Da'wah bi al-Hal within Islamic-Based Philanthropy: A Case Study of Darul Muhajirin Orphanage in Semarang

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Abstract: This article attempts to discuss how the Islamic philanthropy of Darul Muhajirin orphanage in Semarang conducts *da'wah bi al-hal* (preaching by actual actions) towards the Muslim community living surrounding the orphanage and orphan children. Using a descriptive qualitative approach, the findings point out that *da'wah bi al-hal* conducted by Darul Muhajirin orphanage for community development and empowerment is an attempt to take part in community development efforts through social service activity programs. Hence, the existence of Darul Muhajirin orphanage is considered a benefit to the surrounding community. In regard to the method of *da'wah bi al-hal,* Darul Muhajirin orphanage has proposed several ways: *first*, exemplary in social movements like charity. *Second*, exemplary in worship; *third*, exemplary in the manner of speaking.

Keywords: *Da'wah bi al-hal,* Islamic philanthropy, orphanage, community empowerment.

Abstrak: Artikel ini merupakan hasil penelitian yang berusaha mencoba menggali praktik *da'wah bi al-hal* melalui filantropi Islam di panti asuhan Darul Muhajirin, Semarang. Menggunakan pendekatan kualitatif deskriptif, penelitian ini mengungkapkan bahwa metode dakwah *bi al-hal* melalui filantropi Islam yang dikembangkan panti asuhan Darul Muhajirin memiliki beberapa cara: *pertama*, keteladanan dalam gerakan sosial seperti amal; *kedua*, keteladanan dalam beribadah; *ketiga*, keteladanan dalam cara bertutur. Sedangkan dampak dakwah bil hal yang dilakukan panti asuhan Darul Muhajirin terhadap pengembangan dan pemberdayaan masyarakat adalah dengan mencoba ikut serta dalam upaya pengembangan masyarakat melalui program kegiatan bakti sosial.

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Introduction

As a religion of *rahmatan lil 'alamin*, Islamic values are universal and applicable in all places and times. Especially during this COVID-19 pandemic, the pandemic has had a domino effect from health problems to social and economic problems. The global economy, especially Indonesia, is uncertain and leads to an economic recession. In the first and second quarters of 2020, countries such as the United States, China, South Korea, Japan, Singapore, and the European Union experienced negative economic growth. The economic slowdown will certainly have an impact on Indonesia's economic growth.

In Indonesia, the hope that social institutions such as Islamic boarding schools *(pesantren)* or orphanages can contribute to the community does not seem to have subsided. This arises because historically social institutions such as *pesantren* or orphanages have represented a form of community-based institution. Many places that have been made by *pesantren* or orphanages come from *waqf* (Islamic endowment) land, as well as the buildings, which also involve many donors who sympathize with this social institution. Therefore, for some people, orphanages or *pesantren* also have a very large social mandate for the surrounding community.

The tradition of giving is the application of noble values in the form of helping which has become a communal culture and a symbol of local wisdom, especially people living in rural areas (Tamin, 2011). Activities such as providing food, money, labor, or services to relatives, relatives, neighbors, friends, or people in need. The character of the community who always applies the culture of mutual help and *tepa seliro* (gracious sympathy) makes the culture of giving continues from time to time. The culture of giving to society is then referred to as philanthropy.

Udin Saripudin (cited in Ibrahim, 2008) stated that "philanthropy" is a new term in the world where many Arabic terms have the same connotation, such as *al-ata al-ijtima'* which means social giving, *al-takaful al-insani* which means human solidarity, or *khayri* which means giving for good or *shadaqah* which means *shadaqah*. The

term *shadaqah* is familiar and practiced in Islam, but the word Islamic philanthropy is the adoption of a word that is often used today (Saripudin, 2016).

Currently, the practice of Islamic philanthropy has been widely carried out by social institutions such as orphanages and orphanages, educational institutions such as Islamic boarding schools and *madrasas*, or other professional institutions.

Azzumardi Azra (cited in Makhrus, 2014) said that Islamic philanthropy is a tradition that is separated from state affairs, which continues to strengthen. This has made Islamic institutions more fertile that were established through Islamic philanthropy, for example; Islamic boarding schools, orphanages, *madrasas* (Islamic shools), and others that make Islamic-based civil society stronger. Based on this Islam, the community is jointly and independently vis- a-vis the State, the community begins to be independent, almost free from the interference of state financing.

In this case, of course, generosity cannot be separated from the Islamic tradition. The community has a dialectical relationship with social institutions such as orphanages. The orphanage was founded by relying on the contribution and intervention of the people on the one hand, and on the other hand, the community also hopes that later the orphanage can contribute to the progress of society, especially productive things to free the community from backwardness in terms of economy, education, welfare. and so forth. When the Indonesian people are in difficult times like this where all aspects of life are slumped due to the covid-19 outbreak, the role of social institutions for the development of society should no longer be ignored.

Social institutions that distribute *zakat* funds, *zakat (a mandatory charitable donation)*, and *shadaqah* (Islamic charity) should be able to have an influence on the community in alleviating poverty which is one of the duties of *zakat* institutions, and the symbols of Islamic *da'wah* that must continue to be disseminated to the community so that people will later be aware that *zakat* and *shadaqah* as a form of charity/charity is not only a manifestation of the pillars of faith that is

oriented to increase faith in Allah Swt., alone but also as an instrument of poverty alleviation.

Based on this, the researchers tried to explore the discourse and practice of Islamic philanthropy based on orphanages, especially the Darul Muhajirin orphanage in Gunungpati, Semarang city. The selection of the Darul Muhajirin orphanage as the object of research because this institution is a representation of the spirit of cooperation and compassion for the community in the development and development of the *ummah* (Muslim society), especially orphans and poor people. To answer the research questions, a descriptive qualitative research was used. While, to analyse collected data from the field, this study applied Miles and Huberman's interactive analysis model that proposed 4 stages, namely: data collection, data reduction, data presentation, and verification or conclusions.

Da'wah bi al-Hal

Review of Literature

Da'wah bi al-hal is a da'wah method that is carried out with actions and activities that directly affect the community as the object or target of *da'wah* (Zakiyyah and Haqq, 2018). *Da'wah bi al-hal* which is explained in the book guidelines for *da'wah* written by Harun Nasution encompasses all things related to basic human needs, especially matters relating to physical, material, and economic needs. then the activity of *da'wah bi al-hal* focuses more on developing and empowering people's lives and livelihoods to improve a better standard of living by the guidance of Islamic teachings (Sagir, 2015). *Da'wah bi al-hal* with empowerment can be optimally successful if it is carried out by institutions as motivators, mediators, and facilitators. And the orphanage as an institution also has a strategic role in society as a community empowerment institution(Shobron, Rosyadi, and Suaidy, 2016).

According to Al-qathlaini, *da'wah bi al-hal* requires the *da'i* to set an example (*ustawun hasanah)* when delivering *da'wah*. Giving *uswatun hasanah* is a form of the *da'wah bi al-hal* method (Khasani, 2018). *Uswatun hasanah* can be called exemplary. Munzier Suparta stated that exemplary must appear in various fields of life; so that an exemplary Muslim society is formed that upholds the Book of Allah and the *sunnah* of the Prophet (Supatra, 2003). According to Siti Muru'ah, *da'wah bi al-hal* is Islamic proselytising with real actions, where *da'wah* activities are carried out through example and charity as practiced by the Prophet Muhammad (Farmawati, 2017).

Theoretically speaking, Ab. Aziz Mohd. Zin pointed out that *da'wah bil hal* regards the *da'i* becomes an example or model for the glory and majesty of Islam(Zin, 1997). *Da'wah bi al-hal* also referes to "*da'wah bil qudwah hasanah*" which means *da'wah* through good behavior and examples. The legal basis for the d*a'wah bi al-hal* method is explained in QS. *Fussilat*; 33:

$$وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ$$

"Who is better in speech than one who calls to Allah, does righteous deeds, and says verily I am of those who surrender."

As explained by Isa Anshary, the personality of a preacher is a clear mirror that encourages people to always reflect on the preacher. The character of a preacher is used as a measuring tool for an attitude of life and behavior that is commanded by religion. The success of the call for da'wah is largely determined by the character of a preacher. The breadth of knowledge, the ability to make speeches, the ability to preach with all its methods and systems will be useless if it is not supported by noble character (Isa, 1991).

Da'wah bi al-hal is carried out by showing attitudes, movements, behavior, and actions in the hope that people (*mad'u*) can receive, see, pay attention, and imitate them. Other forms of *da'wah* methods can be carried out through empowering human life and livelihoods, among others in the form of providing education to the community,

cooperative activities, developing transmigration activities, improving community nutrition, organizing orphanages, creating job opportunities, increasing the use of print media, and organizing businesses in public health such as establishing hospitals, polyclinics, BKIA, medical centers, and so on (Sagir, 2015).

The method of *da'wah bi al-hal* can also be understood as a social movement in the form of religion. According to Zainuddin and Kadir, the form of da'wah activities with the *bi al-hal* can be done in various ways, namely by developing Muslims through education, optimizing mosque functions, and carrying out da'wah regeneration (Zainuddin and Kadir, 2013).

From the explanation regarding the *da'wah bi al-hal* method, the researchers argue that the *da'wah bi al-hal* is a teaching in the delivery of *da'wah* to call people to goodness by providing real examples and direct actions that focus based on religious values. According to the researcher, the *da'wah bi al-hal* method is one of the methods applied by the *da'i* in preaching by showing an example directly to the *mad'u*, so that what the *da'i* does can be seen directly by *mad'u*.

Community Development

Technically, the concept of empowerment comes from the word power (power or empowerment). The concept of power is the main idea in terms of empowerment. Power is defined as the ability to control other people as desired. According to the sociological perspective, empowerment means showing active and collaborative roles between the community and its partners. There is continuous cooperation in carrying out their respective main tasks (Setiawan, 2012). Islam views society as a system whose individuals need and support one another. Between individuals, society has a relationship that is ideally mutually beneficial. Economic inequality is a potential that can be used to foster harmony and friendship between people. Islam encourages the implementation of community empowerment by adhering to 3 main principles; *ukhuwwah*, the principle of *ta'awun*, and the principle of equality (Sany, 2019)

In terms of *da'wah*, empowering is referred to as *tamkiinu al-da'wah* which means power, power, concern, and strong will. In addition, the direction of empowerment is expected to be right on target, starting from poverty and symbols and other things. The targets of empowerment in terms of people with social welfare problems are:(Setiawan, 2012):

a. Poverty, is the Indonesian people who are included in the category of poor and poor,
b. Abandonment is a condition of not meeting primary human needs, experienced by children, women and the elderly, homeless people, and beggars.
c. Disability is a physical or mental imperfection
d. Social disability, namely conditions that are not by appropriate social and cultural values that generally exist in society,
e. Disasters, either natural disasters or social disasters.

Meanwhile, empowerment when viewed from the point of view of economic welfare is divided into two parts, namely: the first is consumptive, namely community empowerment by providing direct assistance. This is done to meet daily needs. Second, empowering productive people who think about the long term. Community empowerment in orphanages involves both consumptive and productive matters. So this is the right solution when faced with the target of da'wah which is included in the poor community, and orphans.

While the objectives of empowerment, according to Afriadi (2018) encompasses various improvement efforts as follows:

a. Improvement of education (better education) in the sense that empowerment must be designed as a form of better education. Improvements in education carried out through empowerment are not limited to improvement of materials, improvement of methods, improvements regarding place and time, as well as the relationship between facilitators and beneficiaries; but what is more important is the improvement of education that can foster a lifelong enthusiasm for learning;

b. Improvement of accessibility (better accessibility) With the growth and development of the spirit of lifelong learning, it is hoped that it will improve its accessibility, especially regarding access to information/innovation, sources of financing, product and equipment providers, marketing institutions;

c. Better action Armed with improved education and improved accessibility with a better variety of resources, it is hoped that better actions will occur;

d. Institutional improvement (better institution) By improving the activities/actions carried out, it is expected to improve institutions, including the development of business-partnership networks;

e. Improvement of business (better business) Improvement of education (spirit of learning), improvement of accessibility, activities, and institutional improvement, is expected to improve the business being carried out;

f. Improved income (better income) With the improvement of the business carried out, it is expected to be able to improve the income he earns, including the income of his family and community;

g. Improvement of the environment (better environment) Income improvement is expected to improve the environment (physical and social) because environmental damage is often caused by poverty or limited income;

h. Improvement of life (better living) Improved income levels and environmental conditions are expected to improve the living conditions of every family and community;

i. Better community: Better living conditions, supported by a better (physical and social) environment, are expected to lead to better community life.

Community empowerment aims to increase the potential of the community to be able to improve a better quality of life for all members of the community through self-help activities. Empowering communities aims to "educate people to be able to educate themselves" or "to help people to be able to help themselves". This means that in

the empowerment process that occurs, the community plays an active role in designing and designing the form of empowerment itself. To achieve this goal, the factor of improving the quality of human resources through formal and non-formal education needs to be prioritized. Thus, a community empowerment result will be achieved in the form of a community that is independent, self-reliant, able to adopt innovations,

Islamic Philanthropy

The concept of philanthropy has long been rooted in Islam and has even become one of the obligations that must be fulfilled in religion. The most fundamental different point between secular philanthropy and Islamic philanthropy is that Islam regards philanthropic activities will get reward from Allah Swt. Three main concepts are found in the Qur'an and hadith that related to Islamic philanthropy, namely the concepts of religious obligation, religious morality, and social justice. The concept of religious obligation is a general guide, the second concept is related to religious morality, and the third concept is a concept that touches the ultimate goal of philanthropy and the goal of religion itself, namely the realisation of social justice.

First, the concept of religious obligations in Islamic philanthropy is built through the text of the Qur'an and Sunnah which instructs the obligation of *zakat*, giving charity, and giving *zakat*. One of the work programs of the Darul Muhajirin Orphanage is the distribution of *zakat*, *zakat*, and *shadaqah* funds. The Darul Muhajirin orphanage tries to work extra to make people aware of the obligation of *zakat* and works actively to collect these funds and distribute them to those who are entitled, especially orphans, orphans, and poor people.

Second, the concept of religious morality underlies the imperative nature of *zakat* in terms of emphasizing the importance of charity that goes beyond rituality. Charity is not only seen as a ritual obligation but also proof of one's faith in God. A Muslim who does good to others is a form of piety and faith. Paying attention to the community is part of a form of piety and faith.

The aspect of religious morality in the implementation of the distribution program of *zakat*, *zakat*, and *shadaqah* at the Darul Muhajirin orphanage can be seen in the object that is the target of the distribution of *zakat*. In determining the target of *zakat* recipients, the Darul Muhajirin Orphanage continues to make eight ashnaf mentioned in the Qur'an as the target of *zakat* recipients. However, in the process of distributing these funds and other social funds, they still prioritize the poor and orphans *(dlu'afa)*. This principle is important to note so that the distribution of *zakat* is right on target, the poor must be prioritized because they are in the first mention in the Qur'an and Sunnah. Lifting the poor from the poverty line, helping to loosen their economic needs is a prominent aspect of religious morality in *zakat*.

Third, the concept of social justice in the context of Islamic philanthropy carries the mission of realizing economic equity, healthy distribution of wealth, and ensuring that the rights of the poor to receive assistance are implemented. *Zakat* worship is believed to have not only a vertical dimension *(habl min Allāh)* or a mere ritual obligation *(mahdlah worship),* but also has a horizontal dimension *(habl min al-nās)* which touches on the moral, social, and economic dimensions. In this horizontal realm, *zakat* is an aspect of charity that has a significant role as an instrument in empowering the people as well as alleviating poverty. Darul Muhajirin orphanage through *zakat*, *zakat*, and *shadaqah* funds seeks to maximize its use not only for consumptive purposes but also for educational purposes.

Types of the *Da'wah bi al-Hal* Method

Exemplary in Social Movements. The first type of *da'wah bil hal* is through social movements, . In this case, the example is with *shadaqah*. Since its inception, the founder of this orphanage has been determined to be able to help

Findings and Discussion

underprivileged children to be educated and fulfilled all their daily needs. Many parties who took part have been generated to donate some of the sustenance they have. The term charity is then known as philanthropy. The Darul Muhajirin orphanage eventually opened it self as an institution that distributes *zakat*, *infaq*, and *shadaqah* from benefactors. Because of this, Islamic philanthropy can be further developed.

According to Shaifuddin & Rubba (2011), there are in history, several companions who were slaves freed by the prophet like Bilal, well known as *a muadzin* (caller to prayer). He invited his friends, including *aghnia* (wealthy) to support orphans and feed the underprivileged. Moreover, *shadaqah* is explained in QS. al-Mujlah; 13:

ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقٰتٍۗ فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا اللهَ وَرَسُوْلَهٗۗوَاللهُ خَبِيْرٌ ۢبِمَا تَعْمَلُوْنَ

> *"Are you afraid of (being poor) because you gave shadaqah before holding a conversation with the Apostle? So if you do not do it and Allah has forgiven you, then establish prayer, pay zakat, obey Allah and His Messenger; and Allah is Knowing of what you do."*

Ustadz Saefuloh has pioneered the establishment of Darul Muhajirin orphanage in 2018. The Darul Muhajirin orphanage plays two functions at once: *first* it fulfil daily needs of orphan and foster children from poor families. *Second,* it provides a boarding school wherein foster children study religious during the day.[2]

Da'wah through social movements carried out by Darul Muhajirin orphanage arouse a sense of caring for others for the fate of others, especially children who are less fortunate, but have a high spirit to move forward. The form of *da'wah bi al-hal* method applied by the Darul Muhajirin orphanage either by example or *shadaqah*, essentially

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[2] Interview with Ustadz Saifulloh, August 29, 2021

encourage *mad'u* (people) to have a sense of care, raise awareness, and motivate for their potential to realize goodness and progress. in life both in this world and in the hereafter.

Exemplary in Worship. The next form of *da'wah bi al-hal* is exemplary in worship. The caretaker of the Darul Muhajirin orphanage requires all foster children to always pray in congregation and other worship activities. Praying means communicating with Allah Swt., and maintaining a good relationship with Him. He always gave an example of coming to the prayer room before the time for prayer arrived. This is done so that children see the real thing then they will imitate. At least if the children are lazy or reluctant to worship they will be ashamed of their clerics, and when they understand they will be ashamed of Allah Swt. In addition, congregational prayers can also bring children closer to the surrounding community, and the donors who come. They can learn to socialize and practice the moral lessons that have been taught.

Exemplary in Manner of Speaking. Teaching children about speaking etiquette is also a pressure point for the caregivers of the Darul Muhajirin orphanage. Both Ustadz Saefuloh and Ustadz Uswatun Hasanah always try to be careful with their words, even to children who are not considered naughty.

The Development of *Da'wah bi al- Hal* and Challenges

In the earlier stage, Darul Muhajirin orphanage has had limited supports in terms of fund and economic access to help learning process and education process for orphan children. The founder of the orphanage gave an example of how someone with a mediocre economic standard could help finance the lives and education of their foster children, and this turned out to be effective for the surrounding community and donors to imitate. This is an exemplary of religious activity that what called as *da'wah bi al-hal*.

For an orphanage whose funding is based on the contributions of donors, it certainly requires a special strategy, especially in maintaining the sustainability of the donors' contributions. Since 2018 the Darul Muhajirin orphanage has held regular recitations, which are intended to maintain a harmonious, intensive, and sustainable relationship

between the orphanage and Muslim congregations, the surrounding community, and other general donors. One of the activities that are still running is the Selapanan Recitation. The community was quite enthusiastic in responding to these recitation activities. This can be seen from the number of worshipers who attended, which turned out not only from the community around Gunungpati but also from various areas in the city of Semarang and even outside the city of Semarang.Recitation is a very important medium for the Darul Muhajirin orphanage to maintain a network with donors. The number of participants is quite large, although not always consistent. That is, ranging from 100 to 150 congregations.

In addition to funding, another obstacle faced by this orphanage is the lack of human resources. Human resources owned are limited to the chairman, treasurer, secretary, and 1 general implementer. With the increasing number of foster children, it should also be balanced with adequate management personnel, so that the da'wah activities carried out will be more well-directed.

The Impact of *Da'wah bi al-Hal* on Community Empowerment

Community development is a manifestation of *da'wah bi al-hal*. Darul Muhajirin orphanage has tried to take part in community development efforts through social service activities programs. This program seeks to tap the hearts of the community and donors to set aside assets for the benefit of less fortunate children. So that in the future the foster children can receive a higher education so that it is expected to change their destiny for the better, independent in the economic field, physically and mentally prosperous.

The presence of the Darul Muhajirin orphanage is like a breath of fresh air for the surrounding community. Indeed, initially people attended to the mosque less frequently, and there has been an increase because of many religious events. There are many hopes from the community for the Darul Muhajirin orphanage, namely providing provisions for foster children for their future life capital with better education and qualified skills both in the field of religion and other life aspects. Hencen, foster children will have better prepared to undergo

their future. In addition, the presence of the Darul Muhajirin orphanage in the community is a very effective means for underprivileged people who want to provide education and instill religious values in their children.

Islam encourages the implementation of community empowerment by adhering to 3 main principles; The three principles are the principle of ukhuwwah, the principle of ta'awun, and the principle of equality.

First, is the principle of ukhuwwah. Ukhuwwah in Arabic means brotherhood. This principle emphasizes that every Muslim is brother to one another, even though there is no blood relationship between them. The sense of brotherhood guarantees a sense of empathy and strengthens friendship in society. This principle is based on the words of Allah SWT:

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Verily the believers are brothers, so make peace between your two brothers (who are in disagreement) and fear Allah so that you may receive mercy." (Surat al-Hujurat [49]:10)

In the context of empowerment, ukhuwwah is the underlying motive for all community empowerment efforts. Rasulullah has a vision of a Muslim community that helps each other and bears each other's difficulties together. Islam encourages its adherents to lighten the burden of his brother who is hit by difficulties through the words of the Prophet Muhammad. "Whoever relieves the troubles of this world from a believer, Allah will relieve him of a trouble on the Day of Resurrection." Islam is a religion that instills concern in its adherents.

Second, the principle of ta'awun. Allah SWT encourages people to help each other. Allah SWT says:

وَتَعَاوَنُوا۟ عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيْدُ الْعِقَابِ

*"And help you in (doing) goodness and piety and do not help in sin
and enmity. Fear Allah, indeed, Allah is severe in punishment."* (Surat
al-Maidah [5]:2)

The principle of ta'awun or mutual help is the main principle in
the implementation of community empowerment. Because actually,
the empowerment program is an effort to help individuals and
communities who need help and guidance. Empowerment efforts must
start from a sense of concern and intention to help individuals and
communities in need. This comes from a sense of brotherhood that
grows from the bonds of ukhuwwah.

The principle of ta'awun or mutual help can also be interpreted as
a synergy between various interested parties for the realization of
optimal empowerment. Community empowerment is a collaborative
process, so all parties should help each other for the realization of
common goals. Empowerment is not the responsibility of only certain
parties, but the responsibility of all related parties. The government
will not be able to solve problems on its own without synergizing with
other parties. With ta'awun, the government, *zakat* institutions, ulama,
Islamic organizations, and various NGOs can work together to
combine financial strength, management, human resources,
methodologies, and policy determination to create effective synergies in
implementing empowerment and alleviating poverty.

Third, the principle of equality between human beings. Allah
SWT says:

يَاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤئِلَ لِتَعَارَفُوْا

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

*"O people! Indeed, We created you from a male and a female, then We
made you into nations and tribes so that you might know one another.
Verily, the most honorable of you in the sight of Allah is the most pious
one. Indeed, Allah is All-Knowing. Meticulous."* (QS. al-Hujurat
[49]:13).

Conclusion

The the method of *da'wah bi al-hal* through Islamic philanthropy which was developed by the Darul Muhajirin orphanage have several ways: first, exemplary in social movements like charity. Second, exemplary in worship; third, exemplary in manner of speaking. Whereas, the impact of *da'wah bil hal* by the Darul Muhajirin orphanage for community development and empowerment is by trying to take part in community development efforts through social service activity programs. This program seeks to tap the hearts of the community and donors to set aside assets for the benefit of less fortunate children. In addition, the existence of the Darul Muhajirin orphanage also contributes to the surrounding community.

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