



## THE CONCEPT OF COMMUNITY EMPOWERMENT: THE PROPHET MUHAMMAD'S PERSPECTIVE

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### ABSTRACT

Poverty is a complex problem that must be addressed immediately. Allah SWT has provided adequate means and facilities to meet human needs. If someone is still in the cycle of poverty then the causative factor is the human being himself. Thus, change must start from the man himself. To change, another encouragement is needed. Within the scope of this discussion, the concept of empowerment is necessary. The topic of community empowerment is very worthy of being raised. Even the Prophet himself has carried out empowerment to overcome economic problems. By looking at the steps taken by the Prophet Muhammad, it can be a reference for the government and those who are empowered to give empowerment to those who are powerless. So the purpose of this study is to describe how the concept of community empowerment was carried out by the Prophet Muhammad. This research uses a type of library research. Using primary data and secondary data. This paper uses an analytical approach and a descriptive approach to describe the concept of community empowerment by exploring the values of Islamic empowerment in the life of the Prophet Muhammad. The idea of empowering the Prophet's perspective emphasizes the principles of justice (al-Dari), the principle of equality (al-musawah), brotherhood (al-ikha), the principle of mutual help (al-ta'awun), the principle of participation, and the principle of work ethic. While the strategic steps taken by the Prophet in empowering the community were first to form and develop independent community individuals, secondly to distribute wealth fairly and evenly, thirdly to build education and guidance, and fourthly to prevent market distortions. The Prophet paid great attention to empowering his people. The empowerment carried out still adheres to Islamic values because, in fact, the goal of welfare to be achieved is not only in this world but in the hereafter.

**Keywords:** Poverty; empowerment; Prophet Muhammad SAW

## **1. INTRODUCTION**

Poverty has become a common problem experienced by many developed countries, especially developing countries. Poverty is a complex problem, which must be addressed immediately. Efforts to solve it must be carried out in earnest. If not, it will impact the nation and the country will experience underdevelopment (Istan, 2017). Underdevelopment in physical development, human resource development, and economic development so that developed countries will control the country. In general, the problem of poverty is caused by two things: individual factors (individual behavior) and social structural factors that are not conducive to providing opportunities for someone to escape poverty (Hardojo, 2008). From these two factors, it is hoped that a comprehensive solution will touch on elements within society.

Islam views poverty as a big problem that must be resolved immediately. In Islam, it is clear that limited natural resources do not cause the problem of poverty, because Allah SWT has provided sufficient means and facilities to meet human needs. If someone is still in the cycle of poverty then the causative factor is the human being himself. Thus, change must start from the man himself. To change for the better requires another push. This is human nature as a social being. In the scope of this discussion, the concept of empowerment is needed.

Empowerment is all efforts or steps to liberate the poor from the cycle of poverty. It provides an opportunity for them to get open opportunities to fulfill their daily needs because the problem of poverty is not purely natural but the result of various factors related to power and policies. In addition, an indicator of community empowerment is when people are able and free to make good choices to improve or increase their standard of living (Rodin, 2015).

Prophet Muhammad SAW. himself even explained that poverty is very close to disbelief. Poverty can lead a person to act out of control, so it is considered urgent to find a way or action to overcome poverty. Much of history has recorded various discrepancies caused by poverty. Allah SWT sent the Prophet Muhammad to convey the right path to mankind to get a happy life in this world and the hereafter. He, the Prophet Muhammad SAW, was a 'ma'shum' which means Allah SWT protected him from wrongdoing. Rasulullah was born with instructions and treatises and is a leader who is an example for mankind. Many arguments in the Qur'an call us to believe in the Messenger. Allah Speaks in the Qur'an sura. Ali-Imran (3): 32), which means:

Say (Muhammad), “Obey Allah and the Messenger. If you turn away, know that Allah does not like disbelievers.” (QS. Ali-Imran (3): 32).

Based on the verse above, we are required to believe in the Prophet Muhammad and obey his commands and prohibitions, such as the requirement to obey and obey Allah SWT through his Sunnah. Rasulullah is the best leader in implementing Islam, especially in economics. He uses many models or methods to solve economic problems that can be used as a reference for solving a problem such as poverty.

The topic of community empowerment is worthy to be raised because it is an alternative that can overcome the problem of poverty, plus this problem has a significant impact on people's welfare. Even the Prophet has empowered to overcome economic problems, one of which is by rehabilitating the immigrants. And there are still many steps or methods taken by the Prophet for the welfare of his people.

Empowerment comes from the word power which means strength or ability. According to the terminology, empowerment is a step or process carried out to gain power or strength and ability from those who have power to those who are less powerful (Suharto, 2014). According to Prijoko and Pranarka conveyed by Edi Suharto that, empowerment contains two meanings where first, giving, transferring, or delegating power to parties who are powerless, and second, giving opportunities and opportunities to parties who are powerless to create or produce something.

Then Empowerment is defined as an effort to fulfill the needs desired by the wider community, both individuals and groups, with the hope that it can increase the ability to choose and control their environment, so that they can fulfill their wishes, including in terms of access to resources, social activities and other things. things that can support his life (Hardini, 2019).

Meanwhile, society comes from the English language, which means friends. This meaning is caused by the existence of social ties formed by everyone who lives in a particular area so these social ties make someone who lives in society become friends (Soelaman). So that it can be concluded that society is a collection of people formed and living in certain areas, both cities and villages, who are bound by social ties.

If the words empowerment and community are put together, a development concept contains social values to improve people's lives towards a dignified standard of living, especially in the economic aspect (Alhidayatillah, 2017). The progress of society is an effort to increase the standard of living to achieve prosperity. Community Empowerment can be actualized from the concern of the government and people who have the ability to build people's lives who are not yet empowered to become empowered. So that people who are powerless can improve their lives in a better direction.

Basically, the concept of community empowerment includes three aspects including development, strengthening potential, and independence. In the development stage, powerless people will develop their skills according to their culture of life. If people live in an agricultural culture, their development is prioritized towards the agricultural sector (Sulistiyani, 2004). The community will also be empowered by strengthening the potential to get motivation regarding life skills, giving birth to a high degree of autonomy. This attitude is an important part of empowerment because it will provide awareness of their potential so that they are confident and able to work optimally. This potential will bring the community towards empowerment.

The empowerment carried out is not short-term in nature but must be long-term in nature. So that the aspect of independence is a big output of empowerment. After being empowered, the community is demanded not only to be able to be empowered but to be ensured to grow independently by developing the power they have. Community independence shows a condition in which the community can think, decide and do something deemed appropriate to solve the problems faced by using their power and potential (Widjajanti, 2011).

From the explanation above, it can be concluded that empowerment is an effort in community development that aims to build community initiatives in carrying out social activities to improve conditions and situations that exist in themselves. Nevertheless, the concept of empowerment today not only discusses issues of ethnic, gender, and racial inequality but has penetrated economic problems, especially how to eradicate poverty.

### **Islam Views Poverty**

Poverty is a condition in which a person cannot fulfill his basic needs to achieve a more dignified life (Indika, 2019). In Qamus al-Muhit the word poor is defined as a person who does not

have something or has but is unable or sufficient to meet his needs. Or people who are silenced in poverty and can be interpreted as despicable and weak people (Majd). Furthermore, the word poor in the Lisan Al-Arab dictionary defines a person who has nothing and some say poorly is someone who does not have anything to make ends meet (Masur, 2002).

The Islamic view of poverty differs from the analysis of social experts in that the causes and forms of poverty are divided into three, namely, natural poverty, cultural poverty, and structural poverty. The Problem of Natural Resources, in the Qur'an, Allah never explains that poverty experienced by mankind is due to the absence of adequate resources (natural poverty). Allah's Word in the Qur'an surah Al-Mulk: 15 explains that Allah has provided sufficient facilities for the needs of human life and made the earth easy for humans to use (Hakim & Syaputra, 2020). With the facilities and means that God has provided, humans are still in a cycle of poverty, and the main causative factor is the humans themselves. Thus, change must start from the man himself.

The Qur'an Surah Ar-Rad: 11 explains that Allah will not change people if they do not try to change their condition. Sayyid Qutb also explained this verse, which talks about changes that humans must make. According to him, Allah will not change disasters, favors, humiliation, glory, humiliation, or glory unless they want to change their feelings, actions, and the reality of their lives (Qutb, 2001). So Allah will not change their condition if they do not desire to change themselves in a better direction.

To change for the better requires another push. This is human nature as a social being. In the scope of this discussion, the concept of empowerment is needed. In this concept, the condition of humans who do not yet have power needs the government and people who have the power to provide motivation and support to those who are powerless to move in a better direction. Change can be achieved when powerless people have the strong will and mentality to change. This desire and mentality will give birth to positive encouragement, both in terms of attitude, behavior, and social circumstances. According to Quraish Shihab, every act of change is a way for humans to achieve change (Shihab, 2002).

Quraish Shihab explained more deeply that changes from the inside of humans must precede changes made by Allah. Without this change, social change is impossible. Because a change in

authority or system can occur, but if the inner side does not change, the situation will persist because the change from the inner side creates activity (Shihab, Tafsir al-Misbah).

So that change from the inside is the key for humans to be empowered, so no matter how great the empowerment given and carried out by the government or people who are empowered if the inside of humans does not have the desire to change, then changing social conditions in a better direction will be difficult to be realized (Saeful & Ramdhayanti, 2020). So changes from the inside of humans are essential in empowering. It can be said that the concept of empowerment cannot work well if there is no desire in humans to make changes.

By looking at the steps the Prophet Muhammad SAW took, it can be a reference for the government and those who are empowered to provide empowerment to those who are powerless. In this regard, this article aims to describe the concept of community empowerment from the perspective of the Prophet Muhammad SAW.

## **2. METHODS**

The type of research in this paper is library research. It is called literature because this writing is done by collecting various references, then reading and citing theories related to the research theme. In addition, it is called literature because this writing tries to analyze, examine, and identify good knowledge from books, journals, articles, and other written documents. Especially literature related to the concept of community empowerment from the perspective of the Prophet Muhammad. This writing is descriptive qualitative because this paper tries to explain problem-solving based on the data collected by presenting, analyzing, and interpreting the data obtained. So in this paper identification of data is then carried out to describe and analyze community empowerment practices that have been carried out by the Prophet Muhammad based on the data that has been collected. It is called qualitative because this writing focuses more on verbal statements (not counting numbers).

Two sources of data are used namely primary and secondary data. The primary data used are the verses of the Qur'an and hadiths related to community empowerment. While the secondary data used comes from books, journals, and articles related to community empowerment from the perspective of the Prophet Muhammad. In developing the discussion of writing used a descriptive approach and an analytical approach. This descriptive approach is used to describe systematically,

factually and accurately about the phenomenon being investigated. While the analytical approach is used to obtain information from books, journals, articles, and others.

The steps taken in collecting this data determine the topics to be discussed. Second, collect good data sources originating from verses of the Qur'an and hadiths related to community empowerment that has been carried out by the Prophet Muhammad. The third analyzes the data obtained. Fourth, arrange the discussion coherently in a perfect framework. Fifth, presenting and completing the discussion with relevant theories sourced from books, journals, articles, and others.

### **3. RESULTS AND DISCUSSION**

#### **Prophet Muhammad's View of Community Empowerment**

In the early days of his period in Medina, Prophet Muhammad SAW tried to build Medina society into a civil society. Therefore, the name of Yathrib was changed to Medina. At that time, the character of the economy built by the Prophet emphasized high attention to justice and the ethical framework of sharia (Center for the Study and Development of Islamic Economics (P3EI), 2014). Not only that, but he also has an outstanding commitment to ethics and norms as well as economic resources, which should not be piled up on some people but must be distributed fairly for the welfare of the people. The market has an important position but society and government must act actively in maintaining the economic mechanism.

In the concept of empowerment applied by the Prophet, he emphasized the principles of justice, equality, and participation in society. Where the tolerance that Rasullilah has long applied then gave birth to an attitude that always respects the work ethic, helping each other for all citizens. With equality and having the same opportunities in doing business, there are no more economic and social disparities between one (Indrajit, 2014). The principles above will be explained in more detail, including

#### **1. The Principles of Justice (Al-Adalah)**

Upholding justice is an effort the Prophet has carried out for a long time. So upholding justice is part of the sunnatullah. The essence of upholding justice is objective, meaning it does not depend on human will but Allah SWT. Thus, upholding justice will create justice and will cause havoc for anyone who violates it. The Qur'an even emphasizes that justice must be thorough, especially for the

weak (Saeful & Ramdhayanti, 2020). Therefore, justice is closest to piety, so when a person can uphold justice through empowerment, he is closer to God.

“O people, remember Allah SWT in your religion and your messages. Remember Allah SWT regarding those whom you control with your right hand. Feed them as you eat, and clothe them as you wear. And do not burden them with a burden that they cannot bear. For they are flesh, blood and creatures like yourself. Watch out, whoever acts unjustly against them will be his enemy on the Day of Judgment and Allah is the Judge...” (Al-Khatib, 1373).

This hadith makes it imperative for people who are strong in their economic field to help and protect those under them. The provision of assistance is not only in meeting economic needs but also emphasizes its role in empowering those at the bottom. In this case, the empowerment is directed so they have skills for their own lives and the surrounding community. Even the Apostles also threaten powerful people but are reluctant to pay attention to those weak.

## **2. Principle of Equality (Al-Musawah)**

This principle implies how humans humanize humans. So that humans have the same position. On this principle, no human being is the most powerful. Precisely this empowerment should be actualized to empower other (weak) humans. God's Word:

"O mankind, indeed, We have created you from a male and a female, then We made you nations and tribes so that you may know one another. Verily the most honorable among you in the sight of Allah is one who is pious. Indeed, Allah is All-Knowing, All-Conscientious” (QS. Al-Hujurat (49): 13).

This Surah emphasizes equality between humans and that glory with Allah is based only on faith and piety. So that wealth and wealth do not become a source of division but become aware to help each other (Sani, 2019). This was realized during the time of the Prophet, which was proven by the existence of the Medina charter. Muslims at that time could coexist well with the Jews. They receive protection from the state and are free to practice their respective religions.



### **3. The Principle of Help (Al-Ta'awun)**

This principle seeks to emphasize the attitude of mutual help (ta'awun) because empowerment is an effort to help people who need help and guidance. Efforts to empower must be based on concern and the intention to help and this grows from the existence of a sense of brotherhood (Al-Ikha) between people.

The obligation to help each other is apparent, even Rasulullah gave the parable that Muslims are buildings that strengthen each other. In a hadith, the Prophet said that every Muslim should love one another, love and love one another like a body, if any part of the body hurts, the other body members will also feel it. Rasulullah had a vision for Muslim communities to bear each other's difficulties and help each other. Words of the Prophet:

"Whoever relieves the world's troubles from a believer, Allah will relieve him of one trouble on the Day of Judgment." (Narrated by Muslim, no 4873).

### **4. Principle of Participation**

This principle involves the community directly and acts as a guarantor in making decisions for self-development, life, and the environment. Participation is a contribution that is voluntarily used to expand the zone of providing a conducive environment for the community (Susilo, 2016). During the Prophet's time, he had educated people to build and uphold the value of civilization as an ideal form of society. It was proven that during the time of the Prophet, he was able to form a good social order based on moral principles that ensured a balance between individual rights and obligations with social rights and obligations. So that at the time of the Prophet, this was well instilled in Muslim society and had an outstanding impact on empowerment at that time.

### **5. Principle of Appreciation for Work**

Ethic Work ethic is built by a habit, influence, culture, and values that are believed to give rise to a habit of acting. In Islam, the work ethic is seen as closely related to the goal to be achieved, namely obtaining the favor of Allah SWT. It is important to remember that Islam is a religion of charity/work (praxis). Islam strongly encourages its people to always work hard, as stated in the word of Allah QS. At-Taubah (5): 105.

Rasulullah himself, even who was the messenger of God also worked. He traded as well as herding. Even he implements the spirit of work ethic in his business activities. He also explained how to do business honestly and professionally (Oktavia, 2021). He said:

"No one eats a bite which is better, unless he eats from the work of his own hands." (Narrated by Bukhari, no. 2072).

The reflection above illustrates that we are required to have a work ethic so that the abilities within ourselves must be empowered. By empowering oneself, a person can see, know and understand his abilities. So that when one is empowered, a person can help and empower the people around him.

Steps for Community Empowerment According to Rasulullah SAW. This proves the Prophet's concern for his people in achieving prosperity. The following include:

### **1. Forming and Developing Independent Community Individuals**

Empowerment efforts in practice are to instill independence in individuals. This independence is done so that individuals are not dependent on other individuals or groups. In essence, it is oneself who knows better, so individuals should determine or form their organizations to empower themselves. This can prevent the process of being dependent and growing and empowering oneself independently (Moeljadii, S, & O, 2018).

The practice of economic empowerment carried out by the Prophet during his reign in Medina can be seen in the hadith contained in Sunan Abu Daud number 1398. In this history, the Prophet was visited by Ansor people who asked him for help, but he did not assist the Ansor people. Rasulullah even asked him to bring whatever items he had. Then Rasulullah auctioned the item. After being sold, the Prophet asked the Ansor to buy food and an ax and called for the food to be given to his family and to use the ax to look for wood. (Good, 2021).

The practice carried out by the Prophet is a form of empowerment. The Prophet tried to form and build ansor people through a business. He did not directly provide assistance so that these Ansor people maximize their potential to escape poverty, realizing that money is not everything. Even in this incident, the Prophet's practice of auctioning off people's goods taught him how to turn

unproductive assets into productive ones. Another thing that can be interpreted more deeply is that the Prophet did not spend the results of the auction only for consumptive interests. Rasulullah actually called to buy an ax to be used as capital in the business. And Rasulullah once again taught about how to manage finances well. The Messenger of Allah called on the Ansor people to look for firewood to sell and use to meet their needs without begging. The Apostle did not even want to see the Ansor people within 15 days, this was intended so that the Ansor people would understand that getting out of poverty bars requires a big process and work ethic.

The Prophet was very concerned about the people, and the Prophet's attention was not limited to assisting. However, realizing that Allah is Rich, even more than that, he tries to instill a person's independence to empower himself by having a work ethic attitude.

## **2. Wealth Distribution**

The concept of wealth distribution is one step that can be used to empower the weak. The distribution of wealth is interpreted as a way that wealth is not only felt by those who are rich but also can be felt by those who are weak. In Islam, zakat is a form of implementation of the distribution of wealth. Other forms include infaq, alms, and endowments (Hidayat, 2017). Even the distribution of wealth in the form of spoils of war was also recognized and implemented since the leadership of the Prophet.

The Messenger of Allah divided the distribution into two, first, goods and services and of course the main goal is to obtain profit and secondly, is the distribution of assets, where the results are not obtained directly but will be felt at the end of the day (Na'fiah & Herianingrum, 2021).

At the beginning of the Prophet's reign, the financial system was not going well, apart from that there was still an imbalance in the distribution of wealth, so seeing this, the Prophet began to organize finances in Medina. The first way the Prophet did was by bringing the Muhajirin and Ansor people together so that indirectly there was a redistribution of wealth. The Prophet also set up a place to raise funds for the people's wealth at that time which we know as Baitul Mal. The Baitul Mal functioned as a place to regulate or manage state revenues from Muslims and non-Muslims. Income from Muslims is in the form of zakat, ushr, waqaf, amwal fadla, zakat fitra, nawaib, khums and kafarat while income from non-Muslims is jizyah, kharaj and ushr. The obligation of jizyah is imposed on non-Muslims as a form of contribution and care for them. But women, children,

beggars, priests and the sick are exempt from this obligation. The other income received is also in the form of ghanimah and fay.

In addition to baitul mal revenues, it also regulates state expenditure, these expenditures are used for the benefit of the people, namely infrastructure development, education, development of science, maintaining state security and building a role fleet. The Prophet did this as a means to support the empowerment of the people so that the desired prosperity is realized. Not only that, the funds obtained at that time could then be redistributed to the community, especially those weak. At the time of the Prophet the distribution of wealth has become a strategic step in overcoming inequality (poverty).

The Prophet implemented the distribution of wealth by distributing Zakat and ushr to those who are entitled to receive it and has been outlined in the Qur'an (QS. At-Taubah (9): 60). Zakat has great potential especially in empowering people. In addition, one of the practices of distributing wealth was carried out by Rasulullah when he succeeded in conquering Banu Nadir. The results of the conquest were distributed to the poor Muhajirin and Ansor people. In addition, the Prophet was very tolerant of those who were not Muslims and even helped to ease the burden on non-Muslims who were in trouble and even guaranteed protection for them.

This certainly emphasizes that empowerment efforts can be carried out by paying attention to the gap between the strong and the weak. Like the Prophet who tried to bridge the gap (poverty) by carrying out various ways ranging from equipping facilities to distributing wealth fairly and evenly, even providing guarantees of protection and freedom for non-Muslims in doing business. The principle of equality bound by a sense of brotherhood will create a sense of mutual help (ta'awun) which then gives birth to concern for one another. So that acts of tyranny do not happen to those who are weak.

### **3. Education and Development**

To improve living standards, knowledge and skills are needed. Therefore creating it requires education and coaching. The importance of this empowerment is aimed at strengthening the potential possessed. This practice had also been carried out during the time of the Prophet at the beginning of his reign in Medina. According to him, society is a vehicle for cultural development so the Prophet fostered and laid down the foundations of Islamic culture (Yakub, 2019).

The Prophet allowed Arabs, Jews, and all citizens to develop their abilities appropriately. They have the same position, are given the same space without national or racial prejudice, or discrimination by ethnicity, race, or religion. Rasulullah emphasized that a person's good and bad luck is not determined by his position or rank but by his character and ability.

At the time of the Prophet, the mosque was a center for community activities, where worship activities, information, consultations, social service activities, military training, health clinics, and education were carried out (Masamah, 2020). In a hadith sourced from Musnad Ahmad, no. 18723, the Prophet even sent Muadz and Abu Musa to Yemen to teach the Qur'an. The point of a review of this hadith is empowering society through the field of science. A great responsibility rests on the shoulders of Muadz and Abu Musa.

Education in Medina at that time could also be a reflection of how the Prophet tried to shape and empower his people to achieve unity by eradicating hostility and even brotherhood among them, the evidence is in the Medina charter, then the Apostle educated the Muhajirin to always try and work to meet their needs. The Apostle also built cooperation and ta'awun to create a just and orderly society. Even the Prophet made Friday prayers a medium of communication for all Muslims.

It can be concluded that, in the development of education and coaching, people who are truly professional and understand the true purpose of empowerment are needed. A container and media are needed in carrying out empowerment. To achieve empowerment, unity is needed by building and binding brotherhood. This sense will foster an attitude of mutual help and concern among others. This training is carried out to create abilities within oneself so they do not depend on others. Of course, with the spirit of trying and hard work. The foundation for empowerment can be achieved through education, coaching, and Islamic cultural values. So that empowerment in this case is to empower themselves in this world and in the hereafter.

#### **4. Prohibition of Market Distortion**

The aim of empowerment to resolve inequalities in society will not be realized if exploitative practices are still being carried out for personal or group interests. One of the current acts of exploitation is reflected in economic activity. A market economy has a central role in maintaining economic stability. The market is manifested as an embodiment of the community's ability to meet their needs. So that both consumers, producers and policymakers have an essential task in

harmonizing their perspectives regarding price. If this is realized, the impact will give birth to a favorable market mechanism (Edi, 2022).

The market as an economic mechanism is very concerned by the Prophet and has an important position in realizing prosperity and upholding justice. In a narration, the Prophet was asked to fix prices, which at that time in Medina there was an increase in the prices of goods. However, the Apostle rejected this and said that the market price should not be set because God is the one who sets it (Wahyuni, 2019). The concept of the invisible hand put forward by Adam Smith has in fact been around since the time of the Prophet, in his theory which said that the market was regulated by invisible hands (invisible hand), but isn't this theory more correct if it says the hands of Allah (God hands)?

Rising and falling prices are market dynamics influenced by supply and demand and are not the monopoly activities of certain parties, so it is not justified to intervene in prices. Imposing a price policy on the market without proper reasons is a distortion. This violation resulted in injustice in society, which will result in inequality.

Another practice that can hinder the process of empowering the community is the *Ikhtikar* practice. This practice is also a form of distortion that occurs in the market where someone deliberately hoards goods resulting in an increase in the price of these goods (Nasution, 2018). In a hadith, the Prophet condemned those who endeavored, he said:

"Whoever damages market prices so that prices soar sharply, Allah will place him in hell on the Day of Judgment." (HR. Thabrani).

This exploitation greatly disrupts the process of market mechanisms. So the Prophet tried to restore the position of the price as it should be. In this case, Rasul intervened in the market to eliminate hoarding. He forced the traders to return the price of the goods according to the market even the Prophet as the market controller, had the right to confiscate the goods. Examples of other market distortion practices are fraud (*tadlis*), both *tadlis* in the form of quality and quantity, *bai Najasy*, *talaqqi Rubban* and so on.

In community empowerment, the government as a policy maker must pay attention to matters that become obstacles to empowerment, including practices that can cause tyranny by guaranteeing and upholding justice. So empowerment is not only a matter of fostering and strengthening individual potential but, to realize empowerment, the government needs a big role in making policies. So that cooperation between the community and the government must be built and synergized to create prosperity through empowerment.

## **CONCLUSION**

One of the strategic efforts that can be done to overcome the problem of poverty is empowerment. This community empowerment effort has been carried out by the Prophet Muhammad. during his reign. The application of empowerment by the Prophet was based on the principles of justice (al-Jadi), the principle of equality (al-musawah), brotherhood (al-ikha), the principle of mutual help (al-ta'awun), the principle of participation, and principle of work ethic.

Strategic steps taken by the Prophet Muhammad SAW. to empower the community is to first form and develop an independent community person by instilling independence, someone always to try to empower himself by having a work ethic attitude. Second, the distribution of wealth is fair and equitable. Instruments such as zakat, infak, and alms can help and empower lower-class people who are bound by a sense of brotherhood and help each other. Thirdly, building education and coaching, this aims to strengthen the potential of the community while still paying attention to Islamic values. The four efforts are to prohibit market distortions such as hoarding, fraud (tadlis) both tadlis in the form of quality and quantity, bai Najasy, talaqqi Rubban and so on. This exploitation greatly disrupts the process of market mechanisms so that it hampers the community empowerment process.

Empowerment is not only a matter of fostering and strengthening individual potential, but to realize empowerment, the government needs to play a big role in making policies. So that cooperation between the community and the government must be built and synergized to overcome social inequalities such as poverty. The Prophet paid great attention to empowering his people. The empowerment that is carried out still adheres to Islamic values because in fact the goal of welfare to be achieved is not only in this world but in the hereafter.

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