

# The Axiology of Da'wah Science: Islamic Community Development (PMI) in Supporting Social Workers

Dimas Afditiya Ramadhan, Abdul Syukur

Program Doktorat Ilmu Pengembangan Masyarakat Islam UIN Raden Intan Lampung  
dimasar@gmail.com

|                                           |                                         |                                         |
|-------------------------------------------|-----------------------------------------|-----------------------------------------|
| Accepted:<br>August 14 <sup>th</sup> 2023 | Reviewed:<br>Sept 18 <sup>th</sup> 2023 | Published:<br>Nov 30 <sup>th</sup> 2023 |
|-------------------------------------------|-----------------------------------------|-----------------------------------------|

## Abstract

This research explores the axiological aspects of Islamic Da'wah and its role in supporting social workers in the context of Islamic Community Development (PMI). Utilizing qualitative methods and interviews, the study uncovers how Islamic Da'wah's values and ethics form a robust moral foundation for PMI's social work. Core values like justice, compassion, wisdom, and integrity guide PMI's approach, addressing social inequalities, fostering a caring community through empathy, making wise decisions, and upholding ethical standards. This axiological framework empowers PMI to engage in high-integrity social work, positively impacting the Muslim community and fostering sustainable change. Additionally, social work principles such as acceptance, communication, individualization, participation, confidentiality, and self-awareness underpin their practices. Integrating religion and spirituality into social work is essential, with Islam emphasizing collective and individual responsibilities for communal welfare. Muslim social workers apply Islamic concepts like prayer, almsgiving, fasting, and pilgrimage in their work, creating an effective and ethical framework. Within the Muslim context, integrating fundamental Islamic concepts into social work is vital. The principle of tawhid emphasizes respecting all humans as creations of Allah, regardless of background. Zakat highlights the need to assist the poor equitably, fasting promotes empathy, and the pilgrimage underscores global solidarity. By applying these principles, Muslim social workers offer holistic services grounded in Islamic values, enhancing individuals' and communities' quality of life within the broader Muslim society.

**Keywords:** Axiology, Science of Propagation of Islam (Da'wah), Empowerment of Islamic Communities, Social Workers

## Introduction

The aksiology of Islamic preaching science and the role of the Islamic Community Development (PMI) in supporting social workers are two interconnected elements in the effort to advance the values and principles of Islam in society. Aksiology of Islamic Preaching Science is an in-depth study of the values, ethics, and principles underlying the delivery of Islamic preaching messages. On the other hand, PMI is an organization aimed at developing the Islamic community through various social programs and activities. In the increasingly complex modern context, the role of PMI as Muslim social workers has a significant impact on shaping and directing the development of the Islamic community. In this prologue, we will explore how the aksiology of Islamic preaching science becomes a crucial foundation for PMI in supporting social workers, considering Islamic values, ethics,

and related principles.<sup>1</sup>

The aksiology of Islamic preaching science acknowledges that Islam is not just a religion but also a comprehensive guide for life. Values such as justice, compassion, empathy, and wisdom are core to Islamic teachings. In their social work, PMI must deeply understand and apply these values, making the aksiology of Islamic preaching science a strong moral foundation.<sup>2</sup>

PMI, as an organization of Muslim social workers, has broad access and influence within the Islamic community. They can mobilize resources and energy to support various social programs, such as humanitarian aid, education, and welfare. Grounded in the aksiology of Islamic preaching science, PMI can fulfill their role as key players in the development of a better Islamic society.

Muslim social workers from PMI must have a deep understanding of the social issues faced by the Islamic community. This involves careful analysis of poverty, inequality, humanitarian crises, and other challenges that often hinder community development. Based on the aksiology of Islamic preaching science, PMI can formulate solutions aligned with Islamic values to address these issues.<sup>3</sup>

One key principle in the aksiology of Islamic preaching science is community empowerment. PMI must understand that they are not just organizers of social programs but also need to strive to enhance the ability and capacity of the Islamic community to address their own issues. In this regard, PMI can use the aksiology of Islamic preaching science to motivate and support the active participation of the Islamic community in their own development.

The aksiology of Islamic preaching science also encourages PMI to increase religious awareness among the communities they serve. PMI can convey Islamic preaching messages in a wise and educational manner, promoting a correct understanding of religion and steering the community away from extreme or erroneous interpretations. Challenges and opportunities faced by PMI in supporting social workers based on the aksiology of Islamic preaching science amid ongoing social and cultural changes are also considered.<sup>4</sup>

Social issues are phenomena that are the subject of study and require efforts to address them. Social problems are deeply ingrained and culturally embedded in Indonesian society. Take, for example, poverty. Despite a decrease in the poverty rate, it is still relatively high, only a few percentage points.

During the period 2006-2011, the number of poor people in Indonesia decreased by 9.28 million, from 39.30 million in 2006 to 30.02 million in 2011. There was also a relative decrease in the percentage of the population living in poverty, from 17.75 percent in 2006 to 12.49 percent in 2011.<sup>5</sup> Despite the decrease in numbers, poverty remains a challenging issue, particularly chronic or structural poverty that persists continuously.<sup>6</sup>

Synergistic and systematic efforts are necessary for poverty alleviation to ensure that

---

<sup>1</sup> Al-Qaradawi, Yusuf. "The Aims of Islamic Da'wah." Islamic Research Foundation International, 2020, h. 67

<sup>2</sup> Ibn Abi al-Izz, Abu Hafs Umar. "Aqeedah at-Tawheed: The Creed of Monotheism." Dar-us-Salam Publishers, 2019, h. 55

<sup>3</sup> Nasr, Seyyed Hossein. "The Heart of Islam: Enduring Values for Humanity." HarperOne, 2019, h. 34

<sup>4</sup> Rahman, Fazlur. "Major Themes of the Qur'an." University of Chicago Press, 2019, h. 97

<sup>5</sup> Kementrian Sosial RI, *Analisis Data Kemiskinan Berdasarkan Data Pendataan* (Jakarta: Pusat Data dan Informasi Kesejahteraan Sosial, 2018), h. 36.

<sup>6</sup> Chazali H. Situmorang, *Mutu Pekerja Sosial di Era Otonomi Daerah* (Jakarta: CintaIndonesia, 2019), h. 6.

all citizens can enjoy a dignified life. In the Indonesia Bersatu Cabinet I era, the government identified poverty alleviation as a priority for development, and this priority continued into the Indonesia Bersatu Cabinet II era.<sup>7</sup>

In addition to poverty, Individuals with Social Welfare Problems (PMKS) are also a crucial issue that needs to be addressed for the creation of social welfare. PMKS handling is part of the efforts made by social workers. Practical approaches using various scientific frameworks such as sociology, psychology, anthropology, law, medicine, and others are needed to address social problems. These sciences are combined and used as a guide by the social work profession in conducting interventions.<sup>8</sup> Pekerjaan sosial adalah satu-satunya profesi yang menamakan dirinya “pekerjaan” sehingga orang awam dengan mudah merancukannya dengan pekerjaan amal, pekerjaan relawan, pekerjaan yang tidak perlu dibayar.<sup>9</sup>

Understanding the term social work can be achieved by understanding its root. Social work originates from humanitarian actions, philanthropy, and charitable deeds. Social work is the only profession that names itself "work," making it easily confused with charity work, volunteering, or unpaid work.

Social work, originally motivated by humanitarianism and the spirit of mutual assistance, gained further reinforcement from the major religions (Buddhism, Confucianism, Hinduism, Christianity, and Islam). The foundation of compassion for others was strengthened by religious beliefs, transforming societal issues from personal problems into social problems. In the early era of the industrial revolution (late 18th to 19th centuries) in Western Europe and North America, charitable work was initially a private matter and interpersonal activity. The advent of the industrial revolution, with the replacement of animal and human labor with steam engines, particularly in agriculture and the textile industry, led to massive poverty and a rapid influx of rural populations into urban areas. Consequently, humanitarian work and humanitarian services emerged. Humanitarian work, initially a private affair, evolved into group activities organized by churches, giving rise to social work. Goods, money, or items were no longer directly given from the giver to the recipient but were collected first and then distributed by groups or organizations under the auspices of the church. Similarly, attention and visits to those experiencing difficulties (Friendly Research) were organized by middle-class organizations or churches.

In 1877, the first COS was established in Rochle, the United States, and later expanded to other cities in North America by non-governmental organizations (middle-class society) concerned with poverty issues. COS became the precursor to social work and social welfare. Approaching the 20th century, volunteer social workers began to be replaced by paid social workers.

Social work is an organized activity aimed at specific communities in need of assistance to resolve their problems. Social work has social value, evident in the humanitarian desire to help. Furthermore, social work is also guided by religious values and normative principles, allowing social work to receive support from a religious perspective, particularly Islam.

Social work is an activity of assistance to solve various problems that need to be addressed to achieve social functioning, as reflected in the saying, "adh Dhororu yuzaalu," which means: harm must be eliminated. This principle aligns with the goal of realizing the

---

<sup>7</sup> *Ibid.*, h. 36.

<sup>8</sup> Edi Suharto, dkk, *Pekerjaan Sosial di Indonesia* (Yogyakarta: Samudra Biru, 2018), h. 3.

<sup>9</sup> *Ibid.*, h. 5.

objectives of Sharia by rejecting harm and eliminating or at least mitigating harm.<sup>10</sup>

## **Result and Discussion**

### **Foundation of Axiology in the Science of Islamic Propagation**

Axiology in the science of Islamic propagation, as a branch of study detailing the values and ethics underlying Islamic propagation, provides a solid moral foundation for the Islamic Community Development (PMI) in carrying out their social work. The values expressed in the axiology of the science of Islamic propagation, such as justice, compassion, wisdom, and integrity, are not only teachings of Islam but also universal principles relevant in the context of social work.

- a. **Justice as the Main Pillar:** Justice, one of the key values in Islam, becomes the main pillar in the social work of PMI. The axiology of the science of Islamic propagation teaches that social work should be based on the principles of equality, fair distribution, and addressing social injustice. PMI uses this foundation to identify and address issues of inequality, such as poverty, unequal access to education, and disparities in healthcare services in the Islamic community.
- b. **Compassion and Empathy in Social Services:** Compassion and empathy are two essential concepts in the axiology of the science of Islamic propagation. PMI carries out their social work with deep compassion for individuals in need. They not only provide material assistance but also offer attention and emotional support to those marginalized or suffering. This creates a positive climate of care within the Islamic community.
- c. **Wisdom in Decision-Making:** The axiology of the science of Islamic propagation also emphasizes wisdom in decision-making. PMI does not only provide assistance haphazardly or reactively but plans carefully and wisely. They consider the long-term consequences of their actions and strive to create sustainable solutions to social issues.
- d. **Integrity as an Ethical Foundation:** Integrity is an ethical principle underlying Islamic propagation and the social work of PMI. They must carry out their work with honesty, transparency, and accountability. The axiology of the science of Islamic propagation teaches that integrity is the core of a proper approach in both propagation and social work.<sup>11</sup>

With the foundation of the axiology of the science of Islamic propagation, PMI can carry out their social work with high integrity and ethics, contributing positively to the advancement of the Islamic community and creating sustainable changes in the lives of individuals and communities.

### **Principles of Social Work**

The principles of social work serve as guidelines for individual social guidance practices, derived from the formulations of Walter A. Friedlender. These principles are deemed crucial for understanding and internalization by those seeking a foundation for a comprehensive understanding and skills in both individual social guidance, particularly, and general social work practice. A profound comprehension of these principles equips social workers, whose primary task is to assist individuals in fulfilling their social functions, with the necessary foundation for personal and professional development. It is emphasized that

---

<sup>10</sup> *Ibid.*, h. 4.

<sup>11</sup> I-Qaradawi, Yusuf. "The Aims of Islamic Da'wah." Dalam buku ini, Al-Qaradawi menguraikan konsep aksioslogi ilmu dakwah dan pentingnya nilai-nilai Islam dalam menyebarkan pesan dakwah, 2018, h. 77-79

the process of assistance is determined by the act of helping rather than the techniques employed in rendering assistance. The fundamental principles of Social Work, according to Henry S. Maas, include:

#### **Principle of Acceptance**

The principle of acceptance implies that a social worker must sense, express, accept, and establish a relationship with the client as they are, without expecting the client to be different or contemplating how the client should be. This means that social workers should not question how far the client has deviated from reality or accept the client with conditions such as visual impairment. It does not question how much the client and the social worker differ in perception or the significantly different values held by the social worker. Social workers must accept the client as they are.<sup>12</sup>

#### **Principle of Communication**

To establish a good relationship between the social worker and the client, this principle of communication must be followed so that the issues faced by the client can be resolved effectively. The communication principle in individual social guidance includes the classification, and if necessary, reclassification of the conditions existing between the two individuals involved in the client-caseworker relationship professionally. By demonstration and explicit statements, the caseworker makes their feelings clear to the client. In turn, the caseworker needs to classify the client's role in their problematic situation and in the interaction between them.

#### **Principle of Individualization**

Individualization is the understanding and recognition of the unique qualities of each client and the use of different principles and methods in assisting to achieve better adjustment between the client and their social environment.<sup>13</sup> Individualization is based on the human right to be an individual and to be treated not only as a human in general but as an individual with a unique personality. To understand and apply this principle, caseworkers must meet several requirements:

1. Free from prejudice
2. Knowledgeable about human behavior
3. Ability to listen and observe
4. Ability to motivate clients
5. Ability to sense clients' feelings
6. Ability to look ahead

#### **Principle of Participation**

The principle of participation implies that the client themselves will be assisted by the caseworker and must actively participate in the assistance efforts because the client's abilities must be utilized. The success of individual guidance to the client depends not only on the caseworker involved but also on the client themselves who actively determine and take responsibility for the steps they will take, while the caseworker only facilitates, provides possibilities, and necessary guidance. Without the participation of the client, the anticipated or presumed positive results essentially become the dictates of the caseworker

---

<sup>12</sup> Rogers, C. R. "*Client-Centered Therapy: Its Current Practice, Implications, and Theory.*", 2017, h. 443

<sup>13</sup> Gerard Egan. "*The Skilled Helper: A Problem-Management and Opportunity-Development Approach to Helping*, 2013, h. 132

imposed on the client. This contradicts the essence of social work, which is a denial of the dignity of the individual/client concerned.<sup>14</sup>

### **Principle of Confidentiality**

If the client is expected to fully participate in solving their problems, to accept the caseworker as a trustworthy person and a component to communicate with social defense regarding the roles it contains, it means that what the client says to the caseworker is never discussed beyond the limits of the professional relationship intended to help the client.<sup>15</sup> In practice, confidentiality means that the contents of case notes are never discussed in public, for example, on buses, trains, etc. In entering into a professional relationship between the client and the caseworker, the client is generally expected to remain protected within the legal limits from threats to themselves originating from their openness to the caseworker; this is the essence of the confidentiality principle.<sup>16</sup>

### **Principle of Self-awareness of the Social Worker**

Social workers, like their clients, are ordinary human beings with complex personal motivations. Caseworkers learn and live with beliefs and values from the dominant culture in their lives. Each caseworker, in their relationship with a variety of clients experiencing diverse problems and expressing the fact that they have a diverse cultural background, will find that their personal drives or attitudes will color their relationship with the client.<sup>17</sup>

### **Religion and the Practice of Social Work**

The relationship between religion and the profession of social work, both in the West and the East, reveals that both religion and spirituality are fundamental human needs.<sup>18</sup> Social workers in the West and the East relatively share the view that religion is a system of beliefs, rituals, and collective practices.<sup>19</sup> To demonstrate the connection between religion and spirituality in Western life, some authors believe that social work has begun integrating religion and social work due to clients' need for spiritual therapy.<sup>20</sup> This integration is also a response to the separation of religion from politics, leading people to yearn for a connection with religion. Several authors emphasize the importance of incorporating religion and spirituality into the social work education curriculum in colleges. In terms of integrating religion and social work practices, Aguilar, investigating the tradition of social work in the Catholic tradition, found that social work practices have long

---

<sup>14</sup> Kirst-Ashman, K. K., & Hull, G. H. *"Understanding Generalist Practice*. 2017, h. 22

<sup>15</sup> Hepworth, D. H., Rooney, R. H., & Larsen, J. A. *"Direct Social Work Practice: Theory and Skills*, 2016, h. 66

<sup>16</sup> Shulman, L. *"The Skills of Helping Individuals, Families, Groups, and Communities*, 2016, h. 78

<sup>17</sup> Wayne, R. K., & Bogo, M. *"Clinical Supervision in Social Work*, 2017, h. 98

<sup>18</sup> Zulkipli Lessy, *Philanthropic Zakat for Empowering the Poor: Indonesian Perspectives and Implications for Social Work Research and Practice, and the Theories*, Unpublished Paper, School of Social Work, Indiana University-Purdue University Indianapolis (IUPUI), Indianapolis, Indiana, the United States, 2011.

<sup>19</sup> Edward R. Canda and L.D. Furman, *Spiritual Diversity in Social Work Practice: The Heart of Helping* (Oxford: Oxford University Press, 2010).

<sup>20</sup> Philip Gilligan and Sheila Furness, "The Role of Religion and Spirituality in Social Work Practice: Views and Experience of Social Workers and Students," *The British Journal of Social Work* 36, no. 1 (2016), h. 617-637

been present in Catholicism as a pioneer of modern social work.<sup>21</sup> Oates associates Catholicism with philanthropic practices in American society since the 17th century.<sup>22</sup> Meanwhile, Van Hook examines social work from a Protestant perspective, stating that Protestants influence social work practices in the West.<sup>23</sup> Other authors highlight Christian sects in America, such as Scales,<sup>24</sup> Grant,<sup>25</sup> Vander Waal and McMullen,<sup>26</sup> and Haynes.<sup>27</sup> Heart<sup>28</sup> and Lowery<sup>29</sup> focus more on Lakota, a Native American religion spread across several states, including South Dakota and North Dakota. Chung explores Confucianism, one of China's beliefs.<sup>30</sup> Singh, a researcher on Hindu social work practices, states that these practices have been continuous since the birth of Hinduism, the oldest religion in South Asia.<sup>31</sup> Canda and Nye intensively research social work in Buddhism based on experience and direct observation, highlighting the significant role of Buddhist monks in serving the community and spreading the concept of peace to avoid human conflicts.<sup>32</sup> The relationship between Jewish tradition and social work has been studied by Friedman<sup>33</sup> revealing that the tradition of social work related to philanthropy in Jewish tradition existed even before the birth of Islam in Mecca in the 7th century.

---

<sup>21</sup> Marian Aguilar, "Catholicism," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017), h. 44

<sup>22</sup> M.J. Oates, *The Catholic Philanthropic Tradition in America* (Bloomington: Indiana University Press, 2019), h. 12

<sup>23</sup> Mary Van Hook, "Protestantism: An Overview," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017), h. 112

<sup>24</sup> T. Laine Scales, "Baptists," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017). h. 221

<sup>25</sup> Darlene Grant, "The African American Baptist tradition," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar, *Spirituality within Religious Traditions in Social Work Practice*. Singapore: Books/Cole. 2017. h. 43

<sup>26</sup> C.J. Vander Waal and D. McMullen, "Sevents-day Adventists," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice*. Singapore: Books/Cole. 2017. h. 88

<sup>27</sup> Dennis T. Haynes, "Mormonism," Eds. Mary van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Pacific Grove, CA: Brooks/Cole, 2017). h. 56

<sup>28</sup> M.Y.H.B. Heart, "Lakota--Native People's Spirituality," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017). h. 45

<sup>29</sup> C.T. Lowery, "American Indian Narratives: "My Spirit Is Starting to Come Back," Ed. L. Abels. *Spirituality in Social Work Practice: Narratives for Professional Helping* (London: Love Publishing, 2019). h. 43

<sup>30</sup> D.K. Chung, "Confucianism," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017). h. 32

<sup>31</sup> R. Singh, "My Path to Hindu Humanistic Philosophy," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017). h. 23

<sup>32</sup> C. Nye, "The Delivery of Social Services in Northern Thailand," *International Social Work* 51 no. 2 (2018), h. 193-205.

<sup>33</sup> Bruce Friedman, "Judaism," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole. 2017). h. 24

Modern developments regarding the relationship between spirituality and social work have become the focus of Andayani, who examines the concepts of takziyah and grief due to death. According to her, these concepts need to be adopted by Muslim social workers when serving individuals in mourning.<sup>34</sup> Van Hook and Aguilar, Clark, and Sermabeikian contribute to the integration of modern social work ideas and spirituality.<sup>35</sup> To date, studies on religion, spirituality, and social work have rapidly evolved.

In the East, religions integrated with local cultures often serve as a means to motivate the healing of clients. Several studies on spiritual healing in the East have been conducted by Crabtree, Husain, and Spalek.<sup>36</sup> In addition to these three authors, Hodge also examines religion as therapy for inner peace.

The desire for integration between religion or spirituality and social work has motivated educational institutions and social work practitioners to align the two because of the longstanding segregation between morality and politics. In the West, social work emerged from the spirit of religious groups serving clients, but recently, social work has distanced itself from religion. Conversely, social work in the East can be classified as new, and Muslim social workers believe that Islam is not contradictory to modern social work values such as avoiding prejudice, upholding honesty and human dignity, justice, empathy, and assisting clients.

Therefore, Muslim social workers should consider adopting theology and worship in the practice of social work when serving clients because the core teachings of Islam instruct Muslims to respect fellow humans, help others, and act justly.

### Basic Concepts of Islam in Social Work

As a guiding principle in life,<sup>37</sup> Islam should be practiced correctly by a Muslim, including beliefs in angels, Satan, the Day of Judgment, heaven, and hell.<sup>38</sup> The five fundamental teachings of Islam reflect the significant relationship between the physical, psychological, spiritual, and emotional aspects of an individual. From the Islamic perspective, Muslims not only believe in eschatological matters, but they must also maintain their faith while living in the world to prevent slipping away, which could diminish their humanity. The Quran emphasizes that slipping away can occur when Muslims lack self-awareness in preserving their faith. To stay vigilant, Muslims should practice the following basic principles: Shahada, Salah, Zakat, Sawm, and Hajj.

1. **Shahada (Testimony of Faith):** It is a declaration that there is no god but Allah, and Muhammad is His last prophet. The Quranic verse "He is Allah,

---

<sup>34</sup> Andayani, "Spiritualitas, Kesehatan Mental dan Peran Pekerja Sosial," Eds. Suisyanto, Sriharini dan Waryono A. Ghafur. *Islam, Dakwah dan Kesejahteraan Sosial* (Yogyakarta: Jurusan PMI Fakultas Dakwah UIN Sunan Kalijaga, 2018). h. 55

<sup>35</sup> Mary Van Hook, "Protestantism: An Overview," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2007); J.A. Clark, *Islamic Social-welfare Organizations and the Legitimacy of the State in Egypt: Democratization or Islamization from Below?* A Ph.D. Dissertation, University of Toronto Department of Political Science, 1994; P. Sermabeikian, "Our Clients, Ourseves: The Spiritual Perspective and Social Work Practice," *Social Work* 39, no. 2 (1994), 197-182.

<sup>36</sup> Sara Ashencaen Crabtree, Fatima Husain and Basia Spalek, *Islam and Social Work: Debating Values, Transforming Practice* (Bristol, UK: The Policy Press, 2008).

<sup>37</sup> Bassam Tibi, *Islam between Culture and Politics* (New York: Palgrave, 2018), h. 44

<sup>38</sup> Hamza Yusuf, *Purification of the Heart* (New York: Starlatch Press, 2019). h. 49

- the One" (Quran, Al-Ikhlās: 1-4) emphasizes the concept of Tawhid (Oneness of God).
2. **Salah (Prayer):** It is the obligatory worship performed five times a day and can be done anywhere, but congregational prayer is highly recommended. The hadith states, "Praying in congregation is 27 times more valuable than praying alone" (Bukhari-Muslim). Congregational prayer fosters a sense of community among Muslims, and after prayer, they can engage in activities like socializing.
  3. **Zakat (Charity):** It is mandatory almsgiving to the deserving, comprising Zakat al-Maal (wealth) and Zakat al-Fitr (obligatory charity at the end of Ramadan). Zakat al-Maal is 2.5% of one's assets after deducting annual expenses.
  4. **Sawm (Fasting):** It involves abstaining from food, drink, and sexual activities during specific hours. Fasting during the month of Ramadan is a fundamental practice.
  5. **Hajj (Pilgrimage):** It is the sacred journey to Mecca and other designated places, obligatory for financially, mentally, and physically capable Muslims, performed once in a lifetime.

Social workers in Muslim communities should understand these five pillars of Islam. Prayer, for instance, teaches the importance of community. A hadith states, "Allah is with the social group of Muslims." In the mosque, after congregational prayers, Muslims can exchange thoughts about joys and sorrows. This is reinforced by another hadith stating, "Whoever interacts with others and expresses their difficulties is better than those who do not interact and never express their difficulties" (Ibn Majah).

## Conclusion

The aksiology of da'wah provides a solid moral foundation for the social work of the Islamic Community Development (PMI). Values such as justice, compassion, wisdom, and integrity are the fundamental principles in PMI's social work. Justice serves as the foundation to address social inequality issues, while compassion and empathy create a climate of caring within the community. Wisdom is employed in making thoughtful decisions, and integrity serves as the ethical foundation of social work. Through the aksiology of da'wah, PMI can conduct their social work with high integrity, contributing positively to the Islamic society and creating sustainable changes in the lives of individuals and communities.

Moreover, the principles of social work involving acceptance, communication, individualization, participation, confidentiality, and self-awareness of the social worker are also foundational in the practice of social work. The integration of religion and spirituality into social work is another crucial aspect, and Islam emphasizes collective and individual responsibility in achieving shared well-being. Muslim social workers should practice basic Islamic concepts such as prayer, charity (zakat), fasting, and pilgrimage (hajj) in carrying out their duties in the Muslim community. All these elements come together to form an effective and ethical framework for social work in the context of Islamic society.

In the context of social work within a Muslim environment, it is essential to

integrate basic Islamic concepts into social work practices. The concept of Tawhid, emphasizing the oneness of Allah, teaches the importance of respecting all humans as creations of Allah, regardless of their ethnicity, race, or religion. Zakat reminds social workers to pay attention to the needs of the poor and distribute resources fairly. Fasting teaches empathy for those experiencing hunger, and Hajj emphasizes the importance of global solidarity in visiting the holy city of Mecca. By understanding and applying these principles, Muslim social workers can provide more holistic services grounded in Islamic values, ultimately improving the quality of life for individuals and communities in the broader context of the Muslim society.

## Reference

- Alean Al-Krenawi and J.R. Graham, "Social Work....," *International Social Work* 42, no. 1 (2019).
- Alean Al-Krenawi and John R. Graham, "Social Work and Qur'anic Mental Health Healers," *International Social Work*, 42, no. 1 (2019).
- Al-Qaradawi, Yusuf. "The Aims of Islamic Da'wah." Islamic Research Foundation International, 2020,
- Andayani, "Spiritualitas, Kesehatan Mental dan Peran Pekerja Sosial," Eds. Suisyanto, Sriharini dan Waryono A. Ghafur. *Islam, Dakwah dan Kesejahteraan Sosial* (Yogyakarta: Jurusan PMI Fakultas Dakwah UIN Sunan Kalijaga, 2018).
- Bassam Tibi, *Islam between Culture and Politics* (New York: Palgrave, 2018),
- Bruce Friedman, "Judaism," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole. 2017).
- C. Nye, "The Delivery of Social Services in Northern Thailand," *International Social Work* 51 no. 2 (2018).
- C.J. Vander Waal and D. McMullen, "Sevents-day Adventists," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice*. Singapore: Books/Cole. 2017.
- C.T. Lowery, "American Indian Narratives: "My Spirit Is Starting to Come Back," Ed. L. Abels. *Spirituality in Social Work Practice: Narratives for Professional Helping* (London: Love Publishing, 2019).
- Charles Tripp, *Islam and the Moral Economy: The Challenge of Capitalism* (Cambridge: Cambridge University Press, 2016).
- Chazali H. Situmorang, *Mutu Pekerja Sosial di Era Otonomi Daerah* (Jakarta: CintaIndonesia, 2019),
- D.K. Chung, "Confucianism," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017).
- Darlene Grant, "The African American Baptist tradition," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar, *Spirituality within Religious Traditions in Social Work Practice*. Singapore: Books/Cole. 2017.
- Dennis T. Haynes, "Mormonism," Eds. Mary van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Pacific Grove, CA: Brooks/Cole, 2017).

- Dzajuli, *Kidab-kaidah Fiqh* (Jakarta: Prenada Media Group, 2017).
- Edi Suharto, dkk, *Pekerjaan Sosial di Indonesia* (Yogyakarta: Samudra Biru, 2018).
- Edward R. Canda and L.D. Furman, *Spiritual Diversity in Social Work Practice: The Heart of Helping* (Oxford: Oxford University Press, 2010).
- Gerard Egan. *"The Skilled Helper: A Problem-Management and Opportunity-Development Approach to Helping*, 2013,
- Hamza Yusuf, *Purification of the Heart* (New York: Starlatch Press, 2019).
- Hepworth, D. H., Rooney, R. H., & Larsen, J. A. *"Direct Social Work Practice: Theory and Skills*, 2016,
- Ibn Abi al-Izz, Abu Hafs Umar. *"Aqeedah at-Tawbeed: The Creed of Monotheism."* Dar-us-Salam Publishers, 2019,
- J.R. Dudley, et al., "Exploring a Place for Spirituality in the Social Work Curriculum," *Journal of Social Work Education* 26, no. Fall (2018),
- Kementrian Sosial RI, *Analisis Data Kemiskinan Berdasarkan Data Pendataan* (Jakarta:Pusat Data dan Informasi Kesejahteraan Sosial,2018).
- Kirst-Ashman, K. K., & Hull, G. H. *"Understanding Generalist Practice*. 2017,
- I-Qaradawi, Yusuf. *"The Aims of Islamic Da'wah."* Dalam buku ini, Al-Qaradawi menguraikan konsep aksioslogi ilmu dakwah dan pentingnya nilai-nilai Islam dalam menyebarkan pesan dakwah, 2018,
- M. Ja'far, *Tuntunan Ibadat Puasa, Zakat dan Haji*. Jakarta: Kalam Mulia. 2005); F.E. Peters, *The Hajj: The Muslim Pilgrimage to Mecca and the Holy Places* (Princeton, NJ: Princeton University Press, 2018).
- M.J. Oates, *The Catholic Philanthropic Tradition in America* (Bloomington: Indiana University Press, 2019),
- M.Y.H.B. Heart, "Lakota--Native People's Spirituality," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017).
- Marian Aguilar, "Catholicism," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017),
- Mary Van Hook, "Protestantism: An Overview," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2007); J.A. Clark, *Islamic Social-welfare Organizations and the Legitimacy of the State in Egypt: Democratization or Islamization from Below?* A Ph.D. Dissertation, University of Toronto Department of Political Science, 1994; P. Sermabeikian, "Our Clients, Ourseves: The Spiritual Perspective and Social Work Practice," *Social Work* 39, no. 2 (1994).
- Mary Van Hook, "Protestantism: An Overview," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017),
- Nasr, Seyyed Hossein. *"The Heart of Islam: Enduring Values for Humanity."* HarperOne, 2019,
- Philip Gilligan and Sheila Furness, "The Role of Religion and Spirituality in Social Work Practice: Views and Experience of Social Workers and Students," *The British Journal of Social Work* 36, no. 1 (2016),
- R. Singh, "My Path to Hindu Humanistic Philosophy," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017).
- Rahman, Fazlur. *"Major Themes of the Qur'an."* University of Chicago Press, 2019,
- Rogers, C. R. *"Client-Centered Therapy: Its Current Practice, Implications, and Theory."*,

- 2017,
- Sara Ashencaen Crabtree, Fatima Husain and Basia Spalek, *Islam and Social Work: Debating Values, Transforming Practice* (Bristol, UK: The Policy Press, 2008).
- Shulman, L. "The Skills of Helping Individuals, Families, Groups, and Communities, 2016,
- T. Laine Sclaes, "Baptists," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017).
- Wayne, R. K., & Bogo, M. "Clinical Supervision in Social Work, 2017,
- Yusuf Qardawi, *Hukum Zakat* (Bogor: Pustaka Litera Antarnusa, 2012); Aneesah Nadir and Sophia Dziegielewski, "Islam," Eds. Mary Van Hook, Beryl Hugen and Marian Aguilar. *Spirituality within Religious Traditions in Social Work Practice* (Singapore: Books/Cole, 2017).
- Zulkipli Lessy, *Philanthropic Zakat for Empowering the Poor: Indonesian Perspectives and Implications for Social Work Research and Practice, and the Theories*, Unpublished Paper, School of Social Work, Indiana University-Purdue University Indianapolis (IUPUI), Indianapolis, Indiana, the United States, 2011.