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Empowerment the An-Nadzir Community in South Sulawesi: An Islamic Communication-Social Capital-Economic Action Model

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Abstract: This study aims to analyze the role of Islamic communication in building productive social capital and empowering the economy of the An-Nadhir Muslim minority community in Romanglompoa, South Sulawesi. Using a qualitative approach with ethnographic strategies and grounded theory analysis over 30 days, this study developed the Islamic Communication-Social Capital-Economic Action (ICSEA) Model, which explains the mechanisms of transforming religious values into collective economic action. Data was obtained through observation, in-depth interviews and document studies, documents were analyzed using NVivo 15. This study concludes that the An-Nadzir community in Romanglompoa, Gowa Regency, South Sulawesi, represents a unique phenomenon in how Islamic communication practices can transform religious discourse into productive social capital and measurable collective economic action. Despite being located in a Muslim minority context with complex structural challenges, this community has succeeded in developing economic empowerment mechanisms based on Islamic values that demonstrate high resilience and adaptability. The ICSEA model was developed to explain the specific transformation mechanisms occurring in the An-Nadzir community, where communication practices based on *hikmah* (wisdom), *mau'izah hasanah* (good deeds), and *mujādalah* (intelligible texts) create a systematic pathway from religious values to concrete economic empowerment. Thus, Islamic values can act as a catalyst in the context of Islamic communication and social capital for the An-Nadzir community, thereby building religious trust, social networks, and collective efficacy, which are necessary for sustainable economic action.

Keywords: ICSEA Framework, Islamic communication transformation, social capital, economic empowerment, minority community, An-*Nadzir*

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Abstrak: *Studi ini bertujuan untuk menganalisis peran komunikasi Islam dalam membangun modal sosial produktif dan memberdayakan ekonomi komunitas minoritas Muslim, An-Nadhir di Romanglompoa, Sulawesi Selatan. Dengan menggunakan pendekatan kualitatif dengan strategi etnografi dan analisis grounded theory selama 30 hari, studi ini mengembangkan Model Komunikasi Islam-Modal Sosial-Aksi Ekonomi (ICSEA), yang menjelaskan mekanisme transformasi nilai-nilai agama menjadi aksi ekonomi kolektif. Data diperoleh dengan cara observasi, wawancara mendalam dan studi dokumen. Dokumen dianalisis dengan menggunakan NVivo 15. Kajian ini menyimpulkan bahwa komunitas An-Nadzir di Romanglompoa, Kabupaten Gowa, Sulawesi Selatan, mewakili fenomena unik tentang bagaimana praktik komunikasi Islam dapat mentransformasikan wacana keagamaan menjadi modal sosial produktif dan aksi ekonomi kolektif yang terukur. Meskipun berada dalam konteks minoritas Muslim dengan tantangan struktural yang kompleks, komunitas ini telah berhasil mengembangkan mekanisme pemberdayaan ekonomi berbasis nilai-nilai Islam yang menunjukkan ketahanan dan adaptabilitas yang tinggi. Model ICSEA dikembangkan untuk menjelaskan mekanisme transformasi spesifik yang terjadi di Komunitas An-Nadzir, di mana praktik komunikasi yang berlandaskan hikmah (kebijaksanaan), mau'izah hasanah, dan mujādalah yang menciptakan jalur sistematis dari nilai-nilai agama menuju pemberdayaan ekonomi yang konkret. Sehingga dengan demikian, nilai-nilai Islam mampu menjadi katalisator dalam konteks komunikasi Islam dan modal sosial bagi komunitas An-Nadzir sehingga dapat membangun kepercayaan agama, jaringan sosial, dan efikasi kolektif, yang diperlukan untuk aksi ekonomi berkelanjutan.*
Kata Kunci: *Transformasi komunikasi Islam, modal sosial, pemberdayaan ekonomi, komunitas minoritas, An-Nadzir*

Introduction

Indonesia is a diverse nation comprised of diverse ethnicities, religions, languages, and beliefs. In addition to the religions, tribes, and languages that are predominantly known for their many followers, there are also several minority groups that have unique characteristics and differences in various aspects, including religion, culture, and place of residence and livelihood. This can be seen, for example, in the *Badui* community in Banten, the *Anak Dalam* tribe in Jambi, the *Bajoe* on the coast of Sulawesi, the *Tengger* community in East Java, the *Ammatoa*, *Towani Tolotang*, and *An-Anadhir* in South Sulawesi.[1] In the

[1] Mujiburrahman, "Religious Conversion in Indonesia: The Karo Batak and the Tengger Javanese," *Islam and Christian–Muslim Relations* 12, No. 1 (2010). Hasse Jubba, et.al., "The Future Relations between the Majority and Minority Religious Groups, Viewed from Indonesian Contemporary Perspective: A Case Study of the Coexistence of Muslims and the Towani Tolotang in Amparita, South Sulawesi*," International Journal of Islamic Though* 16, No. 2 (2019). Illy Yanti, et.al., "Negotiating Sharīʿah and Customary Law: Legal Pluralism in Familial Relationships

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context of the state, this is called *Bhinneka Tunggal Ika* (Unity in Diversity), a national concept that must be accepted and practiced by every citizen.

The An-Nadzir Community in Romanglompoa, South Sulawesi, represents a unique phenomenon of how Islamic communication practices can transform religious discourse into productive social capital and measurable collective economic action.[2] Despite being in the context of a Muslim minority with complex structural challenges, this community has succeeded in developing value-based Islamic economic empowerment mechanisms that demonstrate high resilience and adaptability.

Islamic communication as a mechanism for the formation of social capital in the context of the economic empowerment of minority communities has become an increasingly important area of research. However, the mechanism by which it transforms from religious discourse into collective economic action remains incompletely understood. Although the concept of Islamic social capital has been recognized as having distinctive characteristics marked by an orientation towards moral values in production and networks,[3] and has been empirically proven to improve sustainable performance through the strengthening of business networks and corporate innovation in the context of Muslim majority MSMEs.[4] the specific pathways through which religious communication practices create social infrastructure for productive economic activities in the context of minority communities remain a black box in the literature.

Social capital, as networks, norms, and trust, enables individuals and groups to work together effectively to achieve common goals, encompassing relationships, shared values, and cultural contexts that support group cohesion in society.[5] This concept has three main components: trust that facilitates cooperation, social networks that provide access to resources, and shared norms that promote predictable and coordinated behavior. In a religious context, social capital has distinctive characteristics that differentiate it from conventional conceptions. Islamic social capital is characterized by a moral value orientation in production and networks, fostering innovative interactions grounded in Islamic

among the *Suku Anak Dalam* in Jambi," *Journal of Islamic Law* 6, No. 2 (2025). Amalia Amalia, et.al., "Culture and Economic Resilience of "Baduy Tribe" in Indonesia," *Wseas Transactions on Environment and Development* 19 (2023), p. 427-436.

[2] Susmihara, et.al., "An-Nadzir Community of Gowa: Historical Traces and Resilience in Preserving Local Islamic Culture Amidst Modernity," *Journal of Islamic Thought and Civilization* 15, No. 2 (2025). Mustaqim Pabbajah et.al., "Contested Socioreligious Reality: An-Nadzir, a Non-Mainstream Islamic Movement in Indonesia." *International Journal of Religion and Spirituality in Society* 9, no. 2 (2019), p. 71–78.

[3] Abu al-Hassan Farooqi, "Islamic Social Capital and Networking," *Humanomics 22*, No. 2 (2006), p. 113–125.

[4]Rizaldi Yusfiarto, "Does Islamic Social Capital Enhance Smes' Sustainable Performance? *Journal of Islamic Monetary Economics and Finance 8*, No. 1 (2022), p. 113–132.

[5] Richard Thomas Watson and Saji K. Mathew, *Social Capital* (2021), p. 183–195.

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ethics that effectively overcome free-riding and network bottlenecks.[6] These findings are reinforced by Dauer et al.'s temporal study, which shows that higher levels of social capital predict improved outcomes over a four-year period, indicating that religious social capital functions not only as a stock but also as a flow that accumulates continuously through consistent religious practices.[7]

Through an analysis of 186 Muslim MSMEs in Central Java, this study reveals that Islamic social capital significantly and measurably improves corporate sustainability performance. More interestingly, this study found that the positive impact of Islamic social capital is not direct; it works through a mechanism that increases the company's innovation capacity. Islamic social capital first encourages the creation of an innovative culture within the organization, which then contributes to achieving sustainable performance.[8] This study shows that the spiritual and moral dimensions within Islamic networks create sustainable competitive advantages rooted in trust and reciprocity, grounded in religious values.

Previous research has demonstrated that religion can drive social change through social capital. However, how this works for the economic empowerment of Muslim minority communities remains unclear. Sumi et al. found that religion influences sustainable development in Southeast Asia through community participation and government policy.[9] However, the study does not explain how everyday religious communication builds social capital. Similarly, King and Furrow showed that religious social capital bridges religiosity and moral behaviour. Nevertheless, the specific process by which Islamic communication practices encourage collective economic action in minority communities remains unanswered.[10]

This gap is significant because the transformation from religious discourse to collective economic action requires a deep understanding of the pathways linking Islamic communication practices to the formation of trust and cooperative networks. Gemar's analysis of the General Social Survey shows that religious

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[6] Abu al-Hassan Farooqi, "Islamic Social Capital and Networking." *Humanomics 22*, No. 2 (2006), p. 113–125. Baso Hasyim, et.al., "Islamic Values, Social Influence, and Self-Regulation as Determinants of Online Shopping Addiction among Indonesian University Students," *Jurnal Ilmiah Peuradeun* 13, No. 3 (2025).

[7] Kim Nicols Dauner, et.al., "Investigating the Temporal Relationship Between Individual-Level Social Capital and Health in Fragile Families," *BMC Public Health* 15, no. 1 (2015), p. 1130,

[8] Rizaldi Yusfiarto, et.al., "Does Islamic Social Capital Enhance SMEs' Sustainable Performance?" *Journal of Islamic Monetary Economics and Finance* 8, no. 1 (2022), p. 113–132,

[9] Ayesha Akter Sumi "Investigating the Function of Religion and Social Capital in Shaping Sustainable Social Development," *Discover Sustainability* 6, no. 1 (2025), p. 748.

[10] Pamela Ebstyne King and James L. Furrow, "Religion as a Resource for Positive Youth Development: Religion, Social Capital, and Moral Outcomes. *Developmental Psychology 40*, No. 5 (2004), p. 703–713.

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participation is the strongest predictor of social capital formation, but the relationship is conditional, depending on the level of participation and group characteristics.[11] However, the specific mechanisms by which religious communication within Muslim minority communities drives concrete economic transformation have not yet been systematically explored.

The theory of Islamic communication developed by Mowlana, with its emphasis on the transcendental dimension and the use of the Qur'an and Sunnah as the primary sources of communication principles, continues to make a fundamental contribution, particularly through the conceptualization of *tabligh* as a 'theory of communication and ethics' that distinguishes Islamic communication from the Western empirical paradigm. However, this approach faces complex epistemological challenges.[12] Kasmani et al. note that although the Islamic communication model proposed by communication scholars has paved the way for significant comparative analysis, it has been criticized for its generalizations and disregard for the complexity of the communication process and the global community context.[13]

A more fundamental criticism arises from the operational limitations of Mowlana's theory in the context of the economic transformation of minority communities. Although the framework of five fundamental principles (*tawhid, 'amr bi al-ma'ruf, ummah, taqwa, and amanah*) has established ethical boundaries for Islamic communication, this theory has not explained the concrete mechanisms by which the principles of *hikmah, mau'izah hasanah*, and *mujādalah* create measurable economic transformation. More specifically, although Mowlana acknowledges that 'communication based on ethics is the web of human society,' he does not operationalize the pathway mechanism that links religious communication practices to concrete economic empowerment outcomes.

Kasmani, et al. suggest that, to enrich the paradigm of Islamic communication, three issues need to be debated: the need to transcend de-Westernization, the avoidance of the pitfalls of cultural essentialism, and the importance of building dialogical-dialectical awareness of contemporary communication theories and models.[14] This suggestion is highly relevant because it indicates that the Islamic communication paradigm should not stand in isolation

[11] A. Gemar, "Religion and Social Capital in the United States: A Comparison of Different Types of Social Capital and Religious Engagement," *Sociological Focus* 58, no. 4 (2025), p. 615–631.

[12] Hamid Mowlana, "Theoretical Perspectives on Islam and Communication," in *The Global Intercultural Communication Reader*, ed. M. K. Asante, Y. Miike, dan J. Yin (Routledge, 2008), 283–296.

[13] Faisal Kasmani, et.al., "The Islamic Communication Paradigm: Challenges and Future Directions," *Advanced Science Letters* 23, no. 5 (2017), p. 4787–4791.

[14] Faisal Kasmani, et.al., "*The Islamic Communication Paradigm.*

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from other 'Western' communication theories, but rather integrate them into a coherent framework.

In this context, the ICSEA Model was developed in response to the challenges identified by both the operational limitations of Mowlana's theory and the recommendations for paradigmatic integration.[15] The ICSEA Model adopts a dialogical-dialectical approach by integrating the principles of Islamic communication (*hikmah, mau'izah, mujādalah*) with Social Capital Theory and Community Economic Development Theory, without falling into the cultural essentialism criticised by scholars. This approach allows the elaboration of concrete transformative mechanisms, from religious communication practices to social capital and collective economic action, while maintaining the distinctiveness of Islamic values within minority communities.

An empirical gap has been identified between the concept of Islamic social capital, which has proven effective in business networks, and its implementation in community empowerment programmed grounded in the principle *of ukhuwwah* (brotherhood). Hanif's study of community empowerment programmed in Islamic universities shows that the principle of *ukhuwwah* functions as a manifestation of Islam as *rahmatan li al-'alamiin* (a blessing for the whole universe) in community development.[16] However, the concrete mechanisms by which the principle of brotherhood is transformed into sustainable economic outcomes at the local community level have not yet been systematically explored.

Furthermore, although the literature acknowledges the relevance of the relationship between the concept of social capital and Islamic instruments such as zakat, where in Islam the spiritual and secular dimensions are inseparable, unlike Western socio-economic thinking, which separates the two,[17] the specific communication mechanisms that facilitate the transformation of religious values into productive social capital in the context of minority communities remain an under-explored area.

The An-Nadzir community in Romanglompoa, Gowa Regency, South Sulawesi, represents a unique case in which Islamic communication practices based on wisdom, *mau'izah*, and *mujādalah* have transformed religious discourse into measurable collective economic action. Based on data from the South Sulawesi BPS, Gowa Regency has 54,040 poor residents, making it one of the

[15] Faisal Kasmani, et. al., "*The Islamic Communication Paradigm: Challenges and Future Directions."*

[16] H. Hanif, "Building Bridges: Community Empowerment Programme in Islamic Universities and the Practice of Ukhuwwah (Brotherhood)," *Journal of Community Positive Practices* 28, no. 1 (2025), p. 114–141. Fajar Sukma and Zulheldi Zulheldi, "Government Policies in Economic Empowerment of Muslim Communities in the Digital Economy Era," *El-Mashlahah* 11, No. 2 (2021).

[17] I. Tlemsan and R. Matthews, "Zakat and Social Capital: Thoughts on Modernism, Postmodernism, and Faith." *Journal of Management, Spirituality & Religion 18*, No. 1 (2021), p. 1–14.

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regions with significant poverty challenges in the province. This condition indicates that there remains a strong need for innovation in effective, sustainable community economic empowerment models.[18] However, the An-Nadzir community exhibits a positive anomaly, with significant economic resilience through a religiously value-based empowerment approach.

The An-Nadzir community in Romanglompoa has demonstrated significant economic transformation through an Islamic communication-based approach. Based on three months of observations, this community has unique characteristics in integrating religious practices with productive economic activities. The An-Nadzir community in Romanglompoa, founded in 1998 as Majlis Jundullah and renamed An-Nadzir in 1999, serves as a relevant empirical case study for developing the ICSEA Model. This community demonstrates unique characteristics in integrating Islamic communication practices with collective economic empowerment. The community's organizational structure is organized around seven interrelated sectors: agriculture, trade, transportation, industry, education, health, and defense and security. Field data indicate that the community's primary economic activities include three farming groups recognized by the provincial government as "resilient farmers," a duck farming group, and diversified businesses, such as rice paddies and livestock.[19]

The ICSEA model explains the phenomenon of transformation in the An-Nadzir Community through NVivo coding analysis, which identified 311 references from 12 informants. The coding results show the dominance of wisdom communication (55% of total Islamic Communication Practices), the Discourse-to-Action pathway (60% of Transformation Mechanisms), and bridging capital (53.5% of Social Capital Formation). This data confirms that the community's economic transformation is driven more by deliberative processes and cross-community collaboration than by exclusive internal mobilization.

This study focuses on developing the ICSEA (Islamic Communication-Social Capital-Economic Action) Model, which integrates three main dimensions within a theoretical framework. This model explains how Islamic communication practices (*hikmah, mau'izah and mujādalah*) create transformation through two main channels: Discourse-to-Action and Collective Mobilization. The specific novelties of this research lie in: first, the identification of four mediation mechanisms (formation of religious trust, creation of shared values, strengthening of networks, development of collective efficacy) that explain the transformation of Islamic communication into productive social capital; second, the conceptualization of the Spiritual Capital Conversion Mechanism that overcomes the "dark side" of Islamic social capital through the principles of authenticity, consistency, and inclusiveness; and third, the development of a transferable

[18] BPS. *Number of Poor People (Thousands) by Regency/City in South Sulawesi (Thousands)*. https://sulsel.bps.go.id/id/statistics-table/2/NDU0IzI=/jumlah-penduduk (2025).

[19] Field Observation in the An-Nadhir Community, August-November 2025.

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framework to optimize community empowerment based on the principle of *ukhuwwah* for other minority community contexts.

This study uses a qualitative design, employing an intrinsic case-study approach combined with ethnographic strategies and Grounded Theory analysis to reveal how Islamic communication transforms into social capital and economic empowerment within the An-Nadzir community. The study involved 12 informants, including community leaders, active members, business partners, farmers, neighborhood association heads, and non-An-Nadzir community members in Romanglompoa, South Sulawesi. The An-Nadzir community was founded in 1998 as Majelis Jundullah and was later renamed An-Nadzir in 1999. This community is a Muslim minority group with a distinctive religious approach that emphasizes economic independence and the application of Islamic law in daily life. Community activities are managed in seven primary areas, namely agriculture, trade, transportation, industry, education, health, and defense and security, with an informal but well-coordinated organizational structure. Data were collected through semi-structured in-depth interviews conducted between 24 August and 22 September 2025, lasting 45-90 minutes per informant; participant observation over 30 days; and analysis of community documents. All data were analyzed using NVivo 15 with a Grounded Theory approach through three stages of coding: open coding, which identified 311 coding references; axial coding; and selective coding, which produced the ICSEA model.[20]

The qualitative approach was selected for its theory-generative nature, allowing the ICSEA model to develop inductively from field findings while maintaining flexibility to capture contextual nuances and emphasizing process and meaning through participatory engagement with the community.[21] The research was conducted in the An-Nadzir Community**,** Romanglompoa, Gowa Regency, South Sulawesi. This location was chosen because the community is a Muslim minority with religious traditions and economic activities deeply rooted in Islamic values. The An-Nadzir community is also known for its collective economic initiatives, such as cooperatives and trust-based savings-and-loan systems. This context is ideal for exploring the relationship between religious communication, social solidarity, and economic independence. The research was conducted over one month to observe the full cycle of the community's religious and economic activities, including religious celebrations, regular meetings, and collective economic deliberations.

[20] Juliet Corbin and Anselm Strauss, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. SAGE Publications (2014).

[21] Sukarta and Mahmudin, "Metode Komunikasi dan Penyiaran Islam LP3IK Universitas Muhammadiyah Mataram dalam Merealisasikan Nilai-Nilai Keislaman," *Al-I'lam: Jurnal Komunikasi dan Penyiaran Islam* 7, No 2 (2024), p. 48–56.

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This study uses grounded theory through systematic data analysis following Charmaz's constructivist approach.[22] The analysis follows three coding stages: open coding to identify basic concepts through line-by-line analysis using NVivo codes;[23] axial coding to connect emerging categories and reveal causal relationships; and selective coding to integrate all categories around the core category of spiritual capital conversion.[24]

NVivo 15 was used as the primary CAQDAS tool to improve efficiency and transparency.[25] The software facilitated systematic coding, complex code hierarchies, and powerful querying and visualization tools. Matrix Coding Query and visualization features helped explore relationships between categories and identify patterns in the ICSEA Model. NVivo 15 was chosen for its comprehensive capabilities in managing and analysing various types of qualitative data. This software facilitates a systematic coding process, allowing researchers to create complex code hierarchies, and provides powerful tools for querying and visualising data. In this study, NVivo 15 was used to organise the entire dataset, including interview transcripts, field notes, community documents, and visual materials. The coding feature in NVivo 15 allows researchers to perform open coding, axial coding, and selective coding efficiently, and to write analytical memos integrated with codes. The Matrix Coding Query and Compound Query features were handy for exploring relationships between categories and identifying patterns in the data. The visualisation capabilities in NVivo 15, including the creation of concept maps and project maps, helped researchers to see the complex conceptual relationships in the ICSEA Model.

This study used purposive sampling with maximum variation to ensure a diverse set of perspectives (12 informants: community leaders, active members, business partners, non-An-Nadzir community members). Data saturation was reached with the 10th informant, and two additional informants were interviewed for validation. Trustworthiness was maintained through prolonged engagement (60 days), triangulation of sources and methods.

An Islamic Communication-Social Capital-Economic Action Model

This study adopts a multi-theory integration approach that combines four central bodies of theory: Islamic communication theory, social capital theory, and community economic development theory. This integration is necessary because

[22] Lee Adams, et.al., "Integrating ethnographic futures research with critical realism and grounded theory." *Futures*, *175* (2025).

[23] Maria Lungu, "The Coding Manual for Qualitative Researchers," *American Journal of Qualitative Research* 6, No. 1 (2022), p. 232-237

[24]Juliet Corbin and Anselm Strauss, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. SAGE Publications, 2014.

[25] Ann Lewins and Christina Silver, Using Software in Qualitative Research. In *Using Software in Qualitative Research*, (2011).

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a single theory cannot adequately explain the complexity of the phenomenon under study. The following elaborates on each theory and its contribution to the research framework.

a) Islamic Communication Theory

Islamic Communication Theory is a theoretical framework developed by figures such as Hamid Mowlana and Muhammad Ayish, who view communication as a process inseparable from divine and human values. This paradigm emphasises that Islamic communication, which is based on the principles of the Qur'an and Hadith (*wisdom, mau'izah hasanah, and mujādalah*), has ethical and transformative dimensions that distinguish it from the purely empirical Western communication paradigm.[26] Despite criticism, Islamic communication has distinctive principles that can be put into practice. Sadig identifies five pertinent values: *amanah*, *adl*, *hikmah*, *rahmah*, and *syura*, which have universalizable ethics applicable in broader communication theory.[27]

Kasmani et al. suggest that to enrich the Islamic communication paradigm, three issues need to be debated: the need to transcend de-Westernisation, to avoid the pitfalls of cultural essentialism, and to build a dialogical-dialectical awareness of contemporary communication theories and models. Following this advice, the ICSEA Model integrates the principles of Islamic communication with insights from participatory development and social capital theories, without claiming exclusivity, thereby addressing criticisms of Islamic exceptionalism by demonstrating that Islamic communication values have universal applicability and can engage in constructive dialogue with mainstream communication theory.

b) Social Capital

Social capital is defined as a collection of relationships, shared values, culture, and contexts that support group cohesion, trust, and cooperation in communities or organisations.[28] This definition is highly relevant to understanding the dynamics of the An-Nadzir community, where Islamic values serve as shared norms that foster group cohesion. At the same time, the religious context provides a framework for trust and teamwork in collective economic activities. Social capital has three complementary dimensions: bonding capital (internal solidarity), bridging capital (cross-community networks), and linking

[26] Sunaryanto, "Principles of Islamic Communication: The Perspective of the Prophet's Hadith," *El-Hikmah: Journal of Da'wah and Communication* 17, no. 8 (2023), p. 126–146,

[27] Haydar Badawi Sadig, "Islamic Universals and Implications for Global Communication Ethics. *The Journal of International Communication 23*, No. 1 (2017), p. 36–52.

[28] Richard Thomas Watson and Saji K. Mathew, *Social Capital,* p. 183–195.

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capital (vertical relationships with institutions). Together, these dimensions enable access to resources and reduce social isolation.[29]

c) Community Economic Development

Community Economic Development (CED) is a strategy that simultaneously addresses social and economic development goals, creating jobs, building assets, and strengthening community social structures through community-based organisations that involve residents in articulating goals, policies, and operations. Unlike conventional top-down development approaches, CED emphasises that success in community development leads to greater success in economic development.[30]

Deller propose an alternative paradigm that includes six crucial elements of CED: resources, markets, institutions, society, decision-making, and space. This paradigm emphasises the integration of economic and non-economic factors in community economic development practices.[31] Migliaro defines Local Community Development as the expansion, perfection, and transformation of the economy within a particular social subsystem, fostering economic, social, and cultural relationships that produce community identity.[32] This concept aligns with the experience of the An-Nadzir community, in which economic activities are integrated into the logic of solidarity, thereby manifesting the active presence of solidarity across production, distribution, consumption, and accumulation.

Religion-based organisations have a comparative advantage in community development through the high trust and legitimacy attached to religious leaders, the ability to mobilise volunteers based on faith commitment, long-term commitment that transcends short-term development project cycles, and a holistic approach that integrates spiritual, social, and material well-being.[33]

Empowerment for An-Nadzir Perspective ICSEA Model

1. Islamic Communication Practices as Input for the ICSEA Model

The study's results show that Islamic communication practices are the primary foundation for shaping the community's economic behavior and social

[29]Glenn Bowen, "Social Capital, Social Funds and Poor Communities: An Exploratory Analysis." *Social Policy & Administration 43*, No. 3 (2009). p. 245–269. Saraswati Soegiharto, et.al., "Linking Social Capital as A Mechanism Towards Self-Reliant villages," *Cogent Social Sciences* 12, No. 1 (2026).

[30] John W. Vincent, Community development practice. In *An Introduction to Community Development*, Routledge (2014).

[31]Steven C. Deller et.al., Rethinking Community Economic Development. *Economic Development Quarterly 20*, No. 1 (2006), p. 59–74.

[32] L. Razeto Migliaro, "Local Community Development," in *Encyclopedia of the Social and Solidarity Economy* (Edward Elgar Publishing, 2023), p. 264–271,

[33]C. E. Smidt, *Religion as Social Capital: Producing the Common Good* (Baylor University Press, 2020).

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solidarity. NVivo data coding identified three primary forms of communication, with a total of 81 references: wisdom-based communication dominated, accounting for 55% of total practices (IC_Hikmah global 20%, IC_*Hikmah*_Guidance 20%, IC_Hikmah_Economic 7.5%, IC_Hikmah_Halal 7.5%), followed by IC_*Mujadalah* (27.2%) and IC_*Mauizah* (18.5%). The dominance of wisdom-based communication, which accounts for more than half of total communication practices, indicates a highly deliberative, wisdom-based approach, in line with the principle of *qaulan sadidan* (correct and appropriate communication) in Islamic communication theory.[34]

First, *hikmah* (wisdom); wisdom-based communication manifests in four dimensions: IC_General Wisdom (20%), IC_Wisdom_Guidance (20%), IC_Wisdom_Economic (7.5%), and IC_Wisdom_Halal (7.5%). Community leaders provide advice based on the Qur'an and Hadith through formal lectures and direct guidance. One informant said: "If a member has business difficulties, the ustaz immediately helps with training or interest-free loans." This creates strong religious trust, as confirmed by business partners: "An-Nadzir is honest, and ustaz Fajar has always been trustworthy." This religious trust reduces transaction costs and the risk of opportunism.[35] Second, *mau'izah* communication; through Friday sermons and regular studies, religious leaders instill work ethic and independence (18.5% of practices). Messages such as "Honest traders are with the prophets and martyrs in heaven" provide spiritual motivation and implement *qaulan ma'rufan* principles.[36] This creates shared values by internalizing Islamic values as the foundation of economic activities.

Third, *mujādalah* communication; the principle of deliberation (*syura*) is the second most common communication practice in economic decision-making in the An-Nadzir community, with 22 references (27.2% of total communication practices), demonstrating the central role of constructive dialogue in the community's economic transformation. As explained by the leader of An-Nadzir, "If there is an idea or problem, it is discussed together after prayer, then the next steps are agreed upon." This pattern of participatory communication strengthens a sense of collective ownership. It encourages coordination in joint economic action, in line with the participatory development approach that emphasizes empowerment through active participation.[37]

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[34]Faridah Faridah, et.al., "Teori Komunikasi Dalam Perspektif Komunikasi Islam," *Retorika: Jurnal Kajian Komunikasi dan Penyiaran Islam* 5, No. 1 (2023), p. 16-29.

[35] James S. Coleman, "Social Capital in Human Resource Development," *American Journal of Sociology* 94, (1998).

[36] Sofia Hayati Yusoff, "Western and Islamic Communication Model: A Comparative Analysis of a Theory Application. *'Abqari Journal*, *7* (2019), p. 7–20.

[37] R. Chambers, "*Participatory Rural Appraisal (PRA): Analysis of Experience*" World Development 22, no. 9 (1994), p. 1253–1268.

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Constructive dialogue occurs naturally in daily interactions, creating an inclusive deliberative space that facilitates broad participation from various segments of the community. These findings show that Islamic communication in the An-Nadzir community not only transmits religious values but also serves as a social practice that actively shapes collective economic behavior. The dominance of hikmah communication (55%) indicates a deliberative approach based on wisdom, in line with the principles of participatory development. In comparison, the proportion of *mujādalah* communication (27.2%) confirms that deliberation is a functional mechanism in economic decision-making rather than merely a formal ritual. The integration of these three forms of communication reflects the comprehensive implementation of the principles of Islamic communication (*qaulan sadidan, qaulan ma'rufan, qaulan kariman*) in the context of rural economic empowerment.

2. The Mechanism of Transforming Islamic Communication into Social Capital

The analysis shows that Islamic communication practices create a temporal accumulation of social capital, consistent with the findings of Dauer, et. al. regarding the predictive nature of social capital on long-term outcomes. The data show that Islamic communication practices not only unite the community spiritually but also generate social capital that supports economic activity through two main transformation pathways, identified with a total of 50 references: Discourse to Action (30 references, 60%) and Collective Mobilization (20 references, 40%). The dominance of the Discourse-to-Action pathway, at 60%, indicates that the economic transformation of the An-Nadzir community is driven more by deliberative processes and consultation than by spontaneous mass mobilization. This aligns with the principle of shura in Islam and participatory development theory, which emphasize the importance of dialogue in sustainable community development.[38] The 60:40 ratio between discourse and mobilization reflects a mature balance between strategic planning and action implementation, with every three discussions resulting in two collective mobilization actions.

a) Discourse-to-Action Pathway: From Religious Dialogue to Economic Action

The Discourse-to-Action pathway (60% of transformation mechanisms) represents the process of converting religious discourse into concrete economic action through mature deliberative mechanisms. Community leaders explain this process: "Well, the routine is dzikir, dzikir on Friday nights for the men at the mosque, and on Thursdays for the women. It's just there, maybe there are discussions there, yes, I think that's how it came about, there are ideas, yes, there can be." This transformation process involves three sequential stages: first,

[38] Sofia Hayati Yusoff, Western and Islamic Communication Model.

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identifying economic opportunities in the context of Islamic values through informal studies and discussions; second, collective deliberation to assess economic feasibility and sharia compliance through consultations involving religious leaders and community members; and third, coordinated implementation with a clear division of roles based on mutual agreement.

b) Collective Mobilization Pathway: Value-Based Collective Action

The Collective Mobilization Pathway (40% of transformation mechanisms) involves mobilizing community resources for collective economic action, driven by internalized religious values. Unlike mass mobilization, which is spontaneous and reactive, collective mobilization in the An-Nadzir community is planned and grounded in agreements that have undergone a deliberative process. The neighborhood association chairman observed this mobilization in the community's responsiveness to residents' misfortunes, which demonstrated the maturity of a strongly internalized, value-based social solidarity system of *ta'awun* (mutual assistance). This collective economic structure allows the community to access economies of scale, share risks, and increase bargaining power in the market. The profit-sharing system is applied flexibly, based on agreements that reflect the principles of deliberation and distributive justice, with ratios that vary depending on input contributions. This flexibility allows for adaptation to the specific conditions of each transaction while maintaining distributive justice.[39]

The transformation process through these two channels produced three types of social capital, identified from 71 references: bridging capital (38 references, 53.5%), bonding capital (26 references, 36.6%), and linking capital (7 references, 9.9%). The dominance of bridging capital is a counterintuitive finding that shows the An-Nadzir community, despite being a religious minority, is more focused on building bridges with external communities than on simply strengthening internal cohesion. This strategy effectively avoids the "bonding trap" often experienced by minority communities, in which excessive internal cohesion can create social and economic isolation. A member of the community outside An-Nadzir stated: "They are diligent, not exclusive, often participate in mutual assistance and help their neighbors." This finding enriches Social Capital Theory by showing that mature minority communities can develop sophisticated bridging strategies without sacrificing internal solidarity.

Relatively limited linking capital (9.9%) reflects the general characteristics of rural and minority communities with limited access to formal institutions. However, the An-Nadzir community has managed to compensate for these limitations by optimizing horizontal networks (bridging + bonding = 90.1%), in

[39]Roberto Gallardo, "Community Economic Development Key Concepts, Mississippi State University Extension Service, January (2015).

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line with a community-driven development approach that emphasizes local strengths and resilience based on internal assets.[40] Strategic collaboration with formal institutions is maintained selectively, as explained by the community leader: "So, we are An-Nadzir, and it cannot be denied that if there is attention, for example, a government programmed, I think we are also ready to accept it in the context of economic development." This selective attitude reflects the principle of conditional cooperation, whereby the community is willing to accept external support as long as it does not conflict with the religious values that form the community's identity.

Table 1. Distribution of NVivo Coding for ICSEA Model Components

Main Category	Sub-Category	References	Percentage
Islamic Communication Practices	IC Wisdom	16	20.0
	IC Hikmah Economics	6	7.5
	IC Hikmah Guidance	16	20.0
	IC Hikmah Halal	6	7.5
	IC Mauizah	15	18.5
	IC Mujadalah	22	27.2
Transformation Mechanisms	TM Collective Mobilisation	20	40.0
	TM Discourse Action	30	60.0
Social Capital Formation	SC Bonding	26	36.6
	SC Bridging	38	53.5
	SC Linking	7	9.9
Economic Actions	EA Collective	32	50.8
	EA Community	21	33.3
	EA Individual	10	15.9
Moderating Factors	MF Leadership	17	37.0
	MF Community	17	37.0
	MF External	12	26.1

Source: NVivo 15 analysis based on 12 informants with a total of 311 coding references from interview transcripts and field notes (Data collection period: 15-30 August 2025).

3. Manifestations of Community Economic Empowerment

The transformation of communication and social capital resulted in economic empowerment at three levels, with NVivo data showing the distribution of outcomes from 63 references: EA_Collective (32 references, 50.8%),

[40] R. Chambers, "Participatory Rural Appraisal (PRA): Analysis of Experience," *World Development* 22, no. 9 (1994), p. 1253–1268.

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EA_Community (21 references, 33.3%), and EA_Individual (10 references, 15.9%). The dominance of collective action, which accounts for more than half of the total economic outcomes, reflects the firm communal economic characteristics of the An-Nadzir community, even higher than the average for Indonesian rural communities in general.[41] The relatively low proportion of individual actions (15.9%) does not indicate a lack of emphasis on personal initiative; rather, it shows that individual success in this community is strongly supported by a robust collective structure, consistent with the concept *of embedded entrepreneurship* in social capital theory.[42]

a) Individual Level: Transformation of Capacity and Personal Well-being

Community members experienced significant increases in entrepreneurial capacity and income. An active member explained: "I used to lose money often, but after learning about Islamic economics, I became more knowledgeable." Women's economic empowerment gained significance through inclusive Islamic communication structures, with daily *dzikir* forums serving as deliberative spaces for planning economic activities.[43]

b) Collective Level: Institutionalization of the Community Economy

The community formed farming groups and informal cooperatives that served as local economic institutions, accounting for 50.8% of the total economic outcome. A community leader explained: "*Alhamdulillah*, we have three farmer groups here. In fact, the governor once said, 'An-Nadzir are resilient farmers'. Here, there is a duck farming group, and here, besides rice fields, there is livestock." Collective economic diversification creates a local economic ecosystem that is resilient to external market fluctuations. This collective economic structure allows the community to access economies of scale in purchasing production inputs, share risk in business investments, and increase bargaining power in price negotiations with external buyers. The profit-sharing system is applied flexibly through mutual agreements that reflect the principles *of* deliberation and distributive justice, with ratios varying based on input contributions.

c) Community Level: Social Infrastructure and Quality of Life

Economic progress is evident in the construction of shared facilities such as mosques and health posts, as well as in improvements in the quality of social infrastructure, which together account for 33.3% of the total economic outcome. The renovation of larger and more representative mosques is not merely a symbol of material progress but also reflects the community's increased economic capacity to invest production surpluses in collective assets that strengthen

[41]Roberto Gallardo, *"Community Economic Development: Key Concepts,"*.

[42]James S. Coleman, "Social Capital in Human Resource Development."

[43] Francisia SSE Seda, et.al., "Social Exclusion, Religious Capital, and the Quality of Life: Multiple Case Studies of Indonesia and Thailand," *Economics and Sociology 13*, No. 4 (2020), p. 107–124.

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religious identity while serving as centers for coordinating economic activities. Access to health services has improved through strategic cooperation with community health centers in monthly health post programmed, which also function as a bridging mechanism that opens up interaction with non-Nadzir communities, implementing the principle *of rahmatan li al-'alamin,* which broadens the social legitimacy of minority communities.[44] The RT chairman described the broader social impact: "Since An-Nadzir became active, this village has been safer. There are no more thefts, and social activities are increasingly lively."[45] This decline in crime rates supports the theory that economic empowerment, accompanied by the strengthening of social capital, fosters practical collective efficacy in informal social control, resulting in positive externalities that benefit the entire surrounding community.

d) Impact on the Surrounding Community

The An-Nadzir community creates positive spillover effects through local economic circulation, multiplier effects, social norm transformation through demonstration effects, and stable supply, thereby generating positive externalities. The RT chairman noted: "Since An-Nadzir became active, this village has been safer." This shows that *dakwah bi al-hal* effectively builds legitimacy and creates an inclusive economic impact.[46]

4. Transferable Principles of the ICSEA Model

Cross-case analysis shows that the ICSEA model's success in the An-Nadzir community rests on three core principles that can be adapted to other religious minority communities. These three principles, namely authenticity, consistency, and inclusivity, emerge inductively from grounded theory analysis and represent core categories that connect all dimensions of the ICSEA model. The first principle is authenticity: Islamic communication must be rooted in the local context and the community's genuine needs, rather than being imposed from outside or merely imitating external models. The leaders of the An-Nadzir community emphasize, "Our method of preaching is through example. Wherever you are active, if you are a farmer, be a good farmer; if you are a rancher, be a good rancher." This authenticity creates strong legitimacy and ownership, as empowerment programmed are perceived as manifestations of the community's internal values rather than as imported external agendas. Participatory development theory asserts that culturally grounded, locally owned programmed

[44] Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di tengah Tantangan Milenium III,* Jakarta: Kencana, 2019.

[45] Interview with one of the RT heads in Romanglompoa, Gowa Regency, August 20, 2025.

[46] Francisia SSE Seda, et.al., Social Exclusion, Religious Capital, and the Quality of Life. Dian Mustika and Wenny Dastina, "Religious, Economic, and Political Shifting in Inheritance System of Suku Anak Dalam," *Ahkam: Jurnal Ilmu Syariah* 20, No. 1 (2020).

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have much higher rates of adoption and sustainability than top-down programmed that ignore the local context.[47]

The second principle is consistency: the practice of continuous, consistent religious communication fosters habit formation and deep internalization of values. The neighborhood association chairman observed the consistency of community practices: "The congregation never prays outside their mosque, even if they work in the city. On Fridays, they come here to pray at the mosque." This consistency creates predictability and *trust* because the community's behavior is reliable and does not vary with the situation. In an economic context, this consistency manifests itself in predictable honesty, as acknowledged by business partners: "If they promise to weigh a certain tonnage, it will definitely be accurate. They never cheat."

The third principle is inclusivity, whereby the community maintains openness to external collaboration while preserving its distinctive religious identity. Non-An-Nadzir members confirm that "They often participate in mutual assistance and help neighbors even though they are not part of An-Nadzir." This inclusivity prevents social isolation and facilitates the formation of bridging capital (53.5%), which is dominant in the community's social capital structure. In the An-Nadzir community, this inclusivity is theologically legitimized through the principle *of rahmatan li al-'alamin* (mercy for all creation), which justifies collaboration with non-Muslims for the sake of mutual welfare.

Implementation of Empowerment for the An-Nadzir Perspective of the ICSEA Model

1. Empirical Validation of the ICSEA Model in Multi-Theoretical Integration

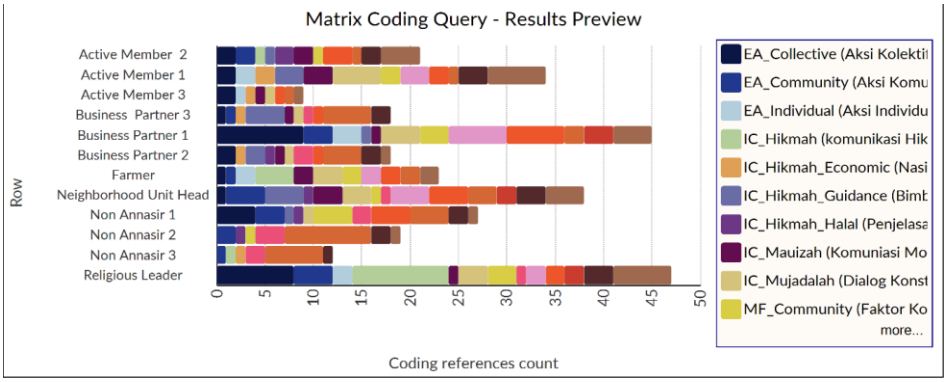
The visualization of the Matrix Coding Query in NVivo reveals the complexity of interactions among the model's components, where each dimension of social capital, Islamic communication practices, and transformation mechanisms interacts in multidimensional patterns. The most significant finding is the dominance of bridging capital (53.5%) over bonding capital (36.6%), which is counterintuitive given that the An-Nadzir community is a religious minority that, in theory, should be more focused on strengthening internal cohesion. Putnam, in his discussion of the "dark side of social capital," warns that minority communities often fall into a "bonding trap," in which excessive internal cohesion creates social and economic isolation. However, the An-Nadzir community demonstrates a sophisticated adaptive strategy by prioritizing the development of external bridges while maintaining adequate internal solidarity through *dakwah bi al-hal* (preaching through action), which creates performance-based legitimacy and gradually builds cross-group trust.[48]

[47] R. Chambers, Participatory rural appraisal (PRA).

[48] Robert D. Putnam and David E. Campbell, *American Grace: How Religion Divides and Unites Us*. Simon & Schuster, 2012.

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Figure 1. Matrix Coding Query shows the interaction between components of the ICSEA Model



Source: Primary data processed with NVivo, 2025

2. Islamic Communication as a Mechanism for Social Capital Formation

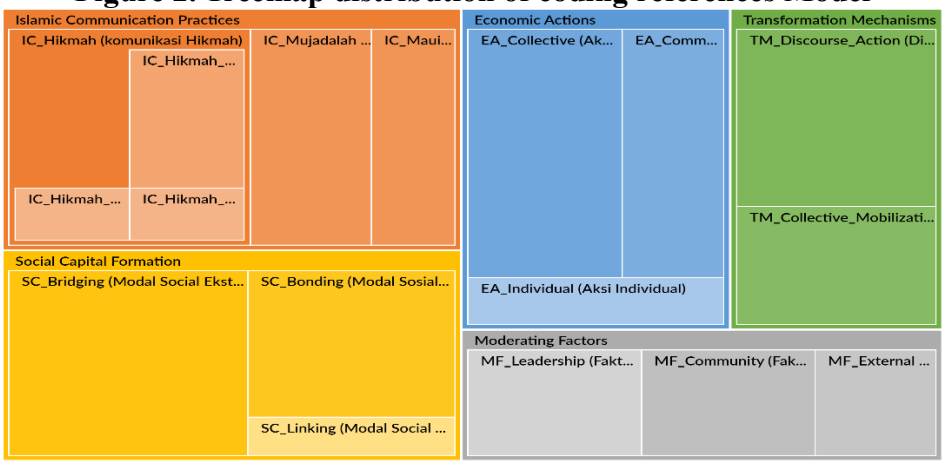
The analysis shows that Islamic communication in the An-Nadzir community functions not only as a transmission of religious values but also as an active social practice that shapes the social infrastructure for economic activities. The dominance of hikmah communication (55% of total Islamic Communication Practices) indicates a highly deliberative, wisdom-based approach, consistent with the principle of *qaulan sadidan* in Islamic communication theory.[49] The significant proportion of *mujadalah* communication (27.2%) confirms that deliberation is not merely a formal ritual but a functional mechanism in community economic decision-making. The 60:40 ratio between Discourse-to-Action and Collective Mobilization in Transformation Mechanisms highlights the unique characteristics of the An-Nadzir community's economic transformation model, which is based more on deliberative processes and deliberation than on spontaneous mass mobilization, in line with the principle of *syura* in Islam and participatory development theory.[50]

[49] Hamid Mowlana, *Theoretical Perspectives on Islam and Communication,"* in *The Global Intercultural Communication Reader*, ed. M. K. Asante, Y. Miike, and J. Yin (Routledge, 2008), p. 283–296.

[50] R. Chambers, "Participatory Rural Appraisal (PRA), p. 1253–1268.

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Figure 2. Treemap distribution of coding references Model



Source: Primary data processed with NVivo 15, 2025

Regarding Islamic communication based on social capital, Nurhidayat Said, Professor of Islamic Communication at UIN Alauddin, stated that the An-Nadhir community is a mechanism for the production and reproduction of social capital that transforms religious values into relational structures that strengthen the community's collective capacity. This social capital is the accumulation of actual and potential resources born from institutionalized networks of relationships and in the context of An-Nadhir, Islamic communication through religious study groups (*majelis taklim*), *halaqah* (Islamic gatherings), deliberations, and routine da'wah activities serve to institutionalize a network of faith-based social relationships. Islamic communication within this community builds these mechanisms through the transmission of teachings about trustworthiness, brotherhood, discipline, and social responsibility. Therefore, social capital consists of trust, networks, and norms of reciprocity that increase societal efficiency through coordinated action—and Islamic communication within the An-Nadhir community generates strong bonding social capital through religious forums as arenas for building trust and solidarity. [51]

In line with this, Haidir Fitrah Siagian, an academic at UIN Alauddin, explained that in the context of Islamic communication within this community, it plays a role in fostering mutual trust, building habits of mutual assistance, and strengthening social ties. Activities such as religious study and deliberations intensify interactions and strengthen relationships. This process fosters social capital, which serves as the primary foundation for collaboration and collective economic development. The resulting social capital serves not only as an internal

[51]Interview with Nurhidayat Said, professor of Islamic Comunication, UIN Alauddin, makassar, 5 April 2026.

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glue but also as an infrastructure that enables the community to act in a coordinated manner in its economic empowerment efforts. [52]

3. Spiritual Capital, Religious Assets and Economic Capacity

This study identifies the mechanisms of spiritual capital conversion that explain how spiritual assets values, beliefs, and religious practices—are converted into measurable economic assets. These mechanisms represent the study's main conceptual contribution to the literature on religious social capital by revealing specific pathways of transformation that were previously a "black box" in existing theory. This conversion is enabled by several conditions: religious legitimacy from religious scholars, community leaders who provide supportive interpretations of economic activities, particularly small-scale businesses, as well as social validation from the community that recognizes economic achievements as manifestations of good faith, and material support from informal economic institutions that provide access to productive resources.[53]

Nurhidayat Said further emphasized that when analyzed through Habermas's theory of communicative action, Islamic communication within the An-Nadhir community is not only instructional but also deliberative. The processes of da'wah, dialogue, and deliberation enable the formation of a rational communication space that produces intersubjective mutual understanding among community members. This understanding then becomes the basis for the legitimacy of collective action and joint decision-making in social and economic activities. By combining these four perspectives, Islamic communication within the An-Nadhir community operates through four main mechanisms: the internalization of religious values (*amanah, ukhuwah, hard work, ta'āwun*), the institutionalization of collective norms, the strengthening of relational networks through intensified interactions in religious forums, and the production of social trust. At this point, da'wah transforms from a verbal activity into a social infrastructure that supports community empowerment—Islamic communication has functioned as a social capital generator that bridges transcendent values with collective social practices. [54]

A member of the An-Nadhir community explained that the teachings of our teacher and imam are that the economy is like blood for humans, as stated in the Hadith *Qudsi*, which states that the world also belongs to Allah. So, it's not

[52] Interview with Haidir Fitrah Siagian, Academics at UIN Alauddin, Makassar, April 5, 2026.

[53] Reza Octavia Kusumaningtyas, et.al., "Reduction of Digitalization Policy in Indonesian MSMEs and Implications for Sharia Economic Development," *Juris: Jurnal Ilmiah Syariah* 21, No. 2 (2022). Ridwan Nurdin, et.al., "The Role of Customary Leaders as Ḥakam in Resolving Divorce: A Case Study in Kuta Alam Subdistrict, Banda Aceh City," *El-Usrah: Jurnal Hukum Keluarga* 6, No. 2 (2023).

[54] Interview with Nurhidayat Said, Professor of Islamic Comunication, UIN Alauddin, Makassar, April 5, 2026.

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true what outsiders accuse us of only pursuing the afterlife—in fact, we ourselves feel we still have many worldly concerns. Considering the journey of the Prophet Muhammad and his companions in preaching with wisdom and good discourse, we here are still far from that. What our teacher taught us: if we have excess wealth, set aside about twenty percent as a form of shame and fear of Allah. That's how religious values become a real economic reality here. [55]

4. Moderation, Co-Evolution of Leadership and Community Capacity

The finding of a perfect balance between leadership factors and community readiness (both at 37%) is an important insight that enriches transformational leadership theory in the context of religious communities, in line with the results of a systematic review which found that transformational leadership in Islamic-based institutions has a significant impact on performance and ethical behavior, but the readiness and values of the local community greatly influence its effectiveness.[56] This balance indicates that the ICSEA model is reciprocal and co-evolutionary, rather than purely top-down, leadership-driven, or bottom-up, community-driven, creating a positive feedback loop in which economic success strengthens leadership legitimacy, which in turn increases community readiness for more ambitious initiatives. The relatively lower external factor (26.1%) indicates that this model is more endogenous, relying on the community's internal capacity, consistent with recent findings in Islamic finance studies that emphasize the importance of community-based governance and a strong internal ethical framework as the foundation for sustainability.

A member of the an-Nadhir community explained that our leader doesn't teach trading or farming techniques—he teaches the principles of the Quran and Sunnah, and we translate them into our daily work. I personally work in livestock farming and small-scale trading. What sticks with me most is the teaching of trust—that every job is a trust. When I sell livestock, I don't hide the shortage from the buyer. When I share the harvest with my relatives, I don't cheat on the measurements. This isn't because there are written rules in the community, but because this understanding has been ingrained in my heart through regular religious study sessions. While outside, honesty in business might be difficult, here it feels easy—because everyone around us thinks the same way. That's what has earned an-Nadhir a good reputation in the market and among our trading partners.[57]

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[55]Interview with Ukasyah Qum, Members of the An-Nadhir Community, Gowa Regency, South Sulawesi, September 6, 2026.

[56] Jabran Jasni, et.al., "Uncovering the Significance of Transformational Leadership in Islamic-Based Institutions: A Systematic Exploration," *Information Management and Business Review* 16 (2024), p. 197–212.

[57]Interview with Sukardi, Member of An-Nadhir Community, Gowa Regency, South Sulawesi, September 6, 2026.

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5. Economic Outcomes, Spillover Effects and Community Transformation

The dominance of collective action, accounting for 50.8% of total economic activities, reflects a robust communal economy, higher than the average for Indonesian rural communities.[58] The relatively low proportion of individual action (15.9%) indicates that a robust collective structure strongly supports individual success in this community. The positive spillover effect on the surrounding community through local economic circulation, social norm transformation, and supply stability shows that religious value-based economic empowerment can create inclusive development that transcends religious community boundaries, in line with the principle of local economic development that creates a multiplier effect.[59]

In the context of economics and its impact on the transformation of the an-Nadhir community, a member admitted that he had been a member of the community for a long time and felt that the teachings from his leader never directly instructed him to do this or not do that in economic matters. His leader only conveyed the hadith of the Prophet and the stories of the Companions, and then we, as members, interpreted them for ourselves. For example, about hard work, about honesty in transactions, about not taking the rights of others—we heard all of this from religious studies, and then we each applied it according to our respective fields. What made these teachings stick with us was that our leader himself set an example. If he taught simplicity, he lived simply. If he taught hard work, he worked hard. This is what is often referred to as wise preaching—preaching by example, not by command. [60] In fact, our leader—Kyai Syamsuri, may Allah have mercy on him—never directly taught us about seeking the world or how to conduct economic affairs. We realized this ourselves. Because we still live in this world, we must strive. He only conveyed the hadith of the Prophet and the teachings of the Messenger of Allah, and from there we understood their implementation for ourselves. For example, he expressed concern that a lack of sustenance (poverty) could lead to disbelief. We interpret this as meaning we must develop ourselves economically, whether through agriculture, animal husbandry, or craftsmanship.[61]

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[58]Roberto Gallardo, "Community Economic Development: Key Concepts."

[59]Meli Handayani Catur Putri and Novi Tri Putri, "Local Economic Development Sebagai Upaya Terwujudnya Pembangunan Berkelanjutan," *Convergence the Journal of Economic Development* 4, No. 1 (2022), p. 41-53

[60]Interview with Ahmad Dani, Members of the An-Nadhir Community, Gowa Regency, South Sulawesi, September 7, 2026.

[61] Interview with Dian Abbas, Members of the An-Nadhir Community, Gowa Regency, South Sulawesi, September 7, 2026. Field Observation in the An-Nadhir Community, August-November 2025.

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6. Transferability and Implications for Development Policy

The identification of three transferable principles—authenticity, consistency, and inclusivity represents this research's practical contribution to the development of economic empowerment policies for religious minority communities in Indonesia. The ICSEA model, with its three principles, offers a framework that is not only theoretically robust but also flexible in practice and adaptable to various religious minority communities in Indonesia facing similar problems in economic empowerment amid structural marginalization. The implication for policy is that economic empowerment programmed for minority communities should not treat economics and religion as separate domains, but rather integrate religious values as motivational drivers and social infrastructure for collective action. This approach is more sustainable than purely technocratic or material-oriented programmed because it creates strong intrinsic motivation and social embeddedness. However, this integration must be carried out with the principle of authenticity rooted in local interpretation and practice, rather than being imposed from outside, to avoid resistance and ensure genuine ownership by the community.[62]

In line with that, according to Nurhidayat Said, Professor of Islamic Communication at UIN Alauddin, the transformation that occurred in the An-Nadhir community can be understood as a process of socio-religious change that moves through a communicative da'wah mechanism based on the principles of *hikmah*, *mau'izhah hasanah*, and *mujādalah*. namely, first, communication bil-hikmah works at the level of forming rational community awareness. Religious values are conveyed contextually by considering social realities, economic needs, and the psychological conditions of the community. Second, *mau'izhah hasanah* functions as a mechanism for internalizing values through a persuasive-affective approach. Advice that touches on moral and spiritual aspects builds intrinsic motivation for community members to improve their quality of life—giving birth to discipline, honesty, trustworthiness, and solidarity which are the main foundations for the formation of a productive economic culture. Third, *mujādalah* creates a space for participatory dialogue that allows for the exchange of ideas, joint evaluation, and deliberation in formulating the community's collective agenda. Members are positioned not as passive objects of da'wah, but as actively involved subjects of change. Thus, religion functions as symbolic and moral capital that mobilizes the community's social capital into real economic power—this is a concrete form of transformative da'wah as transformative social engineering.[63]

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[62] R. Chambers, Participatory Rural Appraisal (PRA), p. 1253–1268.

[63]Interview with Nurhidayat Said, professor of Islamic Comunication, UIN Alauddin, Makassar, April 05, 2026.

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Conclusion

This study demonstrates that Islamic communication plays a central role in building productive social capital, thereby fostering the economic empowerment of minority communities. Through the practices *of hikmah*, *mau'izah*, and *mujādalah*, the An-Nadzir community has transformed religious values such as *amanah, ta'awun*, and *ihsan* into a foundation for trust and economic cooperation. The dominant transformation pathway is *Discourse-to-Action*, confirming that consistent collective deliberation is more effective than spontaneous mobilization. The resulting social capital structure shows the dominance of *bridging capital*, demonstrating the minority community's ability to build social bridges across groups while retaining its religious identity. The resulting economic empowerment is collective, manifested in strengthened local economic institutions, increased women's participation, and positive spillover effects on the surrounding community. Authentic religious leadership, community readiness, and selective external support form a mutually reinforcing system. The ICSEA model, with its principles *of authenticity*, *consistency*, and *inclusivity,* has proven to be a transformative framework that integrates spiritual values with equitable economic action. This model can be replicated in other minority communities to encourage value-based development and socio-economic independence.

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Interview with Dian Abbas, Members of the An-Nadhir Community, Gowa Regency, South Sulawesi, September 7, 2026.

Interview with Haidir Fitrah Siagian, an academic at UIN Alauddin, Makassar, April 5, 2026.

Interview with Nurhidayat Said, Professor of Islamic Communication, UIN Alauddin, Makassar, April 5, 2026.

Interview with Sukardi, Member of An-Nadhir Community, Gowa Regency, South Sulawesi, September 6, 2026.

Interview with Ukasyah Qum, Members of the An-Nadhir Community, Gowa Regency, South Sulawesi, September 6, 2026.

Interview with one of the RT heads in Romanglompoa, Gowa Regency, August 20, 2025.