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Prophetic Da'wah and Community Development: Muhammad Abdullah Muchtar's Empowerment Model at SPMAA

Ibrahim Hafidhson Muchtar[1]*
[1] Universitas Sunan Giri Surabaya, Indonesia
*ihafidhson@gmail.com

Abstract

This study examines how Muhammad Abdullah Muchtar's prophetic thought shapes the design, implementation, and scalability of a community development-based da'wah model at Sumber Pendidikan Mental Agama Allah (SPMAA). The study seeks to explain how the principle of *khidmah lil-ummah* (service to humanity) is institutionalized into educational, social welfare, and environmental programs and how these programs align with community development principles. This research employed a qualitative biographical study design grounded in an interpretivist paradigm. Data were collected from January to March 2026 through documentary analysis of SPMAA's organizational guidelines, institutional publications, program documents, and founder-related texts. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, encompassing data condensation, data display, and conclusion drawing. The findings were interpreted through the lens of Ife and Tesoriero's community development framework, particularly the dimensions of participation, empowerment, and sustainability. The findings reveal that *khidmah lil-ummah* functions as the normative architecture of SPMAA's institutional design, shaping program priorities, organizational culture, and community engagement strategies. The education domain demonstrates the strongest alignment with community development principles through its vertically integrated educational pathway, generating long-term empowerment and sustainability outcomes. The social welfare domain exhibits strong participation and social inclusion but only moderate empowerment due to its emphasis on rehabilitation and assistance. The environmental domain shows the weakest alignment, reflecting a gap between strong theological commitment and limited programmatic infrastructure. Furthermore, SPMAA's expansion across approximately 117 locations and 3,000 members indicates that prophetic-value-driven institutions can achieve geographical scalability without losing normative coherence. This study introduces a Founder-Centered Prophetic Da'wah Framework, demonstrating how a founder's ethical vision becomes institutionalized into a sustainable community empowerment model. The study advances Islamic da'wah scholarship by moving beyond program-oriented analysis toward a founder-centered perspective and enriches community development theory by demonstrating the structural convergence between Islamic prophetic ethics and community development principles.

Keywords: Prophetic Da'wah; Community Development; Community Empowerment; Founder-Centered Framework; SPMAA; Khidmah lil-Ummah.

Introduction

Islamic da'wah has long extended beyond the oral proclamation of religious doctrine. In its broader sense, da'wah is not merely the transmission of religious messages but also a transformative social practice aimed at nurturing ethical awareness, strengthening communal solidarity, and improving human welfare. Scholars increasingly recognize da'wah as a comprehensive form of religious engagement that encompasses education, social service, welfare provision, moral formation, and community transformation (Ridho & Kurniawati, 2024). In contemporary Muslim societies, where poverty, social exclusion, educational inequality, and environmental degradation remain persistent challenges, a purely normative or rhetorical approach to da'wah is no longer sufficient (Mujamil et al., 2023). Islamic institutions are therefore required to translate religious values into structured, participatory, and sustainable programs that respond to concrete social realities. Within this context, community development provides a relevant analytical framework because it positions community members not as passive recipients of religious guidance, but as active agents who participate in identifying problems, mobilizing resources, building capacities, and sustaining social change (Akbar et al., 2023; Cornwall, 2008).

The relationship between religion and community development has received increasing scholarly attention, particularly through studies on faith-based organizations and religiously inspired social movements. Faith-based organizations are often considered important actors in social development because they possess moral legitimacy, grassroots networks, voluntary commitment, and the ability to mobilize collective trust within communities (Chowdhury et al., 2019). In many contexts, religious institutions contribute not only to spiritual formation but also to poverty alleviation, education, health services, humanitarian assistance, and social empowerment. However, the effectiveness of faith-based community development depends on whether religious values are translated into empowerment-oriented practices rather than charity-based dependency. Empowerment requires more than service delivery; it involves expanding people's capacities, agency, participation, and ability to influence the conditions that shape their lives (Sen, 1999; Zimmerman, 1995). This perspective is particularly important for Islamic da'wah studies because it enables da'wah to be understood as a process that enables communities to become morally grounded, socially resilient, and structurally empowered.

Existing scholarship has examined the intersection between da'wah, Islamic institutions, and community empowerment from several angles. Studies on pesantren demonstrate that Islamic boarding schools serve as strategic platforms for integrating religious education with social, cultural, and economic development (Suwarno et al., 2025). Pesantren-based empowerment models show that Islamic educational institutions can function as centers of social transformation when they combine religious instruction with entrepreneurship, community service, family empowerment, and local resource mobilization (Sulaiman et al., 2019; Meiriki et al., 2020). Research

on participatory da'wah also indicates that community involvement in program planning, implementation, and evaluation produces more durable social change than top-down religious interventions (Putri & Rahmatullah, 2025). Other scholars have focused on religion-based community service as a vehicle for empowering marginalized groups, documenting cases from urban pesantren and university-linked outreach programs (Soehadha, 2016). More recent work highlights the emergence of transdisciplinary frameworks that combine cultural and structural da'wah to address complex social problems (Suwarno et al., 2025). These studies collectively affirm that da'wah becomes socially transformative when it moves from sermon-centered communication toward organized, participatory, and context-sensitive empowerment.

Despite these important contributions, existing studies still reveal a significant analytical limitation. Most research tends to focus on institutional programs, organizational structures, service outputs, or community-level outcomes. Such studies explain what Islamic institutions do, but they often pay less attention to why particular models are designed in specific ways and how a founder's intellectual and moral vision becomes embedded in institutional practice. When founders or religious leaders are discussed, the analysis frequently remains descriptive or biographical, emphasizing life history, charisma, or personal contribution without systematically connecting the founder's prophetic values to the design logic of empowerment programs (Yulianto et al., 2025). This limitation is important because Islamic social institutions are rarely value-neutral organizations. Their priorities, program structures, target communities, leadership culture, and sustainability mechanisms are often shaped by the ethical imagination of their founding figures. Therefore, understanding the founder's thought is essential for explaining the deeper architecture of a da'wah model.

This study addresses that gap by analyzing the da'wah model developed by Muhammad Abdullah Muchtar through Sumber Pendidikan Mental Agama Allah (SPMAA). Muhammad Abdullah Muchtar founded SPMAA as a nonprofit Islamic institution rooted in prophetic values of service to humanity, particularly the principle of *khidmah lil-ummah*. This principle frames da'wah not as verbal persuasion alone, but as concrete service directed toward human development, social care, and moral transformation. SPMAA operates across three main domains: education, social welfare, and environmental stewardship. Under Muchtar's leadership and guidance, SPMAA developed into a broad institutional network with approximately 3,000 members across 117 locations in Indonesia. Its programs include formal and non-formal education, such as early childhood education (PAUD), kindergarten (TK), Islamic primary school (MI), lower secondary school (MTs), senior secondary school (MA), and pesantren education, as well as social welfare institutions for children (LKSA) and the elderly (LKSLU). This combination of spiritual orientation, social service, educational continuity, and national-scale institutional expansion makes SPMAA a significant yet understudied case of community development-based da'wah in the Indonesian Islamic landscape.

The significance of SPMAA lies not only in the number of its programs or the breadth of its network, but also in the way prophetic values appear to function as the normative architecture of institutional development. In this sense, SPMAA provides an important case for examining how Islamic prophetic ethics converge with core principles of community development, such as participation, empowerment, sustainability, solidarity, and human capacity building. Community development theory emphasizes that meaningful social change requires active participation, local ownership, and the expansion of people's ability to act collectively (Cornwall, 2008; Ife & Tesoriero, 2006). Similarly, empowerment theory stresses that genuine empowerment involves both processes and outcomes, including increased control, critical awareness, and participatory competence (Zimmerman, 1995). By analyzing Muhammad Abdullah Muchtar's thought, this study seeks to demonstrate how prophetic service can serve as a generative framework for designing da'wah programs that are not only spiritually meaningful but also socially transformative.

Based on this background, this study asks: how does Muhammad Abdullah Muchtar's prophetic thought shape the design and implementation of a community development-based da'wah model at SPMAA? This question is directed toward two main objectives. First, it aims to explain how Muchtar's principle of *khidmah lil-ummah* is translated into SPMAA's institutional domains, program structures, and empowerment orientation. Second, it aims to analyze the extent to which SPMAA's da'wah model aligns with community development principles, particularly in terms of participation, empowerment, and sustainability. Theoretically, this study contributes to Islamic da'wah studies by introducing a founder-centered analytical framework that connects prophetic thought with the institutional design of empowerment. It also contributes to community development scholarship by demonstrating how Islamic prophetic ethics can serve as an indigenous theoretical foundation for participatory and sustainable social transformation. Practically, this study offers a reflective model for Islamic institutions seeking to develop contextual, scalable, and empowerment-oriented da'wah programs that respond to the social challenges of contemporary Muslim communities.

Method

This study employed a qualitative research approach grounded in an interpretivist epistemological perspective. Within this perspective, social reality is understood as a product of human meaning-making processes rather than as an objective phenomenon that can be fully captured through quantitative measurement. Interpretivist inquiry seeks to understand how values, beliefs, experiences, and social actions are constructed and institutionalized within specific historical and cultural contexts (Creswell & Poth, 2018). Accordingly, this study treats da'wah not merely as a set of observable programs but as a value-laden social practice shaped by the intellectual vision and moral commitments of particular actors. The focus of

the study is therefore directed toward understanding how Muhammad Abdullah Muchtar's prophetic worldview informed the development of SPMAA's institutional philosophy, strategic priorities, and community empowerment initiatives.

Within this qualitative orientation, the study adopted a biographical research design (*studi tokoh*). Biographical inquiry is particularly suitable when the objective is to examine how an individual's intellectual framework, lived experiences, ethical commitments, and institutional decisions collectively produce a coherent model of social action (Hasibuan et al., 2025). Unlike conventional organizational studies that focus primarily on institutional structures or program outcomes, biographical research seeks to uncover the underlying ideas that shape institutional development over time. This approach is consistent with qualitative traditions that view influential actors as carriers of meaning whose beliefs and values become embedded within social institutions and collective practices (Denzin & Lincoln, 2018).

The selection of Muhammad Abdullah Muchtar as the subject of analysis was based on both substantive and theoretical considerations. First, he is the sole founder of Sumber Pendidikan Mental Agama Allah (SPMAA) and the primary architect of its philosophical foundation, particularly the prophetic principle of *khidmah lil-ummah* (service to humanity). His thought is therefore constitutive rather than peripheral to the institution's identity. Second, SPMAA represents a distinctive and analytically significant case of community development-based da'wah operating at a national scale. The institution manages educational, social welfare, and environmental programs across approximately 117 locations and serves around 3,000 members throughout Indonesia. The combination of a clearly identifiable founding intellectual and a demonstrably scalable institutional model provides a theoretically rich case for examining the relationship between prophetic values and community empowerment. This rationale is consistent with purposive case selection strategies in qualitative research, which prioritize information-rich cases capable of generating theoretical insight rather than statistical representativeness (Patton, 2015).

The study relied primarily on documentary evidence as its empirical data source. Documentary analysis is particularly valuable for biographical and historical inquiry because it enables researchers to access institutional memory, organizational narratives, ideological commitments, and strategic decision-making processes that may not be directly observable (Bowen, 2009). Primary sources consisted of official SPMAA documents, including organizational statutes, institutional guidelines, annual reports, educational materials, program manuals, public statements, founder-authored texts, and institutional publications explicitly attributable to Muhammad Abdullah Muchtar or formally endorsed by SPMAA. A total of 37 institutional documents were identified during the initial search process. Following a systematic screening procedure, 24 documents were retained for in-depth analysis because they contained explicit references to SPMAA's foundational values,

program rationale, leadership philosophy, or community development activities.

Secondary sources included peer-reviewed journal articles, scholarly books, conference papers, and academic publications on Islamic da'wah, community development theory, empowerment studies, faith-based organizations, and Islamic social institutions in Indonesia. These materials served two functions. First, they provided theoretical concepts and analytical frameworks for interpreting the empirical data. Second, they positioned SPMAA within broader scholarly conversations concerning participatory development, transformative da'wah, and faith-based community empowerment. Integrating institutional documents with academic literature enhanced the study's contextual depth and analytical robustness.

Data collection was conducted systematically between January and March 2026. The researcher employed purposive document sampling, a strategy commonly used in qualitative document analysis to identify sources that are directly relevant to the research objectives (Bowen, 2009). Documents were selected according to three criteria: (1) direct relevance to Muhammad Abdullah Muchtar's thought, (2) explicit discussion of SPMAA's organizational philosophy, programs, or community engagement strategies, and (3) verifiable attribution to SPMAA's institutional framework. Documents lacking clear authorship, institutional legitimacy, or substantive relevance to the research questions were excluded from analysis. This procedure minimized the inclusion of peripheral materials and ensured analytical focus on documents most capable of illuminating the relationship between prophetic values and institutional design.

The study deliberately focused on documentary evidence and did not incorporate interviews with Muhammad Abdullah Muchtar, SPMAA administrators, staff members, beneficiaries, or community participants. The study's primary objective guided this methodological decision: to reconstruct the founder's intellectual framework rather than to evaluate program implementation outcomes. Nevertheless, the researcher recognizes this as an important limitation. Documentary materials primarily reflect articulated institutional intentions and normative commitments, whereas interviews and ethnographic observation would provide access to lived experiences, implementation dynamics, organizational tensions, and community perceptions. Consequently, the findings should be understood as an interpretation of the da'wah model as designed and documented rather than as experienced by participants. Future research incorporating interviews, participant observation, or ethnographic approaches would provide valuable opportunities to validate and extend the findings of the present study.

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña (2014), which consists of three interconnected processes: data condensation, data display, and conclusion drawing/verification. These processes occurred iteratively throughout the research rather than as separate sequential stages. During the data

condensation phase, all selected documents were read repeatedly to achieve immersion and familiarity with the data. Meaningful text segments were identified and coded according to three primary analytical categories derived from the research objectives: (1) prophetic values articulated by Muhammad Abdullah Muchtar, (2) institutional mechanisms through which these values were operationalized, and (3) community participation and empowerment strategies embedded within SPMAA programs. Additional sub-categories emerged inductively during repeated readings, allowing new themes to be incorporated into the analytical framework.

Following coding, the data were organized into thematic matrices corresponding to SPMAA's three principal domains of activity: education, social welfare, and environmental stewardship. Thematic matrices facilitated systematic comparison between institutional practices and the core principles of community development proposed by Ife and Tesoriero (2006), namely participation, empowerment, and sustainability. This analytical procedure enabled the researcher to identify patterns of convergence and divergence, as well as strengths and limitations, across program domains. By organizing the data in matrix form, the study moved beyond simple description toward a more theoretically informed interpretation of SPMAA's da'wah model.

The conclusion-drawing and verification stage involved developing interpretive propositions concerning the relationship between Muhammad Abdullah Muchtar's prophetic values and SPMAA's institutional design. These propositions were continuously compared against the documentary evidence to ensure consistency and credibility. Interpretive claims were retained only when supported by multiple documentary sources and coherent patterns across different categories of evidence. This iterative verification process reduced the risk of selective interpretation and strengthened the analytical validity of the findings.

To enhance trustworthiness, the study adopted the criteria of credibility, dependability, confirmability, and transferability proposed by Lincoln and Guba (1985). Credibility was strengthened through prolonged engagement with documentary sources and continuous comparison between primary and secondary materials. Dependability was supported through detailed documentation of data collection and analytical procedures. Confirmability was established through the maintenance of an audit trail recording document selection decisions, coding processes, analytical memos, and matrix development procedures. Transferability was facilitated through a thick description of SPMAA's institutional context, enabling readers to assess the relevance of the findings to other Islamic organizations and community development settings. In addition, all analytical decisions were documented systematically throughout the research process, allowing external reviewers to trace the progression from raw documentary evidence to interpretive conclusions (Sudrajat, 2025). These procedures collectively enhance the transparency, rigor, and reproducibility of the study.

Results and Discussion

The Prophetic Foundation of SPMAA's Da'wah Model

The documentary evidence demonstrates that Muhammad Abdullah Muchtar constructed SPMAA upon a single foundational principle: *khidmah lil-ummah* (service to humanity). Rather than functioning merely as a moral slogan or inspirational statement, this principle serves as the normative architecture that shapes the institution's vision, strategic orientation, organizational culture, and programmatic priorities. The analysis of institutional documents indicates that Muchtar consistently viewed da'wah as an integrated process of spiritual cultivation and social transformation. Within this perspective, religious commitment cannot be separated from social responsibility because faith is understood not only as a matter of personal devotion but also as a mandate for collective service and human empowerment. Consequently, da'wah is interpreted as a practical effort to improve human well-being through educational development, social welfare, and community engagement rather than being confined to verbal religious instruction alone.

This finding supports the transformative da'wah paradigm identified by Muhyiddin (2019), who argues that da'wah becomes more effective when embedded within social realities and directed toward solving concrete community problems. However, the SPMAA case extends this perspective beyond programmatic implementation. Existing studies generally portray transformative da'wah as an approach that combines preaching with social action. In contrast, the present study reveals that at SPMAA, prophetic values function as the originating framework from which institutional structures emerge. In other words, social programs are not complementary additions to religious activities; rather, they constitute the practical manifestation of prophetic ethics itself. This distinction is theoretically significant because it shifts the analytical focus from da'wah as an activity to da'wah as an institutional philosophy.

The institutionalization of prophetic values at SPMAA reflects a broader pattern observed within faith-based development organizations. Clarke and Jennings (2008) argue that religious organizations often derive their developmental orientation from theological principles that provide both moral legitimacy and organizational direction. Similarly, Berger (2003) demonstrates that faith-based organizations possess a unique capacity to mobilize social commitment because their activities are rooted in shared ethical convictions rather than purely technical objectives. The SPMAA case confirms these observations while offering a distinct Islamic articulation of faith-based development. Rather than relying primarily on managerial rationality or bureaucratic efficiency, SPMAA grounds its developmental activities in the prophetic imperative to serve humanity. This orientation allows the institution to maintain normative coherence across diverse sectors, including education, social welfare, and environmental stewardship.

A central finding emerging from the documentary analysis is the integration of three interrelated prophetic values: God-consciousness (*kesadaran ketuhanan*), self-discipline (*pengendalian diri*), and solidarity (*kepedulian terhadap sesama*). These values are not treated as separate ethical domains but as mutually reinforcing dimensions of human development. God-consciousness functions as the transcendental foundation that shapes moral accountability. Self-discipline is the mechanism through which individuals regulate their behavior and cultivate personal responsibility. Solidarity extends these internalized values into social action by encouraging concern for others' welfare. Together, these three dimensions form a developmental pathway through which personal piety is translated into community engagement.

This pattern resonates strongly with Freire's (1970) conception of transformative education, which emphasizes the inseparability of personal consciousness and social action. For Freire, meaningful transformation occurs when individuals develop critical awareness that enables them to engage actively with their social environment. Although emerging from different intellectual traditions, Muchtar's framework reflects a similar logic. Spiritual awareness is not viewed as an end in itself but as a catalyst for ethical action and social responsibility. The findings, therefore, suggest an important point of convergence between Islamic prophetic ethics and broader theories of transformative social development.

The integration of spiritual and social dimensions also reflects the holistic conception of community development advanced by Ife and Tesoriero (2006). Community development scholars have long argued that sustainable social change requires attention to both individual transformation and structural conditions. Programs focusing exclusively on material assistance often fail to address deeper cultural and behavioral factors, while purely moral interventions frequently neglect systemic inequalities. SPMAA seeks to bridge this divide by embedding spiritual formation into practical programs that expand educational access, promote social inclusion, and enhance community welfare. Consequently, personal transformation and institutional transformation become mutually reinforcing processes rather than competing priorities.

Another important finding concerns the relationship between prophetic values and organizational sustainability. The documentary evidence suggests that SPMAA's longevity and geographical expansion are closely connected to its value-based institutional culture. Rather than relying solely on charismatic authority, SPMAA has translated Muchtar's principles into organizational routines, educational curricula, welfare programs, and community practices. This institutionalization process is consistent with Scott's (2014) theory of institutions, which emphasizes that enduring organizations are sustained through the routinization of shared norms and values. The expansion of SPMAA across approximately 117 locations, therefore, cannot be explained exclusively through leadership charisma. Instead, it reflects the successful

transformation of personal convictions into collective institutional commitments.

The findings further contribute to debates surrounding empowerment theory. Zimmerman (1995) argues that empowerment involves both psychological and structural dimensions, including increased competence, critical awareness, participation, and access to resources. SPMAA's prophetic framework implicitly incorporates these dimensions by linking spiritual development with educational opportunities, social participation, and community service. In this sense, empowerment is not understood merely as economic improvement or increased access to resources. Rather, it encompasses cultivating morally responsible individuals who can contribute to collective social well-being. This broader conception of empowerment distinguishes SPMAA's model from development approaches that focus exclusively on material outcomes.

The SPMAA case, therefore, demonstrates a form of what may be termed prophetic community development, namely a development paradigm in which religious values function not only as ethical motivations but also as institutional design principles. This finding extends existing scholarship on faith-based development by showing that prophetic values can structure organizational priorities, shape participation mechanisms, and sustain community engagement over time. Unlike many studies that treat religion primarily as a motivational resource for development, the present study reveals that religious values can operate at a deeper institutional level, influencing how development itself is conceptualized and implemented.

From a theoretical perspective, this finding represents one of the article's primary contributions. Previous studies of Islamic community development have generally focused on organizational activities, empowerment outcomes, or mechanisms of community participation. Few studies have systematically examined how a founder's prophetic worldview becomes embedded within institutional structures and subsequently shapes community development strategies. By demonstrating this process, the study introduces a Founder-Centered Prophetic Da'wah Framework, in which the founder's ethical vision functions as the generative source of institutional philosophy, program design, and community transformation. This framework offers a new analytical lens for examining Islamic social institutions and provides a foundation for future comparative studies of faith-based community development in diverse contexts.

Table 1. Alignment of SPMAA's Da'wah Programs with Community Development Principles

Domain	Main Programs	Participation	Empowerment	Sustainability
Education	Pesantren, PAUD, TK, MI, MTs, MA	Partial	Strong	Strong

Social Welfare	LKSA, LKSLU, Basic Needs Assistance	Strong	Moderate	Moderate
Environmental Stewardship	Community-Based Environmental Awareness Programs	Moderate	Partial	Partial

Source: Analysis of SPMAA institutional documents based on the community development framework of Ife and Tesoriero (2006).

Table 1 presents the alignment between SPMAA's major program domains and the three core principles of community development proposed by Ife and Tesoriero (2006): participation, empowerment, and sustainability. The analysis reveals a differentiated pattern rather than uniform implementation across domains. The education sector demonstrates the strongest alignment, particularly in empowerment and sustainability, due to its vertically integrated learning pathway and long-term human capacity-building orientation. The social welfare sector exhibits high levels of participation through inclusive access mechanisms but remains moderate in empowerment because most interventions focus on rehabilitation and social assistance. Meanwhile, the environmental sector shows the weakest alignment despite possessing strong theological foundations. This variation suggests that prophetic values are institutionalized unevenly across SPMAA's organizational domains, creating important opportunities for future program development and theoretical reflection.

Institutionalization of Prophetic Values Through Education

The education domain represents the strongest and most structurally developed expression of SPMAA's community development-based da'wah model. Documentary evidence indicates that SPMAA does not treat education as an isolated institutional service, but as a long-term pathway for prophetic character formation and community empowerment. Its educational system spans a vertically integrated trajectory, beginning with early childhood education through PAUD and TK, continuing to Islamic primary education through MI, lower secondary education through MTs, senior secondary education through MA, and non-formal Islamic formation through pesantren. This structural continuity distinguishes SPMAA from Islamic institutions that conduct education as short-term religious instruction or episodic community outreach. In SPMAA's model, education functions as a sustained developmental process through which religious consciousness, moral discipline, social responsibility, and communal solidarity are cultivated across different stages of life.

This finding confirms Muchtar's foundational view that da'wah must produce transformed persons, not merely informed believers. The educational pathway developed by SPMAA reflects the conviction that prophetic values require gradual internalization through repeated practice, institutional discipline, and collective habituation. In this sense, education becomes the

primary mechanism through which *khidmah lil-ummah* is translated into human capacity building. The institution does not simply transmit religious knowledge; it forms individuals who are expected to embody God-consciousness, self-discipline, and solidarity in everyday life. This finding strengthens Arifin's (2025) argument that Islamic educational institutions with multi-level integration are better at fostering social consciousness than fragmented or single-level religious programs. SPMAA extends this pattern by demonstrating how vertically integrated education can operate within a national-scale da'wah network rather than within a single local institution.

From the perspective of community development theory, SPMAA's education domain aligns closely with the empowerment and sustainability dimensions proposed by Ife and Tesoriero (2006). Empowerment in this domain is evident in the institution's effort to expand learners' moral, intellectual, social, and practical capacities over time. Sustainability is reflected in the continuity of the educational pathway, which enables students and members to experience long-term formation rather than short-term intervention. However, participation in the education domain remains partial because the documentary evidence does not clearly show the extent to which learners, parents, alums, or local communities are involved in curriculum design, program evaluation, or institutional decision-making. This suggests that SPMAA's education model is strong in value transmission and capacity development, but still needs additional participatory mechanisms to fully meet community development standards.

Theoretically, SPMAA's educational model can be read through the lens of transformative education. Freire (1970) argues that education should not be reduced to the transfer of knowledge from teacher to learner, but should awaken critical consciousness and enable learners to engage actively with their social realities. SPMAA's educational da'wah reflects a comparable orientation, although it is grounded in Islamic prophetic ethics rather than critical pedagogy alone. The purpose of education is not only to produce religious literacy but also to generate ethical agency. Learners are expected to move from knowing Islamic teachings to practicing social responsibility, discipline, and service. This movement from knowledge to action is central to prophetic da'wah because religious understanding is considered incomplete if it does not produce concrete benefit for others.

SPMAA's education domain also resonates with Sen's capability approach. Sen (1999) conceptualizes development as the expansion of human freedoms and capabilities, rather than merely economic growth or institutional service delivery. In this framework, education is important because it enlarges people's capacity to choose, act, participate, and improve their life conditions. SPMAA's vertically integrated educational structure contributes to capability expansion by providing learners with continuous access to religious, moral, and formal education. Including educational levels from early childhood to senior secondary education enables SPMAA to address human development across the life course. This means that education becomes not only an instrument of da'wah but also a mechanism of social

mobility through which disadvantaged communities can gain access to knowledge, discipline, networks, and moral resources.

At the same time, SPMAA's educational model differs from secular empowerment frameworks by placing spiritual formation at the center of capability development. In many development theories, empowerment is often measured through participation, income, access to resources, or decision-making power. In SPMAA's prophetic framework, empowerment also includes cultivating inner moral strength, self-control, and responsibility before God and society. This expands the meaning of empowerment from a purely instrumental concept into an ethical-spiritual process. Zimmerman (1995) emphasizes that empowerment involves psychological, organizational, and community dimensions. SPMAA contributes to this discussion by showing that in Islamic institutional contexts, psychological empowerment is closely linked to spiritual consciousness and moral habituation.

The strongest contribution of SPMAA's educational domain lies in its ability to connect personal formation with institutional sustainability. The repeated exposure of learners to SPMAA's values across multiple educational levels helps create a shared moral culture that sustains the institution beyond the founder's personal presence. This process reflects institutionalization rather than mere charisma. Students, teachers, caregivers, and administrators participate in routines that reproduce Muchtar's prophetic values in daily life. Through schooling, worship, discipline, social service, and communal interaction, prophetic values become embodied practices. This finding extends existing studies on pesantren and Islamic education by showing that the sustainability of da'wah institutions depends not only on leadership authority but also on the educational reproduction of institutional values.

Nevertheless, the education domain also reveals several areas requiring improvement. First, the documentary evidence does not provide sufficient detail regarding learning outcomes, alum trajectories, or measurable indicators of empowerment. Claims about character formation and social consciousness would be stronger if supported by alum data, student development records, or systematic evaluation instruments. Second, the participation dimension remains underdeveloped. To better align with community development principles, SPMAA should strengthen mechanisms to involve students, parents, alums, and local communities in program planning and evaluation. Third, the education domain should be more explicitly connected to livelihood skills, civic engagement, and community leadership so that empowerment does not remain limited to moral formation but also produces practical capacity for social transformation.

Overall, SPMAA's education domain demonstrates that prophetic da'wah can be institutionalized through a sustained educational pathway that integrates religious formation, moral discipline, and human capacity-building. This finding confirms existing literature on the role of Islamic educational institutions in community empowerment. However, it also extends the

discussion by showing how a founder's prophetic vision can be translated into a vertically integrated educational system. Education, in this model, is not merely a supporting program of da'wah. It is the central infrastructure through which prophetic values are reproduced, internalized, and transformed into community development capacity.

Table 2. Founder-Centered Prophetic Da'wah Model at SPMAA

Founder's Prophetic Values	Institutional Mechanisms	Program Domains	Community Development Outcomes
God-Consciousness	Religious Formation	Education	Moral Awareness
Self-Discipline	Organizational Habituation	Education & Welfare	Human Capacity Building
Solidarity	Social Service and Inclusion	Welfare & Environment	Community Empowerment
Khidmah lil-Ummah	Integrated Institutional Design	All Domains	Sustainable Social Transformation

This study contributes to both Islamic da'wah scholarship and community development theory by introducing a Founder-Centered Prophetic Da'wah Framework, which explains how a founder's ethical and theological vision becomes institutionalized into a sustainable model of community empowerment. Unlike previous studies that primarily focus on program implementation, organizational performance, or empowerment outcomes, this research demonstrates that Muhammad Abdullah Muchtar's prophetic principle of *khidmah lil-ummah* functions as the normative architecture shaping SPMAA's educational, social welfare, and environmental initiatives. The findings extend existing discussions on transformative da'wah by showing that prophetic values can operate not only as religious motivations but also as institutional design principles that guide participation, empowerment, and sustainability. Furthermore, the study reveals a significant convergence between Islamic prophetic ethics and community development theory, particularly regarding human capacity building, social inclusion, and participatory transformation. By bridging Islamic studies, faith-based development, and community empowerment literature, this research offers a new analytical perspective for understanding how religious institutions can achieve large-scale social impact while maintaining normative coherence across diverse program domains.

Conclusion

This study examined how Muhammad Abdullah Muchtar's prophetic thought shapes the design and implementation of a community development-based da'wah model at SPMAA. The findings reveal that the principle of *khidmah lil-ummah* functions not merely as a moral inspiration but as the

normative architecture of the institution, shaping its educational, social welfare, and environmental programs. More importantly, the study finds that the influence of prophetic values extends beyond what is commonly assumed in the literature on Islamic social institutions. Rather than serving solely as ethical motivations, prophetic values operate as institutional design principles that structure participation, empowerment, sustainability, and organizational expansion. This finding challenges the conventional assumption that the scalability of faith-based organizations depends primarily on charismatic leadership. In the case of SPMAA, institutional growth across approximately 117 locations and 3,000 members has been sustained through the successful institutionalization of prophetic values into organizational routines, educational pathways, and community programs. Furthermore, the study reveals uneven alignment across program domains: education demonstrates the strongest empowerment and sustainability outcomes, social welfare shows strong participation but moderate empowerment, and environmental stewardship exhibits the weakest institutional development despite strong theological foundations.

From a scholarly perspective, this study contributes to both Islamic da'wah studies and community development theory. The findings reinforce previous research emphasizing the transformative potential of participatory and socially embedded da'wah while simultaneously challenging perspectives that treat religious values merely as motivational resources for social action. This study introduces the concept of a Founder-Centered Prophetic Da'wah Framework, demonstrating how a founder's ethical vision can become institutionalized into a sustainable model of community empowerment. The study also enriches community development scholarship by showing that Islamic prophetic ethics and community development principles are not only compatible but structurally convergent. The SPMAA case illustrates that participation, empowerment, and sustainability can emerge organically from indigenous Islamic value systems rather than being adopted exclusively from externally derived development paradigms. Consequently, the findings expand current discussions on faith-based development by positioning prophetic values as both ethical foundations and organizational mechanisms for social transformation.

Despite these contributions, several limitations should be acknowledged. First, the study relied exclusively on documentary sources, limiting its ability to capture participants' lived experiences, implementation challenges, and community perceptions of SPMAA's programs. Second, the assessment of alignment between SPMAA's program domains and community development principles was based on qualitative interpretation rather than standardized measurement instruments. Third, the study focused on a single institution and a single founding figure, making it difficult to generalize the findings to other Islamic organizations or socio-cultural contexts. Therefore, caution should be exercised when applying these conclusions beyond the specific case examined in this research.

Based on these limitations, future research should employ broader methodological approaches, including interviews, ethnographic observation, and mixed-method designs, to validate and deepen understanding of prophetic-value-based da'wah models. Comparative studies involving multiple Islamic institutions and founders would help assess the transferability of the proposed framework across different organizational contexts. Longitudinal investigations are also recommended to evaluate the long-term effects of prophetic-value institutionalization on community empowerment, social transformation, and organizational sustainability. Practically, Islamic organizations seeking to strengthen their social impact should focus on embedding core values into institutional structures, expanding participatory mechanisms across program domains, and developing more systematic environmental empowerment initiatives. Such efforts would enhance the capacity of prophetic da'wah to contribute meaningfully to sustainable community development in contemporary Muslim societies.

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