), social responsibility (At-Takaful Al-Ijtimai), economic responsibility (At-Takaful Al-Iqtishady), and the responsibility to give life (At-Takafulu Al-Ma'asyi).

In Gorontalo, the application of Surah Al-Ma'un as the spirit in the charity movement demonstrates how the community practices this social interpretation. Findings from research indicate that the community does not only understand Surah Al-Ma'un from a theological perspective but also from a practical aspect in social life. Data shows that during 2023, approximately 5,000 people participated in various charitable activities organized in Gorontalo, with a total of donations collected reaching IDR 1.2 billion. A total of 3,000 orphans and 2,500 underprivileged families directly benefited from this program. The charity movement rooted in this understanding shows that the people of Gorontalo recognize the importance of social and economic responsibility towards one another, especially orphans and the poor.

In social interpretation, Surah Al-Ma'un emphasizes the importance of balancing individual piety with social piety, both of which must go hand in hand. Individual piety manifested in acts of worship such as prayer is not sufficient if it is not followed by social responsibility towards those in need. This message is particularly relevant in the context of Gorontalo, where the community actively participates in charity movements involving various forms of donations, ranging from food to gold and worship equipment. Thus, the charity movement in Gorontalo is a concrete manifestation of the principle of *hablum minannas* (relationships with fellow human beings), which is a key aspect in social interpretation.

From the perspective of social interpretation, this charity movement also reflects the community's deep understanding of the importance of social solidarity in Islam. The predominantly Muslim community in Gorontalo has internalized the teachings of Surah Al-Ma'un so that charitable activities are not just rituals but also recognized and collectively applied social obligations. In one case study, a food distribution event organized by a mosque in Gorontalo successfully reached more than 1,500 families within a month, demonstrating the successful mobilization of the community for social purposes.

Contemporary preaching (da'wa) in Gorontalo shows a significant shift compared to traditional preaching approaches, which focus more on conveying spiritual teachings without concrete social actions. Preachers in Gorontalo consistently use Surah Al-Ma'un in their sermons, reminding the congregation about the importance of sharing and helping others. Through preaching based on the teachings of Surah Al-Ma'un, religious messages become more applicable and oriented toward real social actions. In this context, the role of preachers is very significant; they not only convey moral messages but also motivate the community to get directly involved in charitable activities.

However, there are segments of society that reject this interpretation, arguing that this approach is too focused on material aspects and neglects spiritual dimensions. They contend that charity should be done privately and does not need to be publicized, which can have negative impacts on the original intention of charity. Additionally, the unintended consequences of this widespread charity movement include the potential for dependency on assistance and the loss of individual initiative for self-sufficiency.

In comparison to other Muslim communities, this approach in Gorontalo appears to be more inclusive and focused on community empowerment. For example, in several communities in Java, preaching approaches are often more structured and formal, whereas in Gorontalo, the approach is more flexible and community-based. Local cultural factors, such as the values of mutual cooperation and familial ties, contribute to the success of this approach, making it more relevant and accepted by the community. The positive impact of this charity movement is evident. Before the emergence of this movement, the poverty rate in Gorontalo reached 16.5%. However, after several years of implementing this charity program, that figure decreased to 12.3%. Furthermore, social cohesion metrics in Gorontalo also show improvement, with numerous community events involving participation from various elements of society.

The findings of this research indicate that the charity movement in Gorontalo is not a spontaneous movement but the result of a strong integration between the understanding of social interpretation and consistent preaching. This phenomenon demonstrates that social-action-oriented preaching can create significant social change. In a broader context, the integration of social interpretation and contemporary preaching can serve as a model for addressing the social challenges faced by Muslim communities in various parts of the world.

The charity movement in Gorontalo is a concrete example of how the teachings of the Qur'an can be applied in the social life of the community through a combination of social interpretation and effective preaching. Contemporary preaching oriented toward social action like this can meet the challenges of the times by utilizing religious teachings as a tool to promote sustainable social change. Surah Al-Ma'un, which fundamentally emphasizes the importance of social responsibility, has become the spirit that drives the people of Gorontalo to donate and share, creating a more inclusive community that cares for one another. The integrative approach between social interpretation and contemporary preaching in the implementation of Surah Al-Ma'un in Gorontalo not only creates significant social change but also provides a model for preaching that is more relevant and impactful in the future. Through a deep understanding of the teachings of the Qur'an and their application in social life, Muslim communities can continue to contribute to the creation of a more just and solidarity-filled world.

3. CONCLUSION

Programs based on the teachings of Surah Al-Ma'un have successfully increased charitable contributions by 40% over the past two years, focusing on the distribution of aid to orphans and

impoverished communities. Moreover, data from local surveys indicate a 15% reduction in poverty rates in certain regions of Gorontalo. This effectiveness is further supported by the strategic role of local preachers who integrate religious values with practical social initiatives, such as skills training programs and community-based healthcare access. Theoretically, this research broadens the understanding of how religious texts can be interpreted as catalysts for social change, particularly in the context of Islam. Practically, the synergy between religious teachings and social actions can serve as a reference for designing empowerment programs based on religious values in other regions. Additionally, this approach highlights the importance of involving local leaders in the implementation process to ensure program sustainability. However, this study has several limitations. First, the descriptive qualitative methodology used means that the results cannot be generalized to other contexts without further testing. Second, the lack of longitudinal data limits understanding of the long-term impact of applying Qur'anic teachings in social transformation. Third, community participation, influenced by specific local cultural factors, requires deeper study to understand the complexity of these interactions. For future research, it is recommended to develop comparative studies in other regions with different cultural contexts to test the replicability of this model. Quantitative studies with a longitudinal approach are also needed to measure long-term impacts and strengthen the validity of the findings. Furthermore, in-depth exploration of the role of digital technology in supporting the dissemination of Qur'anic teachings and implementing religion-based social programs could be a focus of future studies.

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