



Dakwah Bil Hal Onsight Foundation: Community Empowerment Based on Islamic Philanthropy

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ABSTRACT

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Air is the source of life, a phrase that remains relevant today. Civilization is closely linked to water sources. The geographical conditions of the Ngelo Wonogiri community face challenges related to the availability of clean water. Therefore, a crucial form of assistance for the Ngelo Wonogiri community is the need for clean water. Onsight Foundation is an engaging NGO that uses a spiritual and empowerment approach. Through a qualitative descriptive approach, where in-depth interviews and observations are used to analyze data. Through the 1000 Water Sources Expedition program, clean water empowerment for the Ngelo Wonogiri community is achieved. Rope access and speleology technology are used to access water sources in vertical caves, providing stable clean water throughout the year. This program not only meets basic air needs but also strengthens religious, social, and economic activities. The community is involved in air management and empowering MSMEs, and is supported by socio-religious activities. The *Balai Dakwah Bil* (Bil Da'wah Hal) conducted by the Onsight Foundation in socio-religious activities can increase solidarity, religious awareness, and community independence.

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INTRODUCTION

Da'wah strategies play a crucial role in achieving success, and this success depends heavily on how they are implemented. This is because society has undergone significant changes in religious activities (Rahardjo, 1999). These changes are driven by technological advancements, such as new media, which have fueled a wide variety of misinformation and hoaxes. Through these new media, a torrent of information permeates public perceptions and judgments. Da'wah is now increasingly evolving through the latest media, such as social media, podcasts, and other digital platforms. From being limited to physical meetings, it can now reach a wider audience globally, even within seconds. Today's da'wah relies not only on verbal communication but also utilizes various innovative methods, including waqf (endowments). Through endowments, da'wah can flow in the form of ongoing charity (charity) that provides broader social benefits and strengthens positive impacts on society (Chowdhury & Islam, 2025). By combining da'wah and waqf, we not only spread religious values but also create real change that benefits future generations. Waqf can be utilized as an instrument to support da'wah (Islamic outreach) through the development of digital infrastructure, such as websites or applications that disseminate Islamic knowledge and values. By utilizing the latest media, da'wah and waqf can synergize, providing greater benefits and reaching various groups, without the limitations of space and time. Furthermore, Indonesia has the largest Muslim population in the world, which presents great potential to optimize the role of waqf in creating social justice, improving human welfare, and reducing poverty. Waqf, as part of Islamic philanthropy (Nawwaf & Saifulloh, 2023), needs to be empowered for the benefit of the community. Throughout Islamic history, waqf has made significant contributions in supporting the construction of mosques, schools, religious study groups, hospitals, orphanages, Islamic boarding schools, and various other Islamic social and educational institutions. Waqf has two dimensions: first, the worship aspect, which is *mahdhah* (obligatory worship) as a form of devotion to God, and second, the *muamalah* aspect, which relates to relationships between people. One of the main functions of waqf is its social function, where waqf can provide great benefits to the wider

community, both Muslims and non-Muslims, if managed productively and optimally (Abdullah et al., 2025).

From a social perspective, waqf is a community asset that must be managed to support the welfare of Muslims and maintain human dignity. Waqf offers similar socioeconomic benefits to *zakat*, *infaq*, and *sadaqah* (Rohmaniah, 2018). However, waqf has a different core principle: the capital or assets donated must be maintained to provide sustainable benefits. Waqf has significant potential to be utilized in efforts to alleviate poverty and create prosperity and social justice (Hajar & Kholik, 2021). However, in reality, the current distribution of waqf is still less than optimal, particularly in community empowerment programs. This is exacerbated by a lack of understanding among Muslims regarding waqf management, both in terms of the types of assets that can be donated and their use. Many people still assume that waqf only applies to immovable objects, such as land used for *mahdhah* worship. Furthermore, obstacles to socialization and weak institutions also hinder the collection of cash waqf (Darnis, 2019).

One of the most common problems in Indonesia is the difficulty of obtaining clean water, especially during the dry season. During this period, many water sources dry up, forcing people to use unsafe water for their daily needs. Drought is a major cause of suffering for the Indonesian people, given that water is a basic necessity and essential for the survival of all living things on earth. Therefore, maintaining the stability and purity of water sources is crucial, for example by protecting the environment, disposing of waste properly, and avoiding pollution of rivers and springs (Case, 2017) (Flores & Dominguez, 2023).

According to data from the National Disaster Management Agency (BNPB), approximately 4.87 million people across Indonesia are affected by drought. Many people struggle to access clean water, resorting to alternative sources or purchasing water to meet their daily needs. Several provinces affected by drought include Lampung, Banten, West Java, Central Java, East Java, Yogyakarta Special Region, West Nusa Tenggara, and East Nusa Tenggara (Kishore et al., 2023). The drought in these remote villages is caused by a reduction in clean water sources, which limits access to clean water and disrupts daily activities like bathing and washing. Furthermore, the

drought also impacts the economic sector, particularly as communities remain heavily dependent on agricultural produce, which requires an adequate water supply (Maimunah, 2023).

In this regard, waqf institutions play a crucial role in providing assistance to underprivileged communities. Furthermore, these institutions can also support the government in addressing various social and economic issues. Therefore, a better understanding and management of waqf institutions are needed so that they can function as alternative solutions to address the social and economic issues facing the community. With optimal management, waqf institutions can become more strategic and beneficial institutions, both for the community and the government, in addressing social and economic challenges (Jenkins et al., 2025). One example of a waqf institution in Indonesia is the Onsight Foundation, which has a humanitarian program in the field of water waqf, the 1000 Water Sources Expedition for Indonesia. This program was inspired by the story of one of the Prophet's companions, Uthman ibn Affan, who purchased a well from a Jew and donated it to Muslims (Pambudi & Ag, 2013).

The 1000 Water Sources Expedition for Indonesia program is one of the strategies used by the Onsight Foundation to address societal issues, particularly the water crisis. The difference between this program and other programs lies in its location and implementation. Most institutions generally provide or donate water through clean water distribution, manual well construction, or drilled wells. The Onsight Foundation's program, however, utilizes vertical caves, or Luweng, which contain underground springs or rivers.

The current water waqf program covers Gunung Kidul, Wonogiri, Pacitan, and East Nusa Tenggara (NTT), which have karst terrain and geography that make water difficult to obtain. Karst areas have groundwater with specific characteristics, tending to be located beneath the surface of limestone. This makes it difficult to extract and utilize groundwater because of the abundance of limestone and large rocks above the soil layer. However, karst areas tend to have underground rivers within the Luweng.

The 1000 Water Sources for Indonesia Expedition program strives to strengthen faith and assist the Ngelo Hamlet community in addressing existing challenges. One achievement is the successful distribution of water from an underground river in a

Luweng to residents' homes, providing a solution to their clean water needs. Social change and a growing sense of faith among the local community have begun to emerge, as a growing sense of gratitude for the various trials and blessings of water has emerged. Places of worship have transformed from small to large, with many people praying at the mosque, and various religious activities have begun to emerge following the water expedition. Residents of Ngelo Hamlet expressed their appreciation for the positive changes that have occurred since the water problem was resolved.

The reason researchers chose to study Ngelo Hamlet rather than other adjacent hamlets, even though other hamlets also received water through the 1000 Water Sources for Indonesia Expedition program, is because, judging by the improvements in infrastructure, the religious support facilities in Ngelo Hamlet are particularly prominent and have undergone rapid changes. What started as a small prayer room filled with 3-5 people at each prayer time has now become a large mosque filled with dozens of local residents at each prayer time. Furthermore, many religious activities have reemerged or revived following the construction of the large mosque, which was supported by water infrastructure assistance from the Onsight Foundation.

Hamlets around Ngelo, such as Tanjung and Basuhan, both received assistance with water transport and provided water infrastructure through the 1000 Water Sources for Indonesia expedition program. The changes in these two hamlets were not significant in terms of religious aspects. What originally existed as a prayer room became a mosque, and community participation in religious activities was quite active both before and after the water expedition. Based on this background, the author decided to conduct research in Ngelo Hamlet due to the changes and improvements in infrastructure and supporting religious facilities, the reactivation of religious activities, and the increased participation of the surrounding community in religious matters.

This research has similarities and differences with previous research. In the first journal entitled "Our Water Foundation's Da'wah Strategy Through Rainwater Utilization for Community Empowerment," compiled by Sazqia Al-Firdausi (Al-Firdausi, 2023). In this thesis, there are similarities in discussing the foundation's

da'wah strategy through water utilization, while the difference lies in the natural resources used, if the previous study used rainwater sources while this study uses water from caves through a drilling system. The second journal entitled "The Role of Well Waqf in Improving the Welfare of the Pamekasan Community (Case Study of the Cahaya Ummat Foundation Program)" compiled by Nawwaf and Kholid Saifulloh (Nawwaf & Saifulloh, 2023). In the previous thesis, there are similarities with this study in the research methodology used, namely qualitative research and the data collection technique used, namely field research techniques. The difference lies in the approach used. Previous research used Islamic philanthropy and the socio-economics of waqf as instruments for sustainable wealth distribution. In this study, the researchers employed a da'wah communication and community empowerment approach, focusing on conveying religious messages through infrastructure projects. The third paper, "Rainwater Shalawat as a Communication Medium to Promote the Benefits of Rainwater in Karangwinongan Village, Mojoagung Regency," was compiled by Ina Imroatul Maimunah. The similarities between these studies lie in the media used.

The difference between this study and previous research is that previous research promoted rainwater utilization through *shalawatan* and communication media, while the researchers used the Onsight Foundation's da'wah strategy of utilizing water from a sinkhole. Based on the problem description in this study, the research objectives include describing the Onsight Foundation's contribution to helping the community by utilizing water from the sinkhole or cave. This illustrates the Onsight Foundation's da'wah strategy through rainwater utilization for community empowerment in Ngelo Eromoko, Wonogiri.

METHOD

The researcher used a descriptive qualitative approach and type of research. This method aims to understand the phenomena occurring within the research subjects. According to Corbin and Strauss (in Fadli, 2021a), a qualitative approach is a form of research in which the researcher collects and analyzes data as part of the research process, acting as a participant alongside the informants who provide the

data. Meanwhile, Bogdan and Taylor (in Triatmanto, 2024) explain that qualitative research produces descriptive data in the form of written and spoken words from people and observable behavior. This approach focuses on the background and the individual holistically. Furthermore, this study employed a descriptive research method. Descriptive research aims to explain the situation or conditions of a problem being studied. According to Narbuko (in Ichsan et al., 2023), descriptive research seeks to solve existing problems based on data by presenting, analyzing, and interpreting it (Ramadhina et al., 2025).

The research process used by the researcher is qualitative, including: first, identifying potential, problems, and unique aspects of the object, determining the focus and research questions. Second, determining the theoretical framework and research instruments. Third, the researcher enters the object and identifies key informants and specialist informants. Fourth, collecting data in the field. Fifth, analyzing the data. Sixth, testing the validity of the data after analysis. Seventh, displaying or presenting the results of the analysis that has been tested. Ninth, writing a research report.

The research subjects, also known as informants, served as data sources. The subjects came from several informants, including the founder and administrators of the Onsight Foundation, and the Ngelo Wonogiri community. The types and sources of data in this study are divided into two parts. The first is the data type, which refers to the data used in the research. The type of data used is qualitative data. The second is the data source. The data source refers to the source of the data obtained and collected by the researcher in the field. Meanwhile, the data research stage uses pre-field and field stages. The pre-field stage is the activity carried out before conducting research and data collection. The field stage is the activity carried out at the research site. At this stage, the researcher collects data in accordance with the focus of the problem and research objectives by going directly into the field. In this data collection technique, the researcher used several techniques, including observation, interviews, and documentation.

Observation techniques involve direct observation by the researcher in the field during the data collection process. Interviews involve a meeting between two people

to exchange information and ideas through questions and answers, allowing for the construction of meaning on a particular topic. Next is the documentation technique, which is data collection through notes, transcripts, books, journals, photos, videos, and so on. The next stage in research is data analysis techniques, which is a process of systematically searching and compiling data that has been obtained from interviews, field notes, and other materials. Data analysis is carried out by organizing data, breaking it down into units, synthesizing, arranging it into patterns, selecting what is important and will be studied, and drawing conclusions that can be presented to others. Activities in this data analysis include data reduction, data display, conclusion drawing/verification. This study uses data validity techniques in the form of extended participation and triangulation. Extended participation means the researcher stays in the research field until the researcher is confident in collecting the data to be obtained. Triangulation is the best way to eliminate differences in reality that exist within the context of a study. Researchers can achieve their goals using various sources, methods, or theories (Fadli, 2021b).

RESULT AND DISCUSSION

This section is the main part of a research article and is usually the longest section of an article. The research results presented in this section are "clean" results. Data analysis processes such as statistical calculations and hypothesis testing do not need to be presented. Only the results of the analysis and hypothesis testing need to be reported. Tables and graphs can be used to clarify the verbal presentation of research results. Tables and graphs should be commented on or discussed.

The Onsight Foundation is a foundation engaged in social disaster response, Islamic education, health, and the environment. The foundation's vision, "benefit," illustrates the Onsight Foundation's strong commitment to creating sustainable change by helping solve social problems through its programs and contributing directly to the community. One of the Onsight Foundation's main focuses is addressing the water crisis, which remains a major challenge in various remote areas of Indonesia. To realize this vision, the Onsight Foundation launched the 1000 Water Sources for Indonesia

Expedition program, an initiative aimed at addressing the problem of clean water availability.

The Onsight Foundation is committed to not profiting from its activities. As a channel and executor, this foundation plays an active role in various social initiatives. Funds used in its programs come not only from the foundation itself but also from collaborations with various parties, such as the DT Peduli Foundation, ACS, Lazizmu, and BMT (Al-Firdausi, 2023). Furthermore, the Onsight Foundation also acts as a director and mentor, providing wise guidance regarding water utilization. Although this activity began in 2019, a good relationship with local residents remains, and the foundation continues to provide guidance on how to utilize natural resources more efficiently and responsibly (Sartika, 2008).

One of the areas receiving aid from the Onsight Foundation's 1000 Water Sources Expedition program is Ngelo Village, located in Eromoko District, Wonogiri Regency, Central Java. This program aims to address the drought that has long been a serious problem for the people in the area. Ngelo Village, located in Eromoko District, Wonogiri Regency, is located in a Karst area, an area with unique geological characteristics. Karst areas are formed from limestone or limestone that has been dissolved by rainwater, creating unique surface features, such as caves, valleys, and springs. Karst areas often have limited water sources. Although there are caves and natural water channels formed by the limestone dissolution process, the water flow in this area is not always stable. Existing water sources are often far below the ground surface or hidden in hard-to-reach caves, thus reducing the amount of water available to the people of Ngelo Village, Eromoko, Wonogiri. In addition, the soil conditions are also difficult to absorb water. When it rains, the water tends to flow underground through cracks in the limestone. Instead of being absorbed into the ground for storage, the water instead flows into a deep cave system, away from the surface (Al-Firdausi, 2023).

Due to the geographical and geological conditions of this Karst region, Ngelo Village faces significant challenges in meeting its clean water needs, especially during the dry season. Limited water sources make it difficult for residents to obtain water for drinking, bathing, or farming. Droughts in this area have persisted for years, with dry

seasons lasting more than six months, resulting in increasingly dwindling water supplies. Many villagers are forced to access limited and unsafe water sources, impacting their quality of life, health, and daily productivity. Each month, they must purchase large quantities of water, approximately two to four truckloads, to meet their daily needs. The price per truckload of clean water ranges from 120,000 to 150,000 rupiah, which is certainly a significant economic burden for many families in the village.

Purchasing large quantities of water each month at a high price certainly has a significant economic impact on the community. For many families, this water expenditure can reduce budgets for other, more important needs, such as food and education. Furthermore, dependence on external water supplies also leaves communities vulnerable to disruptions or price changes. Therefore, programs like the Onsight Foundation's 1000 Water Sources Expedition are vital for Ngelo Village. With new, well-discovered and managed water sources, the community can reduce their dependence on tanker water purchases and gain easier and more affordable access to clean water. This significantly improves their quality of life and helps alleviate the economic burden they face.

The Onsight Foundation collaborates with the local community to establish a water association to manage the village's water resources. Within this association, a management board is formed, including a treasurer to manage the finances and operational costs of the water supply. Each month, villagers set aside a certain amount of money to be deposited into the treasury for the maintenance and upkeep of water equipment. One of the primary concerns is the maintenance of the water pump. This water pump is quite expensive, costing nearly one hundred million rupiah. Regular and timely maintenance is crucial to ensure its continued functioning. Pump damage is often caused by rock slides from the Vertical Cave near the water source.

The Onsight Foundation also acts as a companion and mentor, and does not receive a single penny from the funds raised. Funds collected through this water association are used for two main purposes: equipment maintenance and community social activities. A portion of the funds is also allocated to help residents experiencing disasters or difficulties. The Water Alms Program also serves as a concrete example of

how a community can help one another. With a jointly managed cash system, every resident participates in maintaining the continuity of life together, especially in terms of providing much-needed clean water. This program, the 1000 Water Sources Expedition, was inspired by the story of Uthman ibn Affan, a companion of the Prophet Muhammad (peace be upon him), who was renowned for his generosity. During the Prophet's lifetime, there was a dispute between Muslims and Jews over access to a well. The well was crucial because it was experiencing a drought. The Prophet Muhammad (peace be upon him) said, "Whoever can free this well will receive a reward that will never end." Water Charity, implemented by the Onsight Foundation, is inspired by the spirit of Ustman bin Affan (Akmal, 2017). Through this program, the Onsight Foundation invites all of us to play an active role in helping others, especially those who have lacked access to clean water for decades. With this program, it is hoped that the residents of Ngelo, Wonogiri, will experience long-term benefits, not only in terms of clean water, but also in terms of a sense of togetherness and mutual cooperation.

By focusing on community empowerment and cross-sector collaboration, this program aims not only to provide clean water but also to raise awareness of the importance of sustainable natural resource management. Through hard work and a commitment to building a better future, the Onsight Foundation hopes to have a tangible positive impact on the people of Ngelo Village and serve as an example for other regions facing similar challenges. Therefore, the 1000 Water Sources Expedition for Indonesia program is expected to provide long-term solutions by exploring and improving existing water sources and providing reliable clean water infrastructure for the Ngelo Village community.

In this study, researchers used John B. Watson's Behaviorism Theory (Ismayati, 2024), which explains societal change through the Onsight Foundation's missionary strategy, which included an expedition to 1,000 springs for community empowerment in Ngelo, Wonogiri. Behaviorism theory explains human behavior. This theory has several models. This model was developed by B.F. Skinner (Wibowo, 2016), including:

1. Classical Learning, which involves the relationship between a neutral stimulus and a non-repetitive stimulus aimed at creating a conditioned response. This model was developed by Pavlov.
2. Observational Learning, which involves behavior being learned through observation and imitation of others, and this can be influenced by social factors. This model was introduced by Albert Bandura.
3. Operant Conditioning, which involves a response to a stimulus followed by consequences aimed at punishing or reinforcing the behavior.

This research leads to the Operant Conditioning model (Djagballou et al., 2018), where this model has important elements including: first, Stimulus: which means conditions or events in the environment or can be called stimulation. Stimulus can also be detected by the five human senses. Second, Response: is an action carried out by an individual. This response can be a cognitive or physical action. Third, Consequence or can be called effect, which is a result or impact of the response. This is a result or impact of the response carried out by the individual. In the Operant Conditioning model, the consequences or effects of a response can be positive reinforcement that can increase the likelihood of the response reoccurring in the future, or negative reinforcement that reduces the likelihood of the response reoccurring. Meanwhile, there is also positive punishment that can reduce the likelihood of the response reoccurring, and negative punishment that increases the likelihood of the response reoccurring.

Consequences can be reinforcement, which increases the likelihood of a behavior being repeated, or punishment, which increases the likelihood of a behavior being repeated. Consequences are of four types (Sikumbang et al., 2024): First, positive reinforcement: a pleasant or desirable event that increases the likelihood of the behavior being repeated. Second, negative reinforcement: an unpleasant event that discourages repetition. Third, positive punishment: occurs when an undesirable or unpleasant stimulus occurs, reducing the likelihood of the behavior being repeated in the future. Fourth, negative punishment: occurs when a desirable stimulus is removed or eliminated, preventing the behavior from recurring in the future.

According to behaviorist theory, the most important factors are input, which is the stimulus, and output, which is the response. A person receives a response when they receive a stimulus. The process that occurs between stimulus and response can be observed, therefore what has been given by the Foundation (stimulus), what is received by the community (response), and what includes the effects (consequences) must be reviewed in terms of concepts and theories (Osimen et al., 2025). It can be seen before and after the community received empowerment from the Onsight Foundation. Behaviorism theory provides several assumptions and views, it also views that behavioral changes can be seen both directly and indirectly (Nuryana, 2016). Effects or so-called consequences can sometimes be positive or negative. Positive responses obtained include community participation in social, educational, spiritual activities, and using the results. In addition, the community also experienced economic changes where the Onsight Foundation collaborated with YBM PLN to provide business capital in the form of goods to people who wanted to start a business. From there, the community can cover daily living expenses. Meanwhile, negative responses include community accusations of inappropriate behavior, making bad statements, or refusing to consume rainwater.

In empowering the community through the 1000 water sources Expedition using the Theory of Empowerment Da'wah by Dr. Abdul Latif Abdul Razak, a da'wah figure from Indonesia. In his book entitled "Thoughts and Movements of Empowerment Da'wah" which discusses the concept, strategy, and implementation of da'wah in the Indonesian context (Akmal, 2017). This study uses the theory of empowerment da'wah which conceptualizes da'wah which seeks to build independence, welfare, and power of the surrounding community by encouraging, motivating, and awakening a community potential based on the process of independence (Digital Based for MSME Actors et al., 2025; Faried, 2023; Suaib, 2023). This theory is based on three elements, namely empowerment, society, and da'wah.

"This system is implemented to maximize equitable water use and prevent waste. During the dry season, water flow in the cave decreases. Therefore, the advice from the Onsight Foundation has been very helpful in saving water, even though our daily needs and those of others are still well met." (Interview with Mr. Kartiman, Hamlet Head on September 13, 2025)

Da'wah bil hal (Islamic outreach) is a da'wah approach that emphasizes concrete actions as a form of effective and impactful dissemination of Islam. For example, the economic and educational initiative run by Sayid Ahmad in Tulungagung, East Java, encourages harmonization of the economy, educational institutions, and mosques through collaboration with adherents of other faiths, as well as promoting tolerance and interfaith harmony (Nurcholis et al., 2021).

The Onsight Foundation's empowerment da'wah program aims to improve the quality of life and facilities for the community. The improvements provided by the Onsight Foundation include the development of a prayer room (musholla) into a large mosque in Ngelo, Eromoko, mentoring local MSMEs, and education on clean water utilization. Empowerment da'wah adheres to principles specifically targeted at the community, including: being oriented toward the community's needs and aspirations, respecting and awakening local community potential, involving community participation and creativity, being holistic, integrative, and contextual, and exploring Islamic values in a universal, humanistic, and rahmatan lil alamin (blessing for the universe).

The strategy of preaching and empowerment preaching carried out by the Onsight Foundation is carried out through several activities, namely:

1. Infrastructure Improvement. The 1000 Water Sources Expedition Program has had a significant impact on the community, not only in meeting basic needs, but also in improving the quality of social and spiritual life. With the continuous flow of clean water, villagers who previously only had a small prayer room are now able to upgrade their religious facilities to a larger and more representative mosque. The availability of clean water supports the construction of adequate ablution facilities, clean worship environments, and comfort in carrying out religious activities. This improvement is a symbol of progress and a form of community gratitude for the presence of water as a source of life and blessings.



Figure 1. Condition of the Mosque in Ngelo Hamlet

2. Empowerment and mentoring program for MSMEs. The 1000 Water Sources Expedition Program not only provides access to clean water but also opens up opportunities to improve the community's economic well-being. With the availability of clean water, various productive activities become easier, particularly in the micro, small, and medium enterprise (MSME) sector. The Onsight Foundation plays an active role in mentoring and empowering local MSMEs through training, business mentoring, and marketing support. This directly helps communities increase their income and financial independence, creating a more resilient and sustainable local economic ecosystem.



Figure 2. Pak Nyamin's UMKM Ngelo Brand Name
"Wahyu Sejahtera Banana Chips"

3. **TPA and Recitation Program.** The Onsight Foundation runs the Recitation and Tahfidz Program for Children as part of its empowerment efforts in the field of religious education. This program aims to develop a young generation with noble morals, a sound understanding of Islam, and a love for the Quran. Through structured, routine learning activities, children are guided to read, understand, and memorize the Quran gradually, under the guidance of competent teachers. This program not only strengthens spiritual aspects but also instills values of discipline, responsibility, and social awareness from an early age. This initiative is a vital part of the Onsight Foundation's contribution to building a religious and character-based society.



Figure 3. TPA Activities in Ngelo Hamlet, RT 02 RW 02

Analysis of the religious philanthropy-based empowerment carried out by the Onsight Foundation in Ngelo Hamlet, Wonogiri, consists of the following forms:

1. Dakwah Bil Hal, from empowerment actions in the form of da'wah. The foundation's da'wah activities in the community are not limited to social empowerment but also religiously based. This is considered the foundation for sustainable empowerment, emphasizing religion as a form of social community that prioritizes relationships with God, relationships with fellow human beings, and relationships with the environment. Therefore,

the integration of social and religious empowerment is crucial as a form of the foundation's social responsibility to the community.

2. Legality and sustainability in the form of generosity. Empowerment activities based on religion, such as zakat, sedekah, infaq, and waqf, are forms of community economic improvement activities based on mentoring and providing economic assistance to communities in need. These generous contributions represent a form of empowerment based on religious philanthropy. Zakat, waqf, alms, and infaq directly contribute to economic growth for the community, based on religious principles. Therefore, it is hoped that their use will be targeted and improve the welfare of the Ngelo Hamlet in Wonogiri.
3. Community Participation in Empowerment Activities (Community Awareness). Empowerment is a form of activating community participation in improving the welfare and economy of the community itself. Therefore, community participation and cooperation are crucial to the success of this empowerment process. After empowerment activities, it is hoped that the community will be self-sufficient and able to organize economic, social, and religious activities sustainably, thus having a broad impact on improving community welfare.

CONCLUSION

The conclusion summarizes the results and discussion, referring to the research objectives. Based on these two points, new main ideas are developed that represent the essence of the research findings. The conclusion is a brief description of the findings and does not rewrite the data in the results and discussion with solution-oriented sentences. Maximum 100 words. (Book Antiqua 11, Regular, single-spaced)

The clean water provision program implemented by the Onsight Foundation in Ngelo Hamlet has had a significant positive impact on various aspects of community life, including social, economic, and religious aspects. The availability of clean water has increased community participation in religious activities, such as congregational

prayer and religious study, and has also stimulated economic growth through micro, small, and medium enterprises (MSMEs) and other social activities. The community, which previously relied on rainwater or purchased water, now feels economically and socially supported, and is even moved by these changes.

The synergy between the Onsight Foundation and the community in Ngelo Hamlet, actively involved in planning and maintaining the water system, further strengthens the sense of mutual assistance. Residents are now more independent in maintaining the water system, although they still rely on the Onsight Foundation for major damage. In the future, the community hopes that Onsight can develop more programs, such as SAR volunteer training, safety equipment training, and providing free ambulances, to further improve the quality of life and independence of the Ngelo Hamlet community.

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