






## Dakwah Bil Hal by the Onsight Foundation to Address the Clean Water Crisis

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### ABSTRACT

*The 1000 Water Sources Expedition Program by the Onsight Foundation in Ngelo, Wonogiri, utilizes vertical cave water sources to overcome a decades-long clean water crisis. This study aims to examine the implementation of Dakwah Bil Hal through the 1000 Water Sources Expedition Program in enhancing access to clean water. Employing a descriptive qualitative approach, data collection involved in-depth interviews, with data analysis encompassing data reduction, presentation, and verification. The findings reveal that the 1000 Water Sources Expedition Program in Ngelo Hamlet progressed through pre-implementation, implementation, and post-implementation phases, facilitated by participatory communication that actively involved the community. Rope access and speleological technologies were employed to access water sources in vertical caves, providing a stable, year-round supply of clean water. The program not only fulfills basic water needs but also reinforces religious, social, and economic activities. The community participates in water management and MSME empowerment, supported by socio-religious activities. The program successfully enhances solidarity, religious awareness, and overall community independence. The study concludes that water endowment (wakaf) serves as an effective strategy for dakwah and empowerment, resolving clean water access issues, fostering religiosity and cooperation, and improving the welfare of rural communities.*

### Keywords:

*Crisis, Water, Dakwah, Bil Hal*

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## A. INTRODUCTION

The clean water crisis is a multidimensional issue that impacts health, the environment, and the economy, thus requiring a comprehensive approach within the context of climate change, population growth, and limited access (Radiodola, 2020). This



crisis has become one of the most serious global health challenges, particularly in developing countries with limited access to safe water and adequate sanitation. Contaminated water serves as a primary vector for the transmission of diseases such as diarrhea, cholera, dysentery, typhoid, and polio. Diarrheal diseases alone account for over 500,000 deaths annually, predominantly affecting children (Kristanti et al., 2022; Jyothi Swaroop et al., 2020). In Pakistan, increasing microbial contamination and hazardous elements in water bodies have led to a surge in waterborne diseases (Qamar et al., 2022). Beyond health impacts, inadequate access to clean water and sanitation can reduce a country's Gross Domestic Product (GDP) by up to 7% (Hutton & Chase, 2016). The textile industry is also the second-largest contributor to water pollution, highlighting the importance of sustainable water conservation and management (Davies, 2016).

Various technological innovations and policies have been developed to address the clean water crisis effectively. Internet of Things (IoT)-based water-quality monitoring technologies, combined with machine learning, enable real-time data collection to detect pollution early (Flores & Dominguez, 2023). Investments in WASH (Water, Sanitation, and Hygiene) infrastructure, such as water treatment installations and sanitation facilities, are crucial and require collaboration among government, civil society, and the private sector (Setegn, 2015). Moreover, treated wastewater can be reused for both consumption and non-consumption purposes, providing positive social, economic, and environmental impacts (Tortajada, 2020). Globally, the United Nations Sustainable Development Goal (SDG) number 6 targets universal access to safe water and sanitation by 2030 (Byker & Ezelle-Thomas, 2021). Nonetheless, many countries continue to face structural barriers and weak governance (Kishore et al., 2023).

Despite the provision of water by the regional water utility (PDAM) and the Puring Cave source, Ngelo Hamlet remains challenged in utilizing these waters due to their remote location and high elevation, which prevent adequate water supply to the village. The government and non-governmental organizations have conducted clean water deliveries (water dropping), yet this remains a temporary solution that does not address the root causes. Drilling attempts, both manual and mechanical, have failed due to karstic soil structures, challenging topography, and limited water sources. Consequently, the community heavily depends on rainwater and limited natural water sources, which often fail to meet the Ministry of Health's health standards (Dompot Dhuafa, 2023). Related studies include Sazqia Al-Firdausi (2023), who discussed dakwah strategies by the Air Kita Foundation through rainwater utilization; Ina Imroatul Maimunah (2023) on the use of *shalawatan* as a water-based dakwah medium; and Nawwaf and Saifulloh (2023), who examined well endowment (*wakaf*) to improve the welfare of the Pamekasan community.

Religious organizations such as the Indonesian Ulama Council (Majelis Ulama Indonesia) and the Al-Qur'an Waqf Agency utilize zakat, infaq, sadaqah, and *wakaf* to develop clean water facilities in remote areas, aligning with the principles of Maqasid Shariah, emphasizing sustainability, accountability, and professional water resource management (Darnis, 2019). One of the religious leaders, such as Marc Andrus, highlights the spiritual dimension of the water crisis, encouraging faith communities to engage in theological reflection and concrete actions addressing water scarcity and pollution (Andrus, 2020). Community activism, exemplified by groups like "APT Environment" in Elmira, successfully addressed chemical pollution and advocated for the restoration of contaminated water sources (Case,

2017). Community participation in initiatives such as the “eXXpedition Great Lakes 2016” raised awareness and fostered behavioral changes to protect water (Pate & McKinnon, 2016). Collaborative approaches such as the U.S. EPA’s National Estuary Program involve communities and adaptive management to safeguard water quality (Greening et al., 2018). The water crisis in Jackson, Mississippi, underscores environmental justice issues in public health (Jenkins et al., 2025), while the Israeli diaspora contributes to global water policy (Tuhina & Vashist, 2025).

The Onsight Foundation is an Islamic philanthropic institution that actively distributes various forms of assistance to benefit the people. Through the social programs it carries out, this foundation collects and distributes infaq and alms from the community and serves as a partner in the distribution of zakat funds from BAZNAS. In addition, the Onsight Foundation distributes various forms of humanitarian assistance needed by the community, ensuring its existence provides real, sustainable benefits for the welfare of the people. Through flagship programs such as the 1000 Water Sources Expedition for Indonesia, the foundation installs clean water facilities in geologically challenging areas, including underground karst regions. The foundation also conducts various social initiatives, including free ambulance services in Soloraya, the Water Charity and Mosque Waqf programs in disaster-affected areas such as Palu and Cianjur, and regular donation drives, such as Friday and Dawn Charity Jars, to encourage community donations through mosques. Additionally, Onsight manages disaster response social aid and the innovative Waste Charity program that transforms waste into valuable resources. The foundation’s central vision is to create sustainable benefits to improve the quality of life for Indonesian communities.

Unlike failed manual and mechanical drilling methods, which are hindered by karst soil conditions and rugged topography, this study addresses the gap by utilizing vertical cave water sources, which have been underexplored as a solution to the clean water crisis. This innovative approach combines rope access and speleology techniques to access water sources within caves, integrated with *dakwah* and empowerment strategies based on water *wakaf*, creating a holistic model that encompasses technical, social, and spiritual aspects. The study aims to understand the implementation and impact of *Dakwah Bil Hal* through the 1000 Water Sources Expedition Program as a sustainable solution involving active community participation, enhancing access to clean water while strengthening religious and social values. The demonstrated impacts include the successful provision of clean water, improved welfare, strengthened social solidarity, and deeper religious awareness, while also providing a model for water *wakaf* empowerment in remote areas.

## B. RESEARCH METHODS

This study employs a qualitative case study design to gain an in-depth understanding of the implementation and impact of the *Dakwah Bil Hal* program, conducted by the Onsight Foundation, to address the clean water crisis through the 1000 Water Sources Expedition Program in Ngelo Hamlet, Wonogiri. The case study approach was selected because it allows the researcher to comprehensively explore the social context and the interaction dynamics between the foundation and the community. Data were collected through in-depth interviews with purposively selected key informants, including foundation administrators, religious leaders, and residents directly involved in the program. In addition, participatory observation and



documentation were employed to enrich understanding. Data analysis was conducted using the interactive model of Miles and Huberman, which consists of three main stages: data reduction, involving the selection and simplification of relevant data; data presentation, in the form of narratives or visualizations to facilitate comprehension; and conclusion drawing and continuous verification to ensure consistency and validity of the findings. To maintain data validity, this study employed source triangulation by comparing data from multiple informants and across different data collection techniques. Furthermore, member checking was conducted by reconfirming the findings and data interpretations with informants to validate and enhance the credibility of the research results.

## C. RESULTS AND DISCUSSION

Dakwah Bil Hal is a preaching method that emphasizes behavior and concrete examples to convey Islamic messages. It is highly relevant in the new normal era for building trust and strengthening the meaning of da'wah through actions rather than mere words (Baidowi & Salehoddin, 2021). The lifestyle and behavior of the ustadz serve as tangible examples to make da'wah messages more easily accepted by modern society, primarily through increasingly dominant digital media (Muharrifah & Sikumbang, 2025). One implementation of this approach is the use of digital media as a da'wah tool at Sejuta Pemuda Mosque, which combines real actions with technology to effectively attract and motivate the younger generation (Kholifah & Hikmah, 2024). Furthermore, verbal communication, such as spoken words, and non-verbal communication, including gestures and facial expressions, play a significant role in shaping congregants' motivation (Jalaluddin et al., 2025). Interpersonal communication among members also helps create a conducive atmosphere that supports the smooth delivery of da'wah (Riadi et al., 2025). The communication model or *Dakwah Bil Hal* implemented by the Onsight Foundation through the 1000 Water Sources Expedition Program in Ngelo Hamlet proceeds through several stages: pre-implementation, implementation, and post-implementation, along with the communication effects described as follows:

### A. Pre-Implementation Communication of the 1000 Water Sources Expedition Program

The initial phase of communication began with meetings and open dialogues between the Onsight Foundation and all residents of Ngelo Hamlet. At this stage, communication was focused on delivering persuasive information while encouraging active community participation. The foundation's team introduced the program's primary objectives, outlined problems related to limited water resources, and presented the technical solution, namely, water extraction from the Vertical Cave (Luweng Ngunut) using rope access methods combined with a speleological approach. This socialization also introduced the "1000 Water Sources Expedition for Indonesia" program and explained the technical procedures for extracting water from the cave. Given that the majority of residents have basic educational backgrounds, the communication strategy was designed to be easily understood by using simple language, concrete analogies, and a religious approach aligned with local values. This approach aimed to prevent potential miscommunication and enhance community understanding of the program.

Furthermore, the communication established was two-way, providing space for the community to express their aspirations, ask questions, and voice concerns. This dialogic process served as a participatory communication medium, positioning the community not

merely as passive recipients of information but as active subjects involved in planning and decision-making. Such participatory communication strategies proved effective in building trust, fostering a sense of ownership toward the program, and encouraging collective community engagement from the outset. During the pre-implementation phase, communication continued through discussion forums and meetings involving various local stakeholders, including the Onsight Foundation, Ngelo Hamlet residents, neighborhood leaders (RT and RW), the hamlet head (Kadus), and religious institution administrators (takmir). In these forums, the foundation transparently presented the technical mechanisms for water extraction from Goa Ngunut, including site surveys, mapping of areas and access routes, estimates of equipment needs and operational costs, and schemes for community participation in the technical implementation.

The community was allowed to respond to the presentation, voice their aspirations and questions, and provide feedback on the planned activities. In general, residents expressed approval of the procedures designed and demonstrated a commitment to working with the expedition team to execute the water extraction. This indicates the success of an inclusive communication approach that fostered active community involvement as partners in the program, rather than merely beneficiaries.

#### **B. Communication During the Implementation Phase of the 1000 Water Sources Expedition Program**

During the program implementation phase, communication played a crucial role as a tool for both technical coordination and the reinforcement of social and religious values. The Onsight Foundation maintained intensive communication with community leaders, village officials, and residents to ensure active participation in communal work, supervision, and moral support throughout the water extraction process using rope access and speleology techniques. Technical instructions were conveyed clearly, while collaboration was fostered through a participatory approach that emphasized collective spirit. Moreover, the aspect of *dakwah* was an integral part of communication, not only through sermons but also through exemplary behavior, invitations to gratitude, and the strengthening of communal values. This communication approach addressed three aspects simultaneously: the rational (understanding the benefits and technicalities), emotional (strengthening spirit and hope), and spiritual (enhancing religious awareness). The combination of these three aspects reinforced community solidarity, making the program implementation not only a technical endeavor but also one that carried values of *dakwah* and community empowerment.

According to the Head of Ngelo Hamlet, Kartiman, the community first became familiar with the Onsight Foundation team through a similar program previously conducted in Tanjung Hamlet. Upon arrival at Goa Ngunut, an initial verification of the water source potential was performed using a submersible pump test, which showed minimal decline in water volume, strongly indicating that the pool was a permanent water source. In response to this initiative, the community independently provided electrical cable installations valued at IDR 7 million to support the project's operations. Within one week, the water extraction process ran smoothly with equipment supplied by the foundation, such as pumps, pipes, and storage tanks. Water was channeled to the residential area via a gravity-fed system. The community also actively raised funds through social media to expand the distribution



network, which subsequently attracted other foundations to contribute assistance. The program's success further encouraged the construction of a larger mosque as a collective expression of the community's gratitude. The leader of RT 02, Tumiran, explained:

*"Previously, when the mosque was small, very few people attended prayers. Even religious study groups in Ngelo Hamlet were almost non-existent. However, following the water expedition and the construction of a more adequate mosque with a steady water supply, the mosque attracts daily visitors, including travelers, traders, and residents who come to pray. Moreover, besides Onsight, other foundations from outside that recently learned about the expedition also conduct religious and social activities here. Before the expedition, no foundations or travelers had visited or were aware of this hamlet."*

Ony Muhantoyo, the Water Manager and Mosque Takmir, explained:

*"Most residents of the hamlet are farmers with lower to middle economic status. Although many can meet their daily needs, not all can afford to buy clean water from tankers. Some residents had stopped praying for a long time. Still, after access to clean water was secured, they resumed praying regularly as an expression of gratitude to Allah for the blessing of water, which had been a major problem. They believe that access to clean water is a blessing from Allah. The mosque congregation, mostly elderly, began receiving religious guidance from the takmir, hamlet head, and Onsight Foundation. This change in community mindset is closely linked to the availability of clean water made possible by the water source extraction efforts."*

The leader of RT 01, Sutimo, stated:

*"The community of Ngelo Hamlet has also received aid from other parties, but such aid was only temporary and did not solve the water scarcity problem. However, the assistance from the Onsight Foundation team was different in how they helped the community of Ngelo Hamlet. It has brought significant benefits for livestock, washing, bathing, cooking, daily needs, and religious activities. Onsight convinced the community that they could be independent in maintaining water installations, pipes, water management, and financial management."*

Yayasan Onsight Foundation consistently implements various positive and productive activities in Dusun Ngelo, Kecamatan Eromoko, Kabupaten Wonogiri, as part of its sustainable efforts to maintain social relations and improve community welfare. These activities include social service programs, the establishment of Quranic Education Parks (Taman Pendidikan Al-Qur'an - TPQ), outbound religious studies, and other religious activities tailored to the foundation's internal agenda or based on the requests of residents. This study demonstrates that the foundation's involvement in such activities provides theoretical benefits for the development of Islamic Communication and Broadcasting studies, especially in the context of social-action-based dakwah (Islamic missionary work). Practically, these programs have a direct positive impact on the residents of Dusun Ngelo. The success of these initiatives is supported by several key factors, including internal support from strategic partners and the foundation's headquarters serving as a coordination hub for all social and dakwah programs.

One of the flagship programs of Yayasan Onsight Foundation with significant impact is the "Expedition of 1000 Water Sources," namely the construction of underground well installations to meet the community's basic need for clean water. This innovation not only improves residents' health and economic conditions but also strengthens the community's spiritual and social foundations. The availability of clean water promotes better quality

worship, supports religious activities, and fosters more harmonious social relations among residents. The implementation of this program is reinforced by complementary strategies, such as social service activities and *qurban* (sacrificial animal slaughter) ceremonies, which include the distribution of food aid, free health services, sanitation education, and agricultural and livestock extension services tailored to local needs. The participatory approach in each activity encourages residents to be not only beneficiaries but also drivers of the program's sustainability. Thus, Yayasan Onsight Foundation functions as a philanthropic institution oriented not merely toward aid but toward comprehensive and sustainable community empowerment. The foundation's owner explained:

*"The main goal of Onsight Foundation is to help communities struggling with access to clean water while aligning empowerment and dakwah efforts."*

Furthermore, Yayasan Onsight Foundation organizes a Quranic Recitation and Memorization Program for children as part of its ongoing efforts to empower the community through religious education. This program is designed to develop the character of young generations with noble morals, a sound understanding of Islamic teachings, and to make the Qur'an a guiding principle in their daily lives. Through a structured, tiered, and routine learning process, children are intensively guided in reading, understanding the meaning of sacred verses, and gradually memorizing the Qur'an according to their age and individual abilities. Competent, dedicated instructors with adequate religious educational backgrounds support this activity. Besides focusing on cognitive and memorization aspects, the program also emphasizes the internalization of Qur'anic values in the participants' lives, whether at home, school, or in daily social interactions, thereby cultivating individuals who are both religious and of strong integrity.

The community empowerment programs implemented by Yayasan Onsight Foundation in Dusun Ngelo encompass several strategic aspects, including support for micro, small, and medium enterprises (MSMEs). The availability of clean water from the Expedition 1000 Water Sources program not only meets the community's basic needs but also creates new economic opportunities that support the sustainability of local MSMEs. The foundation actively provides training, business mentoring, and marketing support to entrepreneurs, which gradually enhances income and economic independence within the community. Additionally, empowerment efforts are carried out through the establishment of the Daily Water Management Board (Badan Pengurus Air Harian - BPAH), a community-based water management institution. The board's management consists of representatives from various community groups, such as youth, PKK (family welfare movement) mothers, and neighborhood association (RT) members, supported by a transparent financial structure. The foundation also educates the community on efficient water usage, including the regulation of monthly fees based on user categories such as MSMEs and livestock farmers. These initiatives aim to sustain water resources and strengthen local economic resilience. The Head of Dusun, Kartiman, explained:

*"This system is implemented to maximize equitable water usage and to prevent wastage. During the dry season, the water flow inside the cave decreases. Therefore, the advice from Yayasan Onsight Foundation has greatly helped us conserve water, even though our daily needs and others are sufficiently met."*

Yayasan Onsight Foundation has demonstrated that clean water is not merely a basic



human necessity but also a strategic instrument in *dakwah bil hal* (preaching through action), a solution-oriented social aid tool, and a means of rural community empowerment. Through the “Expedition 1000 Water Sources for Indonesia” program, the foundation provides a concrete response to the clean water crisis faced by the people of Dusun Ngelo, Eromoko, Wonogiri, an area characterized by karst geology that complicates access to clean water. From the perspective of *dakwah bil hal*, the delivery of Islamic values is not only verbal but also realized through tangible actions that directly benefit the community. This program has become a catalyst for change, not only physically but also spiritually and socially. The presence of clean water facilitates enhanced worship quality, strengthens social cohesion, and nurtures collective awareness of the importance of Islamic values in fostering an inclusive and civilized society.

The impact of this program extends beyond religious aspects, encompassing the community's comprehensive socio-economic dimensions. Previously, access to clean water required costly procurement. Still, now it is readily available in residents' homes through a piped system developed in collaboration between the foundation team and the community. Furthermore, Yayasan Onsight Foundation does not stop at providing aid but also pursues empowerment approaches aimed at fostering independence. This is realized through the establishment of village-level Water Management Boards, technical training, and mentoring in operational and financial management. This strategy emphasizes that social assistance provided is not merely charitable but designed to create a sustainable system managed by the community itself. Thus, water has transformed into a means of *dakwah*, humanitarian aid, and a driver of participatory development grounded in Islamic values of *rahmatan lil 'alamin* (mercy to all creation).

### C. Post-Implementation Communication of the Expedition 1000 Water Sources Program

Following the successful extraction of water from Luweng Ngunut through the Expedition 1000 Water Sources program, Yayasan Onsight Foundation adopted a communication approach focused on education, motivation, and the reinforcement of social and religious values. Regular interactions between the foundation and residents were conducted to provide an understanding of wise water utilization, conservation of water resources, and the cultivation of a cooperative spirit in joint management. The communication strategy employed was transformative, aiming not only to transfer information but also to encourage changes in community mindset and behavior. The impact of this approach is evident in enhanced spirituality, marked by increased gratitude and intensified worship, as well as strengthened social solidarity reflected in more harmonious interpersonal relations. Furthermore, the availability of clean water has stimulated productive economic activities, particularly in agriculture and livestock sectors, contributing to overall community welfare. This program has proven effective in fostering religious awareness, social independence, and economic resilience within the community.

### D. Analysis of the Theoretical Framework of the 1000 Water Sources Expedition Program

The research findings indicate that the success of the water expedition in Luweng Goa Ngunut can be comprehensively analyzed through four mutually supportive theoretical approaches. This analysis provides a holistic understanding of the driving factors behind success, encompassing technical, social, religious, and sustainable community



empowerment.

### 1. Dakwah Bil Hal: Concrete Action as a Form of Da'wah

Dakwah bil hal, as implemented by the Onsight Foundation, emphasizes concrete action as a manifestation of Islamic teachings in addressing the clean water crisis in Dusun Ngelo, Eromoko, Wonogiri. The water expedition program from Goa Luweng Ngunut began with problem identification, involving community leaders and expert teams conducting technical surveys to verify the existence of the water source. This approach not only meets the basic need for clean water but also integrates spiritual and social values by strengthening gratitude, solidarity, and the spirit of cooperation. The program's success symbolizes hope and serves as tangible evidence of the application of principles of mutual assistance and care, which promote community independence and self-reliance. Beyond material aspects, this form of dakwah bil hal also strengthens social capital, trust, and community cohesion, thereby fostering a more resilient and sustainable socio-economic and religious order in the face of future challenges.

Dakwah bil hal is an approach to da'wah that emphasizes tangible actions as effective and impactful manifestations of Islamic propagation. For example, the economic and educational initiatives undertaken by Sayid Ahmad in Tulungagung, East Java, which foster economic harmonization, academic institutions, and mosques in collaboration with followers of other religions, promote tolerance and interfaith harmony (Nurcholis et al., 2021). Similarly, inclusive da'wah models in Bali and Peniwen prioritize dialogue and cultural sensitivity to strengthen social cohesion between the Muslim minority community and the Hindu and Christian majorities, thereby enhancing interreligious solidarity (Turki et al., 2025). Meanwhile, the Wasatiyyah da'wah model in Malaysia instills moderation that bridges Islamic identity with democratic pluralism, avoiding coercion and upholding the rule of law for a peaceful multicultural society (Yusuf et al., 2025). Additionally, the use of digital platforms expands access to Islamic teachings and encourages the practical application of Islamic principles, making the religion more relevant and impactful (Sikumbang et al., 2024; Resane, 2019).

### 2. Zakat, Infak, Sadaqah, and Waqf as well as the Constitution: Legality and Program Sustainability

The utilization of zakat, infak, sadaqah, and waqf as funding sources demonstrates how the concept of Islamic philanthropy is implemented systematically and sustainably. Program financing does not depend solely on incidental donations but also on Islamic financial instruments regulated under Law No. 41 of 2004, which emphasize the professional management of waqf for social and economic purposes. The Onsight Foundation, as the program executor, optimizes these funding sources with a long-term vision, positioning contributions as forms of infak and sadaqah jariyah at the institutional level. The primary focus is to meet basic needs, specifically access to clean water, which is a priority under the principle of *hifz al-nafs* (preservation of life) within Islamic philanthropy. Furthermore, active community involvement in the form of contributions of labor, time, and logistical support represents sadaqah of effort, strengthening social capital and transforming this philanthropic action into sustainable



collective participation.

The management of zakat, infak, sadaqah, and waqf in Indonesia is governed by specific regulations such as Law No. 23 of 2011 on Zakat Management and Law No. 31 of 2004 on Waqf, which encourage the use of technology to enhance transparency, accountability, and efficiency in management (Nashirudin et al., 2025). These regulations integrate corporate governance principles into the management of digital zakat and waqf, thereby increasing public trust. The legal codification of zakat includes the roles of amil (administrators) and muzaki (contributors), zakat objects, sanctions, and the recognition of sadaqah as a tax deduction. Meanwhile, waqf law regulates the concepts of endowment, waqf objects, nazir (trustees), and waqf institutions (Oneng Nurul Bariyah, 2016). In Pakistan, zakat organizations are constitutionally regulated through the Zakāt and Ushr Ordinance of 1980 and the 18th Constitutional Amendment, which delegates authority to the provinces (Samra & Siddiqui, 2021). Zakat and waqf play a crucial role in poverty alleviation by focusing on productive uses, such as business capital, in line with Islamic economic principles aimed at justice and welfare (Hariyanto et al., 2020). The use of ZISWAF funds (Zakat, Infak, Sadaqah, and Waqf) for assistance, such as halal certification for MSMEs, also demonstrates the potential to develop the productive sector once the basic needs of the mustahik (beneficiaries) are met (Lubis et al., 2023).

### 3. Participatory Persuasive Communication Theory: Building Community Awareness and Engagement

The participatory persuasive communication theory explains that changes in community attitudes and behaviors can be achieved through dialogue and active involvement. The Onsight Foundation does not merely provide unilateral assistance but involves the community of Dusun Ngelo at all stages of the program, from planning and implementation to maintenance of the water system. This approach fosters a strong sense of ownership, so the program's success depends not only on technology but also on community participation, which transforms their role from mere recipients to active agents of development. The communication process begins with empathetic dialogue that incorporates community feedback regarding their complaints and hopes, enabling co-creative solution development through shared hypotheses. Active community participation, such as cooperation (gotong royong), logistical support, and equipment monitoring, strengthens their engagement. The result is the formation of collective ownership and awareness to safeguard and empower the waqf water resource, which serves as a crucial foundation for the program's long-term sustainability.

Participatory persuasive communication theory emphasizes the importance of active community involvement at every stage of program development to ensure participation and decision-making empowerment (Harris, 2021). This approach leverages local knowledge and experience so that the solutions developed are appropriate to the community's unique context (Besette, 2021). Various methods such as participatory mapping, photography, and cultural games are employed to facilitate community dialogue and reflection (Gomez & Beltran, 2024). Persuasive communication aims to change attitudes and behaviors through strategic principles such as collaboration, social learning, and social facilitation (Martin & Kwaku, 2019). The

integration of persuasive technologies, including Internet of Things (IoT) applications and gamification systems, can promote sustainable behaviors and enhance user engagement (da Silva et al., 2025). Overall, participatory communication is vital in sustainable development projects because it empowers communities and encourages practical, enduring actions (Qasmi & Ahmed, 2020).

#### 4. Community Empowerment: From Dependence to Independence

The community empowerment component of this program aims to enhance the Dusun Ngelo community's independence in managing resources and improving its quality of life sustainably. The outputs include increased faith and spirituality through active involvement in religious activities, as well as socio-economic improvement by providing efficient access to clean water, thereby reducing time and cost burdens and allowing the community to focus on productive activities. Additionally, water availability supports the development of micro, small, and medium enterprises (MSMEs), such as small-scale agriculture and livestock farming, while training in waqf water management strengthens the community's self-reliance in safeguarding and maintaining these resources. The program's success is the result of the synergy of four theoretical elements: Dakwah Bil Hal as the moral foundation and social legitimacy, the spirit of Zakat, Infak, Sadaqah, and Waqf as a philanthropic framework, participatory persuasive communication that builds a sense of ownership, and a focus on empowerment toward independence. This synergy creates a strong spiritual foundation while promoting sustainable socio-economic autonomy.

Islamic-based community empowerment aims to shift from dependence to independence within the framework of Maqasid Shariah, which includes the preservation of faith, life, intellect, lineage, and property as the ethical basis for sustainable development aligned with the Sustainable Development Goals (Abdullah et al., 2025). Economic empowerment through pesantren cooperatives is key to financial independence, with businesses based on Islamic economic principles such as murabahah to reduce reliance on government funds (Siregar et al., 2025). Islamic higher education institutions play a role in strengthening community capacity through the principles of Ukhuwwah (brotherhood) and capacity-building programs that encourage social and economic development (Hanif et al., 2025). Transformative leadership in Islamic educational institutions leverages digital innovations, such as social media, to enhance community engagement and transparency, thereby supporting program sustainability (Asmendri et al., 2024). Faith-based non-governmental organizations (FBNGOs) also contribute by providing interest-free loans and revolving funds, strengthening the economic, social, and educational aspects of the community (Chowdhury & Islam, 2025).

## D. CONCLUSION

The Pre-Implementation Phase of the clean water management program in Dusun Ngelo emphasized effective and inclusive communication between the foundation and the community. Through meetings and open dialogues, the foundation conveyed the program's objectives and the water scarcity issues using simple language and a religious approach aligned with local values. This two-way communication provided space for residents to express their aspirations



and concerns, fostering a sense of ownership and active participation. Discussion forums involving community leaders, village officials, and mosque administrators provided technical explanations on the method of water extraction from the Vertical Cave (Luweng Ngunut). As a result, the community agreed to the plan and was ready to collaborate, indicating the success of persuasive communication that positioned the residents as genuine partners in the program. This approach laid a strong foundation for the subsequent phases with full support from the local community.

During the Implementation and Post-Implementation Phases, communication remained intensive with a focus on technical coordination and strengthening socio-religious values. The foundation's team cooperated with residents in cooperation (gotong royong) and supervision, while incorporating da'wah through exemplary conduct and spiritual reinforcement. The water extraction process proceeded smoothly with community self-help support, which subsequently improved the residents' quality of life, including increased frequency of worship and the construction of a new mosque. Following this, education on wise water utilization and resource conservation became a primary focus, promoting collective awareness, gratitude, and social solidarity. Productive economic activities in the agriculture and livestock sectors also developed, improving community welfare. The foundation continued to conduct social and religious activities to reinforce *dakwah bil hal*, enabling the community to become self-reliant in managing clean water resources.

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We extend our sincere gratitude to all parties who have supported and participated in this research, especially the residents of Dusun Ngelo, community leaders, village officials, and the foundation team. The research findings demonstrate that the participatory persuasive communication approach successfully raised community awareness regarding the importance of sustainable clean water management. The tangible impacts of this program include improved quality of life, the availability of clean water supporting daily activities and worship, and the emergence of a sense of responsibility and independence in managing water resources. Additionally, the program has encouraged the growth of productive economic activities such as agriculture and livestock farming. We hope this research will serve as a reference and motivation for similar programs in other regions, aiming to establish independent and sustainable communities. Thank you for your cooperation and trust.

## AUTHOR CONTRIBUTIONS

- Author 1 : Responsible for designing the research framework and selecting persuasive and participatory communication methods suitable for the socio-cultural context of Dusun Ngelo. Developed effective interview and focus group discussion instruments to explore community aspirations deeply.
- Author 2 : Managed the data collection process using participatory observation techniques and semi-structured interviews. Conducted validity and reliability testing to ensure the accuracy of research results.

- Author 3 : Conducted qualitative analysis of the communication data obtained, utilizing thematic analysis to identify patterns of interaction and community responses throughout the program phases.
- Author 4 : Integrated the *dakwah bil hal* approach into the research methodology and ensured the social-religious values were reflected in the data analysis and interpretation relevant to local culture.
- Author 5 : Responsible for developing the program impact evaluation strategy, including indicators of communication success and community participation, and drafting a comprehensive research report for publication and future program development.

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