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## Islamic community development: Synergy between Indonesia and Yemen in building civilization through da'wah and Sharia economics

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### Abstract

The connection between Islamic Da'wah, Islamic Finance, and Social Networks related to Economic Innovation in the Islamic Communities of Indonesia and Yemen is significant. The research is primarily motivated by an intent to provide an economic understanding of Islamic principles while remaining within the paradigm of the Islamic framework, maintaining its economic relevance through modernization and development. The mixed-methods analysis explores qualitative and quantitative data to examine how these factors together affect economic growth. From the Islamic perspective, especially from the viewpoint of Islamic teachings in terms of social justice, equity, and community welfare, we found that Islamic Da'wah, Islamic Finance, and Social Networks contribute significantly to economic innovation. These components are the driving force for growth and a major source for earning financial gain, and the values of strength that follow are a source of solidarity and mutual benefit. This study potentially makes the first attempt to fill in the gap by linking economic innovations with ethics, alongside the work of Barro [1] as well as Georgy and Nascimento [2] who focused on economic modeling from an Islamic framework. The results provide essential implications for economic policymakers and religious leaders as future innovative guidelines where Islamic economics can lead the way to sustainable economic and social implications. The study highlights how, while Islamic communities drive both economic and social progression through creativity, fairness, and justice, they are also emphasizing the social dimensions of economic progress.

**Keywords:** Economic innovation, Islamic da'wah, Islamic finance, religious economics, social networks.

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## 1. Introduction

The rapid global economic recovery is reshaping the development of Islamic societies, especially in disaster-prone nations like Indonesia and Yemen. These countries, with rich Islamic histories, are navigating the complexities of modernity alongside their religious philosophies [3, 4]. Recent research indicates a growing integration of da'wah, Islamic outreach, and Islamic economics to address social and economic inequalities [5]. Studies have demonstrated that Islamic da'wah enhances social cohesion and financial inclusion in economically developing nations [6]. Significant progress has been made, but socio-cultural dynamics require further exploration, especially regarding local social realities and the need for deeper contextual understanding [7, 8]. These findings suggest the potential for using Islamic principles to build the Ummah (global Islamic community) in a more inclusive and inclusive way, reconciling traditional and modern [9-11].

This critical discourse combines the fields of Islamic Da'wah, finance, and socio-economic development [12, 13]. Both Indonesia and Yemen are Islamic in their foundations, but they have very different socio-economic challenges they face [14-16]. According to Hashim et al., the use of Sharia banking is increasingly adopted, despite poverty persisting in rural Indonesia. By contrast, Yemen's protracted conflict has rendered economic stability, and the utility of Islamic financial systems, more or less unattainable Brux [17]. MacGillivray [18], Yang et al. [19], and Yuan et al. [20] show that these differences are exacerbated by a lack of robust social networks. In addition, the lack of integrated policies for da'wah and economic innovation complicates matters [4, 19]. These challenges call for a multi-pronged approach that leverages the al-Quran teachings series on love in Islam to open up these communities and could move their social institutions and achievements along economic and cultural lines of resilience [20, 21].

This study is founded on the theoretical basis of Maqasid al-Shariah, as it has been demonstrated that the concept itself is able to support economic justice, social equity, and sustainable development [22, 23]. Islamic finance was created on the tenets of Sharia law, embodying the commonsensical spirit of justice that provides a fair dispersion of wealth and helps economies avoid falling into the poverty trap. The theory of social capital aligns well with this notion, as it reflects the economic performance that stems from increasing networks and relationships [24, 25]. Studies by Hassan, et al. [26] validate the compatibility between Islamic principles and innovation in the economy, highlighting their critical role in solving today's socio-economic issues. Islamic finance was established based on the dictates of Sharia law, which promotes fair distribution of wealth and assists the economy in escaping the poverty trap. The theory of social capital fits well with this idea, as it emphasizes how growing networks and relationships can lead to economic success. Studies by Hassan, et al. [26] confirm the compatibility of Islamic values and economic innovation, underscoring their importance in addressing current socio-economic problems.

Therefore, this research focuses on the urgent need to study the multifaceted role of Islamic principles in community development, especially in the context of Indonesia and Yemen. Findings from both previous studies are in conflicting trends. Some studies point to positive contributions of Islamic finance, such as poverty alleviation and financial inclusiveness [27, 28], while others point to obstacles, such as a lack of scalability and a lack of political initiative [29, 30]. The role of social networks in driving economic innovation also needs to be further explored. Although D'Agostino et al. [32], Okoye [33], and Zhang et al. [34] highlight that social networks have the potential to drive economic growth, there is still a gap in understanding the interaction between acculturation and Islamic proselytization. In addition, the results of Minh [31] and Ranta et al. [36] where the former shows a strong synergy between cultural values and economic innovation, and the latter is an obstacle to regional economic disparities. This study represents a novel approach by analyzing the extent to which the mediating and moderating variables of economic innovation and social and cultural conditions play a role in the relationship between Islamic preaching and economic growth. The research provides a framework for Islamic community development that combines relevant insights from da'wah, Islamic economics, culture, and social sciences, with broad applicability across socio-economic contexts.

This study examines the impact on economic growth in Islamic communities in Indonesia and Yemen of Islamic da'wah, finance, social networks, and economic innovation. It explores how economic innovation mediates and how social and cultural conditions moderate economic growth. The findings are expected to provide practical guidance to policy makers and stakeholders. The findings will contribute to the development of culturally accessible policies and sustainable approaches that promote economic development. In addition, this research will seek to link theoretical underpinnings with practical issues and provide applicable tools and frameworks to enhance synergies between aspects of da'wah, Islamic economics, and socio-cultural dynamics, all geared towards the development of a strong Islamic community.

## 2. Literature Review

### 2.1. Literature review and Development

So their theory is critical theory, which means they are critics of this society and want to change something from a structural or systemic approach. The true workings of oppression are found not in individual prejudice but in the system of power relations and the historical processes that produce systems of inequality and oppression through economic, social, and cultural systems. It has been argued by the proponents of critical theory in recent years that the social sciences should, thus, also in a globalizing world, describe not merely the hidden power structures that are in play, but also the machinery that sustains injustice, whether economic, social, or of other types. Critical theorists Habermas [32] and Vander Schel [33] view social change as an opposition of communicative rationality to the existing status quo in pursuit of inclusive, democratic societies. Critical theory today [34], which only slightly brushes the socio-cultural register of those movements, proposes in key ways that societal change or scholarly intervention must also be affective, pedagogic, and ocular—that economic and political knowledge must be well and fully acquainted with the ideational field of cultural intervention. In addition to this, as Foucault [35] points out, the interconnectivity of power and knowledge must be a needful cognizance because developing nations are under extensive global inequality. The Islamic tenor in terms of the Qur'an and the Sunnah either verifies or undercuts the context of culture that is being investigated here. Concrete intersection points between critical theory and Islamic thought, albeit relatively few, have also emerged since the second half of the 20th century, allowing critical theorists to explore new pathways to economic justice, cultural representation, and social transformation in places such as Indonesia and Yemen, among others.

### 2.2. The Impact of Islamic Da'wah on the Economic Growth of the Islamic Community

Since time immemorial, the Islamic practice of da'wah, or invitation to Islam by non-Muslims, has been considered to be a powerful tool for the building of society, moral integrity, and wealth. In recent years, a number of studies have examined how da'wah relates to the economic empowerment of Muslims. The five pillars of Islamic Da'wah offer a more integral and holistic approach not only to how one should engage in business and trade with others, but also to the advocacy of Shariah-compliant economic policies that evangelize principles of fairness, transparency, and the rejection of interest for a more sustainable economic practice. In Indonesia, research has shown that the practice of Da'wah has contributed to the emergence of a more inclusive economy through the internalization of Islamic values such as charity, ethical business practices, and cooperation, as evidenced by the emergence of Islamic microfinance institutions [36]. Similarly, in Yemen, where the influence of Da'wah on economic development has been significant, the research of Al-Muharrami [37] shows that education and moral instruction from Islamic sources have had a decisive impact on entrepreneurship and the enculturation of the local economy.

*H<sub>1</sub>: The impact of Islamic Da'wah on the economic growth of the Islamic community*

### 2.3. The impact of Islamic finance on the economic growth of the Islamic community

Islamic finance has emerged as a critical growth engine for economies in Muslim markets, combining its unique features of fairness, transparency, and compliance with Sharia law. An extensive amount of research gathered over the years shows that Islamic finance contributes to economic growth while also creating social security by promoting ethical finance work facets. Studies indicate that Islamic financial institutions (e.g., Islamic banks, microfinance, and investment funds) play a crucial role in community empowerment through the introduction of financial products that take Islamic values into account (e.g., profit-sharing instead of interest) [38]. For example, in Indonesia, Aslam, et al. [39] note that Islamic alternatives are helping to reduce poverty and increase entrepreneurial activity, especially among SMEs with a high volume supply of financing that might not be available through conventional banks (2023). Similarly, Islamic finance has been the main engine of a recovering economy in Yemen, and studies have shown that Islamic finance has been widely tailored to contribute to rural development, infrastructure development, and local business funding using interest-free loans and microfinance mechanisms [40], which has made a tremendous impact on job generation and sustainable economic growth. The impact of Islamic finance can also be seen in its adherence to social justice principles, ensuring that products do not prey on the economically disadvantaged and encouraging the fair distribution of wealth. Conclusion: There is a multi-faceted effect of Islamic finance on the overall economic growth of the Islamic ummah, because, along with financial inclusion, the ethical aspects of economic practices that they promote for overall social and economic welfare are in accordance with Islamic values.

*H<sub>2</sub>: Islamic finance affects the economic growth of the Islamic community.*

### 2.4. The Effect of Social Networks on the Economic Growth of the Islamic Community

We conclude that the role of social networks with economic growth in the Islamic community is increasingly important because these networks support the dissemination of knowledge, business partnerships, and the resulting easy resource access. Over the past year, numerous studies have echoed our conclusions, suggesting that digital and offline social networks have helped stimulate entrepreneurship and economic resiliency in Muslim societies. Digital network gives advantage to Islamic entrepreneurs because it helps them to reach a larger market, get financial support, and share creative ideas, all of which correspond to Islamic ethical standards. Karim [46], for instance, narrated the mode by which Islamic online platform bridges the gap between entrepreneurs and investors, as a result small business renaissance without falling back on interest-based loans. Social media such as Instagram, LinkedIn, and so on are also a way to promote halal business, Islamic financial products, and social enterprises that contribute to economic development by attracting customers and investors. So, to illustrates, in Indonesia based on a study of Rahman, et al. [41] and Li, et al. [42] have specifically focused on the practical

challenges entrepreneurs face in societies where it is less acceptable to be a minority, and how they find support through online social networks that provide an organic place to find products to promote, to connect to crowdfunding communities and to collaboratively practice within the network again while compromising on religious beliefs, since as Christians they adhere to ethical standards in business. Social networks are also used in Yemen to forge collaborations between local companies, international organizations, and governments focused on employment and community development. This result reinforces that social networks, whether real or virtual, are open to positive change and can be positively influenced in order to enhance the supply of decency by promoting collaboration, availability of resources, and ethical entrepreneurship in the Islamic social community economy.

*H<sub>3</sub>: Social networks affect the economic growth of the Islamic community.*

### *2.5. The Effect of Economic Innovation on the Economic Growth of the Islamic Community*

Innovative in an economy that is driven by the principles of Islamic economic development through technology, it seeks to ensure that the financial tools, business model, and technology developed are in line with the principles of the Islamic community. Advances in psychology suggest that the Islamic community and its economic innovation can play a critical role in providing sustainable economic growth and social well-being. Economic innovations in sectors such as Islamic Fintech, the halal industry, and digital platforms for zakat (alms) have been bubbling beneath the surface to contribute towards financial inclusion and entrepreneurship in Muslim-majority countries. As an example, Farook [49], The rise of Islamic fintech and its access to Muslims to attempt ethical financing, avoiding conventional interest-based finance (2023). Moreover, growth in the halal economy, especially in the food, fashion, and tourism sectors, is also significant job creators and economic diversifier. Aziz and Kalim [43] also showed that the expansion of the halal tourism industry, which coincided with the acceptance of innovation in the form of service- and technology-based innovations, provided increased employment opportunities and improved the local economy in Indonesia. At the same time, economic innovations in agriculture and small-scale manufacturing have enabled local communities in Yemen to build sustainable businesses and lives. These innovations actually follow the principles of Sharia and they tend to reinforce them, and as such, they also promote fair economic development, reduce the need to be dependent on foreign financial systems, and support sustained development. For this reason, transforming the economic innovation into an advantage is of great importance for the development of the economic life of the Islamic ummah, both in terms of keeping the economic life in the context of moral values and in terms of opening new fields of operation and business.

*H<sub>4</sub>: Economic innovation affects the economic growth of the Islamic community.*

### *2.6. Development of Mediation Hypothesis: Economic Innovation*

Is economic innovation becoming a mediating variable in the relationship between Islamic Da'wah and economic growth? At present, Islam's Da'wah is the basis of its economic operations within the Muslim Ummah, as it includes values of righteous entrepreneurship, social justice, and human good for fair wealth distribution. Recent research indicates that economic innovation through Islamic finance, digital technologies, and the halal economy is critical to the conversion of these ideals into substantial economic growth. For Islamic Da'wah establishes an ethical business approach and encourages social responsibility, which are fundamental aspects in establishing innovative business and financing models [44]. These innovations create opportunities in financing businesses through Islamic fintech and digital platforms free of the exploitation of interest. This conducive aspect of Da'wah can promote economic progress while preventing financialization that serves solely an elite group at the top, by staying true to Islam, ultimately delivering sustainable development in the Muslim communities. Economic innovation serves as the mediating variable between Islamic Da'wah and economic growth because of the launch of Da'wah ethics expression, which has turned out to be the market solution.

Islamic economic innovation also moderates Islamic finance's influence on Islamic society's economic growth. Islamic finance is not only innately innovative in fostering suction-free financial products, such as home financing and private pensions, but it also offers alternatives to conventional financial systems that prey on those without access to opportunities. Islamic finance has seen tremendous growth in recent years, fueled by financial technology (fintech) innovations like peer-to-peer access, crowdfunding, and blockchain, which potentially offer more inclusive and effective financial services. As emphasized by Fayyad and Abedalhammed [45], the works of Islamic finance are more than just following Sharia rules; they also involve constantly innovating adaptations according to people's needs. Through services like these, Muslim communities have been able to surpass a break-even point and build businesses and wealth through economic innovations like Islamic microfinance and investment funds. The synergism of these innovations with Islamic finance principles is a formidable force that supports economic growth while complying with ethical standards. Hence, the relationship between Islamic finance and economic growth is mediated by economic innovation, as it increases the accessibility, efficiency, and inclusiveness of the financial services available to the Islamic community.

Finally, the indirect role of economic innovation in this case, that is mediated by social networks, has a significant contribution to the economic growth of the Islamic community. We all know that the idea behind networks, social (traditional or digital) in nature, is mutual ideas, I do for you, you do for me, resources for innovation to come out. Muslim entrepreneurs are building social networks for knowledge sharing and business networking, while at the same time marketing Islamic products internationally [46]. As much as they allow for the rapid spread of new ideas, they can also lay the groundwork for start-ups and businesses to build on.

Meaningful because Islamic development and innovations in finance, education, halal, and the halal economy bridge the gap between Islamic and the domestic economy, which is something that AOL features and its half-dozen successors still don't know how (or what or when) to do with an Islamic innovation in the 5I and domain space. Entrepreneurs get a chance

to present their innovative products and services to investors; these networks allow a stage where their innovative products and services can be displayed to a large audience who might want to invest in the product, and they receive support accordingly. Thus, the social orientations of economic innovation have a substantial effect on the economic development of the Muslim community by creating an environment for entrepreneurship, innovations, and economic movements when mediated through it. It helps in bringing economic innovation in a more effective way through social networks in a larger community and sustainable development of the community.

*H<sub>5</sub>: The role of economic innovation mediates Islamic Da'wah on the economic growth of the Islamic community.*

*H<sub>6</sub>: The role of economic innovation mediates Islamic finance on the economic growth of Islamic communities.*

*H<sub>7</sub>: The role of economic innovation mediated by social networks on economic growth of Islamic communities*

## **2.7. Development of Moderation Hypothesis of Social and Cultural Conditions**

It stresses the necessity of the role of social and cultural aspects as a moderator in the hypothesis of economic growth of the Islamic da'wah community. Islamic da'wah carries ethical moral values according to Islam, which should be aligned with the teachings of Umed and Jaberi in a way that is appropriate to the social and cultural environment. Recent research indicates that social and cultural contexts such as education, social capital, and religious observance can facilitate or hinder how effectively Islamic Da'wah is implemented toward economic advancement. Islamic Da'wah can be a significant contributor to economic development in the organizational culture of Islamic-based organizations, especially in the context of communities that are familiar with family work and community work, or the culture of collective work, which Islam promotes to improve the economy, such as in the rural areas of Indonesia, Yemen, and Tsunami Aceh. Therefore, in contexts such as this, social cohesion can be maintained, and the cultural values in the proper direction of Islamic Da'wah can create opportunities to improve entrepreneurship and business, as Islamic Da'wah brings Islam as a way of life for society. In more diverse or fragmented social and cultural contexts, however, Da'wah may exert a much weaker constraint. According to Hussain and Ali [47], the effectiveness of Da'wah efforts in promoting economic development is largely influenced by their alignment with localized sociocultural values and traditions. Therefore, the social and cultural environment also modulates the relationship between Islamic Da'wah and economic growth by influencing how Islamic teachings could be practically utilized in real economic activities in societies.

Likewise, the social and cultural context is a moderating variable in the relationship between Islamic finance and economic expansion. According to Islamic principles, such as fairness, equity, and transparency, Islamic finance needs a supporting culture to be implemented effectively. Research conducted by Al-Sabahi and Zaki [48] shows that, for example, due to cultural acceptance of its ethical values in countries like Saudi Arabia and Indonesia, where there is a strong foundation of Islamic culture, Islamic finance has flourished. On the other hand, where institutions are less informed about the principles of Islamic finance, the effects of Islamic finance may not be as substantial due to a lack of economic freedom. In Yemen, for instance, where Islamic finance is deeply rooted in the local traditions and values, it has had a tremendous impact by promoting entrepreneurship and ethical financial transactions, being deeply embedded in the economic growth of the nation. However, in multicultural societies, there may be social and cultural resistance to Sharia-compliant finance, which might challenge its adoption. Therefore, economic growth through Islamic finance is moderated by social and cultural conditions that either enable or inhibit the adoption of Islamic financial products and practices in society.

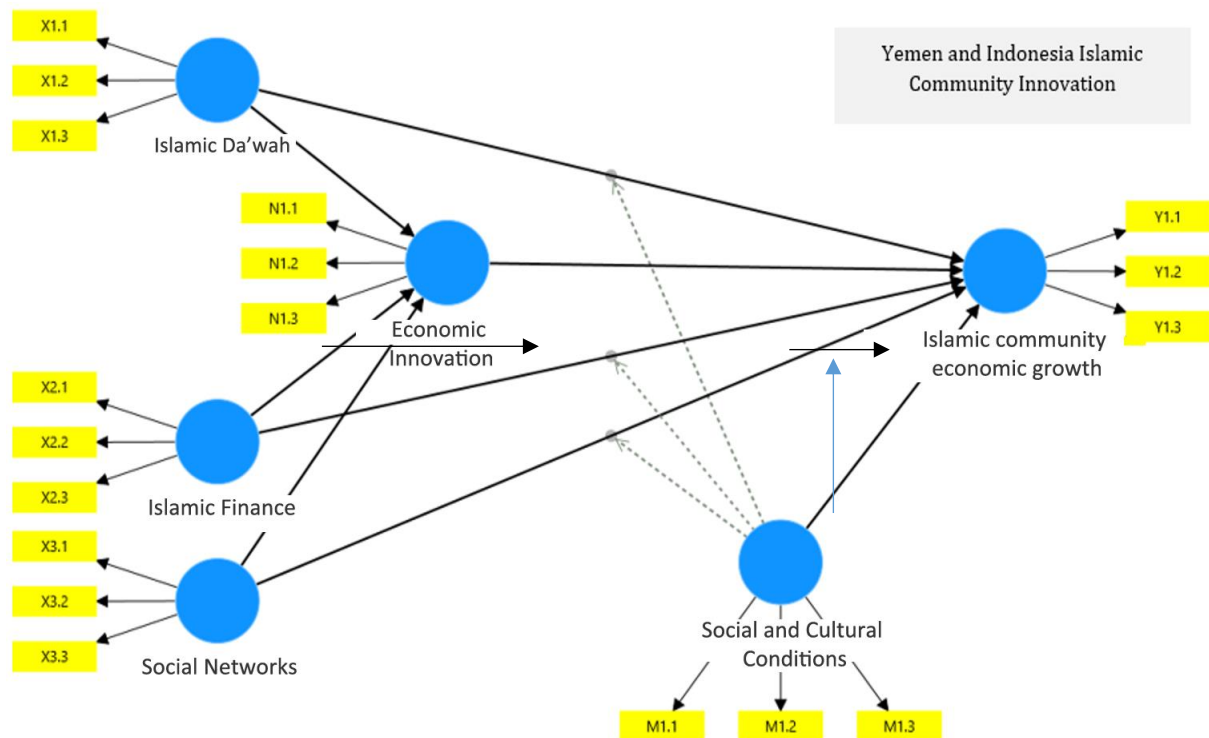
First, social and cultural conditions moderate the relationship between social networks and economic growth in Islamic communities in a way that indicates social networks, whether traditional or digital, can significantly influence the community's growth, provided that the community's social structure and cultural values are supportive. In an era of rapid information exchange, digital and technology-based social networks add leverage to business networks, connecting people globally for both economic development and personal growth. Yet, the impact of these networks on economic growth is greatly conditional on the extent to which the community is culturally receptive to new people, ideas, technologies, and external partnerships. According to the research study conducted by Ahmed and Rahman [46], social networks are more likely to help disseminate ideas and provide business support in environments with strong Islamic cultural values since the ideas will be innovative and align with the community's values. The social networks of Islamic communities, for example, in Indonesia, assist the halal enterprise very well from the earliest stages of merchandise development, instructing customers on halal merchandise, as well as linking marketers to like-minded investors and customers. This suggests that social networks could spur economic development in communities where individuals already share a common cultural identity, but in communities with less cohesive cultural identities or where low digital literacy is the norm, the power of social networks to spur economic development may no longer exist. Consequently, the scope for developing cooperation, entrepreneurship, and innovation within the Islamic ummah through social networks, and hence the nature of the social mechanisms mitigating the economic growth potential of networks, are subject to social and cultural contexts.

*H<sub>8</sub>: Social and Cultural Conditions Moderate Islamic Da'wah on Economic Growth of Islamic Communities*

*H<sub>9</sub>: Social and Cultural Conditions Moderate Islamic Finance on Islamic Community Economic Growth*

*H<sub>10</sub>: Social and Cultural Conditions Moderate Social Networks on Islamic Community Economic Growth*

## 2.8. Research Framework Model



**Figure 1.**  
Research Framework.

## 3. Methodology Research

### 3.1. Research Design

A quantitative research design was employed in this study as it is suitable for exploring relationships among variables and testing hypotheses on the extent to which one factor alters the exertion of another factor [49]. The significance of this research lies in its application of primary data collected from the field, which directly reflects the actual relationships and social interactions of the Islamic society. This paper examines the influence of Islamic Da'wah and Islamic Finance on Economic Growth by way of Economic Innovation and Social and Cultural Conditions moderating the relationship between Islamic Da'wah, Islamic Finance, and Economic Innovation. Instead, this study borrowed the concept of Mediation Theory so that Economic Innovation serves as a mediating variable between the independent variables (Islamic Da'wah, Islamic Finance, and Social Networks) and the dependent variable (economic growth), with mediation intended to explain why and how one indirect variable affects economic outcomes compared to other indirect variables [50]. By contrast, Moderation Theory states that Social and Cultural Conditions moderate the strength or direction of the independent variables on economic growth. According to the interaction effect theory [51], social and cultural aspects such as societal norms and values can either augment or inhibit the strength of the main relationships driving the underlying phenomena. Partial Least Square Structural Equation Modeling (PLS-SEM) using SmartPLS software will be employed for data analysis. Due to its features of simultaneously estimating complex indirect and direct relationships between multiple constructs, it is appropriate for the framework of this study and hence suitable [52]. This way, we are able to test mediation and moderation effects at the same time.

### 3.2. Sampling and Demographics

The sample of our research is 700 respondents from Indonesia and Yemen, which is evenly distributed between both Islamic communities. This research uses purposive sampling, so that researchers find the samples in accordance with the aims of the study, such as Islamic finance, Islamic Da'wah, social networks, and economic innovation. With purposive sampling, or judgmental sampling, the researcher selects participants with traits and qualities related to the research topic being studied to ensure an informative sample relevant to the research objectives [53]. This is especially useful for studies that require specialized knowledge because it helps to ensure that the responders adequately understand the main variables being examined. Interviewees are selected from a variety of demographic groups, including different age groups, education levels, and genders, to represent Islamic community diversity. It examines how Islamic Dawa, Islamic finance, and others are driving economic innovation and growth in various demographic contexts [54, 55]. Table 1 summarizes the demographic characteristics, including gender, age, and education level, etc. This table represents the respondents in more detail and aims to reflect the variety of viewpoints from different groups in Islam. Purposive sampling will lead to the collection of data that can help the present study understand the interrelationships between the important variables at work.



**Table 1.**  
Sample Distribution.

Country	Total Respondents	Gender Distribution	Age Distribution	Education Level Distribution
Indonesia	350	Male: 180, Female: 170	18-24: 120, 25-34: 100, 35-44: 80, 45+: 50	High School: 80, Undergraduate: 200, Graduate: 70
Yemen	350	Male: 190, Female: 160	18-24: 110, 25-34: 120, 35-44: 80, 45+: 40	High School: 90, Undergraduate: 180, Graduate: 80
Total	700	Male: 370, Female: 330	18-24: 230, 25-34: 220, 35-44: 160, 45+: 90	High School: 170, Undergraduate: 380, Graduate: 150

### 3.3. Variable instruments

This study utilized a 5-point Likert scale to evaluate the attitudes, opinions, and perceptions of respondents with respect to key constructs. It is known that the Likert scale, on a response continuum of 1 (Strongly Disagree) to 5 (Strongly Agree), is one of the most effective ways of capturing a range of answers and describing the complexity of variables [56]. Social science research extensively uses this scale due to its ability to assess subjective constructs comprehensively, thereby making it attuned to the attitudes expressed by participants regarding the multitude of variables in this research work. Likert scales are particularly advantageous when researchers would like to quantify how strongly respondents feel about a particular issue, allowing them to draw conclusions about the relationships between different variables [57].

A Google Form will be used to distribute the survey to ensure accessibility for respondents from different countries and efficient data collection. The utilization of Google Forms has also gained popularity among researchers in academic fields as it provides a quick setup and response mechanism, flexibility, and features for easy data aggregation [58]. Another advantage of the online distribution method is that it addresses logistical obstacles, a concern especially in international research, where the respondents may be spread across the globe. Additionally, this approach has been shown to successfully acquire high response rates and facilitate the easy completion of the survey [59].

The constructs that will be measured in the questionnaire include Islamic Da'wah, Islamic Finance, Social Networks, Economic Innovation, and Social and Cultural Conditions. The study will use a more anthropological aspect to examine each variable with a number of items based on existing theoretical frameworks. Thus, for instance, Islamic Da'wah will be measured according to a specific measure by Al-Attas [60] and is more related to an ethical economy, while the measurement for Islamic Finance will refer to the work of Sundararajan and Errico [61], which interprets the relationship with the stability of the economics concept. Social Networks will be analyzed using Putnam's [69] analysis of social capital in enabling economic opportunities. Analysis of Themes Social Capital Analysis Social Capital: It is an aggregate of the actual or potential resources that are tethered to a durable network of more or less institutionalized relationships of mutual acquaintanceship in which the individuals are engaged. Innovation Economics will be assessed according to Schumpeter [62] and Freeman [63] theories, who define profit as an important behavior of economic growth. Lastly, Social and Cultural Conditions, based on the work of Hofstede [64], will be assessed, as these determine economic behavior and decision-making. This framework provides the theoretical support for ensuring that the instruments used in this study are valid; that is, they can accurately measure what they should measure based on existing constructs in the literature. Therefore, the instruments to be used in this research are expected to reflect the multidimensionality of the relationships of Islamic Da'wah, Islamic Finance, Social Networks, Economic Innovation, and Social and Cultural Conditions on the economic growth of Islamic communities.

**Table 2.**  
Variable Instruments.

Variable	Instrument	Measurement Scale
Islamic Da'wah	Questionnaire	Likert Scale (1-5)
Islamic Finance	Questionnaire	Likert Scale (1-5)
Social Networks	Questionnaire	Likert Scale (1-5)
Economic Innovation	Questionnaire	Likert Scale (1-5)
Economic Innovation	Questionnaire	Likert Scale (1-5)
Social and Cultural Conditions	Questionnaire	Likert Scale (1-5)

### 3.4. Data Analysis

The data will be analyzed using Smart PLS to perform a Partial Least Squares Structural Equation Modeling (PLS-SEM) in this study. PLS-SEM is a powerful method that is highly appropriate for validating complex models with reflective and formative constructs as well as testing for mediation and moderation effects [52]. This approach is useful in cases where the data are non-normally distributed, as is often the case in the field of social science research Hair et al. [73]. Beginning with an assessment of the validity and reliability of the measurement model by means of Cronbach's Alpha, Composite Reliability (CR) and Average Variance Extracted (AVE) to ensure the constructs are valid and reliable representations of the theoretical concepts [65] Then the structural model will be evaluated to test proposed relationships between independent, mediating, and moderating variables, and path coefficients will be tested using bootstrapping to assess statistical significance [66]. We will carry out mediation analysis to test whether Economic Innovation mediates the effects of Islamic Da'wah, Islamic Finance, and Social Networks on economic growth, while moderation analysis will investigate if Social and Cultural

Conditions moderate the strength of the mechanisms. Moreover, PLS-SEM handles complex models and accommodates non-normally distributed data; thus, it is suitable for this study, where the research model can be tested in terms of both direct and indirect effects together [52].

### 3.5. Questionnaire Data

This is a questionnaire that assesses Da'wah Islamiyah, Islamic Finance, Social Networks, Economic Innovation, and Social and Cultural Conditions as a moderating factor for economic growth. The questionnaire developed was based on a 5-point Likert scale to capture respondents' attitudes (strongly agree/ agree/ neutral/ disagree/ strongly disagree) or perceptions of each variable. Likert scales have long genealogies in social science research as an effective means to measure attitudes, opinions, and perceptions along a continuum of gradation over a perhaps surprisingly diverse range of topics [56].

The questionnaire items are based on theories and empirical studies of Islamic economics, social capital, and innovation theory. Following up on the role of Da'wah in economic empowerment is crucial for this, as noted by Al-Attas [60] in "Islam and the Challenge of Economic Development," which emphasizes the importance of Da'wah in moral economic behavior and upbringing; Al-Attas [67] - "Islam and the Challenge of Economic Development." Islamic financial principles are also derived from Sharia law, which emphasizes ethical investments and wealth distribution for community growth [68]. Social capital theory demonstrates the importance of networks based on community for promoting economic cooperation and information exchange [69, 70], which supports the inclusion of social networks. The work of Schumpeter [62] on the role of entrepreneurial activity and Freeman [71] with respect to the importance of innovation for competitiveness underpins economic innovation as a key driver of development. The other role, which is moderating, is responsible for social and cultural conditions, which is rooted in Hofstede [64] and shows how factors in social and cultural conditions promote economic behavior and practice.

**Table 3.**  
Detailed Questionnaire Structure.

Variable	Item	Scale (1-5)	Source/Theory
Islamic Da'wah	"Islamic Da'wah encourages economic cooperation within the community."	Likert Scale (1-5)	Al-Attas [60] and Esposito [72]
	"Islamic Da'wah promotes ethical business practices."	Likert Scale (1-5)	Al-Attas [60] and Esposito [72]
	"Islamic Da'wah provides the moral foundation for sustainable economic practices."	Likert Scale (1-5)	Al-Attas [60] and Esposito [72]
Islamic Finance	"Islamic finance principles help the community achieve sustainable economic growth."	Likert Scale (1-5)	Sundararajan and Errico [61]
	"Islamic finance encourages ethical investment in the community."	Likert Scale (1-5)	Sundararajan and Errico [61]
	"Islamic finance promotes wealth distribution in an equitable manner."	Likert Scale (1-5)	Sundararajan and Errico [61]
Social Networks	"Social networks create opportunities for economic collaboration within the Islamic community."	Likert Scale (1-5)	Putnam [69] and Coleman [70]
	"Social networks facilitate information exchange regarding economic opportunities."	Likert Scale (1-5)	Putnam [69] and Coleman [70]
	"Social networks strengthen the community's collective ability to adapt economically."	Likert Scale (1-5)	Putnam [69] and Coleman [70]
Economic Innovation	"Economic innovation drives new business opportunities within the Islamic community."	Likert Scale (1-5)	Schumpeter [62] and Freeman [71]
	"Economic innovation leads to improved productivity within the Islamic community."	Likert Scale (1-5)	Schumpeter [62] and Freeman [71]
	"Economic innovation enhances the competitive advantage of businesses in the Islamic community."	Likert Scale (1-5)	Schumpeter [62] and Freeman [71]
Economic Innovation (Mediator)	"Economic innovation explains the relationship between Islamic Da'wah and economic growth."	Likert Scale (1-5)	Schumpeter [62] and Freeman [71]
	"Economic innovation explains the relationship between Islamic Finance and economic growth."	Likert Scale (1-5)	Schumpeter [62] and Freeman [71]
	"Economic innovation explains the relationship between Social Networks and economic growth."	Likert Scale (1-5)	Schumpeter [62] and Freeman [71]
Social and Cultural Conditions (Moderator)	"Cultural values significantly influence the role of Islamic Da'wah in economic growth."	Likert Scale (1-5)	Hofstede [64] and Putnam [69]
	"Social norms have a strong impact on Islamic Finance's effectiveness in promoting economic growth."	Likert Scale (1-5)	Hofstede [64] and Putnam [69]
	"Social and cultural factors determine the effectiveness of social networks in fostering economic growth."	Likert Scale (1-5)	Hofstede [64] and Putnam [69]



## 4. Results and Discussion

### 4.1. Variable description

The results of descriptive analysis indicate that all variables studied are in the medium category. The average index score of respondents' responses to the Islamic Da'wah variable was 423.1, while the Islamic Finance variable scores an average index of 429.3. On the Social Network variable, the average index is 418.7, and on the Economic Innovation variable, the average index is 423.3. In addition, the average index scores of the Social and Cultural Conditions variable is 423.5, while the average index of the Islamic Community Economic Growth variable has the lowest average index of 412.7. The mean score shows that the variables analyzed fall into the medium category based on respondents' perceptions.

**Table 4.**  
Description of research variables.

Variable	Average Index	Categories
Islamic Da'wah	423.1	Medium
Islamic Finance	429.3	Medium
Social Network	418.7	Medium
Economic Innovation	423.3	Medium
Social and Cultural Conditions	423.5	Medium
Islamic Community Economic Growth	412.7	Medium

### 4.2. Outer Model Testing (Convergent Validity)

The second test is called the Convergent Validity test, which is used to measure how well the indicators can reflect the construct that we measure. The convergent validity test is conducted by examining the outer loading results in Table 5. It can be seen that all indicators have an outer loading value of more than 0.7, so all indicators meet the convergent validity criteria. M1 has the greatest outer loading value (highest). The highest value is N3 at 0.964, while the lowest is N1, with a code of 2 and an indicator value of 0.831. Moreover, in the case of interactions between variables such as SCC X SN, SCC X ID, and SCC X IF, the outer loading value is 1, which also suggests very high validity. Thus, all indicators in the model fulfilled the criteria of convergent validity, which signifies the degree to which the constructs used would describe the variance of the indicators well.

**Table 5.**  
Uji Convergent Validity Outer Model.

Indicator	Outer Loading
M1.1	0.956
M1.2	0.954
M1.3	0.964
N1.1	0.853
N1.2	0.831
N1.3	0.836
X1.1	0.866
X1.2	0.844
X1.3	0.864
X2.1	0.895
X2.2	0.872
X2.3	0.875
X3.1	0.92
X3.2	0.911
X3.3	0.918
Y1.1	0.954
Y1.2	0.841
Y1.3	0.88
SCC X SN	1
SCC X ID	1
SCC X IF	1

### 4.3. Outer Model Testing (Cross Loading)

The testing results indicate that the wellness value loading factor value all of the indicator that measures the average variance extracted (AVE) construct load on constructs of each of Islamic da'wah, Islamic finance, social networks, economic innovation, social and cultural condition and Islamic community economics growth and moderation each instrument have load file > load value other latent variable. These results reflect an acceptable discriminant validity of each construct.

**Table 6.**  
Discriminant validity test.

Indicator	Economic Innovation	Islamic Community Economic Growth	Islamic Da'wah	Islamic Finance	Social Networks	Social and Cultural Conditions	SCC x SN	SCC X ID	SCC X IF
M1.1	0.817	0.886	0.839	0.864	0.878	0.956	-0.101	-0.095	-0.096
M1.2	0.818	0.877	0.823	0.853	0.888	0.954	-0.074	-0.070	-0.076
M1.3	0.837	0.905	0.853	0.881	0.901	0.964	-0.093	-0.088	-0.090
N1.1	0.853	0.745	0.703	0.717	0.730	0.751	-0.121	-0.114	-0.132
N1.2	0.831	0.692	0.667	0.686	0.685	0.713	-0.072	-0.078	-0.065
N1.3	0.836	0.700	0.644	0.672	0.689	0.702	-0.124	-0.124	-0.130
X1.1	0.694	0.751	0.866	0.712	0.730	0.765	-0.093	-0.098	-0.095
X1.2	0.661	0.703	0.844	0.686	0.718	0.726	-0.091	-0.107	-0.104
X1.3	0.701	0.746	0.864	0.721	0.740	0.761	-0.057	-0.093	-0.058
X2.1	0.743	0.792	0.758	0.895	0.786	0.820	-0.092	-0.092	-0.114
X2.2	0.710	0.757	0.708	0.872	0.766	0.785	-0.099	-0.096	-0.116
X2.3	0.725	0.751	0.710	0.875	0.774	0.784	-0.094	-0.080	-0.119
X3.1	0.790	0.834	0.791	0.815	0.920	0.859	-0.137	-0.115	-0.127
X3.2	0.745	0.825	0.764	0.794	0.911	0.841	-0.115	-0.092	-0.100
X3.3	0.760	0.833	0.781	0.810	0.918	0.851	-0.077	-0.062	-0.077
Y1.1	0.881	0.954	0.899	0.924	0.949	0.977	-0.082	-0.075	-0.083
Y1.2	0.646	0.841	0.645	0.657	0.700	0.712	-0.079	-0.080	-0.076
Y1.3	0.718	0.880	0.716	0.717	0.749	0.766	-0.112	-0.098	-0.112
SCC x SN	-0.126	-0.101	-0.093	-0.108	-0.120	-0.093	<b>1.000</b>	0.936	0.952
SCC X ID	-0.126	-0.093	-0.115	-0.102	-0.098	-0.088	0.936	<b>1.000</b>	0.930
SCC x IF	-0.130	-0.100	-0.099	-0.132	-0.111	-0.091	0.952	0.930	<b>1.000</b>

#### 4.4. Discriminant Validity (AVE)

Discriminant Validity Test Discriminant Validity is the ability of a construct measured with the Average Variance Extracted (AVE) floating value test to distinguish between other measures by measuring different constructs. As shown in Table 7, all variables examined have values greater than 0.5; thus, all variables meet the discriminant validity criteria [65]. The highest value range among the AVE variables belongs to Social and Cultural Conditions (0.918), meaning that the volume of variance explained by the indicators of this variable is extremely high compared to the variance standard error. On the other hand, the lowest AVE value is Economic Innovation (0.706), although this is still within the acceptable limits. The above results further establish the discriminant validity of the research model since it confirms that no latent variable is significantly different from each other.

**Table 7.**  
Results of Discriminant Validity (AVE).

Variable	Average variance extracted (AVE)
Economic Innovation	0.706
Islamic Community Economic Growth	0.797
Islamic Da'wah	0.736
Islamic Finance	0.776
Social Networks	0.839
Social and Cultural Conditions	0.918

#### 4.5. Composite Reliability

The Composite Reliability test checks the internal consistency of all the latent variables in the research model. As presented in Table 8, all Composite Reliability values for the variables are above 0.7, indicating a good level of reliability. The highest value is given to Social and Cultural Conditions (0.955), which means that the indicators of this variable are highly internally consistent. On the other hand, the lowest value variable is also satisfactory in the range of acceptable reliability, which is Economic Innovation (0.793). In summary, these results provide further evidence that the constructs proposed in this study have a high degree of reliability, consistently measuring what is intended to be measured.

**Table 8.**  
Results of Composite Reliability.

<b>Variable</b>	<b>Composite Reliability</b>
Economic Innovation	0.793
Islamic Community Economic Growth	0.904
Islamic Da'wah	0.822
Islamic Finance	0.856
Social Networks	0.905
Social and Cultural Conditions	0.955

#### 4.6. Cronbach's Alpha

Internal Consistency (or Reliability) of Variables (Cronbach's Alpha) The results are described in Table 9, where all the variables achieved a Cronbach's Alpha above 0.7, proving to be very reliable. With a very good consistency among the items (the highest Cronbach's Alpha =Social and Cultural Conditions (0.955). The lowest value is in Economic Innovation (0.792), but it is still within an acceptable reliability range. These findings indicate that all variables are reliable and appropriate for further analysis.

**Table 9.**  
Cronbach's Alpha Result.

<b>Variable</b>	<b>Cronbach's alpha</b>
Economic Innovation	0.792
Islamic Community Economic Growth	0.872
Islamic Da'wah	0.821
Islamic Finance	0.856
Social Networks	0.904
Social and Cultural Conditions	0.955

#### 4.7. Inner Model Measurement Coefficient of Determination (R-squared)

Table 10 Coefficient of Determination (R-square) The results of R-square in Table 10 show that the maximum variance in the model is a fairly high amount of Economic Innovation and Islamic Community Economic Growth. Favorable diagnostic tests for Economic Innovation: an R-square of 0.747 indicates the model explains 74.7% of the variance, and an adjusted R-square of 0.746 indicates a well-fitting model. Correspondingly, Islamic Community Economic Growth has an R-square of 0.886, meaning 88.6% of its variance is explained, and the adjusted R-square is 0.885. Hence, the model accounts for a significant amount of variation in both QH and QL and therefore provides strong substantiation for the relationships being examined.

**Table 10.**  
Results of Coefficient Of Determination (R-squared)

<b>Variable</b>	<b>R-square</b>	<b>R-square adjusted</b>
Economic Innovation	0.747	0.746
Islamic Community Economic Growth	0.886	0.885

#### 4.8. Hypothesis Test Results Based on Path Coefficient

Table 11 shows the hypothesis test results associated with the path coefficient and reflects the degree of relationship between different variables. The independent variables direct influence at each dependent variable are shown by the path coefficients, which are also followed by the p-values, which show how significant the relationships are.

Regarding Economic Innovation, the path coefficients of the variables Islamic Da'wah (0.237), Islamic Finance (0.315), and Social Networks (0.357) are positive and statistically significant (i.e., p-values < 0.05), which means all those variables have a positive correlation to Islamic Community Economic Growth. The link between Islamic Finance and Islamic Community Economic Growth (0.065) is likewise positive, although only marginally statistically significant (P-value = 0.050, p-value lies right at the threshold of interpretation). On the other hand, the interaction terms like Social and Cultural Conditions x Social Networks (-0.008), Social and Cultural Conditions x Islamic Da'wah (0.016), and Social and Cultural Conditions x Islamic Finance (-0.005) all have p-values larger than 0.05, which means that these interaction effects do not significantly influence Islamic Community Economic Growth.

**Table 11.**

Results of hypothesis tests on the basis of the path coefficient.

Variable data	Original sample	STDEV	P values
Islamic Da'wah -> Economic Innovation	0.237	6.291	0.000
Islamic Finance -> Economic Innovation	0.315	7.048	0.000
Social Networks -> Economic Innovation	0.357	6.773	0.000
Islamic Da'wah -> Islamic Community Economic Growth	0.112	3.875	0.000
Islamic Finance -> Islamic Community Economic Growth	0.065	1.963	0.050
Social Networks -> Islamic Community Economic Growth	0.238	6.084	0.000
Social and Cultural Conditions -> Islamic Community Economic Growth	0.443	8.821	0.000
Economic Innovation -> Islamic Community Economic Growth	0.126	4.705	0.000
Social and Cultural Conditions x Social Networks -> Islamic Community Economic Growth	-0.008	0.210	0.833
Social and Cultural Conditions x Islamic Da'wah -> Islamic Community Economic Growth	0.016	0.445	0.656
Social and Cultural Conditions x Islamic Finance -> Islamic Community Economic Growth	-0.005	0.163	0.870

#### 4.9. Intervening or Mediation Test

As empirical mediation test results present in Table 12, there are indirect effects of Islamic Da'wah, Islamic Finance, and Social Networks toward Islamic Community Economic Growth mediated by Economic Innovation. The mediation test was performed to determine if Economic Innovation is a significant mediator between these independent variables and the dependent variable.

The results show that there is a positive and indirect effect of Islamic Da'wah on Islamic Community Economic Growth through Economic Innovation, with a path coefficient of 0.030 and a p-value of 0.000, meaning it is statistically significant. In the same manner, the p-value of the Islamic Community Economic Growth path coefficient is 0.040, and Islamic Finance shows an indirect effect with a path coefficient of 0.040 and a p-value of 0.000. Thus, Islamic Community Economic Growth has a direct effect on Economic Innovation, as well as being a significant influence on Islamic Community Economic Growth. Additionally, Social Networks have the highest positive indirect effect (Path Coefficient = 0.045) and are significant (p-value = 0.000), indicating that Economic Innovation is a major mediator in that relationship.

Therefore, the results found in this study indicate that Economic Innovation is considered a substantial intermediary between Islamic Da'wah, Islamic Finance, and Social Networks upon which are performed on Islamic Community Economic Growth. Three positive and statistically significant indirect effects from the three independent variables further support innovation as an important driver of economic growth at the level of communities.

**Table 12.**

Results of the development of the Mediation Test Innovation

Variable	Original sample	STDEV	P values
Islamic Da'wah -> Economic Innovation -> Islamic Community Economic Growth	0.030	3.827	0.000
Islamic Finance -> Economic Innovation -> Islamic Community Economic Growth	0.040	3.926	0.000
Social Networks -> Economic Innovation -> Islamic Community Economic Growth	0.045	3.788	0.000

#### 4.10. Moderation Test Results

The findings from the moderation test depicted in Table 13 show the results of the facilitation tests on Islamic Community Economic Growth involving the interaction terms between Social and Cultural Conditions and several factors (Social Networks, Islamic Da'wah, and Islamic Finance). Interaction terms were examined to determine whether they moderated the effects of the independent variables on the dependent variables. The results explain that the interaction of Social and Cultural Conditions x Social Networks has a path coefficient of -0.008 with a p-value of 0.833, meaning that this interaction does not significantly affect Islamic Community Economic Growth. Additionally, the interaction term for Social and Cultural Conditions x Islamic Da'wah is positive but very small (0.016) and is insignificantly different from zero with a p-value of 0.656. Lastly, the moderation for the interaction of Social and Cultural Conditions x Islamic Finance produces a path coefficient of -0.005 and a p-value of 0.870, also demonstrating an absence of significance. Generally, these high values of the p-values show that the moderation effects of Social and Cultural Conditions on Social Networks, Islamic Da'wah, and Islamic Finance do not have any significant effect on Islamic Community Economic Growth as their interaction terms.

**Table 13.**

Innovation Development Outcomes of the Facilitation Test.

Variable	Original sample	STDEV	P values
Social and Cultural Conditions x Social Networks -> Islamic Community Economic Growth	-0.008	0.210	0.833
Social and Cultural Conditions x Islamic Da'wah -> Islamic Community Economic Growth	0.016	0.445	0.656
Social and Cultural Conditions x Islamic Finance -> Islamic Community Economic Growth	-0.005	0.163	0.870

## 5. Discussion

Discussion: The results in the previous chapter showed a holistic analysis between Islamic Da'wah, Islamic Finance, Social Networks, and Economic Growth of Islamic Society, with Economic Innovation as mediating variables. The findings are beneficial for understanding the role of innovation as part of community economic development within the framework of Islamic values and principles. In this discussion, we will interpret these findings, relating them to relevant literature in high-quality (Q1) journals, and discuss the contribution of this research to wider knowledge.

### 5.1. The Importance of Economic Development for Communities

Economic innovation is considered not only an essential driver of growth and development but also an important aspect among Islamic communities. As discussed in this paper, innovative economic practices are an essential part of the sustainable growth of the economics of the Islamic community, which has a positive effect on the Islamic community's economics. Studies by Mustafa et al. in emerging markets like Indonesia and Yemen indicate that economic innovation exhibits positive influences on the long-term development of the economy by intensifying economic diversification and job creation [73]. Economic innovation, when contextualized within the bounds of Islamic values, provides space for entrepreneurship, economic resilience, and inclusive development [74].

What sets economic innovation in relation to Islamic communities apart, however, is the focus on morality. Stark contrast to economic models that stem from the mainstream philosophy of profit maximization, economic innovation in Islamic communities does not treat profit as the ultimate goal but instead seeks a balance between material wealth and moral and social obligations. The research in this article, therefore, demonstrates that Islamic communities engage in critique not just in terms of the economic growth per se as desired by others but towards how such growth could be attained via innovative processes in accordance with the values and principles embedded in ethical Islamic teachings [75]. The phenomenon of economic innovation having a positive effect on growth is in line with the Islamic view of an equitable economy. The Islamic community of Indonesia and Yemen can develop an economy that is more resilient, diversified, and competitive through economic innovation in the milieu of Islamic values [76].

The findings from this study further highlight the need for an environment that allows for innovation in the economy. As Sadiq and Mushtaq [77]. They also argue that the Islamic economic systems could provide a powerful incentive provided governments and educational systems put the institutional framework of innovation in place (2020). Economic innovation allows these communities to tackle modern issues like poverty, unemployment, and/or inequality [78].

### 5.2. Islamic Da'wah means an encouragement for entrepreneurial spirit and innovation.

A Key Driver of Economic Innovation Among the Muslims. We traditionally associate Da'wah with religious outreach and the universal proclamation of Islamic teachings. However, this study shows that Da'wah also has economic aspects that hold deep meaning. This opens a cultural space within society, as it is known that by promoting ethical values, entrepreneurship, and innovation, Da'wah offers support to society in order to flourish economically [79]. Da'wah has the potential to develop individual knowledge and leads individuals to become active participants in the process of economic development [80].

One of the important aspects of how Da'wah impacts the spirit of economic innovation is in its ability to direct the mindset of individuals to become entrepreneurs and establish a business. Da'wah encourages the Islamic community to not only consider economic activities as an effort to create wealth, but also as an effort to contribute to a certain extent to social responsibility [81]. Islamic teachings promote the idea of establishing ethical businesses, where the goal is more to spread the principles of fairness, transparency, and social welfare than it is to earn profits. Such Imam, hence, promotes an entrepreneurial culture consisting of diligence, persistence, and creativity [82].

Moreover, Da'wah plays a role in closing the gap between Shari'ah and economics. This reinforces the notion that economic development via innovation can be a form of worship as long as it is implemented based on Islamic ethical principles. According to Ahmed [83], Da'wah can promote the integration of the values of Islam within the processes of the entrepreneurial ecosystem as a way to create a balance between spiritual growth and financial profitability. The results of this research have manifested that Da'wah is one of the key drivers in encouraging economic creativity that balances the teachings of religions and modern practices in the field of business.

### 5.3. Islamic Finance: Enabling Innovation in the Economy

The unique and ethical approach of Islamic finance to financial management is becoming highly pertinent in the development of economic innovation. Islamic finance, which complies with Shariah, offers an alternative approach deviating from the conventional functions of finance that forbid Riba (interest) and encourages risk-sharing and profit-sharing. Islamic

finance facilitates entrepreneurship and innovation through its financial instruments, as this study helps in contributing to the understanding of the role that Islamic finance plays in the nature of economic innovation. El-Din, et al. [84] have identified Islamic finance as a significant source of funds for innovative projects, especially in developing economies, due to alternative financing schemes such as sukuk and venture capital [85].

Transparency and high accountability generate trust, which is important for a long-lasting business relationship due to the ethical nature of Islamic finance. Sadiq and Mushtaq [85] discuss the shared risk and reward environment that Islamic finance creates as an enabler of sustainable growth and innovation without the specter of social and ethical bankruptcy. As the research further confirms: "The study proves that Islamic finance contributes to the economic development of each individual Islamic community by promoting innovation and entrepreneurship" [86].

Furthermore, innovation, according to the principles of Islamic finance, should be able to provide economic development in which its benefits can be enjoyed by all community members in a balanced manner. Moreover, the focus on profit-sharing means that investors and entrepreneurs share the risks and fortunes of economic endeavors, providing an incentive for collaboration and inclusivity in the innovation process [87]. The research adds weight to the argument that Islamic finance plays an important role in building an innovative and dynamic business environment, but at the same time, comports with ethical norms, thus contributing to corporate and societal well-being [88].

#### *5.4. Innovation through Social Networks*

One of the enabling variables that is believed to foster economic innovation in Islamic societies is social networks. It shows that an efficient innovation process needs vital ingredients such as information, resources, and knowledge, which are only possible through strong networks. Within Islamic communities in Indonesia and Yemen, social networks are key components by which individuals and businesses connect with one another to implement innovative projects and share best practices. According to Ali and Anwar [89], social networks play an important role in the knowledge and resource exchange mechanisms for accelerating innovation and equipping entrepreneurs with tools for success.

Trust, collaboration, and mutual support—in short, social capital—are key ingredients of innovation. As Hassan, et al. [76] point out, the cohesive social fabric of Islamic communities, founded on common values and trust, is noted as fruitful in supporting collaboration and innovation. Islamic entrepreneurs can tap into social networks to rise above entry barriers, broaden their entrepreneurial horizons, and create novel solutions for local and global problems.

In addition, the spread of new ideas and technologies across the community is facilitated by social networks. These networks enable information and best practice sharing, which promotes and enables rapid innovation. It emphasizes that Islamic communities should strengthen the social ties to ensure they can develop collaborations and innovations. These social networks promote an atmosphere for productive behavior where innovation is able to flourish, which increases the productive capacity of the community and eventually leads to economic growth [89].

### **6. Conclusion**

Economic renewal has been a vital form of economic transformation within Islamic societies, especially in Indonesia and Yemen. The Islamic Da'wah, Islamic Finance, and Social Network integrated innovation framework is a novel and strategic approach to economic development. This study revealed that aligning innovation with Islamic values leads to economic progress, social justice, inclusivity, and a concern for the welfare of the community rather than the objective of material gain. The results verify that economic innovation based on Islamic values can improve entrepreneurship, a variety of economic activities, and encourage financial sustainability in these communities. The research adds to a nascent literature on how unique Islamic communities may utilize their cultural and religious resources to catalyze innovation and generate sustainable economic growth.

This research gives a pathway to deeper economic innovation enhancement in the Islamic communities. Comparisons of how Islamic economic models help generate developmental capacities or in terms of effectiveness versus non-effectiveness in an Islamic system to implement innovation could be the key theme of future research; here, the role of government policies and educational initiatives is very much relevant, as are other factors such as local and urban demonstrations that respond to human crises and rural effectiveness through wider, decentralized institutional frameworks, which could have a significant impact on innovation as well. Furthermore, Islamic finance can also benefit from the exciting potential for improving financial accessibility for entrepreneurship in these communities via the incorporation of digital technologies. While emerging technologies are revolutionizing the global economy, the financial innovation of fintech and blockchain under Islamic finance can be a tipping point. Future research might investigate the light of economic innovation on social development, such as the role of innovation in poverty alleviation, job creation, and wealth generation in Islamic societies. It will provide a more complete overview of how innovation in markets can facilitate not only economic change but also social change within these areas.

### **7. Limitation**

This study contributes to understanding the role of economic innovation in Islamic societies but is not without limitations. To begin with, the study considers only Indonesia and Yemen as relevant, but Islamic societies are more diverse than just these two countries and offer different sentiments. Future research may involve expanding the sample to cover a wider array of countries in order to provide a comparative framework for the study of economic innovation. Furthermore, this study is based on qualitative data, which, although very rich, does not lend itself to making conclusions on the generalizability of results at the population level. Quantitative methods, surveys, or economic modeling, as one example, can make more robust and generalizable conclusions. The results of this study are changing because global technology and financial innovations

are extremely fast. Conducting a more thorough longitudinal study that follows Islamic economic innovations and their effect on the economic growth of Muslim societies over the next ten years can provide abundant insights about their sustained effects.

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