

## Can Muslim Communities Empower through Ethnic-based? A Case Study in Indonesia

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### Abstract

This study examines determinants and praxis of economic and social empowerment among Ethnic Muslim communities. It introduces the TENGKA model (Trust, Effort, Networking, Keeping, Active) as a culturally embedded framework for empowerment. Using an explanatory sequential mixed-methods design, the research identifies how physical capital, human capital, social capital, and the competence of empowerment actors shape empowerment outcomes. Empirical findings show that human capital, social capital, and actor competence significantly influence empowerment; local practices: *aresan*, *sombhengan-bhelin*, *bhetonan*, *pesantren*, *madrasah*, *KOPWAN*, *lobenyu*, *posyandu*, and *PAMSIMAS*, function as operational manifestations of social capital and Islamic-infused local wisdom. The paper advances the theoretical contribution by explicitly linking the TENGKA components to Islamic intellectual heritage (Qur'anic injunctions, Prophetic hadith, and classical and contemporary scholarship), and situates TENGKA alongside ACTORS and Ibn Khaldun's *ashabiyah* to highlight complementarities and differences. We discuss transferability to other Muslim communities and propose practical implications for policy design and community-based interventions. The study contributes empirically and theoretically to scholarship on Islamic community empowerment and offers an operational model for culturally sensitive programs.

Keywords: Community empowerment, local wisdom, empowerment model, Islamic economy.

### INTRODUCTION

Islam is one of the world's largest religions in terms of adherents. Among many countries, Indonesia ranks at the top as the nation with the largest Muslim population, even surpassing the number of Muslims in Saudi Arabia, the birthplace of Islam. The arrival of Islam in Indonesia is estimated to have occurred in the 7th century CE, although some scholars argue that its significant development began in the 13th century CE. These two views can be reconciled by stating that Islam first arrived in the archipelago around the 7th century and then spread widely in the 13th century.

Islam initially entered Indonesia through cultural and traditional channels, with local customs being Islamized by the Wali Songo (Nine Saints). Most scholars agree that Islam was spread peacefully in Indonesia. Unlike Protestantism and Catholicism, there was no specific mission to spread Islam—at least in its early phase. The Islamization of Indonesia generally followed three main methods. First, it was introduced by Muslim traders in a peaceful context. Second, it was propagated by preachers and religious scholars, especially from India and the Arab world, who

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came to convert the population and enhance their knowledge and faith. Third, Islam was spread by force, particularly after Islamic kingdoms were established in Indonesia, from which Islam was sometimes disseminated to other regions through warfare.

As a universal religion, Islam represents a distinctive civilization deeply rooted in a long historical tradition dating back to the prophetic era. In responding to local contexts and specific conditions, Islamic civilization preserves its essential substance and fundamental values, yet instrumentally adapts to contextual and situational forms. According to Hasab Mu'arif Ambary, the arrival, growth, and development of Islam along with its cultural components in the Nusantara have produced and left civilizational imprints ideologically grounded in the Qur'an and the Sunnah of the Prophet. However, physically and culturally, this civilization demonstrates continuity with local cultural elements that existed before the arrival of Islam.

In the early stages of the spread of religions in the archipelago, religious leaders played a central role in transmitting fundamental teachings to local communities. These teachings included concepts of divinity, ethical values, and social norms, which in cultural anthropology are referred to as a cultural system. In the following phase, communities were encouraged to realize these teachings in daily life. Religious knowledge was not only understood cognitively but also manifested in religious practices, both in formal rituals and in social behavior. This stage signifies the affective internalization of religious values, indicating their integration into the social structure and collective life of society.

Subsequently, various artefactual forms of religious expression emerged, both in physical structures such as buildings and in intellectual works produced by religious adherents. To support religious activities, communities began constructing places of worship and supporting facilities. On the other hand, to strengthen the legitimacy and consistency of religious teachings in society, codification processes were carried out through the writing and documentation of religious doctrines. This stage reflects the final phase of the institutionalization of religion, affirming the structural and cultural integration of religious teachings into the social life of the community.

The interaction between religion and culture among Muslim communities often results in subjective and sometimes pejorative assessments. Some religious groups seek to purify religious teachings from local cultural influences deemed syncretic, while others encourage a dialogical relationship between religion and culture. This dynamic recurs over time, reflecting diverse responses to the encounter between religious doctrines and local traditions. Despite ideological differences among these groups, what stands out is that the evolving religious expressions increasingly reflect processes of acculturation. In certain cases, this even leads to syncretic religious forms. The dialectic between Islamic teachings and local culture is evident in the transformation of religious perspectives and practices, where normative Islamic teachings—often referred to as the high tradition—undergo adaptation to local contexts, producing distinctive, contextualized expressions of Islam that are rooted in the cultural realities of local communities.

The traditions reflect the unique and diverse culture of Islamic boarding schools (*pesantren*), as almost every *pesantren* maintains its own customs and cultural practices tailored to the social and environmental context of its surroundings. These traditions are not merely ceremonial rituals aimed at grandeur but are imbued with profound social messages. Moreover, these cultural practices also contribute significantly to the economic resilience of individuals within the community.

Such traditions have been preserved for generations and are still practiced today by the Madurese people. One example is the *arisan* (rotating savings and credit association). The existence of *arisan* in Madurese society is remarkably prominent. This is evident from researchers' observations that each community group maintains its own form of *arisan* tradition—for instance, *arisan panen* (harvest *arisan*), *arisan manok* (poultry *arisan*), *arisan ongghé'en*, and others.

Unfortunately, these abundant traditions have not yet been studied in relation to poverty alleviation in Madura. Poverty remains one of the most critical challenges faced by developing countries. It can also trigger social inequality and lead to issues such as increased crime rates, making it a problem that demands serious attention.

Poverty represents economic helplessness and poses a significant threat to social stability, public welfare, and community security. Numerous issues arise as a result of poverty, and even individuals with strong faith may find their resilience weakened when faced with persistent economic hardship.

Empowerment is a central vision of the Qur'an, aiming to restore human dignity and encourage independence, especially in addressing poverty. In Islam, empowerment goes beyond material assistance—it fosters social responsibility through values such as *infāq* (voluntary giving) and economic justice. Poverty remains a multidimensional problem rooted in exclusive development policies that often marginalize certain groups, leading to social exclusion.

In this context, social capital serves as a strategic approach to community empowerment by enabling coordination, collaboration, and mutual trust. It comprises three key forms, bonding (close-knit ties like family and neighborhood), bridging (looser ties across diverse individuals), and linking (networks that connect communities to external resources and institutions).

This research aims to analyze how the competence of empowerment actors, combined with the interplay of human, social, and physical capital, contributes to community empowerment in Madurese Muslim society. It also explores how Islamic values are operationalized within these local institutions and practices. The ultimate goal is to demonstrate that empowerment grounded in Islamic ethics and cultural wisdom can generate a holistic model of social and economic resilience applicable not only to Madura but potentially to other Muslim communities across Indonesia and beyond.

## **RESULTS AND DISCUSSION**

### **Determinant of Empowerment in Ethnic Muslim Society in Indonesia**

The competence of empowerment actors has a significant influence on community empowerment because they function as facilitators, mediators, and catalysts in the process of social and economic transformation. Competent empowerment actors are able to understand the local socio-cultural context, accurately identify community needs, and design relevant and sustainable empowerment strategies. The success of empowerment programs heavily depends on the actors' ability to foster active community participation, facilitate capacity development, and cultivate critical awareness among community members regarding their potential and rights (Sumardjo, 2021). Without sufficient competence, empowerment efforts tend to be top-down and fail to foster genuine community self-reliance (Mardikanto & Soebiato, 2020).

Moreover, empowerment actors need skills in building networks and synergy among stakeholders, including the government, private sector, and civil society organizations. These

capabilities enable the empowerment process to proceed collaboratively and in a sustainable manner. The competence of empowerment actors also significantly influences the community empowerment process. In practice, actors who possess strong social, managerial, and emotional literacy are better able to drive behavioral change and promote a progressive mindset among community members (Edi, 2022).

In terms of physical capital such as infrastructure, facilities, or technology, these aspects are indeed important in supporting empowerment activities, but they do not directly influence the competence of empowerment actors. This is because the core of the empowerment process lies in social interaction, interpersonal communication, and the capacity of actors to facilitate behavioral change and decision-making among the community. Without strong cognitive, affective, and social competence, physical capital may not be optimally utilized. As Chambers (2020) explains, development efforts that focus solely on infrastructure without empowering human actors often fail to achieve their objectives, as they do not address the human dimensions of social transformation.

Physical capital significantly affects the development of human capital because adequate infrastructure—such as education facilities, health services, transportation, and information technology—is a primary prerequisite for enhancing human resource quality. Access to these facilities allows individuals to gain knowledge, skills, and essential services that support productivity and active participation in development. According to the World Bank (2020), investments in physical infrastructure that support social services have been proven to accelerate human capital accumulation, especially in underdeveloped regions previously hindered by physical isolation and limited access to public services.

While human capital is often considered the cornerstone of community empowerment, in reality, its presence does not always have a significant impact on community empowerment. Empowerment requires more than individual education and skills; it demands changes in social structures, power distribution, and access to resources. According to Chancel et al. (2022), global inequalities in income and wealth limit the leverage of human capital to collectively improve living conditions. Even individuals with higher education may struggle to achieve empowerment without access to fair labor markets or inclusive political participation.

Nevertheless, human capital does have a significant influence on the competence of empowerment actors. Actors with sufficient education, theoretical understanding of social change, and good communication skills are more capable of designing and implementing contextual empowerment programs. Research by Edi (2022) shows that empowerment facilitators with higher education and adequate training are better able to build collaborative relationships and facilitate participatory dialogue with communities. This highlights the importance of investing in human capital as a strategy to strengthen the effectiveness of the empowerment process.

In addition to enhancing individual competence, human capital also significantly contributes to the formation and strengthening of social capital. Individuals with higher education and social awareness tend to be more active in community activities, social organizations, and civic networks. According to Chetty et al. (2022), cross-class social interaction supported by strong social literacy is key to building healthy and productive social networks. This suggests that human capital can serve as a catalyst for the growth of trust, social norms, and collective cooperation, all of which are core elements of social capital.

In other words, while human capital may not directly determine community empowerment, it strengthens two crucial aspects: the capacity of empowerment actors and the strength of social

capital. These two aspects play strategic roles in driving broader structural change at the community level. Therefore, empowerment approaches that rely solely on improving individual quality without considering social dynamics and power relations will face limitations in achieving truly empowered communities.

Development strategies should not only focus on improving human capital indicators statistically but also aim to build a social ecosystem that allows individuals and groups to become empowered collectively. This includes strengthening local institutions, increasing access to resources, and creating participatory democratic spaces.

Social capital, though often viewed as a vital asset in community development, does not always directly influence community empowerment or the empowerment process. This is because high social capital does not necessarily equate to inclusivity, fairness, or equitable participation. In many cases, social capital can become exclusive, forming tight-knit groups that isolate outsiders or reinforce unequal social hierarchies. According to Gargiulo and Mele (2021), overly bonded social capital can result in social exclusion and reinforce the status quo, thereby hindering the structural changes necessary for community empowerment.

Furthermore, the empowerment process requires transformation in power relations, resource redistribution, and the creation of equitable participatory spaces. Weak or narrow social capital cannot support this dynamic. A report from the OECD (2020) shows that the success of empowerment depends not only on existing social relations but also on institutional capacity, political participation, and sustained access to essential services. In short, strong social networks alone, without supporting policies and just social structures, cannot lead to significant and sustainable community empowerment.

Nonetheless, social capital does have a significant influence on the competence of empowerment actors. A wide network and high-quality interpersonal relationships enable actors to access various resources, strengthen cross-sector communication, and build trust in interactions with the community. According to Putra et al. (2022), empowerment actors with high social involvement and strong interorganizational relations are more effective in facilitating community participation, delivering development information, and mediating conflicts arising during the empowerment process.

Empowerment actors also need social legitimacy to effectively perform their roles. Community trust is not only built through formal positions but also through long-standing social networks. In this context, social capital enhances the actor's position as a change agent capable of fostering collaboration among communities, governments, and other sectors. A study by Pratama and Nuraeni (2021) confirms that an actor's ability to mobilize communities is greatly influenced by the quality of social relationships and the level of trust they have established.

In the context of empowerment, social capital should be positioned appropriately. It is not the primary determinant of community empowerment, but it is a vital foundation for increasing the effectiveness of empowerment actors. Strengthening social capital among actors can be achieved through network-based training, improved cross-sector communication, and the facilitation of dialogue spaces among stakeholders. With this approach, social capital can significantly contribute to more targeted and sustainable social transformation processes.

Although community empowerment processes are designed to enhance the capacity and independence of communities, in practice, they do not always result in significant empowerment. This is due to the implementation of empowerment programs that often take a top-down,

formalistic approach and fail to consider local needs. According to Kurniawan and Prasetyo (2021), many empowerment programs focus only on administrative participation and overlook structural inequalities and imbalanced power relations within communities. As a result, communities become passive objects of development intervention rather than active subjects determining the direction of change, limiting the program's ability to significantly transform social conditions.

Additionally, true community empowerment requires long-term approaches, consistent policies, and the strengthening of local institutional capacities. However, fragmented, unsustainable empowerment processes that lack evaluation mechanisms have limited impact. Research by Susanto and Maharani (2022) highlights that many empowerment programs end at the project initiation phase, with no effective maintenance or monitoring systems, thereby preventing communities from building self-sustaining empowerment.

Sarah Cook and Steve Macaulay define empowerment as a process that views individuals and communities as active agents of change. It involves liberating people from rigid constraints and granting them the freedom and responsibility to be accountable for their ideas, decisions, and actions. Empowerment, in their view, encourages both social and ethical/moral delegation, which includes several key elements: (a) facilitating resilience; (b) granting social authority; (c) managing performance; (d) organizing and strengthening both local and external organizations; (e) fostering cooperation; (f) ensuring efficient communication; (g) stimulating innovation; and (h) solving emerging problems.

For Cook and Macaulay, empowerment is not merely the formal transfer of power. It is a participatory process that allows individuals and groups to make decisions that impact their lives. The aim is to achieve sustainable change by enabling communities to manage resources, collaborate, and foster independence. Delegating authority encourages active community participation in decision-making, creating a sense of ownership and shared responsibility.

Furthermore, empowerment includes performance management, expecting individuals to demonstrate responsibility and efficiency in their roles. This planned and anticipative approach ensures that all inputs are prepared in advance, producing outputs with optimal impact. Sustainable transformation, therefore, stems from both proactive and reactive responses, generating long-term positive changes.

In the context of the ACTORS model of community empowerment, the concept of authority plays a crucial role. When people are given the power to transform their work ethic and worldview into something of their own, they develop a sense of ownership. This leads to confidence and competence, as individuals begin to believe in their capabilities and contribute meaningfully to change. Recognition of their skills further enhances this sense of empowerment.

Another critical component is trust. People must believe in their potential to change their destiny. This belief drives action and fosters responsibility. Opportunities are equally important, as access to resources, training, and information allows individuals and groups to explore and grow according to their unique potentials. Every step in the process must also involve responsibility. Sustainable change requires conscious and accountable action. Once people feel that they have a role in managing the process, their sense of ownership increases. Lastly, support—from governments, communities, and private sectors—is essential to drive meaningful, coordinated transformation.

Despite these strengths, Madura, as an Indonesian ethnic, remains economically vulnerable, with poverty levels above the national average and limited access to modern infrastructure.

Empowerment strategies must therefore move beyond top-down models and instead leverage local traditions as vehicles of Islamic economic justice. The TENGKA model—Trust, Effort, Networking, Keeping, and Active—emerges as a framework that captures how Madurese Muslims operationalize Islamic ethics in community empowerment. This model embodies the synergy between cultural heritage and Qur’anic principles of *ta’awun* (mutual cooperation) and *takaful* (solidarity), making it both a theoretical and practical model of empowerment rooted in Islamic intellectual thought.

To strengthen its intellectual foundation, TENGKA must be understood in the context of Islamic intellectual heritage. The Qur’an (4:58) instructs believers to render trusts (*amanah*) and to judge with justice, while Hadith literature emphasizes that “the believers in their mutual kindness, compassion, and sympathy are like one body” (Sahih al-Bukhari; Sahih Muslim). These teachings form the moral bedrock of empowerment, underscoring the importance of ethical responsibility and social cohesion. Classical Islamic scholars further elaborated these principles. Al-Ghazali, in *Ihya’ Ulum al-Din*, explained that social welfare is inseparable from spiritual purification. Ibn Khaldun, in *Al-Muqaddimah*, introduced *ashabiyah*—social solidarity—as the engine of civilization’s rise and decline, emphasizing that the strength of a community lies in its collective sense of purpose.

Ibn Khaldun’s theory of *ashabiyah* offers profound relevance for understanding Madurese communal life. The strong kinship bonds, mutual trust, and collective loyalty among the Madurese mirror the very mechanisms Ibn Khaldun identified as essential for societal endurance and economic cooperation. *Ashabiyah*, in this sense, aligns with the “Trust” and “Networking” dimensions of the TENGKA model, reinforcing the idea that empowerment is not an individual achievement but a collective process sustained by moral commitment and shared destiny. Likewise, ACTORS theory—comprising Authority, Confidence, Trust, Opportunity, Responsibility, and Support—provides a contemporary lens for analyzing empowerment. By integrating ACTORS and *ashabiyah*, the TENGKA model bridges Islamic philosophy and modern empowerment theory.

Each TENGKA element finds resonance in Islamic sources: Trust (*amanah*) mirrors Authority and Responsibility; Effort (*jihad an-nafs*) embodies Confidence and Opportunity; Networking (*silaturahmi*) reflects Support; Keeping (*istiqamah*) ensures sustainability; and Active (*amal shalih*) sustains dynamic engagement. From a global perspective, community-based empowerment models rooted in faith and culture are not unique to Madura. In Malaysia, concepts like *gotong-royong* and *baitulmal* play similar roles, while in Pakistan, *waqf*-based microfinance initiatives mobilize religious trust for social benefit. These parallels position TENGKA within a global Islamic empowerment discourse.

Moreover, the TENGKA model contributes to comparative discussions on social capital by offering a spiritually infused version of empowerment, distinct from secular frameworks such as those developed by Bourdieu or Putnam. It introduces transcendental accountability—empowerment as both worldly success and divine trust. The Qur’an and Sunnah emphasize balance between material welfare and moral responsibility. Empowerment, therefore, must nurture economic capacity (*istiṭā’ah*) while safeguarding justice and compassion (*’adl and rahmah*). TENGKA embodies this holistic vision of human development.

In practical terms, Trust within Madurese empowerment reflects Qur’anic ethics of *amanah*, manifested in transparent financial management of local cooperatives and *arisan* groups. It ensures that social cooperation operates under moral governance. Effort, derived from *mujahadah* and *ijtihad*, denotes the community’s persistence in improving livelihoods. Madurese farmers, fishers,

and traders embody this through continuous innovation within halal and ethical boundaries. Networking parallels the Islamic injunction of *silaturahmi*, maintaining relationships that ensure both social stability and economic mobility. Through extended kin networks, the Madurese sustain informal markets and mutual aid.

Keeping represents the ethic of preservation—both of faith and of social relations. It aligns with *istiqamah* (steadfastness) and *hifz al-‘ahd* (keeping promises). This ensures that empowerment remains sustainable across generations. Active reflects the command for continuous good deeds (*‘amal shalih*) and proactive engagement in community welfare, resonating with Islamic social teachings that emphasize action over passivity. Integrating these elements, the TENGKA model functions as a bridge between traditional empowerment practices and contemporary Islamic development theory. It provides an indigenous model that is both theologically grounded and empirically testable.

Globally, the Muslim world grapples with challenges of poverty, inequality, and moral fragmentation. The TENGKA approach suggests that solutions must draw on *turath* (Islamic intellectual heritage) while adapting to contemporary social dynamics. This model aligns with the global Islamic economic movement, which seeks to integrate ethics and productivity. By grounding empowerment in both Qur’anic injunctions and local wisdom, it offers a sustainable alternative to neoliberal paradigms that often neglect spiritual dimensions of human development.

Comparative reflections show that similar ethics underpin empowerment initiatives in Turkey’s *waqf*-based education, Iran’s microfinance cooperatives, and Malaysia’s *zakat* institutions. The universality of *amanah* and *ashabiyah* ensures adaptability across contexts (Adrianna and Irfan, 2022). In theoretical terms, TENGKA operationalizes *ashabiyah* into measurable empowerment variables—trust networks, collective labor, and moral reciprocity—while ACTORS provides the procedural framework for governance and accountability. Islamic intellectual heritage thus enriches empowerment theory by introducing spiritual accountability and moral purpose. Empowerment is not only about self-efficacy but also about fulfilling divine trust (*khalifah fi al-ardh*).

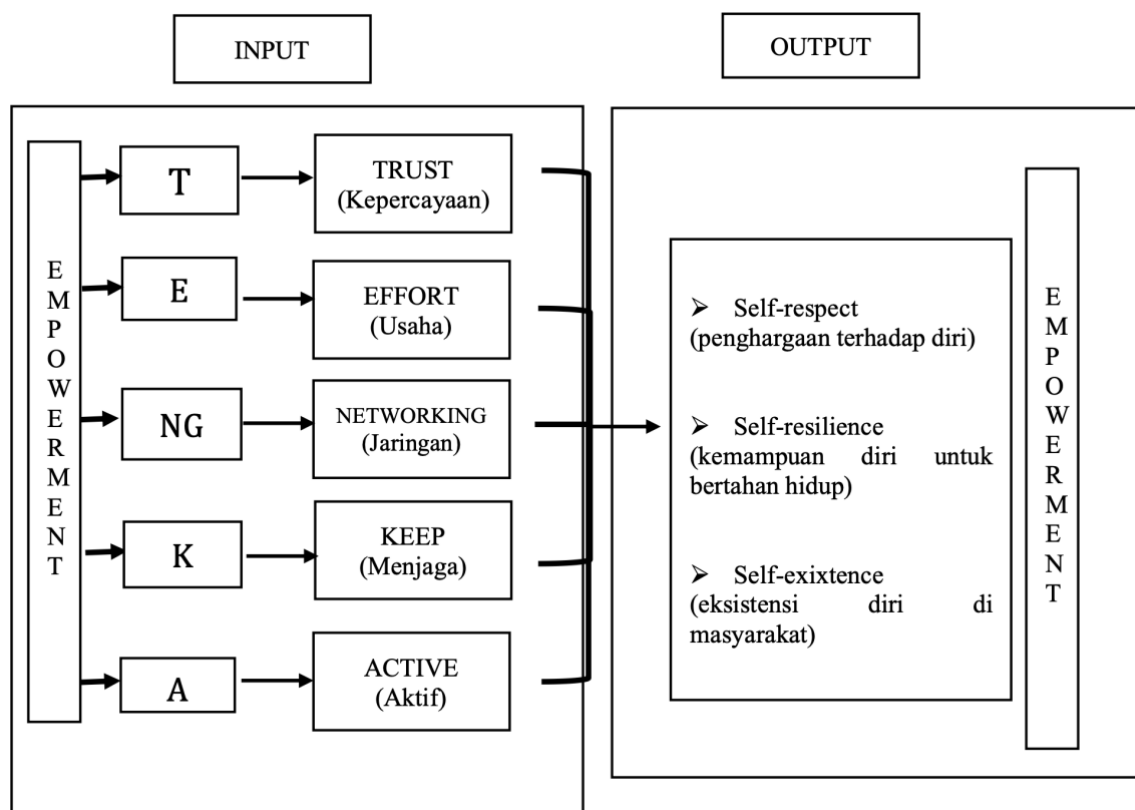
In the Madurese context, the symbiosis of Islamic values and cultural traditions manifests in everyday life: communal prayer, labor-sharing, and local philanthropy. These reflect how *ashabiyah* becomes both moral energy and social capital. From a scholarly standpoint, this study demonstrates that Islamic intellectual thought—when contextualized in local cultures—can yield innovative models of empowerment. TENGKA thus contributes to a global conversation on Islamic social development. For policy and practice, the model provides a culturally sensitive framework that can guide government programs, NGOs, and Islamic financial institutions. Its principles align with *maqāṣid al-sharī‘ah*, ensuring that empowerment promotes human dignity, justice, and welfare. Ultimately, by linking local wisdom with Islamic intellectual heritage and engaging global perspectives, this study situates the Madurese experience within the broader quest for a just and sustainable Islamic civilization. The TENGKA model, grounded in Qur’anic ethics and classical thought, stands as both a theoretical contribution and a practical tool for empowering Muslim communities worldwide.

When applied to the context of Madurese society, particularly with the determinants of empowerment such as physical capital, human capital, social capital, and the capacity of empowerment agents, the ACTORS model aligns well. The authority within the community reflects the belief that what they are doing belongs to them. Their confidence and competence manifest through educational attainment, health status, and social interaction, all parts of human capital.



The trust, opportunity, and responsibility elements are embodied within the social capital of the Madurese people—through networks, adherence to norms, and mutual care. Meanwhile, support relates to the physical capital, such as infrastructure and systems.

However, this study identifies that the ACTORS model does not fully encapsulate the unique values embedded in Madurese empowerment practices. This research introduces a complementary model based on the local concept of TENGKA that available in Figure 1.



**Figure 1. Empowerment Scheme of the Madurese Muslim Community**

Lexically, *tengka* means "mutual respect," but contextually in Madurese Muslim communities, it goes much deeper. *Tengka* includes the values of trust, effort, networking, keeping (relationships), and activeness, forming the acronym TENGKA.

1. Trust: Empowerers trust those they empower. Each community practice inherently holds a high level of trust.
2. Effort: Madurese individuals go to great lengths to help relatives or neighbors, often making extra efforts without being asked.
3. Networking: Madurese social networks, including extended family ties (even up to third cousins), are strong and well-preserved—unlike in some other ethnic groups.
4. Keeping: This refers to maintaining good relationships—within families, friendships, and neighborhoods—to ensure social harmony.

5. Active: People actively seek information about others' well-being and take initiative to help without solicitation.

Thus, TENGKA becomes an adapted form of the ACTORS model, deeply rooted in local values and practices. It integrates human capital, physical capital, social capital, and empowerment capacity as the core input determinants. The outcome of TENGKA is a community marked by:

1. Self-respect: Reflected in their work ethic and dignity;
2. Self-resilience: The ability to sustain and survive;
3. Self-existence: Recognition and meaningful presence in society.

This localization of the empowerment model illustrates that for Madurese Muslim society, true empowerment is not just a theoretical or technical intervention. It is a culturally embedded process that relies on shared values, interdependence, and active communal participation.

The above scheme represents the empowerment model of the Madurese Muslim community, which is manifested through various empowerment patterns that have been examined in the previous chapter—namely, the first, second, third, and fourth patterns. These patterns are implemented in the social phenomena of the Madurese Muslim society, such as *aresan* (rotating savings), *sombengan-bhelin* (reciprocal support), *bhetonan* (mutual aid farming), *posyandu* (integrated health services), women's cooperatives, *lobenyu* (community-based initiatives), Islamic boarding schools (*pesantren*), and *warung Madura* (Madura-owned small shops).

## CONCLUSION

The empowerment of the Madurese Muslim community cannot be separated from the cultural and social values that have been passed down across generations. While the ACTORS theory—emphasizing Authority, Confidence, Trust, Opportunity, Responsibility, and Support—offers a useful framework for understanding community empowerment, it does not fully capture the contextual realities and indigenous values inherent in the Madurese society.

Therefore, through empirical analysis and grounded cultural observation, this study proposes the TENGKA model—Trust, Effort, Networking, Keeping, and Active—as a more suitable conceptualization of empowerment within the Madurese Muslim context. Each component reflects a deeply rooted social norm: Trust represents mutual belief and reliability; Effort symbolizes the personal initiative and sacrifice in communal action; Networking highlights the persistent intergenerational kinship and social ties; Keeping refers to the safeguarding of interpersonal relationships; and Active reflects the community's responsiveness and voluntary engagement in collective welfare.

This model aligns closely with the community's socio-economic practices, as seen in traditions such as *aresan*, *sombengan-bhelin*, *bhetonan*, *posyandu*, women's cooperatives, *lobenyu*, Islamic boarding schools, and *warung Madura*. These practices embody collaborative economic, social, and spiritual empowerment, where individual and collective agency converge.

The TENGKA model is supported by four key empowerment inputs: human capital, physical capital, social capital, and the capacity of empowerment actors. As a result, it fosters meaningful outcomes such as self-respect, self-resilience, and self-existence, which are crucial for sustainable community empowerment.

Thus, TENGKA is not merely an adaptation of global empowerment theories but rather a culturally embedded model that reflects the authentic practices and aspirations of the Madurese Muslim society in their pursuit of autonomy and dignity.

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