

## **INSTITUTIONALIZATION OF DA'WAH AND RELIGIOUS MODERATION: A SIYĀSAH SYAR'IIYAH ANALYSIS IN GOWA REGENCY, INDONESIA**

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### **ABSTRACT**

*Religious moderation has become increasingly important in addressing social fragmentation and maintaining peaceful coexistence within pluralistic societies. However, existing scholarship tends to emphasise top-down governmental policies, leaving limited attention to how non-state da'wah institutions internalise moderation values at the grassroots level. This study examines the institutionalisation of da'wah and its contribution to behavioural transformation through a siyāсах syar'iiyah perspective at the Ukhuwatul Islamiyah Da'wah Institution in Gowa Regency, Indonesia. Employing a qualitative case-study design, the study draws on semi-structured interviews with institutional leaders, da'wah activists, and selected congregants, complemented by institutional documents and field observations. Informants were purposively selected based on their involvement in the institution's da'wah activities and their knowledge of its programmes and community practices. Data were analysed thematically through data reduction, coding, categorisation, and interpretation in relation to the principles of siyāсах syar'iiyah and religious moderation. The findings indicate that institutionalised da'wah facilitates behavioural transformation through persuasive communication, social habituation, and dialogic interaction. These processes translate moderation values into practices of mutual trust, solidarity, tolerance, and constructive civic engagement. From a siyāсах syar'iiyah perspective, such institutional practices demonstrate how non-state religious actors can contribute to social order and community cohesion without relying exclusively on formal state intervention. The study proposes a transformative-dialogic model of da'wah as an empirically grounded framework for understanding grassroots religious moderation, while recognising that its applicability beyond the Gowa case requires further comparative research.*

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## INTRODUCTION

Da'wah in contemporary discourse has transitioned from mere theological transmission to a fundamental mechanism within the dynamics of sustainable social transformation for the Muslim community.<sup>1</sup> From a socio-religious perspective, this phenomenon is no longer conceptualized solely as a linear communicative activity, but rather as a process of meaning production and the reconstruction of social relations within modern society.<sup>2</sup> However, the intensification of information globalization and the digitalization of the public sphere have precipitated a fragmentation of religious authority that often remains epistemologically unchecked.<sup>3</sup> This condition engenders a paradox where the reach of religious messaging expands massively, yet remains susceptible to doctrinal simplification and acute ideological polarization.<sup>4</sup> In many instances, religion is reduced to an exclusive symbol of group identity, thereby losing its ethical function as an instrument of peace and social solidarity. Consequently, a redefinition of the role of da'wah is necessitated—one that is not merely focused on normative aspects but is also responsive to social complexities and the plurality of identities. Da'wah must position itself as a strategic agent of change capable of shaping the moral fabric and social ethics of society amidst informational disruption.

Within the Indonesian context, these challenges are addressed through the mainstreaming of religious moderation as the primary paradigm for managing national religious life.<sup>5</sup> Religious moderation is not merely an administrative policy but a constitutional mandate

<sup>1</sup> Najahan Musyafak and Lulu Choirun Nisa, "Dakwah Islam Dan Pencegahan Radikalisme Melalui Ketahanan Masyarakat," *Jurnal Ilmu Dakwah* 41, no. 1 (June 2021): 56-72, <https://doi.org/10.21580/jid.v41.1.7869>.

<sup>2</sup> Sy. Nurul Syobah et al., "Transformation of the Da'wah Strategy of the NIDA Institute of Pesantren Mudi Mesra Aceh in Facing the Digitalisation Era," *Jurnal Ilmu Dakwah* 44, no. 1 (2024): 115-28, <https://doi.org/10.21580/jid.v44.1.21119>.

<sup>3</sup> Fathurrahman 'Arif Rumata, Muh. Iqbal, and Asman Asman, "Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama Dikalangan Pemuda," *Jurnal Ilmu Dakwah* 41, no. 2 (December 2021): 172-83, <https://doi.org/10.21580/jid.v41.2.9421>.

<sup>4</sup> Hasan Sazali and Ali Mustafa, "New Media Dan Penguatan Moderasi Beragama Di Indonesia," *Jurnal Komunikasi* 17, no. 2 (2023): 167-84, <https://doi.org/10.20885/komunikasi.vol17.iss2.art3>.

<sup>5</sup> Kementerian Agama RI, *Moderasi Beragama*, I (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

to preserve social cohesion through the principles of balance and tolerance within the state framework. The implementation of *wasathiyah* values necessitates the engagement of social actors and religious institutions that maintain direct proximity to the grassroots.<sup>6</sup> Conceptually, da'wah institutions hold a crucial mediating role in internalizing moderate value orientations into the collective behavior of the Ummah.<sup>7</sup> However, the efficacy of this policy is often hindered by developmental patterns that remain sporadic and poorly integrated with societal realities. A systematic framework is required wherein da'wah functions as a socio-legal instrument that maintains the stability of the religious social order. The transformation of theological values into inclusive social practices is an absolute prerequisite for achieving national harmony.

The contradiction between the normative mandate of da'wah as a pillar of religious moderation and the empirical reality—which remains fragmented and reliant on individual charismatic authority—creates systemic vulnerability in the sustainability of social transformation. Reliance on the personal figures of preachers results in institutional stagnation, where da'wah frequently fails to transition into a stable social structure capable of addressing constitutional challenges regarding local social cohesion.<sup>8</sup> This phenomenon indicates a profound structural gap between the idealized role of da'wah institutions and conventional practices that tend to be unidirectional.<sup>9</sup> Consequently, the internalization of religious values often terminates at the cognitive and symbolic levels, failing to elicit consistent changes in social behavior.<sup>10</sup> Institutional unreadiness in addressing concrete social problems, such as crises of trust and identity conflicts, causes da'wah to lose its solution-oriented relevance. Without a stable organizational system, the sustainability of programs strengthening religious moderation will continue to face long-term impact uncertainty.

The urgency of institutional da'wah emerges as a solution to the limitations of individual da'wah, which has hitherto dominated the social sphere. Institutional da'wah refers to activities organized through formal entities with systematic program planning and measurable socio-religious objectives.<sup>11</sup> Through this approach, da'wah can integrate theological, social, and

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<sup>6</sup> A Murtadho and M T Hilmawan, "Model Dakwah Islam Nusantara Berbasis Multikulturalisme," *Jurnal Ilmu Dakwah*, 2022.

<sup>7</sup> Murtadho and Hilmawan.

<sup>8</sup> Eva F. Nisa, "Creative and Lucrative Da'wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascape: Digital Asia* 5, no. 1-2 (February 2018): 68-99, <https://doi.org/10.1163/22142312-12340085>.

<sup>9</sup> Rizqi Fitria Nadifa et al., "Mengatasi Krisis Epistemologis Dakwah : Pendekatan Integratif Habermas , Bourdieu , Dan Giddens Sebagai Model Analisis Dakwah Dialogis Dalam Era Digital" 9, no. 11 (2025): 7-19.

<sup>10</sup> Nadifa et al.

<sup>11</sup> Nadifa et al.

cultural dimensions within a sustainable and accountable framework.<sup>12</sup> Institutions possess a strategic advantage in constructing a social habitus by facilitating intense and iterative interaction spaces between mentors and the community. The process of social habituation through routine activities and religious dialogues allows the values of moderation to be directly experienced within daily praxis.<sup>13</sup> From the perspective of the sociology of religion, the success of value internalization is highly dependent on the existence of stable social structures as support mechanisms.<sup>14</sup> Da'wah institutions thus function as engines of social engineering that cultivate communities characterized by high levels of social solidarity and collaborative capacity.

In this context, Gowa Regency provides a distinctive and relevant socio-religious setting for examining how institutionalised da'wah operates and shapes religious moderation and community behaviour in South Sulawesi. As a region with a strong Muslim demographic base, Gowa encounters dynamics between high levels of religious activity and potential symbolic tensions arising from diverse patterns of Islamic interpretation. Amidst this situation, the Ukhuwatul Islamiyah Da'wah Institution exists with a specific mission to integrate the strengthening of brotherhood (*ukhuwah*) with the transformation of social behavior. Uniquely, this institution focuses not only on ritual piety but also on developing community participation in inclusive and moderate social activities. The existence of this institution serves as a significant representation of efforts to localize religious moderation policies independently by the community. An analysis of this institution provides an overview of how local religious institutions manage the negotiation of meaning and social interests at the grassroots level. This study is crucial as it explores a movement model that transcends mere normative preaching toward structured social action.

Previous studies on institutional da'wah have predominantly examined organisational management, theological discourse, or the normative promotion of religious moderation, while less attention has been given to how institutionalised da'wah produces observable behavioural transformation within a framework of Islamic governance. This study addresses this gap by developing a conceptual relationship between da'wah institutionalisation, religious moderation, social capital, and *siyāṣah syar'īyyah*. Institutionalisation is understood as the process through

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<sup>12</sup> Novi Maria Ulfah, "Strategi Dan Manajemen Dakwah Lembaga Dakwah Islam Indonesia (LDII) Kecamatan Tugu Kota Semarang," *Jurnal Ilmu Dakwah* 35, no. 2 (August 2017): 207, <https://doi.org/10.21580/jid.v35.2.1617>.

<sup>13</sup> Yuliatul Firdaus, Muhammad Nauval Azizurrochman, and Ali Hasan Siswanto, "Dakwah Digital : Optimalisasi Media Sosial Sebagai Sarana Transformasi Sosial Islam Menulis," *Jurnal Penelitian Nusantara* 1, no. 3 (2025): 746-55.

<sup>14</sup> Hassan Zaeni et al., "Dakwah Pemberdayaan Umat Perspektif Al-Qur'an," *Komunika: Jurnal Dakwah Dan Komunikasi* 14, no. 1 (May 2020): 95-110, <https://doi.org/10.24090/komunika.v14i1.3276>.

which da'wah becomes organised through systematic planning, structured mentoring, sustained communication, and institutional interaction with the community. These mechanisms provide the social conditions through which moderation values—such as tolerance, mutual respect, solidarity, and peaceful coexistence—are repeatedly transmitted, internalised, and translated into everyday social practices. Behavioural transformation is therefore assessed not merely through changes in religious understanding but through observable patterns of community interaction, participation, solidarity, tolerance, and engagement in maintaining social harmony. Within this framework, *siyāṣah syar'īyyah* serves as the normative-analytical lens for evaluating whether such transformations contribute to *maṣlaḥah*, social order, public harmony, and the protection of legitimate collective interests. The novelty of this study consequently lies in positioning the da'wah institution as an intermediary socio-religious institution that connects moderation-oriented policies and Islamic normative principles with grassroots behavioural practices. Focusing on the Ukhuwatul Islamiyah Da'wah Institution in Bajeng District, Gowa Regency, the study examines how institutional mechanisms of planning, mentoring, communication, and community participation facilitate the internalisation of moderation values and generate forms of social capital manifested in trust, solidarity, and civic participation. This framework positions institutional da'wah not simply as a channel of religious transmission but as a socio-legal mechanism through which religious values are converted into socially constructive behaviour and assessed against the public-oriented objectives of *siyāṣah syar'īyyah*.

This research provides a significant contribution by expanding the horizon of da'wah studies from normative discourse toward an in-depth socio-constitutional analysis. By evaluating the Ukhuwatul Islamiyah model in Gowa, this study offers a prototype for institutional da'wah capable of mitigating the risks of radicalism through the strengthening of local social structures. These findings are highly relevant for religious policymakers in formulating more effective, community-based strategies for strengthening religious moderation. Furthermore, this study reinforces the importance of synchronizing the role of religious organizations with constitutional mandates in preserving inter-religious harmony. The success of social behavioral transformation at the local level serves as a key indicator for the successful implementation of *wasathiyah* values at the national level. Ultimately, this research affirms that institutional da'wah is a primary pillar in building a moderate, inclusive, and civilized Muslim civilization within a multicultural societal context.

## METHODS

This study employed a qualitative single-case study design to examine how the Ukhuwatul Islamiyah Da'wah Institution in Bajeng District, Gowa Regency, institutionalises religious moderation and contributes to community behavioural transformation. The institution was purposively selected because of its active and structured da'wah programmes, sustained community mentoring, and direct engagement with local Muslim communities, making it an analytically relevant case for examining the relationship between da'wah institutionalisation and behavioural change. Informants were purposively selected from board members and *mubaligh* based on three criteria: formal involvement in the institution, active participation in planning or implementing da'wah programmes, and substantive knowledge of its community engagement practices.

Data were collected through semi-structured in-depth interviews, participant observation, and analysis of institutional documents, including programme records, organisational policies, and relevant strategic documents. Data analysis proceeded through four stages: (1) transcription and organisation of interview, observation, and documentary data; (2) initial coding to identify recurring patterns concerning institutional planning, mentoring, communication, religious moderation, and community participation; (3) categorisation and thematic analysis to establish relationships between institutionalised da'wah practices and observed behavioural transformation; and (4) interpretation of the resulting themes through the analytical framework of *siyāṣah syar'iyah*, particularly the principles of *maṣlaḥah*, social order, public interest, and community harmony. Data credibility was strengthened through source triangulation, member checking, and maintenance of an audit trail. This procedure enabled the study to distinguish between participants' perceptions, observed practices, and documentary evidence while maintaining a clear analytical connection between empirical findings and the study's theoretical framework.

## RESULTS AND DISCUSSION

### Institutionalisation of Da'wah through Structured Planning and Mentoring

In Muslim societies, *da'wah* (Islamic preaching) performs a function that extends beyond the mere transmission of religious doctrines; it also contributes to the cultivation of social consciousness and the reinforcement of shared ethical values. Effective *da'wah* does not terminate at the articulation of normative messages; rather, it requires a sustained process of guidance and mentoring through which religious values become internalized within the cognitive

frameworks, attitudes, and behavioral patterns of the community. As social life grows increasingly complex, the need for a structured and long-term oriented model of *da'wah* becomes more urgent, particularly in fostering a religious life characterized by moderation, inclusivity, and civility.

An institutional approach to *da'wah* provides a structured framework for systematic community development through program planning, resource organization, and continuous implementation of activities. Within an institutional system, *da'wah* is no longer dependent upon sporadic individual initiatives; instead, it becomes an organized social process with clear direction and measurable objectives. Institutionalization also ensures program sustainability, proportional role distribution, and the expansion of religious and social services at the community level. In this sense, institutional *da'wah* reflects the principles of *Siyāṣah Shar'īyyah*—a governance-oriented framework in Islamic political-legal thought that emphasizes public welfare (*maṣlaḥah*), social order, and ethical administration—by organizing religious outreach in a manner that serves collective benefit and societal stability.

Moreover, sustained *da'wah* within community spaces holds significant potential in shaping a more moderate religious outlook. The values of moderation are not merely conveyed as abstract concepts or normative exhortations; rather, they develop through habituation, exemplary conduct, and lived social experience among congregants. Intensive interaction between preachers and community members, coupled with active participation in social programs, enables values such as tolerance, solidarity, and social responsibility to evolve organically within everyday life. This gradual internalization process aligns with the objectives of *Siyāṣah Shar'īyyah*, particularly in nurturing social harmony and preventing fragmentation within plural social settings.

Furthermore, the presence of institutional *da'wah* organizations contributes to behavioral transformation and the strengthening of social cohesion. *Da'wah* not only enhances the quality of individual worship but also encourages social awareness, civic participation, and mutual trust among community members. In this context, *da'wah* functions simultaneously as a mechanism of moral formation and as a platform for the consolidation of sustainable social solidarity. Based on this conceptual framework, the following section elaborates the research findings demonstrating how the institutional *da'wah* practices of Lembaga Dakwah Ukhuwatul Islamiyah contribute to socio-religious transformation at the community level, viewed through the analytical lens of *Siyāṣah Shar'īyyah*.



### Institutional Da'wah Transformation within *Siyasah Shar'iyah* Framework

In a substantial sense, the Ukhuwatul Islamiyah Da'wah Institution facilitates a paradigmatic shift in da'wah, evolving from a strictly linear communicative act into a strategic instrument for civil society empowerment within the framework of *Siyasah Shar'iyah*.<sup>15</sup> Da'wah practices within this institution are no longer perceived as sporadic individual activities, but rather as a manifestation of collective obligation (*fard kifayah*) within the *hifz ad-din* (protection of religion) framework, which intersects closely with the preservation of public order (*hifz an-nizam*). Through a systematic approach, the institution serves as a mediator between universal theological values and the stability of the public order at the communal level. Structured da'wah planning reflects the implementation of *maslahah mursalah* (unrestricted public interest),<sup>16</sup> Each programme is designed to address concrete community needs, including strengthening religious understanding, fostering tolerance and social solidarity, supporting community participation, and responding to emerging socio-religious challenges through sustained guidance and mentoring.<sup>17</sup> Thus, institutional da'wah functions as a supporting structure that integrates religious observance with social order. This transformation demonstrates that the institutionalization of da'wah is an essential condition for achieving sharia objectives on a broader and more sustainable societal scale.

These normative principles of *fard kifayah* and *maṣlahah* are operationalised through the institutional organisation of da'wah. In this context, the organisational architecture of the Ukhuwatul Islamiyah Da'wah Institution reflects principles of proportional authority, role differentiation, and coordination that are consistent with Islamic public management. The distinct roles assigned to core executives, sectoral coordinators, and grassroots volunteers demonstrate how the principle of *shūrā* (consultation) is incorporated into both strategic planning and technical decision-making. Thus, the organisational structure provides an institutional mechanism through which the normative objectives of da'wah can be translated into coordinated and sustainable community practices. This collective labor effectively mitigates the reliance on individual charismatic authority—a frequent vulnerability in the continuity of

<sup>15</sup> Abdul Syatar et al., "Examining Call for the Dissolution of Indonesian Ulema Council: Siyāsah Syar'īyah Perspective," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023): 199, <https://doi.org/10.31958/juris.v22i2.6678>.

<sup>16</sup> Rosdalina Bukido and A Zainal Azhar Ishak, "Exploring the Verdict of Interfaith Marriage under Maqāṣid Sharīa Insights," *Mazalibuna: Jurnal Perbandingan Mazhab* 6, no. 1 (2024): 65–79, <https://doi.org/https://doi.org/10.24252/mazalibuna.vi.43025>.

<sup>17</sup> Hendra Cipta and Al-Fakhri Zakirman, "A Systematic Literature Review Study on Da'Wah and Islamic Economic Empowerment," *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 15, no. 1 (2024): 102–31, <https://doi.org/10.32923/maw.v15i1.4358>.



conventional da'wah.<sup>18</sup> The deployment of *da'is* (preachers) as field practitioners and social mentors mirrors the oversight and public service functions of the hisbah institution at a micro level.<sup>19</sup> Through this mechanism, human resources are optimized to ensure that religious messages are conveyed in an inclusive and professional manner.

In practice, the division of responsibilities among the institution's core executives, sectoral coordinators, and grassroots volunteers facilitates the coordination and implementation of da'wah and community programmes. Field observations and informant accounts indicate that this structure enables programme responsibilities to be distributed across different organisational levels, allowing socio-religious activities to reach community members beyond the institution's core congregational group. Rather than assuming that organisational stability automatically guarantees long-term outcomes, the findings suggest that regular coordination, role differentiation, and sustained programme implementation provide practical mechanisms for maintaining continuity and accountability in community engagement.

Research findings indicate a significant shift in congregational participation patterns, moving from a ritualistic orientation toward a comprehensive socio-religious consciousness. Prior to intensive involvement in the institution's programs, several informants interpreted religion solely through the dimension of ritual worship (*ibadah mahdhah*), such as prayer and routine religious gatherings without tangible social impact. However, field data obtained through interviews with an informant designated as AS reveal that religious understanding has been transformed into an ethical commitment to community problem-solving. Active participation in social fundraising, assistance for vulnerable groups, and community environmental service provide empirical evidence of the internalization of religious values into social behavior. This phenomenon signifies that institutional da'wah has successfully constructed social piety as an integral part of an individual's religious integrity. This behavioral transformation is not merely a subjective claim but the result of systemic habituation and exemplary leadership managed by the institution. Thus, da'wah has functioned as a concrete social engineering mechanism in altering the landscape of public morality at the community level.

Within the Ukhuwatul Islamiyah Da'wah Institution, religious moderation is framed not as a rigid top-down doctrine but as a social practice developed through sustained communal

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<sup>18</sup> Dinda Luthfiaturrahmah Alhaq, Muhammad Firdaus, and M Yakub, "Moderasi Beragama Dalam Lembaga Dakwah : Perspektif Al-Washatiyah Terhadap Dinamika Pemikiran Keagamaan," *Jurnal Komunikasi Dan Dakwah* 3, no. 1 (2025): 1-19.

<sup>19</sup> Toni Hartono, Masduki Masduki, and Pipir Romadi, "The Da'i (Muslim Preachers) and Social Change Challenges: A Study of Da'i Professionalism In Dumai, Riau," *Alkaruna* 16, no. 1 (2020): 58-82, <https://doi.org/10.18196/auijis.2020.0113.58-81>.

interaction. *Wasatiyyah* values are operationalised through non-confrontational communication, dialogic engagement, and respect for *ijtihadiyyah* differences. This approach reflects the internalisation of *muwāṭṭanah* (citizenship), in which theological commitments to *thawābit* (constants) are maintained while openness is exercised toward *mutaghayyirāt* (variables) in the public sphere. Preachers present differences in schools of thought (*madhhab*)<sup>20</sup> or political perspectives as legitimate variations that should not undermine *ukhūwah waṭaniyyah* (national fraternity). In this context, religious moderation functions as a form of social capital because it provides a shared normative basis for interaction across differences. Its significance is therefore reflected less in the abstract acceptance of moderation than in the practical patterns of trust, tolerance, and social participation that emerge within the congregation.

The internalisation of these values is further reflected in changes in congregational interaction. Observations of discussion forums indicate that some congregants who previously expressed negative perceptions of other groups increasingly adopted practices of *tabayyun* (verification of information) and greater tolerance.<sup>21</sup> One senior congregant reported that participation in the institution encouraged greater respect for differences in ritual practices in pursuit of *maṣlahah* (common benefit).<sup>22</sup> These accounts suggest that moderation operates at both attitudinal and behavioural levels, enabling congregants to engage with religious diversity without perceiving difference as a threat to their religious identity. The institution consequently provides a social environment in which mutual trust can develop through repeated interaction among members from different backgrounds.<sup>23</sup> From the perspective of *siyāsah syar'īyyah*, these practices are relevant to *maṣlahah* because they support peaceful interaction and reduce the potential for social friction within a religiously diverse community.

The institutionalisation of da'wah also creates practical spaces for strengthening social participation and community solidarity. Rather than functioning solely as a centre of religious instruction, the institution integrates religious learning with communal interaction and social activities, allowing moderation values to be expressed through everyday participation. Such

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<sup>20</sup> Cecep Soleh Kurniawan, Hafini Mahmud, and Hajah Mas Nooraini Binti Haji Mohiddin, "Integrating Maqāshid Al-Sharī'ah and Sustainable Development Goals in Strengthening Waqf-Based Healthcare Initiatives in Muslim Communities Voluntary Financial Transactions Is a Widely Adopted Practice since Ancient Times," *Mazahibuna: Jurnal Perbandingan Mazhab* 7, no. 2 (2025): 119–37, <https://doi.org/10.24252/mazahibuna.vi.56433>.

<sup>21</sup> Danil Putra Arisandy, Asmuni Asmuni, and Muhammad Syukri Albani Nasution, "The Majelis Ulama's Fatwa on Freedom of Expression On Social Media: The Perspective of Maqashid Sharia," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 (2022): 467–86, <https://doi.org/10.29240/jhi.v7i2.5235>.

<sup>22</sup> Gumri Panawari Lubis, Hasan Matsum, and Dhiauddin Tanjung, "Legal Analysis of Qurban Meat Distribution to Non-Muslim Citizens from a Maslahah Perspective," *Indonesian Interdisciplinary Journal of Sharia Economics (IJSE)* 8, no. 1 (2025): 1773–88.

<sup>23</sup> A. Kumedi Ja'far and Agus Hermanto, "Reinterpretation Of The Rights And Duties Of Contemporary Husbands And Wives," *Samarah* 5, no. 2 (2021): 648–67, <https://doi.org/10.22373/sjhk.v5i2.9124>.

practices illustrate the potential role of grassroots da'wah institutions as non-state actors that mediate between religious values and local social relations. From a *siyāsah syar'iyah* perspective,<sup>24</sup> the significance of this role lies in its contribution to social order through community-based mechanisms rather than through formal regulation alone. The findings therefore suggest that institutionalised da'wah can complement public efforts to promote religious moderation by translating normative values into locally situated practices of tolerance, solidarity, and civic participation. However, these observations derive from a single institutional case and should therefore be interpreted as context-specific evidence rather than as a generalisable model for religious moderation.

### **Reconstructing Social Piety and Capital in Islamic Constitutional Perspective**

Field observations and interviews indicate that institutionalised da'wah at the Ukhuwatul Islamiyah Da'wah Institution is associated with changes in congregants' religious and social practices across cognitive, affective, and behavioural dimensions. At the cognitive level, participants reported developing greater understanding and acceptance of differences in *madhhab* and religious interpretation through routine religious discussions and mentoring. At the affective level, interactions facilitated by preachers encouraged greater openness and respect toward community members with different religious practices. At the behavioural level, participation in institutional activities was reflected in greater involvement in communal programmes, mutual assistance, and constructive interaction across social differences. These findings suggest that the institutionalisation of da'wah provides mechanisms through which moderation values can be translated from religious discourse into everyday community practices. However, these observations should be understood as context-specific findings from the Ukhuwatul Islamiyah case rather than as evidence of a universally applicable pattern.<sup>25</sup>

This shift does not occur linearly but rather through the internalization of values organized within stable and sustainable institutional structures. Theoretically, this phenomenon indicates that da'wah institutions function as primary social environments facilitating collective learning and repetitive norm habituation. These findings affirm that changes in congregational

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<sup>24</sup> Herlinawati, "The Integration of Religious Moderation Values in Islamic Religious Education Learning at Public Universities (Efforts and Constraints in the Implementation of Anti-Radicalism Education)," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 8, no. 2 (2020): 157-77, <https://doi.org/10.21093/sy.v8i2.2643>.

<sup>25</sup> Herlinawati Herlinawati, "The Integration of Religious Moderation Values in Islamic Religious Education Learning at Public Universities (Efforts and Constraints in the Implementation of Anti-Radicalism Education)," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 8, no. 2 (2020): 157-77, <https://doi.org/10.21093/sy.v8i2.2643>.

behavior are the result of a dialectic between individual consciousness and the surrounding social structures. Such transformations, in turn, establish the foundation for public order aligned with the ideals of a civilized civil society. Consequently, da'wah institutions are not merely agents of religious transmission but are actors of social engineering with significant implications for community stability.

At the cognitive dimension, a paradigm shift has occurred among congregants, moving from a purely theocentric orientation toward a more integrative and contextual theo-anthropocentrism. This paradigmatic transformation positions social justice values as manifestations of constitutional responsibility based on Sharia or *Muwatanah*, which integrates civic ethics into faith. Congregants who previously understood religion within a rigid textual framework have begun to adopt critical thinking toward social realities and the inequalities surrounding them. This is consistent with the principles of Maqasid al-Shari'ah,<sup>26</sup> which emphasize the importance of safeguarding public interest (*maslahah*) as a core objective of Islamic law. This cognitive change serves as intellectual capital for congregants in positioning themselves as responsible citizens with high legal consciousness. In this context, religion functions as an ethical framework guiding a constructive and inclusive assessment of reality.

The affective dimension of the congregants has undergone significant transformation through the formation of a new social habitus that encourages harmonious relations and identity-based conflict mitigation.<sup>27</sup> This change is crucial in strengthening national integration, as institutional da'wah serves as an instrument to reduce potential horizontal friction at the grassroots level. Congregants have begun to develop social empathy and openness toward differences through intense and secure interaction experiences within da'wah forums. This process of fostering tolerant attitudes has proven more effective through the exemplary behavior of preachers and direct social experiences rather than mere normative doctrinal delivery. The formation of an inclusive emotional disposition represents a tangible contribution by da'wah institutions toward constitutional objectives in maintaining peace and public order. Sociologically, this affective transformation creates a healthy public sphere that supports the strengthening of a democratic legal culture.

The practical dimension of behavioural transformation is reflected in congregants' participation in community-oriented activities organised by the Ukhuwatul Islamiyah Da'wah Institution. Field observations identified several activities, including routine religious study

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<sup>26</sup> Arisandy, Asmuni, and Nasution, "The Majelis Ulama's Fatwa on Freedom of Expression On Social Media: The Perspective of Maqashid Sharia."

<sup>27</sup> Johan Faladhin, Destita Mutiara, and Ulmi Marsya, "Branding Piety and the Mediatization of Da'wah through Digital Content," *Proceeding Jogjakarta Communication Conference* 3, no. 1 (2025): 175–88.

sessions, communal charity and assistance for community members in need, collective religious activities, and community cooperation programmes, which provided opportunities for congregants to engage in mutual assistance and social responsibility. Interviews indicated that congregants' involvement extended beyond attending religious instruction to participating in collective activities, particularly through charitable contributions, assistance to fellow community members, and cooperation in maintaining communal activities. Several informants described such participation as an expression of religious commitment that connects individual piety with responsibility towards others. These practices suggest a shift from predominantly individual religious observance towards greater forms of collective participation, although the available evidence does not permit the magnitude of this change to be quantified. From a *siyāsah syar'iyah* perspective, such practices are consistent with *al-'adālah al-ijtimā'iyah* (social justice) and *al-maṣlahah al-mursalah*,<sup>28</sup> insofar as they orient religious engagement towards collective welfare. Thus, the findings indicate that institutionalised da'wah provides practical spaces for translating religious moderation into mutual assistance, solidarity, and community participation, while the extent and long-term sustainability of these behavioural changes require further investigation.

In the perspective of social capital, the Ukhuwatul Islamiyah Da'wah Institution has successfully strengthened bonding social capital among its congregants. The presence of this institution as a routine social space enables stable interactions that build vertical trust toward institutional leadership and horizontal trust among congregants. The trust formed through programmatic consistency and management transparency serves as the foundation for community cohesion resilient to social shocks. This bonding social capital ensures that values of religious moderation can be distributed evenly and become a collective identity for the group. Through the strengthening of internal networks, congregants possess a robust social support system in facing economic challenges and interpersonal conflicts. This confirms that the latent function of da'wah institutions includes the reproduction of social trust, which is a prerequisite for stable community relations.

This da'wah institution also develops bridging and linking social capital that connects congregants with state power structures and law. Bridging social capital allows congregants to interact with social groups from different backgrounds, thereby expanding the horizons of social

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<sup>28</sup> 'Abd al-Hamid 'Ali Hamd Mahmud, "Al-Maslahah Al-Mursalah Wa Tatbiqatuha Al-Mu'asirah Fi Al-Hukm Wa Al-Nuzm Al-Siyasiyyah," *Risalah 'Ilmiyah Universitas Al-Najah Al-Wataniyyah*, 2009, 25.

inclusivity.<sup>29</sup> Meanwhile, linking social capital functions to connect the religious aspirations of congregants with public legal norms and government institutions through formal collaboration mechanisms. The success in building networks across structures is vital for the study of Islamic constitutional law, as it demonstrates synergy between individual piety and compliance with the state's social contract. The institutionalization of da'wah thus functions as a mediating structure that strengthens the bargaining position of citizens before the state. This synergy minimizes the gap between normative religious values and the implementation of national legal policies.

The professional institutionalization of da'wah is part of a social engineering process that supports state efforts in promoting religious moderation.<sup>30</sup> This aligns with research by Muhammad et al. (2025), which emphasizes that moderate religious behavior is a product of interaction between individuals, institutions, and a stable social environment. Da'wah institutions act as mediators capable of translating national moderation policies into the language of proselytization that is easily accepted by the grassroots society. This process creates a social environment conducive to the growth of inclusive attitudes, which are pillars of constitutional stability in a pluralistic nation. This social engineering is not merely short-term but aims to shape a social culture that consistently supports peace. Consequently, institutional da'wah becomes a strategic partner for the state in maintaining national integrity through an organized cultural approach.

Within the framework of *Siyasah Syar'iyah*, the strengthening of social capital through da'wah contributes to the formation of *Nizham al-Am* or established public order. Congregants with high social capital tend to be more law-abiding because they perceive law as part of a collective agreement for the common good.<sup>31</sup> The social trust generated by da'wah institutions can serve as a system of checks and balances at the grassroots level against the influence of radicalism.<sup>32</sup> Radicalism often exploits the disconnect between religion and the constitution, yet institutional da'wah closes this gap by harmoniously integrating both. This indicates that da'wah institutions have the capacity to strengthen national resilience against extremist ideological

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<sup>29</sup> Susanto et al., "Religious Moderation Education in The Perceptions of Millennials Generation in Indonesia," *Al-Ishlah: Jurnal Pendidikan* 14, no. 3 (2022): 2781-92, <https://doi.org/10.35445/alishlah.v14i1.1859>.

<sup>30</sup> Arifinsyah Arifinsyah, Safria Andy, and Agusman Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020): 91, <https://doi.org/10.14421/esensia.v21i1.2199>.

<sup>31</sup> Kunawi Basyir, "Fighting Islamic Radicalism Through Religious Moderatism in Indonesia: An Analysis of Religious Movement," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 2 (2020), <https://doi.org/10.14421/esensia.v21i2.2313>.

<sup>32</sup> Gustiana Isya Marjani, "Overcoming Theological Dilemmas: Fostering Religious Moderation through the Resolution of Faith and Rationality," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 7, no. 2 (2023): 115-28, <https://doi.org/10.15575/rjsalb.v7i2.28311>.

threats.<sup>33</sup> This capacity makes da'wah institutions an important pillar in the functional architecture of Islamic constitutional law in the contemporary era.

Theoretically, the effectiveness of institutional da'wah in transforming the socio-constitutional behavior of congregants has surpassed the achievements of traditional da'wah, which focuses solely on rhetoric. Research by Nur Kholifah et al. (2024a) affirms that da'wah capable of building stable social networks possesses longer-lasting transformative endurance. The dialogue between these findings and global literature suggests that well-organized religious institutions are assets for strengthening civil society in democratic nations. Implicatively, religious authorities and the state need to provide greater attention to the governance of da'wah institutions as part of the socio-legal infrastructure. This structuring is essential so that the function of da'wah institutions as catalysts for civic consciousness can operate optimally and measurably. The transformation occurring within the Ukhuwatul Islamiyah congregation serves as empirical evidence that religion can be an effective instrument for socio-constitutional integration.

The findings indicate that institutionalised da'wah at the Ukhuwatul Islamiyah Da'wah Institution facilitates the expression of religious commitment through both individual piety and socially oriented practices. Across cognitive, affective, and practical dimensions, interviews and observations identified patterns of greater acceptance of religious differences, mutual assistance, community participation, and social interaction among congregants. These practices can be interpreted through *muwāṭʿanah* and *maqāṣid al-sharīʿah* as forms of religious engagement that are compatible with social responsibility, *maṣlaḥah*, and peaceful coexistence within a democratic legal context. From the perspective of *siyāṣah syarʿiyyah*, the case demonstrates how a non-state religious institution may contribute to community cohesion by translating moderation-oriented religious values into locally situated social practices. Accordingly, da'wah institutions may be considered potential partners for public authorities in strengthening community-based religious moderation, particularly through sustained mentoring, dialogue, and participatory activities. However, these findings do not establish that institutionalised da'wah is more effective than traditional forms of da'wah, as no comparative assessment was undertaken. Moreover, because the study is based on a single institutional case in Gowa Regency, its findings constitute context-specific qualitative evidence rather than a generalisable model of socio-constitutional integration. Further comparative and longitudinal research is therefore required to examine whether the observed patterns are sustained across different da'wah institutions, communities, and socio-cultural settings.

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<sup>33</sup> Choirul Mahfud et al., "Religious Radicalism, Global Terrorism and Islamic Challenges in Contemporary Indonesia," *Jurnal Sosial Humaniora* 11, no. 1 (2018): 8, <https://doi.org/10.12962/j24433527.v11i1.3550>.



## CONCLUSION

This study finds that the institutionalisation of da‘wah at the Ukhuwatul Islamiyah Da‘wah Institution in Bajeng District, Gowa Regency, facilitates behavioural transformation through structured planning, sustained mentoring, persuasive communication, and community engagement, reflected in greater tolerance, solidarity, participation, and social interaction among congregants. From a *siyāṣah syar‘īyah* perspective, these findings indicate that institutional da‘wah can function as a non-state mechanism supporting *maṣlaḥah*, social order, and community cohesion by translating religious moderation values into socially constructive practices. Theoretically, the study connects da‘wah institutionalisation, religious moderation, social capital, and behavioural transformation within an Islamic governance framework, while its empirical contribution demonstrates how a local religious institution can mediate between moderation-oriented discourse and grassroots social practices. Practically, the findings suggest that da‘wah institutions and relevant stakeholders should strengthen systematic planning, continuous mentoring, and participatory engagement in promoting religious moderation. However, because the study focuses on a single institution in Gowa Regency, the findings are contextually situated and should not be generalised beyond the case without further evidence; comparative and longitudinal studies are therefore needed to examine the applicability and sustainability of these patterns across different institutional and socio-cultural settings.

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