

Situational Leadership in The Da'wah Management of PCNU Bone Regerency: A Qualitative Casestudy

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Abstract

This study aims to analyze the implementation of da'wah management by the Nahdlatul Ulama Branch Leadership (PCNU) of Bone Regency from the perspective of Hersey and Blanchard's Situational Leadership Theory. This study is motivated by the need for da'wah organizations to adapt to social dynamics and technological developments in the modern era. The novelty of this research lies in the examination of da'wah management based on situational leadership at the branch level of a religious organization through a local contextual approach, which is still rarely studied. This study uses a qualitative case study approach. Data were collected through in-depth interviews, observations, and documentation involving five informants consisting of the chairman, secretary, and administrators of PCNU Bone Regency. Data analysis was conducted using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing, with validity tested through source triangulation. The results of the study show that the functions of da'wah management planning, organizing, implementing, and evaluating are applied systematically through structural and cultural channels. The implementation of situational leadership is reflected in the flexibility of leadership styles adjusted to the conditions and readiness levels of members. This study contributes to strengthening the da'wah management model based on situational leadership as a strategy for managing local-level da'wah organizations in an adaptive and contextual manner.

Keywords: *Da'wah Management; Situational Leadership; PCNU; Qualitative Case Study.*

INTRODUCTION

The development of technology, globalization, and social dynamics are becoming increasingly complex, requiring da'wah organizations to manage their activities systematically and adaptively. Mary and Michael (2018) explained that modern leadership must be able to manage complexity and change through adaptive processes within the organization. Similarly, research by Dennish (2019) in Leadership emphasizes that leadership effectiveness is no longer determined solely by formal authority, but by the ability to read the context and respond flexibly. Da'wah can no longer be carried out spontaneously and conventionally, but requires planned management through the functions of planning, organizing, implementing, and evaluating (khairan et al., 2022). In situations like this, preaching

management becomes an important strategy to ensure that Islamic messages are delivered well and remain relevant to the demands of contemporary society.

As one of the largest religious organizations in Indonesia, Nahdlatul Ulama plays an important role in guiding the community and maintaining social harmony (Ali Ridho et al., 2022). In organizational studies, religious institutions are not only seen as spiritual entities but also as social organizations that have leadership systems, structures, and public legitimacy (Tracey, 2012). Tracey emphasizes that faith-based organizations face a unique dilemma: on one hand, they must maintain normative authority and theological values, while on the other hand, they are required to be adaptive to social changes. This condition makes leadership in religious organizations have characteristics that are different from those in profit organizations or formal bureaucracies. At the local level, the Nahdlatul Ulama Branch Management (PCNU) of Bone Regency plays an active role in developing da'wah programs through structural and cultural channels. A flexible management approach is needed in Bone Regency, which is socially and culturally diverse. This is especially true in dealing with limited resources and challenges related to the digitalization of da'wah.

Several previous studies have discussed the management of da'wah in various institutional contexts. The study by Tria Suci Rachmawati and Farhan Abdullah (2022) examined da'wah management in the education of ulama cadres at the Indonesian Ulema Council level, while other research has focused more on da'wah institutions at the national or provincial level. These studies generally emphasize the importance of classical management functions—planning, organizing, implementation, and evaluation—in maintaining the effectiveness of da'wah programs. However, most of them remain at a descriptive level and have not extensively integrated contemporary leadership theory explicitly in their analysis.

Based on these conditions, there is a research gap in the form of a lack of empirical studies on how da'wah management at the branch level, particularly PCNU in Bone Regency, is implemented and analyzed using the Hersey and Blanchard Situational Leadership Theory framework. This theory is relevant for understanding the flexibility of leadership styles in managing da'wah organizations that face diverse social conditions (Moh. Muafi, 2019). A number of empirical studies indicate that situational leadership theory remains relevant in the context of modern organizations. Thompson and Glaso (2015) found that flexibility in leadership style has a positive correlation with organizational effectiveness and member satisfaction. This reinforces the relevance of the theory in community-based organizations. Therefore, this study aims to analyze the implementation of da'wah management by the PCNU of Bone Regency from the perspective of Hersey and Blanchard's Situational Leadership Theory, as well as to identify how management functions are carried out adaptively in the local context. This research is expected to provide theoretical contributions in the form of strengthening the situational

leadership-based da'wah management model, as well as practical contributions for the management of da'wah organizations at the local level.

RESEARCH METHODS

This study uses a qualitative approach with a case study design. This design was chosen to gain an in-depth understanding of the implementation of da'wah management based on situational leadership at the Nahdlatul Ulama Branch Management (PCNU) in Bone Regency as a single case examined in a contextual and holistic manner.

This research was conducted in Bone Regency, particularly in Tanete Riattang Barat District, which serves as the operational center of the organization. Research subjects were purposively selected based on the informants' positions and involvement in the management of da'wah. One person was designated as the head of the PCNU institution in Bone Regency. The data used included primary and secondary data. Primary data were obtained through in-depth interviews and direct observation of da'wah management activities. Secondary data were obtained from organizational documents, such as activity reports, policy archives, as well as literature relevant to da'wah management and situational leadership (Muhammad, 2020).

The data analysis technique uses the Miles and Huberman interactive model, which includes three stages: data reduction, data presentation, and conclusion/verification. Data reduction is carried out by sorting and focusing information according to the research objectives. The presentation of data was carried out in the form of a descriptive narrative to facilitate the identification of patterns and relationships between findings. Conclusions are drawn in stages and verified through source triangulation to ensure the validity of the data (Anjarima et al., 2023).

This study only examines how the functions of da'wah management, which consist of planning, organizing, implementing, and evaluating, are applied. It uses Hersey and Blanchard's Situational Leadership Theory in the PCNU environment of Bone Regency. The study does not discuss the effectiveness of da'wah quantitatively nor compare it with other religious organizations. The focus of the study is only at the branch management level and does not include the regional or sub-branch structure comprehensively.

RESULTS AND DISCUSSION

Effective da'wah management is the key to supporting the da'wah activities of the Nahdlatul Ulama Branch Management (PCNU) in Bone Regency. From the perspective of organizational management, effectiveness is measured not only by program achievement but also by the organization's ability to maintain social legitimacy and structural adaptability (Peter, 2025). As an Islamic organization

that plays a strategic role in upholding Islamic and national values, the PCNU in Bone Regency faces various challenges, including modernization, social dynamics, and technological developments. In such a situation, da'wah management, which is the process of organizing human and material resources, can help the PCNU address contemporary challenges and strengthen the position of da'wah in society (Novi, 2017). The implementation of management functions, such as planning, organizing, execution, and evaluation, enables PCNU to carry out da'wah programs more systematically and effectively (Mahmudin, 2021).

From the perspective of Farhan Abdullah and Tria Suci Rachmawati (2020), who emphasize that proper management of Islamic preaching can improve the quality of future Islamic scholars, this idea becomes very relevant for UCPNP in Bone Regency. As a religious organization rooted in the Ahlussunnah wal Jamaah tradition, PCNU is not only tasked with conveyance of Islamic teachings in a normative manner, but also serves as a center for empowerment and a solution to various community issues, whether in the social, educational, economic, or religious fields. Therefore, structured, planned, and community-oriented management of Islamic preaching becomes a necessity.

With professional da'wah management covering planning, organizing, actuating, and controlling PCNU of Bone Regency can ensure that every da'wah program has a clear and sustainable strategic direction. Good management enables the mapping of the community's needs, the preparation of contextual da'wah materials, as well as the systematic and continuous development of ulama cadres. These ulama cadres are not only equipped with deep scholarly understanding but also with managerial skills, communication abilities, and social sensitivity to local community dynamics. Furthermore, effective da'wah management will make the PCNU an institution that is adaptive to the changing times without losing its Aswaja identity. Da'wah will no longer be ceremonial or incidental in nature, but will become a strategic movement with measurable impact. Thus, good da'wah management is not merely an administrative aspect, but a social transformation instrument capable of aligning Islamic values with the real needs of the people of Bone Regency in a relevant, solution-oriented, and sustainable manner (Tri, 2019).

This aligns with PCNU's mission to maintain social harmony through inclusive and adaptive preaching. In addition, the development of technology and social media presents both new challenges and great opportunities for PCNU in Bone Regency (Agus and Sugianto, 2020). Without good dakwah management, potential issues such as low coordination, lack of program effectiveness, and decreased public trust in the dakwah organization can arise (Musthafa, 2018). Therefore, the PCNU of Bone Regency needs to prioritize planned and systematic management to ensure that their preaching is not only effective but also trusted by the community.

An interview with the head of the PCNU institution stated, "Every da'wah program we run always begins with planning discussed in the board meetings. After that, there is a clear division of tasks according to each respective field. In its implementation, we observe the conditions of the community, because the approach in one area is not always the same as in another area. After the activity is completed, we conduct an evaluation to see what needs to be improved." This shows that the Nahdlatul Ulama Branch Board (PCNU) of Bone Regerency systematically applies four functions of da'wah management, namely planning, organizing, implementation, and evaluation. However, its implementation is adaptive according to the social conditions of the community.

Table of the Implementation of Da'wah Management Functions by PCNU Bone Regerency

Management Functions	Field Findings	Analysis
Planning	Preparation of annual da'wah programs and identification of community needs	Demonstrates a needs-based planning approach
Organizing	Division of management tasks and structural coordination	The organizational structure supports program stability.
Implementation	Da'wah through structural and cultural channels	Combinative strategies increase social reach
Evaluation	Periodic evaluation and internal deliberation	Demonstrates organizational control mechanisms

Substantively, the Bone Regerency PCNU not only carries out administrative management functions but also integrates them with local characteristics. Planning is based on the needs of the local community, demonstrating that management is not solely top-down but rather contextual. Clear organization minimizes internal conflict and increases coordination effectiveness (Nurul, 2022). This strengthens the finding that the stability of organizational structure is the foundation for the sustainability of da'wah.

Based on the interview results, Rahmatunnair, as the Chairman of PCNU Bone Regerency, explained that the da'wah management developed by the organization is carried out through two main channels: the structural channel and the cultural channel. These two channels are designed to complement each other to ensure that da'wah is not only conducted formally through organizational mechanisms but also rooted in the social life of the community. The structural channel emphasizes systematic program management through board meetings, clear task assignments, activity planning, and periodic evaluations. Meanwhile, the cultural channel focuses more on an adaptive approach to local traditions, habits, and social characteristics. This model shows that PCNU Bone Regerency understands da'wah not merely as the delivery of religious messages but as a social process that requires both institutional strategy and cultural sensitivity.

1. Structural Path

The structural path refers to an approach that involves formal organizations, institutional hierarchies, and official policies in the implementation of da'wah (M.Anis, 2013). Through this channel, da'wah is designed and managed in a structured manner by the Nahdlatul Ulama Branch Management (PCNU) religious institution. Da'wah activities through this structural channel typically include planning major programs, managing human and material resources, and overseeing the implementation of da'wah activities under the organization's auspices. This method is crucial for building a structured system so that da'wah goals can be achieved more efficiently. For example, PCNU provides training to da'wah preachers, creates a da'wah curriculum, and conducts regular evaluations to ensure program continuity.

2. Cultural Path

The cultural pathway emphasizes a non-formal approach that adapts to the local culture and traditions. This approach often involves community-based activities, such as religious study groups, local religious traditions, or social activities relevant to community needs (Lisa, 2018). The cultural path aims to bridge the messages of da'wah with local cultural values, so that da'wah is more easily accepted and internalized by society (Achmad, 2018). This approach also plays an important role in maintaining social harmony and building religious awareness organically (R.Raihan, 2014). For example, the PCNU of Bone Regency integrates da'wah with local cultural activities such as the Maulid tradition, tahlilan, or holding religious-based social events.

Table 1
Comparison Table of Da'wah Paths

Aspect	Structural Path	Cultural Path
Approach	Formal-organization	Socio-cultural
Target	Internal and structured communities	General public
Strength	Systematic and controlled	Adaptable and easy to accept
Challenge	Human resource limitations	Dependence on community participation

PCNU uses structural and cultural channels to address the plurality of Bone society. This method demonstrates the organization's ability to balance institutional systems with local cultural sensitivity. Da'wah is not merely a ritual but also a concrete solution to societal problems, as this combination is a crucial strategy for facing contemporary challenges such as modernization, globalization, and technological advancement.

The implementation of da'wah management in the PCNU Bone Regency shows relevance to Hersey and Blanchard's Situational Leadership Theory, which emphasizes that leadership style must be adjusted to the level of readiness of members (Nur and Muh. Nur, 2024).

Table 2
Situational Leadership Implementation Table

Organizational Conditions	Leadership Style	Implementation Form
Experienced members	Participatory	Deliberation in program formulation
New/underprepared members	Directive	Intensive instruction and mentoring
Complex situation	Delegative-control	Strict supervision and coordination

These findings reinforce the contingency leadership approach, which asserts that leadership effectiveness depends on the alignment between the leader's style and the organizational situation. The leadership flexibility applied by PCNU Bone demonstrates that leaders are not fixed on a single dominant pattern, but make adjustments based on the competence and readiness of members. This aligns with empirical findings in modern leadership studies that position adaptability as a key indicator of organizational effectiveness. The results show that the leadership of the PCNU in Bone Regency is flexible and contextual; leaders adopt a participatory approach within the context of competent members. Conversely, a directive approach is used in specific situations that require clear direction. This reinforces the assumption of Situational Leadership Theory that leadership effectiveness is not determined by a single fixed style, but rather by the ability to adapt to the situation and the readiness of members (Burhanudin, 2018).

This study aims to develop a da'wah management model based on situational leadership at the branch level of religious organizations. The model emphasizes the importance of leaders' ability to read the organization's internal conditions and the external dynamics of society before determining the appropriate approach. At the branch level, which directly interacts with the needs of the community, adaptive leadership becomes crucial so that da'wah programs do not merely run normatively, but are able to address real issues in a contextual and strategic manner.

Research results empirically show that flexibility in leadership is a key factor in maintaining the success and sustainability of local da'wah. Leaders who are able to adjust their leadership style according to the readiness level of their members and the complexity of social challenges tend to be more effective in building solidarity, increasing participation, and ensuring program continuity. Thus, situational leadership is not just a theoretical approach, but a practical strategy that strengthens da'wah governance to remain relevant, responsive, and resilient amid changing times.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

This study found that da'wah management has been systematically implemented in the Nahdlatul Ulama Branch Management (PCNU) of Bone Regency through planning, organizing, implementing, and evaluating functions, but with a flexible approach adapted to the social conditions of the community. With this flexibility, da'wah can remain relevant and sustainable amidst social dynamics and changing times.

Research shows that the success of the PCNU Bone Regency's da'wah management depends on the synergy between structural and cultural channels. The structural channel ensures program sustainability and organizational order, while the cultural channel ensures that da'wah messages are contextually accepted and appropriate to local culture. One key approach to addressing the complexities of a diverse society is to integrate these two channels. Theoretically, this research supports the application of Hersey and Blanchard's situational leadership theory to PCNU's da'wah management. Da'wah management based on situational leadership is relevant to supporting effective, contextual, and responsive da'wah to community needs. This is demonstrated by the adaptive leadership style and the use of digital media, which still require managerial support.

Suggestion

Researchers hope that the Nahdlatul Ulama Branch Management (PCNU) in Bone Regency will strengthen the planning, testing, and management of digital da'wah in a more structured manner. They must also continue to develop leadership that can adapt to community circumstances. To improve da'wah management research, further academic research is expected to examine da'wah management in various contexts and regions.

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