

Review on Islamic Empowerment Model

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This study aims to see the development of research on the topic of Islamic empowerment model and research plans that can be carried out based on journals published on the theme. This research uses a qualitative method with a bibliometric analysis approach. The data used is secondary data with the theme "Islamic Empowerment Model" which comes from the Dimension database with a total of 442 journal articles. Then, the data is processed and analyzed using the VosViewer application with the aim of knowing the bibliometric map of "Islamic Empowerment Model" research development in the world. The results of the study found that based on bibliometric keyword mapping, there are 3 clusters that can become research paths with topics related to Community and Islamic Empowerment Model, Covid-19 Pandemic and Islamic Empowerment Model, and Issues in the Islamic Empowerment Model. Furthermore, the most used words are pesantren, student, women, person, society, and economy Empowerment.

Keywords: Islamic Empowerment Model, Research Map, Bibliometric

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INTRODUCTION

Empowerment in an Islamic perspective can be understood as a process that enables individuals, communities, and institutions to develop their full potential and contribute to the progress of society, while adhering to Islamic principles and values. [Nuraeni & Mujahidin \(2021\)](#) explain empowerment in the context of education, where Islamic education aims to make Muslims who have a good and correct understanding of Islam in accordance with the guidance of the Prophet Muhammad. Therefore, education is a means to empower individuals to become better Muslims and contribute to society. Good planning and strong principles are needed to support the education process and ensure that it is comprehensive and effective.

[Zakariyah et al \(2021\)](#) also provide examples of empowerment through Islamic philanthropy. Waqf is a form of Islamic philanthropy that involves the donation of assets to be used for charitable purposes. During the COVID-19 lockdown in Lagos, Nigeria, waqf was used as a relief tool to provide food and other essential items to those in need. This shows how waqf can be used to empower communities and provide support in times of crisis.

This explains that Islamic empowerment has an important role and comprehensive benefits, where the benefits of Islamic empowerment can be seen in various aspects of society, including economic development, social welfare, and individual growth. Islamic empowerment models, such as sociopreneurship efforts in pesantren, can contribute to the economic growth of local communities. For example, Darul Mursyid Islamic Boarding School in North Sumatra implements a sociopreneurship empowerment model that focuses on agroforestry commodity production that has provided economic and social benefits to the Sipirok community ([Kusmanto & Amin, 2022](#)). Likewise, Lazismu Surakarta implemented an economic empowerment model during the COVID-19 pandemic which helped support the community's financial capacity and provide benefits to the community ([El Kemal et al., 2022](#)).

Furthermore, [Wibowo et al \(2021\)](#) also explained that Islamic empowerment principles, such as the implementation of corporate social responsibility (CSR) in companies, can contribute to community welfare. In the context of Islamic economics, production activities are not only profit-oriented, but also the acquisition of benefits for individuals and society in a balanced manner. The implementation of CSR in line with Islamic teachings can help improve the

quality of life and create a better and more prosperous environment. Islamic empowerment efforts in educational institutions, such as pesantren, can help individuals develop their full potential and contribute to society. For example, Tazakka Batang, a modern pesantren in Indonesia, has developed various waqf programs as a source of finance in its activities, thus helping the pesantren become more independent and providing benefits to the scholars and the surrounding community ([Mahmassani, 2021](#)). Likewise, the Siti Khadijah Santri Community of Al-Qodiri Jember Islamic Boarding School has implemented an empowerment program using the Asset Based Community Development (ABCD) method, which has helped develop the quality of santri in terms of creativity, productivity, and understanding from various aspects, such as economic business and traditional food production ([El Rahman, 2022](#)).

However, besides that, there are several challenges in implementing Islamic empowerment, including patriarchal traditions, conservative social norms, misinterpretation of Islamic law, lack of access to education, Western attacks on Islam, lack of resources, and lack of autonomy ([Wilson Center, 2010](#); [Kharroub, 2015](#); [Attum et al., 2018](#); [Halder & Alam, 2018](#)). In addition, [Yulianti & Afiah \(2022\)](#) and [Alaghbari et al \(2021\)](#) added that what is also a challenge in carrying out Islamic empowerment is unstable political conditions and licensing and regulatory issues.

Therefore, it is important to see the extent of the development of the current Islamic Empowerment Model through research, and one method that can be used to see the development of research is bibliometrics using VosViewer. The method is able to create and display author journal maps and research paths based on co-citation data or keyword maps based on co-incidence data. Some studies that examine related to the Islamic Empowerment Model include [Herianingrum & Shofawati \(2019\)](#) examining the microeconomic empowerment model through Islamic microfinance institutions (imis) in East Java; [Alhifni et al \(2018\)](#) examining the mall product design of Islamic microfinance institutions supporting the economic empowerment of Indonesian boarding schools; [Faidah et al \(2020\)](#) discussing the empowerment of boarding school students based on local potential in Indonesia; [Susilo \(2016\)](#) discusses the community empowerment model in an Islamic perspective; [El Kemal et al \(2022\)](#) discusses the Islamic economic empowerment model during the Covid 19 pandemic at Lazismu Surakarta; [Hanif & Mutakin \(2019\)](#) explain the community

empowerment model based on Islamic Education institutions; [Sulaiman et al \(2022\)](#) discusses the economic empowerment model in the harmonization and de-radicalization of Islamic boarding schools; and [Saripudin et al \(2020\)](#) discusses the economic empowerment of zakat, infaq, and sadaqah farmers model.

This research was conducted to complement existing research and fill the gaps of previous research and to expand the literature related to the Islamic Empowerment Model through the research path. Specifically, the purpose of this research is to see the development of "Islamic Empowerment Model" research around the world published by journals on the theme and see future research opportunities by formulating a research agenda.

LITERATURE REVIEW

Empowerment can be defined as the act or actions of giving power, rights, or authority to someone or something, or the state of being authorized to do something. In other words, empowerment is the process of giving more freedom or rights to a group of people. Empowerment is also the practice of motivating oneself or others to achieve important goals or objectives, enabling people to take control of their lives and make decisions that affect them. In the context of management and organizational theory, empowerment refers to the process of giving individuals or groups access to information, support, resources, and opportunities within the work environment ([Haddad & Toney-Butler, 2023](#); [Meriam-Webster, 2023](#); [Cambridge Dictionary, 2023](#)).

[Parray \(2022\)](#) explains empowerment in Islam refers to the concept of providing individuals, particularly women, with the necessary tools, rights, and opportunities to improve their status, well-being, and influence in society. In addition, empowerment in an Islamic perspective can be understood as a process that enables individuals, communities, and institutions to develop their full potential and contribute to the progress of society, while adhering to Islamic principles and values.

The practice of empowerment has long been applied in Islam, one of which is through the existence of Islamic boarding schools. [Insawan \(2023\)](#) explained that Islamic boarding schools or known as Pesantren in Indonesia have explored the concept of sharia-based economic empowerment to maintain their development and independence. This approach includes forming

sharia-based economic insights, developing business units, and increasing a strong work ethic among students, thus contributing to the sustainability of pesantren and their communities. [Efrina \(2022\)](#) added that community empowerment in an Islamic economic perspective has been implemented through various programs, such as counseling and skills training for farmer groups in Indonesia. This approach is guided by Islamic economic principles which aim to improve the welfare of society by following the rules and limits set by Allah SWT.

Research relevant to the topic of Islamic Empowerment includes [Sudiapermana & Muslikhah \(2020\)](#) explaining the transformation of sustainable community empowerment based on the pesantren system. Community empowerment and education are closely related to advancing society. The purpose of this study is to analyze the implementation and transformation of sustainable community empowerment based on the pesantren system. This is because there is an assumption that pesantren as a sharia economic developer has several impacts on entrepreneurship training, santri independence, and community welfare. The results of this study show that community empowerment at Al-Ittifaw Islamic Boarding School refers to the utilization of the environment. The school also adopts experiential learning and learning-by-doing systems. This system familiarizes students to learn, maintain, and preserve nature. The agribusiness development of Al-Ittifaw Islamic Boarding School is based on the principles of INPEKBI (Godhead, Domestic, Personal, Economic, Family, Lust, Ilmihi). The conclusion of this paper is that several stages are needed in terms of awareness, habituation, and strengthening to build an entrepreneurial spirit during the transformation of sustainable community empowerment based on the pesantren system.

[Sulaiman et al \(2018\)](#) designed a model of economic empowerment of santri in pesantren education. The results showed that pesantren have the motivation and potential to form economic institutions through santri empowerment activities such as horticultural cultivation, fish and goat farming, retail and cooperatives. Empowerment activities, especially through educational programs, can equip santri with entrepreneurial skills, independence and welfare, create harmonization with the community and anticipate the negative stigma of exclusive, closed and radical pesantren.

Arifin & Anwar (2021) determined the distribution model and the use of productive zakat, as well as to assess the effectiveness of productive zakat in improving welfare after natural disasters in Indonesia. The results of this study show that the distribution model of productive zakat by zakat institutions in Indonesia uses two approaches, namely through direct business capital assistance and through proposals addressed to victims of natural disasters. They use zakat to start a business or develop a business that is already owned by the recipient of productive zakat funds. Overall, productive zakat helps the economy of individuals who receive productive zakat, but it is still not effective in improving their welfare. Therefore, to increase the maximum role of zakat institutions in productive zakat distribution, synergy between zakat institutions, partners (universities, volunteers, business consultants, etc.), and Islamic insurance is needed. Other relevant research includes Herianingrum & Shofawati (2019) examining the microeconomic empowerment model through Islamic microfinance institutions (imis) in East Java; Alhifni et al (2018) examining the product design of mall Islamic microfinance institutions supporting the economic empowerment of Indonesian boarding schools; Faidah et al (2020) discussing the empowerment of boarding school students based on local potential in Indonesia; Susilo (2016) discusses the community empowerment model in an Islamic perspective; El Kemal et al (2022) discusses the Islamic economic empowerment model during the Covid 19 pandemic at Lazismu Surakarta; Hanif & Mutakin (2019) explain the community empowerment model based on Islamic Education institutions; Sulaiman et al (2022) discusses the economic empowerment model in the harmonization and de-radicalization of Islamic boarding schools; and Saripudin et al (2020) discusses the economic empowerment of zakat, infaq, and sadaqah farmers model.

RESEARCH METHOD

In this research, various scientific journal publications related to the theme of "Islamic Empowerment Model" around the world are used as data sources. Data is collected by searching for journal publications indexed in the Dimension database using the keyword "Islamic Empowerment Model". After that, scientific articles or journals that are relevant to the research theme will be selected based on the publication data that has been collected. Journals equipped with

DOI are the criteria in the screening process and data processing using software. There are 442 journal articles published from within the research theme "Islamic Empowerment Model". The development of publication trends related to the research topic was analyzed using VOSviewer software, which can generate bibliometric maps and allow for more detailed analysis. In order to build the map, VOSviewer uses the abbreviation VOS which refers to Visualizing Similarity. In previous studies, the VOS mapping technique has been used to obtain bibliometric visualizations which are then analyzed. Furthermore, VOSviewer is able to create and display author journal maps based on co-citation data or keyword maps based on co-incidence data. Therefore, this study will analyze journal maps related to the "Islamic Empowerment Model", including author maps, and keywords which are then analyzed for research paths that can be carried out in the future through clusters in keyword mapping.

This research uses a descriptive qualitative approach with meta-analysis and descriptive statistical literature study based on 442 journal publications that discuss the theme of "Islamic Empowerment Model". Meta-analysis is a method that integrates previous research related to a particular topic to evaluate the results of existing studies. Furthermore, the qualitative method used in this research is also referred to as a constructive method, where the data collected in the research process will be constructed into themes that are easier to understand and meaningful. The sampling technique used in this research is purposive non-probability sampling method, which aims to fulfill certain information in accordance with the desired research objectives. Other studies using bibliometric on Islamic economics topic can be seen at Sari & Maysyaroh (2022), Nuraini & Jazil (2023), Rusydiana et al., (2022), Uula & Maziyyah (2022), and Nuraini (2022).

RESULTS AND DISCUSSION

This research discusses the "Islamic Empowerment Model" by utilizing 442 publications of journal articles indexed in Dimension. Bibliometrics is a method used to measure and evaluate scientific performance by taking into account factors such as citations, patents, publications, and other more complex indicators. Bibliometric analysis is conducted to evaluate research activities, laboratories, and scientists, as well as the performance of countries and scientific specializations. Some of the steps in bibliometric analysis include identifying the background of the research, collecting the databases to be used, and

determining the main indicators to be used in the research.

This section will deepen the meta-analysis results by showing a visual mapping chart depicting 442 journals related to the "Islamic Empowerment Model". In this research, mapping is done by analyzing keywords and important or unique terms contained in journal articles. Mapping is a process to identify knowledge elements, configurations, dynamics, dependencies, and interactions among these elements. The results of network visualization of 442 journals with the theme

"Islamic Empowerment Model" will be explained in more detail in the next section.

Bibliometric Author Mapping

By using bibliometric analysis using VOSviewer software, a mapping of authors contributing to the field of "Islamic Empowerment Model" is obtained. The resulting image provides a visual representation of the mapping, the bigger and brighter the point marked in yellow, the more the number of journal publications related to the theme of "Islamic Empowerment Model" that have been published by that author.

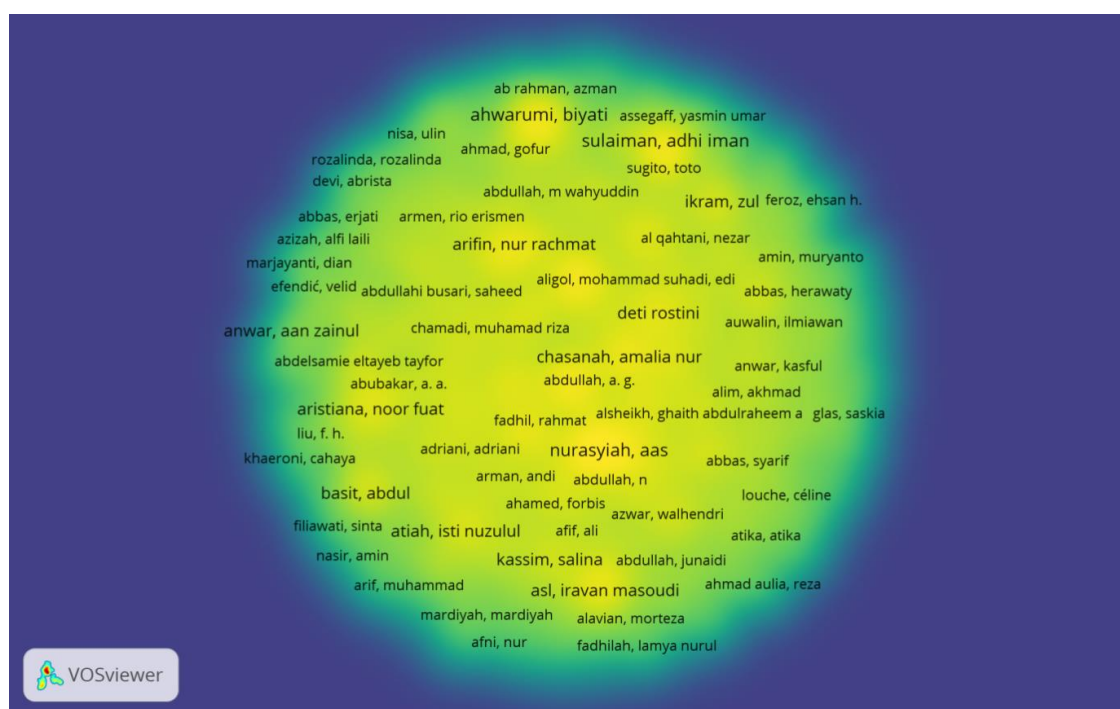


Figure 1. Author mapping

The figure above explains that the cluster density in the bibliometric map depends on the intensity of the yellow color shown. And the yellow color on the map depends on how many items are related to other items. For this reason, this section is very important to get an overview of the general structure of the bibliometric map that is considered important to analyze. From this, it is possible to identify the authors who publish the most works.

In general, each author or researcher has different tendencies in each publication of their work. On some occasions, an author appears as a single author, but on other occasions the author can write together with other authors or researchers, so that it will affect the density of the cluster and some clusters show different densities. However, authors who have a large enough cluster density identify that the author has

published the most research on the theme of "Islamic Empowerment Model", when compared to authors with lower cluster density, so the results found can be a reference for other researchers in the future. From the analysis, it was found that the authors who published the most publications related to the Social "Islamic Empowerment Model" included Ahwarumi, Biyati; Sulaiman, Adhi Iman; Ikram, Zul; Arifin, Nur Rachmat; Anwar, Aan Zainul, Deti Rostini; Chasanah, Amalia Nur; Aristiana, Noor Fuat; Nurasyiah, Aat; Basit, Abdul; Atiah, Isti Nuzulul; and Kassim Salina.

Research Map

The figure below describes the trend of keywords that appear in research on the theme of "Islamic Empowerment Model" and the larger shapes are the most used words in journal publications on the theme of "Islamic Empowerment Model".

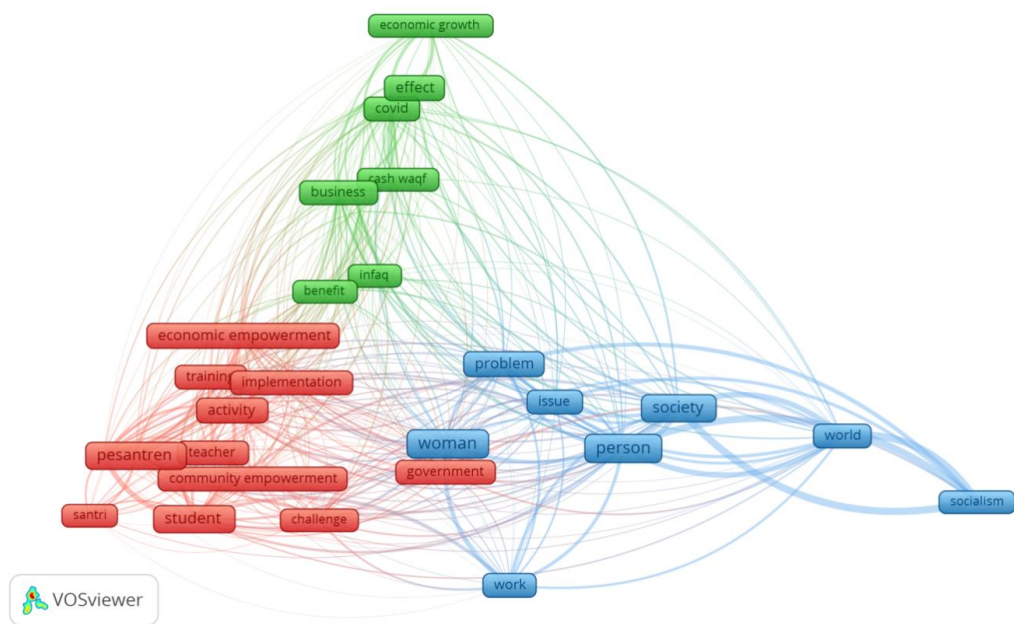


Figure 2. Research cluster

As for the mapping, the keywords that appear most in the publication of the "Islamic Empowerment Model" include pesantren, student, women, person,

society, and economic Empowerment, which are then divided into 3 clusters, as follows:

Cluster	Keywords
Cluster 1 (13 items)	Activity, challenge, community empowerment, economic empowerment, government, implementation, islamic boarding school, islamic education, pesantre, santri, student, teacher, training
Cluster 2 (9 items)	Benefit, business, cash waqf, covid, economic growth, effect, financing, infaq, pandemic
Cluster 3 (8 items)	Issue, person, problem, socialism, society, women, work, world

Research maps that can be created based on 3 keyword mapping clusters, namely:

Cluster 1: Community and Islamic Empowerment Model

There are still very few research topics related to the community and Islamic Empowerment Model, among the relevant studies, namely Aggadwita et al (2021) explaining the potential of pesantren as a place to support and empower the economy and increase santri participation in entrepreneurial activities by applying the Humane Entrepreneurship approach. Islamic boarding schools are educational institutions that have developed in Indonesia as a place for Indonesian people to learn and gain knowledge in the perspective of Islam and Indonesian nationalism. The results explained that the boarding school has implemented humane entrepreneurship through entrepreneurship-oriented activities as the main aspect of the humane cycle and enterprise cycle. The application of humane

entrepreneurship aims to achieve entrepreneurial growth, innovation and independence of the boarding school, as well as the development of capabilities, knowledge and commitment of stakeholders. In addition, the application of a spiritual approach, which is one of the important components of pesantren, has proven effective in implementing humane entrepreneurship.

Putri et al (2019) explained the scheme of managing Zakat funds based on Islamic banking principles for sustainable mustahiq empowerment. The results of his research concluded that the cooperation between Zakat Management Organizations (OPZ) and Islamic Banking contributed positively to the empowerment of mustahiq in a sustainable manner. In this cooperation, OPZ deposits zakat funds in Islamic banks as collateral for capital distributed to mustahiq. Islamic banking has an important role in providing guidance and supervision related to mustahiq business development. Guidance and business development

enable mustahiq to transform into muzakkir. The transformation of mustahiq into muzakkir also creates loyal customers for Islamic banking. This explains that the main finding of this research is that the collected Zakat funds are used as collateral for deposits in mustahiq business development. The profit sharing ratio of the deposit will reduce mustahiq's installment costs. Meanwhile, the deposit guarantee will facilitate mustahiq in obtaining financing from Islamic banking institutions.

[fadhilah & syamsuri \(2023\)](#) studied the economic empowerment of Islamic boarding schools through optimizing the halal value chain. This study explains that based on the Islamic Boarding School Database, in 2022 Indonesia has 31,385 Islamic boarding schools with 4.29 million students, of which 44.2% have economic potential. Islamic boarding schools encourage their students to have an entrepreneurial mindset to help grow the nation's economy. Therefore, they can be said to be pioneers in the economic development of society, especially in Indonesia. The pesantren economy is developed by various economic activities, including suppliers, producers, distributors, and customers. Many pesantren produce goods such as food and sell them to others. This shows that the development of networks or relationships between pesantren has the potential to lead to economic development. However, there are many other obstacles that hinder economic empowerment and development, such as suboptimal economic management. One of the main strategies is the implementation of the halal value chain ecosystem in pesantren business units. The findings of this study provide an acceptable empowerment model for pesantren and are also in line with the halal value chain cycle, which is expected to support their economic empowerment.

Cluster 2: Covid-19 Pandemic and Islamic Empowerment Model

Research on the topic of the Covid-19 pandemic and Islamic empowerment model has not been found enough, among the relevant studies are [Kholidah & Hakim \(2021\)](#) analyzing zakat empowerment in the era of the Covid-19 pandemic on mustahik material and spiritual aspects. The Covid-19 virus outbreak has caused the economy of developing countries to slow down, including Indonesia. The economic slowdown contributes to the poverty rate. Zakat has an important role in the economy and can be a source of funds that can improve welfare. The research results based on the CIBEST Model, show that zakat assistance improves the welfare of mustahik and reduces

the material poverty index of mustahik. After zakat fund assistance, the number of mustahik households in the prosperous household category (quadrant I) increased by 0.14 percent. Meanwhile, the number of mustahik households categorized as materially poor (quadrant II) decreased by 0.14 percent.

[El Kemal et al \(2022\)](#) examined economic empowerment models in Islamic Economics that can be carried out during the COVID-19 pandemic. The COVID-19 pandemic is a new challenge for Islamic economics to be a solution to the various problems that arise due to the impact of the spread of the COVID-19 virus in every society. The impact caused by this pandemic is not only limited to the health aspect, but also to the economic aspect. The results of this study are first, the empowerment model carried out by LAZISMU Surakarta during the pandemic has been in accordance with government regulations, namely funds are distributed to those who are entitled to receive them legally according to Islamic principles and also pay attention to the community's priority scale. Second, the consumptive empowerment category is 11% greater than productive empowerment. Third, the benefits obtained by the community from consumptive empowerment are greater when the number of pandemic cases increases, while when the trend of the number of confirmed cases goes down, people expect more productive empowerment. Fourth, Islamic Economics is still able to play a role in overcoming emergencies such as the COVID-19 pandemic. This is evident through LAZISMU Surakarta, which has been able to empower public funds professionally.

[Soemitra et al \(2022\)](#) studied the role of Micro Waqaf Bank in empowering women as micro entrepreneurs. Quantitative research results show that there is a positive and significant influence of the shared responsibility system, financing, and mentoring on the development of micro-entrepreneur members. Mentoring is the most significant variable affecting micro-entrepreneurs' business growth. Qualitatively, the results show the role of Micro Waqaf Bank in the economic empowerment of women micro entrepreneurs by recommending strengthening the mentoring function.

[Alfarizi & Ngatindriatun \(2022\)](#) analyzed the influence of Islamic financial literacy in attitudes, social influence and self-efficacy on the behavior of utilizing Islamic cooperative products in Indonesia. The results showed the influence of financial literacy on attitudes, social influence and self-efficacy and then continued the direction of the hypothesis support path towards the

intention to choose Islamic Cooperatives as a solution to the financial needs of MSMEs was found. Managerial strategies especially marketing developed by considering the effects of positive attitudes, social influence and self-efficacy of prospective members as business owners or Islamic financial products that they will offer to their customers will contribute to the growth of the MSME sector especially Millennial Generation MSMEs and Green MSMEs in Indonesia through promotional efforts and cooperation.

Cluster 3: Issues in the Islamic Empowerment Model

Research relevant to the topic of cluster 3 includes [Indra \(2018\)](#) examining the economic empowerment model of the poor through zakat institutions with the concept of maqashid sharia in West Kalimantan. The results of the study explain that economic empowerment for the poor implemented by the National Amil Zakat Agency (Baznas) of West Kalimantan Province generally consists of two models, namely consumptive and productive economic empowerment models for the poor. There are four obstacles faced by Baznas of West Kalimantan Province in economic empowerment for the poor, namely the lack of zakat funds collected by Baznas of West Kalimantan Province from the existing potential, lack of operational funds, lack of human resources, and lack of support from related institutions in carrying out economic empowerment for the poor. The Maqāsid al-syarī'ah-based economic empowerment model for the poor through Baznas of West Kalimantan Province is not much different from the previous program. Muzakki pays zakat to Baznas of West Kalimantan Province through Amil Zakat Collection Unit (UPZ) in institutions or institutions and Zakat Collection Team. After that, Baznas West Kalimantan Province distributes to mustahik by considering feasibility studies, requirements, and village potential as well as planned business projects. After the business capital is distributed, Baznas of West Kalimantan Province conducts data collection, coaching, assistance, and monitoring of mustahik business projects by collaborating with related institutions. Finally, Baznas evaluates mustahik business projects that will be applied to the next mustahik.

[Biswas & Deylami \(2019\)](#) examined the radicalization of women's empowerment. This study explains that women, from various parts of the West, are increasingly joining Islamic extremist groups in various roles. The dominant literature associates their motivations with conditions that make women

vulnerable to extremist appeals. These include lack of marriage prospects, previous experiences of sexual violence, and loss of family members at the hands of the 'enemy'. The analytical model in this study sees women as victims, rather than as agents who determine their participation in extremism. Approaches such as this often place women's political motivations in a gendered, personal realm, where their actions are determined by interactions with men. In contrast, dominant descriptions of men's religious extremism often center on their political and public engagement as citizens. This research argues that this gendered separation does not provide an adequate explanation for the political motivations of women who join Islamist extremist groups. Moreover, the Islamic State envisions Muslim women, not only as mothers and wives, but as public agents instrumental in creating and shaping the global caliphate.

[Saripudin et al \(2020\)](#) designed a comprehensive model of farmers' economic empowerment, which integrates a model of capital assistance (natural capital), assistance, and marketing of agricultural products with zakat, infaq, sadaqah, and waqf as its main capital and applies sharia principles in its operation. The study concludes that the poverty of farmers in various regions in Indonesia is caused by a number of factors, including education, capital or production factors, market access, and institutions. Therefore, in the context of economic empowerment for farmers in rural areas, an empowerment institution model is needed that maximizes the potential of zakat, infaq, and sadaqah as its main capital. This institution integrates empowerment models that have been implemented by both the government and the private sector, namely providing capital assistance and capacity building, providing agricultural production facilities at relatively low prices, providing nine basic commodities, and purchasing farmers' agricultural products. The institution's operational activities use sharia principles to minimize usury. The implementation of these four strategies is expected to reduce the distribution costs of goods and crops so as to increase farmers' income, and in the long run, increase farmers' capital accumulation. Finally, farmers who used to be mustahik can transform into muzakki.

[Herianingrum & Widiastuti \(2016\)](#) explained the empowerment model of waqf money to improve the quality of education of zakat institutions. The results showed that waqf in the form of movable or immovable objects can be utilized and provide benefits to the community. The role of waqf, especially in improving

the quality of education, is still limited to the purchase of land. The land is used for the construction of the Insan Cendekia Mandiri Boarding School institution. There is a cash waqf empowerment model in zakat institutions (Yatim Mandiri) that can be applied in other zakat institutions.

Alhifni et al (2018) examined the integrated economic empowerment model of rural Islamic boarding schools in West Kalimantan, Indonesia. The results showed that there were already some economic activities in the institution despite its remote location. In addition, the economic activities have provided some benefits to the institution. However, the impact of these activities has not been fully felt. There are three reasons for this situation, namely the lack of human resources with expertise in existing economic sectors, limited capital, and infrastructure factors.

Nurasyiah et al (2022) developed a socio-economic empowerment strategy for women from low-income families based on an Islamic perspective. The results showed that the top priority issue in the development of women's empowerment is the development of partnership networks. At the next stage, the experts concluded that business assistance and mental-spiritual development are the top priorities in women's empowerment and family poverty reduction. Providing access to finance is the last priority. One of the implications of this research is that the empowerment program for women from low-income families should be holistic, for example by establishing a Group Lending Model with the modification of majlis ta'lim (Islamic community discussion groups).

CONCLUSION

This research aims to find out the extent of the development of research on the theme of "Islamic Empowerment Model" in the world. The results of the study show that the number of research publications related to the "Islamic Empowerment Model" there are 442 journal articles indexed by Dimension. Furthermore, based on the results of the analysis on bibliometric author mapping, it shows that Ahwarumi, Biyati; Sulaiman, Adhi Iman; Ikram, Zul; Arifin, Nur Rachmat; Anwar, Aan Zainul, Deti Rostini; Chasanah, Amalia Nur; Aristiana, Noor Fuat; Nurasyiah, Aat; Basit, Abdul; Atiah, Isti Nuzulul; and Kassim Salina are the authors who published the most with the theme "Islamic Empowerment Model". Furthermore, in the development of research related to the "Islamic Empowerment Model" based on bibliometric keyword mapping, it is divided into 3 clusters with the most used

words are pesantren, student, women, person, society, and economy Empowerment. Based on the keywords that are often used, it can then be grouped into 3 research map clusters with topics that discuss Community and Islamic Empowerment Model, Covid-19 Pandemic and Islamic Empowerment Model, and Issues in the Islamic Empowerment Model.

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