

Da'wah Radio and the Formation of Social Relations: A Communication Sociology Analysis at Radio An-Nashihah

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Abstract

The purpose of this research is to analyze the role of religious broadcasting radio in shaping socio-religious relations thru the communication process between the broadcaster and the listeners. Radio An-Nashihah Sakinah with Sunnah was chosen as the research object because it consistently promotes the value of silaturahmi in its broadcasting strategy. This research uses a qualitative-descriptive approach with library study and observation methods on the broadcasting programs of Radio An-Nashihah. The observations were conducted in real time during broadcasts over a two-month period, focusing on the interactions between the host, guests, and listeners in programs on religious counseling, family issues, and Quranic recitation. The analysis is conducted using a communication sociology perspective to see how the value of silaturahmi is practiced in da'wah communication interactions thru radio media. The research results show that Radio An-Nashihah implements the value of silaturahmi thru program planning oriented toward audience needs, human resource management according to competence, and the presentation of interactive programs such as religious consultations, family studies, and Quranic learning. The dialogical and participatory communication pattern allows for emotional closeness between the broadcaster and the listeners, thereby forming social relationships that are spiritual and communal in nature. Thus, radio not only functions as a medium for conveying religious information but also as a space for social communication that strengthens Islamic brotherhood within the community. This research shows that radio media can be an effective means of preaching in building social relations based on Islamic values in the digital communication era.

Keywords: *Da'wah radio; social relations; communication sociology; silaturahmi; religious communication.*

INTRODUCTION

Da'wah is a fundamental obligation in Islamic teachings that requires the community to actively convey divine values to the wider society (Rasip & Taat, 2025). In its historical context, *Da'wah* has been carried out using various methods, ranging from mosque pulpits, regular study sessions, to large-scale sermons. However, the development of communication technology has opened new opportunities in the dissemination of *Da'wah*, one of which is thru mass media such as radio.

Radio, as a broadcasting medium, has unique characteristics, capable of reaching a wide audience, flexible in timing, and creating emotional intimacy thru the power of voice (Akbar et al., 2020; Nasution, 2012).

In the perspective of communication sociology, the function of media is not only to serve as a medium for conveying messages but also as a social space that shapes interactions and relationships between individuals in society (Üblacker et al., 2022). According to Berger and Luckmann, social reality is formed thru a continuous process of communication in everyday life (Mustafai Amir, 2019). Thru this communication, individuals build shared meanings that then shape social relationship patterns within the community. In the context of *da'wah* media, radio can be understood as a medium that not only transmits religious messages but also facilitates the formation of social and emotional relationships between the broadcaster and the audience (Sanusi, 2025).

The symbolic interactionism approach also emphasizes that social meaning is formed thru the process of interaction and the exchange of symbols in communication. Language, religious narratives, and the broadcaster's communication style in preaching broadcasts can serve as symbols that build emotional closeness with the audience. Thru these interactions, social relationships are formed that are not only informative but also participatory and affective. Therefore, preaching thru radio media can not only be understood as the process of broadcasting religious messages but also as a practice of social communication that contributes to the formation of solidarity and social relations within the listening community (Tesfay et al., 2024)

Among the various Islamic broadcasting institutions that are developing, Radio An-Nashihah Sakinah with Sunnah stands out because it carries a mission of preaching combined with the spirit of brotherhood. The label "silaturahmi radio" attached to Radio An-Nashihah is not just a slogan, but has become a fundamental philosophy in structuring its broadcasting programs. Silaturahmi in Islam itself is a principle that is not only social in nature but also holds high spiritual value, as emphasized in various authentic hadiths of Prophet Muhammad saw. (Bakhri, 2020; Putra et al., 2022).

Thru this approach, Radio An-Nashihah strives to become a space for preaching that not only conveys knowledge but also embodies the values of love and connection among the community. Therefore, it is important to review how this radio truly implements the values of silaturahmi in accordance with the teachings of the Prophet Muhammad (peace be upon him). This research aims to examine whether Radio An-Nashihah merely uses the term "silaturahmi radio" as a symbolic identity or genuinely applies it in its *da'wah* strategy (Bakhri, 2020; Rusdi & Rubino, 2023).

Radio An-Nashihah is known to have several programs that actively invite listener participation, such as Q&A broadcasts, family studies, and Islamic life consultation sessions. In addition, there is also a Quran recitation program aimed at all age groups, from children to adults.

This program is delivered systematically and interactively, providing space for listeners to improve their Quran recitation thru direct corrections and regular practice. The presence of these programs is a tangible form of modern social interaction, where listeners are not only recipients of information but also active participants in the interaction. In this case, religious broadcasts are experiencing a paradigm shift from being monologic to dialogic and participatory (Fauzi & Latief, 2016; Ghanjali, 2024).

As one form of actualizing silaturahmi, Radio An-Nashihah also utilizes digital technology to expand its broadcast reach thru online streaming, mobile applications, and social media channels. This effort not only expands the geographical reach but also strengthens the emotional closeness between the preacher and the audience who may be physically distant. This affirms that radio can function as a bridge of kinship that transcends the boundaries of space and time, and is in line with the inclusive spirit of Islamic teachings (Ahmad Zaini, 2016; Kholis et al., 2023; Wahyuningtyas et al., 2021)

In Islam, silaturahmi can be understood as a sociological-theological concept that connects the dimensions of faith, ethics, and social relations. Theologically, silaturahmi is rooted in Islamic teachings regarding the obligation to maintain fraternal bonds and foster goodwill among fellow human beings; sociologically, silaturahmi functions as a mechanism for building social networks, solidarity, trust, and cohesion within society. Therefore, in the context of da'wah, silaturahmi is not merely interpreted as kinship ties or physical gatherings, but also as a social practice that fosters connectedness, empathy, and mutual care within religious communities (Cahyana et al., 2021; Nur Hayati, 2024).

From a communication perspective, the value of maintaining relationships is fostered through the exchange of messages that build closeness between the communicator and the recipient. Radio enables this process through the announcer's greetings, a conversational tone, soothing religious narratives, and opportunities for listener feedback via Q&A sessions, consultations, and participation in broadcast programs. Thus, religious outreach via radio is not merely informative but also relational, as it fosters a sense of shared presence, trust, and emotional connection within the listener community even though interactions occur without physical meetings.

The interpretation of scholars like Imam an-Nawawi emphasizes that the form of silaturahmi is not limited to physical meetings, but also includes every effort that can strengthen social and spiritual relationships. Therefore, the use of media such as radio in conveying *da'wah* that touches on social and spiritual aspects is an actual manifestation of the command of silaturahmi. Radio An-Nashihah also serves as an example of how media can perform both religious and social functions simultaneously (Faisal Goni, Ahmad S. Rustan, 2016).

Research on preaching thru radio media has been extensively conducted, but most previous studies have focused more on the aspects of broadcasting management or the effectiveness of delivering preaching messages. This research offers a different perspective by analyzing radio preaching practices within the framework of communication sociology, particularly in examining how radio media plays a role in shaping social relations between broadcasters and listeners.

The novelty of this research lies in the effort to integrate the concept of *silaturahmi* in hadith with media communication analysis, so that preaching thru radio is not only understood as the process of broadcasting religious messages but also as a practice of social communication that builds solidarity and cohesion within the listening community. Thus, this research contributes to the development of Islamic communication studies, particularly regarding the role of radio media as a space for forming social relations in contemporary preaching practices.

RESEARCH METHODS

This study employs a qualitative approach with a descriptive-analytical design and is classified as library research. This approach was chosen because this article examines religious radio as a phenomenon of religious communication through concepts, theories, and the findings of previous research, rather than through the collection of direct observational data in the field (Yusanto, 2020).

The subject of this study is Radio An-Nashihah Sakinah with Sunnah, a da'wah broadcasting institution known for promoting the concept of "silaturahmi radio." This radio station serves as a conceptual case study to examine how the idea of *silaturahmi* can be understood in the practice of da'wah communication through radio. The focus of the study is directed at the conceptual relationship between *silaturahmi*, da'wah communication, and the formation of social relations from a sociological perspective of communication.

The data sources for this study consist of written sources or secondary data, including journal articles, books, hadith collections and their commentaries, previous research on Islamic radio broadcasting and communication, as well as relevant documents or publications regarding Radio An-Nashihah. The literature was selected based on its relevance to the themes of Islamic radio broadcasting, social bonding, religious communication, broadcaster-listener interaction, and the formation of social relationships.

Data collection was conducted through literature review, critical reading, and note-taking. Data were not collected through direct observation of broadcasts or interviews; therefore, the claims in this article are presented as the result of conceptual synthesis and interpretation of the available literature. The review process was conducted by grouping the literature into main themes, namely the normative basis of *silaturahmi*, sociological communication theory, the characteristics of radio as a

medium for da'wah, and patterns of participatory communication in religious broadcasts (Fadli, 2021).

Data analysis was conducted using a descriptive-interpretive approach with qualitative content analysis techniques. The analysis phase included reducing the sources in accordance with the research focus, classifying concepts and literature findings, interpreting the data within the framework of the sociology of communication, and drawing conclusions regarding the function of dakwah radio as a space for social communication. Thus, this study does not aim to make empirical generalizations about the behavior of all Radio An-Nashihah broadcasters or listeners, but rather offers a conceptual interpretation of the potential of religious radio to shape social relations based on the value of silaturahmi (Wiraguna et al., 2024; Yuliani, 2018).

RESULTS AND DISCUSSION

The Normative and Sociological Foundations of Silaturahmi in Da'wah Communication

In Islam, silaturahmi can be understood not only as a normative teaching derived from religious texts, but also as a social practice that governs how individuals and communities maintain relationships. Hadiths regarding the encouragement to maintain silaturahmi, the prohibition against severing ties, and the call to take the initiative in mending relationships provide an ethical foundation for the social life of Muslims. However, in this article, these hadiths are not treated as the subject of a lengthy philological analysis, but rather as a value framework for understanding how da'wah communication fosters social connectedness within society (A. Darussalam, 2017; Istianah, 2016).

From a sociological perspective, silaturahmi can be understood as a form of social capital that strengthens trust, solidarity, a sense of belonging, and mutual support among community members. Social relationships are not formed solely because of shared religious identity, but also through repeated communication, recognition of others' existence, and a willingness to listen to and respond to one another. Within this framework, silaturahmi functions as a mechanism for maintaining social relationships that allows the community to remain connected, especially when community members are dispersed across different social spaces (Mahyuddin, 2019; Safrizal, 2025).

From a sociological perspective on communication, silaturahmi is viewed as a process of exchanging meaning that takes place through symbols, language, greetings, advice, prayers, and other forms of interaction. Dakwah communication not only conveys religious messages but also fosters a sense of closeness between the da'i and the mad'u. When dakwah messages are delivered in a familiar, empathetic, and responsive manner to the audience's needs, such communication can create a sense of shared presence and strengthen emotional bonds among members of the listening community.

Empirical findings from a number of studies on community radio and religious radio indicate that radio can serve as a medium for fostering social participation, moral education, and the strengthening of community identity. Research on community radio, for example, shows that radio is capable of supporting social development through the dissemination of information, community engagement, and the fostering of collective awareness (Broskhan & Rajesh, 2023; Sebastien & Vedaste, 2023).

Meanwhile, research on religious radio programs indicates that religious programs on the radio can help improve the public's understanding of religion, expand the reach of religious outreach, and connect listeners with religious experts (Akbar et al., 2020; Fauzi & Latief, 2016; Nasor, 2017).

Thus, *silaturahmi* in the context of religious radio programming should not be understood merely as a moral message conveyed through the content of sermons, but also as a pattern of relationships built through the format of communication. Programs that provide space for Q&A sessions, consultations, recitation corrections, listener greetings, and responses to issues regarding family or worship demonstrate that radio can facilitate participatory communication. At this point, listeners are not merely recipients of messages, but also subjects whose experiences, questions, and religious needs are acknowledged.

In the context of Radio An-Nashihah, the concept of "radio *silaturahmi*" can be understood as a communication approach that emphasizes social closeness, religious guidance, and community connectivity. Based on available literature and publications, this concept suggests that religious radio has the potential to serve as a social space that brings together broadcasters, guests, and listeners within a single religious communication community. The relationships formed are not direct face-to-face interactions, but rather mediated relationships built through voice, the rhythm of the broadcast, religious themes, and opportunities for the audience to participate (Putra et al., 2022; Rosidi, 2024).

Nevertheless, social relationships formed through radio cannot be assumed to develop automatically. New social bonds can only grow if da'wah communication is conducted consistently, dialogically, and in a way that is relevant to the listeners' social issues. Therefore, the sociological dimension of *silaturahmi* demands attention to how messages are structured, how broadcasters build rapport, how the audience is given space to respond, and how Islamic values are translated into soothing and inclusive communication practices.

Based on the above discussion, the normative foundation of *silaturahmi* should be understood as a starting point, not as the sole focus of analysis. Values such as fostering relationships, maintaining communication, prioritizing peace, and building social awareness can be translated into the principles of empathetic, participatory, and relational da'wah communication. With this interpretation, the discussion of *silaturahmi* shifts from a theological study toward a sociological-

communicative analysis of how da'wah radio can shape social relations within the listening community.

Radio An-Nashihah Media Strategy

Based on normative foundations, Radio An-Nashihah strives to implement the value of silaturahmi in the practice of *da'wah* communication thru radio media. This radio station develops broadcasting strategies that are not only oriented toward delivering religious messages but also toward forming social relationships between the broadcaster and the listeners. From the perspective of communication sociology, this strategy shows that radio media functions as a space for social interaction that allows for the formation of relationships among community members (Sujoko et al., 2023).

At the planning stage, the management of Radio An-Nashihah considers the needs of the audience as well as the spiritual values that form the basis of the broadcasting of *da'wah*. The selection of program themes that focus on morals, worship, and family life demonstrates an effort to present *da'wah* that is close to the social experiences of the listeners. This approach allows the message of *da'wah* to be understood not only as normative teachings but also as practical guidance in everyday life.

At the organizational stage, role distribution is carried out based on the competencies of the human resources involved in the broadcasting process, such as announcers, program producers, and audio technicians. This work structure allows the process of *da'wah* communication to proceed in a professional and coordinated manner. In practice, the broadcaster not only serves as an information deliverer but also as a communication mediator bridging the interaction between the source and the audience.

The orientation stage is carried out thru audience segmentation based on age, interests, and the religious needs of the community. Thru this segmentation, Radio An-Nashihah can design a more adaptive and relevant *da'wah* communication format that aligns with the social conditions of its listeners. Programs such as religious consultations, family studies, and Quranic recitation lessons are packaged in a dialogical format, providing space for audience participation in the communication process.

Meanwhile, program supervision is conducted thru periodic evaluations of broadcast effectiveness and listener responses. This evaluation allows management to determine the extent to which the *da'wah* message is received by the audience and how the communication interaction occurs within the broadcast program. In the perspective of communication sociology, this mechanism shows that the process of *da'wah* communication is dynamic and open to feedback from the community.

So, the communication strategy implemented by Radio An-Nashihah not only serves to convey religious messages but also to build social relationships between the broadcaster and the listeners. Thru a dialogical and participatory communication pattern, the radio becomes a medium capable of strengthening social relations based on the value of *silaturahmi* within the listener community (Putra et al., 2022).

Impact and Implementation of the Value of Silaturahmi

The implementation of the values of *silaturahmi* in the Radio An-Nashihah broadcast program shows that radio media can function as a space for social communication that strengthens religious relationships within the community. In the perspective of communication sociology, media not only serves as a channel for message delivery but also as an arena for social interaction that enables the formation of relationships between individuals connected thru the communication process. Thru this process, *da'wah* communication not only conveys religious teachings but also builds emotional closeness and social solidarity among community members (Broskhan & Rajesh, 2023).

The interactive programs broadcasted by Radio An-Nashihah serve as an important means of realizing the value of *silaturahmi* in the practice of *da'wah* communication. Thru broadcast formats such as religious consultations, family studies, and Q&A sessions, listeners not only play the role of information recipients but also as active participants in the communication process. The interactions that occur in the program allow for the formation of two-way communication between the broadcaster and the listeners, so the relationship that develops is not one-way, but rather dialogical and participatory.

In the perspective of communication sociology, this dialogic communication pattern plays an important role in building social relations between the communicator and the communicant. The interaction that occurs thru radio broadcasts creates an emotional closeness between the broadcaster and the listeners, even tho there is no direct meeting. This closeness emerges thru the use of communicative language, the delivery of empathetic messages, and the opportunity for listeners to share their experiences and questions. Thus, radio functions as a medium capable of connecting individuals in a communication space that is symbolic yet still has a real social impact (Mahyuddin, 2019).

The emphasis on the broadcast material on the theme of morality shows that the preaching delivered not only provides information but also encourages social change. Messages that highlight moral values and social ethics help build a collective awareness to maintain harmonious relationships within the community. Therefore, radio not only serves as a broadcasting medium but also as a means of moral education and the formation of the social character of society (Sebastien & Vedaste, 2023).

Audience participation in broadcast programs also shows that *da'wah* communication thru radio can build a sense of togetherness among listeners. Listeners who engage in broadcast interactions often feel like they are part of the same *da'wah* community, even tho they are in different geographical locations. This phenomenon shows that radio media is capable of forming an imaginary community bound by the same religious values and communication experiences. Therefore, the implementation of the value of *silaturahmi* thru the Radio An-Nashihah broadcast program demonstrates that radio media can function as a social communication space that strengthens religious relations within society. Thru dialogical, participatory, and empathetic communication patterns, radio not only conveys religious messages but also builds social solidarity and strengthens the bonds of Islamic brotherhood among listeners.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

This research shows that Radio An-Nashihah Sakinah with Sunnah not only functions as a media for broadcasting *da'wah* but also as a space for social communication that contributes to the formation of relationships between the broadcaster and the listeners. Thru interactive programs that emphasize the value of kinship, the ongoing *da'wah* communication is no longer one-way, but rather dialogical and participatory. This communication pattern allows for the formation of emotional closeness and a sense of togetherness among the members of the listening community.

In the perspective of communication sociology, the practice of preaching thru Radio An-Nashihah shows that radio media can serve as a medium that facilitates the formation of social networks based on religious values. The broadcast programs designed thematically, interactively, and responsively to the audience's needs enable the creation of interactions that strengthen solidarity and social cohesion within the listening community.

Moreover, the integration of the value of *silaturahmi* in *da'wah* communication strategies shows that media can serve as a means to transform Islamic values into broader social communication practices. Radio An-Nashihah not only conveys religious messages but also creates spaces for interaction that strengthen Islamic brotherhood within the community.

So, this research emphasizes that preaching thru radio media has strategic potential in building social relations based on Islamic values. In the future, research on *da'wah* communication thru media can be developed by examining the role of digital media and new communication platforms in shaping religious communities in the era of media transformation.

Suggestion

Based on the findings of this research, it is recommended that Islamic broadcasting institutions optimize radio media as a social communication space that encourages participatory interaction between broadcasters and listeners. Strengthening dialogical broadcast formats, developing programs based on community needs, and utilizing digital platforms such as streaming and social media can be important strategies to expand the reach of *da'wah* communication while also strengthening social relations within the listening community. Additionally, further research can examine the dynamics of *da'wah* communication on various digital media platforms to see how the values of silaturahmi and ukhuwah Islamiyah are constructed within a broader communication ecosystem in the era of media transformation.

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