

THE DA'WAH STRATEGY OF AL-JAM'IYATUL WASHLIYAH IN ENHANCING SOCIAL AWARENESS OF THE COMMUNITY

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Abstrak: Dakwah di tengah dinamika sosial masyarakat modern menghadapi tantangan berupa menurunnya kepedulian sosial, melemahnya solidaritas, dan rendahnya partisipasi masyarakat dalam kehidupan sosial. Kondisi ini menuntut strategi dakwah yang tidak hanya bersifat normatif, tetapi juga mampu mendorong transformasi sosial. Penelitian ini bertujuan untuk menganalisis strategi dakwah Al-Jam'iyatul Washliyah dalam meningkatkan kesadaran sosial masyarakat Kabupaten Labuhanbatu Utara. Penelitian menggunakan metode kualitatif dengan pendekatan deskriptif. Data primer diperoleh melalui wawancara mendalam dengan pengurus Al-Jam'iyatul Washliyah dan da'i setempat, sedangkan data sekunder bersumber dari jurnal ilmiah dan dokumen relevan. Hasil penelitian menunjukkan bahwa Al-Jam'iyatul Washliyah menerapkan strategi dakwah integratif melalui dakwah bil-lisan, bil-qalam, dan bil-hal yang disusun secara kontekstual serta melibatkan tokoh agama, masyarakat, dan pemerintah daerah. Implementasi dakwah bil-hal melalui kegiatan sosial dan aksi kemanusiaan terbukti efektif menumbuhkan empati, solidaritas, dan kesadaran sosial masyarakat. Temuan ini berimplikasi pada pentingnya penguatan dakwah sosial berbasis organisasi Islam sebagai model pembangunan kesadaran sosial berkelanjutan.

Kata Kunci: Strategi Dakwah, Kesadaran Sosial, Al-Jam'iyatul Washliyah

Abstract: Dakwah in the midst of the social dynamics of modern society faces challenges in the form of declining social awareness, weakening solidarity, and low community participation in social life. These conditions require a dakwah strategy that is not only normative in nature, but also capable of encouraging social transformation. This study aims to analyze Al-Jam'iyatul Washliyah's da'wah strategy in raising social awareness among the people of North Labuhanbatu Regency. The study uses a qualitative method with a descriptive approach. Primary data was obtained through in-depth interviews with Al-Jam'iyatul Washliyah administrators and local da'i, while secondary data was sourced from scientific journals and relevant documents. The results show that Al-Jam'iyatul Washliyah implements an integrative da'wah strategy through dakwah bil-lisan, bil-qalam, and bil-hal, which are structured contextually and involve religious leaders, the community, and local government. The implementation of dakwah bil-hal through social activities and humanitarian actions has proven effective in fostering empathy, solidarity, and social awareness among the community. These findings imply the importance of strengthening Islamic organization-based social da'wah as a model for sustainable social awareness development.

Keywords: Dakwah Strategy, Social Awareness, Al-Jam'iyatul Washliyah

INTRODUCTION

Da'wah constitutes a fundamental dimension of Islamic teachings that functions not only as a means of transmitting religious doctrines but also as an instrument for shaping social consciousness and moral responsibility within society (Affandi et al., 2023; Rozali, 2025). In Islamic thought, da'wah is understood as a comprehensive effort to invite individuals and communities toward the values of faith, ethics, justice, and social solidarity, thereby fostering harmonious social life (Amir, 2016). Consequently, da'wah is inseparable from social transformation, as it seeks to internalize Islamic values in ways that influence attitudes, behaviors, and collective awareness.

In contemporary society, the role of da'wah has become increasingly complex. Rapid globalization, technological advancement, digital communication, and socio-cultural change have transformed patterns of social interaction and religious engagement (Riza, 2021). While these developments offer new opportunities for da'wah dissemination, they also generate social challenges, including the rise of individualism, weakening communal bonds, declining social empathy, and reduced collective responsibility for social problems (Suhendi & Muhammad Sholeh, 2021). These conditions necessitate a da'wah approach that goes beyond ritualistic preaching and emphasizes the cultivation of social awareness and active social engagement.

Social awareness refers to the capacity of individuals and communities to recognize social realities, empathize with others, and participate constructively in addressing social

issues. From an Islamic perspective, social awareness is deeply rooted in values such as *ukhuwah Islamiyah*, *ta'awun*, social justice, and *amar ma'ruf nahi munkar*. Da'wah, therefore, serves as a strategic medium for embedding these values within community life, encouraging social responsibility and collective action (Ridho, 2022). Previous studies have shown that effective da'wah is reflected not merely in increased religious knowledge, but in tangible changes in social attitudes, participation, and concern for communal welfare (Ritonga, 2019).

To achieve such transformative outcomes, da'wah requires a systematic and context-sensitive strategy. A da'wah strategy encompasses careful planning of objectives, selection of methods, media utilization, message formulation, and approaches tailored to the socio-cultural characteristics of the target audience. Al-Bayanuni's framework, which categorizes da'wah strategies into sentimental (*athifi*), rational (*aqli*), and sensory (*hissi*) approaches, highlights the need for adaptive and integrative strategies to address diverse social contexts effectively. Without strategic planning, da'wah risks becoming normative, ceremonial, and disconnected from social realities (Ichsan, 2025; Saragih, 2016; Siswanto, 2007).

Within this framework, Islamic organizations play a crucial role as agents of social change. Their institutional structures, social legitimacy, and extensive grassroots networks position them strategically to influence community behavior and social values. In Indonesia, one of the prominent Islamic organizations with a long-standing commitment to da'wah and social-

development is Al-Jam'iyatul Washliyah. Since its establishment, Al-Washliyah has consistently engaged in religious propagation, education, and social welfare initiatives aimed at strengthening Muslim unity and improving societal well-being (Rozali, 2025).

Several studies have documented Al-Washliyah's contributions to Islamic education, religious moderation, and organizational development. Research by Lubis and Rusydah (2019), for instance, highlights the organization's adaptive da'wah practices through digital media, organizational communication, and stakeholder collaboration. These findings indicate that Al-Washliyah's da'wah approach is dynamic and responsive to contemporary challenges. However, much of the existing literature tends to focus on educational institutions, ideological orientation, or digital da'wah, rather than examining the organization's strategic role in enhancing social awareness at the local community level.

In North Labuhanbatu Regency, Al-Jam'iyatul Washliyah operates within a socio-cultural context characterized by religious diversity, economic disparities, and evolving social dynamics. Although religious activities remain prominent, empirical observations suggest that social participation, collective action, and community-based solidarity do not always develop optimally. In this context, Al-Washliyah's da'wah activities—ranging from religious sermons and educational programs to social and community empowerment initiatives—hold significant potential to foster social awareness and strengthen communal bonds.

Despite this potential, the effectiveness of Al-Jam'iyatul Washliyah's da'wah strategies in enhancing social awareness among the people of North Labuhanbatu Regency has not been comprehensively examined. There is limited empirical research that specifically analyzes how da'wah strategies are formulated, implemented, and experienced by the community in relation to social awareness outcomes. This gap is significant, considering the strategic role of Islamic organizations in supporting social cohesion, community resilience, and value-based social development.

Therefore, this study seeks to analyze the da'wah strategies employed by Al-Jam'iyatul Washliyah in North Labuhanbatu Regency, focusing on their forms, implementation processes, and contributions to enhancing community social awareness. By examining this issue, the study aims to provide a deeper understanding of how da'wah functions as a strategic instrument for social transformation at the local level. The findings are expected to contribute theoretically to the development of da'wah studies and practically to strengthening the role of Islamic organizations in fostering socially aware and responsible communities.

METHOD

This study employs a qualitative method with a descriptive approach. This approach was selected because the research aims to provide an in-depth description of the da'wah strategies implemented by the Regional Board of Al-Jam'iyatul Washliyah in North Labuhanbatu Regency in enhancing community social awareness. The descriptive

approach enables the researcher to understand da'wah phenomena contextually based on the experiences and perspectives of da'wah actors without conducting hypothesis testing.

The research was conducted in North Labuhanbatu Regency, focusing on da'wah activities and socio-religious programs carried out by the Regional Board of Al-Jam'iyatul Washliyah as well as *da'i* who actively engage in da'wah activities in the area. The selection of this research location was based on the strategic role of Al-Jam'iyatul Washliyah as an Islamic organization with extensive networks and significant social influence in the religious life of the North Labuhanbatu community.

The data sources in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews with the leadership of the Regional Board of Al-Jam'iyatul Washliyah of North Labuhanbatu Regency and *da'i* operating in the region. The interviews were conducted to

explore information regarding the planning and implementation of da'wah strategies, forms of social da'wah activities, methods and media used, target audiences, as well as the informants' perspectives on the impact of da'wah on improving community social awareness. Secondary data were collected from national scientific journals, books, and relevant supporting documents to strengthen the analysis and discussion of the research findings.

The selection of informants was carried out using purposive sampling techniques, namely the deliberate selection of informants based on the consideration that they possess relevant knowledge, experience, and direct involvement in the da'wah activities of Al-Jam'iyatul Washliyah in North Labuhanbatu Regency. The main informants in this study are presented in Table 1 below.

Table 1. Research Informant Data

No	Position/Role	Description
1	Chairperson of the Regional Board of Al-Jam'iyatul Washliyah, North Labuhanbatu Regency	Key informant; provided data related to organizational policies, da'wah strategic directions, and social da'wah programs
2	Da'i of North Labuhanbatu Regency	Implementing informant; provided data on field implementation of da'wah, da'wah methods, and community responses

RESULTS AND DISCUSSION

The Role, Vision, and Orientation of Al-Jam'iyatul Washliyah's Da'wah in North Labuhanbatu Regency

The findings of this study reveal that Al-Jam'iyatul Washliyah in North Labuhanbatu Regency plays a strategic and

multifaceted role in the implementation of da'wah, extending beyond conventional religious instruction toward broader social engagement. Based on in-depth interviews with organizational leaders and *da'i*, Al-Washliyah's da'wah orientation is grounded in the integration of spiritual devotion (*hablum al*

al minallah) and social responsibility (*hablum minannas*). This integrative approach positions da'wah not merely as a ritualistic activity but as a transformative process aimed at shaping social awareness and collective responsibility within the community.

Empirically, the data indicate that Al-Washliyah's leadership perceives da'wah as a moral and social mandate. Religious messages delivered through sermons, study circles, and community gatherings are consistently framed within social contexts, such as mutual assistance, social solidarity, and concern for vulnerable groups. This approach reflects an understanding that religious piety must manifest in social behavior. Such findings align with the concept that effective da'wah should encourage individual piety that evolves into social piety, thereby strengthening communal bonds and social cohesion (Rozali, 2025).

The vision of Al-Jam'iyatul Washliyah's da'wah in North Labuhanbatu Regency is oriented toward building a high-quality and productive Islamic organization capable of reaching diverse segments of society. This vision emphasizes the creation of a balanced social life in which religious devotion is harmonized with humanitarian values. Informants highlighted that the ultimate goal of da'wah is the realization of a socially harmonious community that embodies Islamic values, conceptualized as *baldatun thayyibatun wa rabbun ghafur*. This vision serves as a guiding framework for the organization's da'wah programs and strategic decisions.

From an analytical perspective, this vision reflects a value-based orientation that

situates da'wah as an instrument of social transformation rather than mere doctrinal transmission. The emphasis on social balance suggests that Al-Washliyah consciously positions itself as an agent of moral guidance and social change. This finding supports previous studies that emphasize the role of Islamic organizations in strengthening social ethics and community resilience through value-oriented da'wah.

In line with this vision, the mission of Al-Jam'iyatul Washliyah's da'wah focuses on guiding and empowering the Muslim community to develop *akhlaq al-karimah*, improve human resource quality, and internalize piety in everyday life. Field data demonstrate that this mission is implemented through continuous religious mentoring, moral education, and community-based social activities. Da'i reported that da'wah messages are intentionally linked to daily social realities, encouraging community members to practice empathy, cooperation, and social responsibility.

The orientation of Al-Washliyah's da'wah thus reflects a shift from individual-centered religiosity toward community-oriented social awareness. This orientation is particularly relevant in the context of North Labuhanbatu Regency, where social challenges such as economic inequality and declining communal participation require value-driven social engagement. By embedding social messages within religious discourse, Al-Washliyah's da'wah contributes to the development of social awareness as a collective moral consciousness.

Overall, the findings indicate that the role, vision, and orientation of Al-Jam'iyatul

Washliyah's da'wah in North Labuhanbatu Regency are coherently aligned with the objective of enhancing social awareness. The organization's da'wah practices demonstrate an adaptive and contextual approach that integrates religious values with social realities. This confirms that da'wah, when strategically oriented and contextually implemented, can function as an effective medium for fostering socially responsible and ethically grounded communities.

Da'wah Strategies and Methods of Al-Jam'iyatul Washliyah in Enhancing Social Awareness

The findings of this study indicate that the da'wah strategies implemented by Al-Jam'iyatul Washliyah in North Labuhanbatu Regency are formulated through a contextual and participatory process that is responsive to the social realities of the community. Rather than applying uniform da'wah patterns, Al-Washliyah begins its strategic planning by identifying social issues through continuous communication with community leaders, mosque administrators, congregations, and grassroots religious figures. This process is further strengthened by direct field observations conducted by da'i, allowing the organization to understand social problems such as declining communal participation, limited social empathy, and varying levels of religious understanding within the community.

Empirically, the data reveal that this identification stage serves as a critical foundation for determining the direction and orientation of da'wah strategies. By involving internal administrators, da'i, and religious leaders, Al-Washliyah ensures that da'wah

planning is not only institutionally coordinated but also socially grounded. Collaboration with local government authorities further enhances the relevance of da'wah programs, particularly those related to social welfare and community empowerment. This participatory approach reflects an adaptive da'wah strategy that prioritizes social needs as the entry point for religious guidance.

In terms of implementation, Al-Washliyah applies integrative da'wah strategies that combine *da'wah bil-lisan* and *da'wah bil-hal*. *Da'wah bil-lisan* is primarily conducted through religious sermons, study circles, and Islamic lectures that emphasize themes of social awareness, such as *ukhuwah Islamiyah*, mutual assistance, and social responsibility. However, these verbal messages are intentionally framed within everyday social contexts, enabling community members to relate religious teachings to their lived experiences. This approach supports the view that da'wah messages are more effective when they resonate with social realities rather than remaining abstract or normative.

Complementing verbal da'wah, *da'wah bil-hal* plays a central role in reinforcing social awareness through concrete actions. Field findings indicate that Al-Washliyah actively engages in social activities such as community service, charity distribution, educational assistance, and mutual aid programs. These activities function as practical manifestations of da'wah messages, demonstrating Islamic values through action. From an analytical perspective, *da'wah bil-hal*—strengthens the credibility of religious messages, as community members witness direct examples of social concern and

collective responsibility in practice. This aligns with previous studies that emphasize the effectiveness of action-based da'wah in fostering social solidarity and trust within communities (Lubis & Rusydah, 2019).

The effectiveness of Al-Washliyah's da'wah strategies is further enhanced by the application of persuasive and applicative methods. Rather than employing authoritative or confrontational approaches, da'i emphasize dialogue, empathy, and gradual persuasion. Da'wah messages are often accompanied by concrete examples and direct invitations for community participation in social activities. Empirical data suggest that this method encourages greater community involvement, as individuals feel personally invited and morally motivated to engage in collective action. This approach reflects an understanding that social awareness develops not only through cognitive understanding but also through experiential involvement.

Another significant finding relates to the differentiation of da'wah methods based on the characteristics of target groups. Al-Washliyah consciously tailors its da'wah approaches to specific segments of the community, including youth, mosque youth organizations, women's *majelis taklim*, and adult community members. For youth groups, da'wah emphasizes social engagement, leadership, and moral responsibility through interactive activities and informal discussions. For women's groups, da'wah focuses on family values, social care, and community-based support networks. This differentiated strategy enhances message acceptance and facilitates the internalization of social values, as da'wah content is aligned with the social

roles and experiences of each group (Lubis & Rusydah, 2019).

In the context of North Labuhanbatu Regency, where social diversity and varying levels of social participation coexist, such contextual and differentiated strategies are particularly relevant. The findings indicate that Al-Washliyah's da'wah strategies contribute to the gradual development of social awareness, reflected in increased participation in social activities, strengthened communal bonds, and heightened sensitivity to social issues. Thus, the integration of strategic planning, contextual implementation, and adaptive methods confirms that Al-Washliyah's da'wah functions as an effective instrument for enhancing social awareness within the local community.

Implementation of Da'wah Bil-Hal and Its Impact on Community Social Awareness

The findings of this study demonstrate that the implementation of *da'wah bil-hal* constitutes a central and effective component of Al-Jam'iyatul Washliyah's da'wah strategy in North Labuhanbatu Regency. Unlike verbal da'wah that primarily emphasizes the transmission of religious messages, *da'wah bil-hal* operates through concrete social actions that directly address community needs. This form of da'wah enables Islamic values to be internalized through real-life practices, thereby strengthening the connection between religious teachings and social responsibility.

One significant empirical finding is the implementation of a humanitarian fundraising initiative, the "Al-Jam'iyatul Washliyah Humanitarian Care Program," which successfully collected IDR 10.2 million to

support flood victims in Central Tapanuli, South Tapanuli, and Sibolga. This initiative emerged from the collective concern of Al-Washliyah administrators and da'i regarding the social suffering caused by natural disasters in neighboring regions. From an analytical perspective, this action reflects the organization's understanding of da'wah as a moral response to social crises, rather than a purely ritualistic or symbolic activity.

The fundraising program was organized in a structured and coordinated manner, involving

administrators, da'i, and congregants. Information about the initiative was disseminated through religious gatherings, sermons, and internal organizational communication networks. This strategy ensured broad community involvement and fostered a shared sense of responsibility among members. Empirical data indicate that the high level of participation was not merely driven by emotional appeals, but by the internalization of religious values emphasizing empathy, solidarity, and mutual assistance.

Figure 3. Donation Distribution for Flood Victims in North Sumatra



The positive response of the North Labuhanbatu community to this humanitarian initiative illustrates the effectiveness of *da'wah bil-hal* in nurturing social awareness. Community members actively contributed according to their capacity, reflecting a growing sensitivity toward social issues beyond their immediate environment. This finding suggests that *da'wah bil-hal* functions not only as a means of assistance but also as a form of social education that cultivates collective moral consciousness.

From a theoretical standpoint, the implementation of *da'wah bil-hal* reinforces

the notion that social awareness develops through experiential engagement. By directly involving the community in humanitarian actions, Al-Washliyah facilitates a learning process in which individuals experience Islamic values in practice. This experiential dimension enhances the credibility of da'wah messages and strengthens trust in the organization as a socially responsive religious institution.

Furthermore, the impact of this initiative extends beyond immediate material benefits for disaster victims. Interviews with informants indicate that the activity

encouraged community members to become more attentive to social problems and more willing to participate in subsequent social programs organized by Al-Washliyah. This indicates a gradual shift from passive religious participation toward active social engagement, which is a key indicator of enhanced social awareness.

In the context of North Labuhanbatu Regency, where social challenges require collective responses, the implementation of *da'wah bil-hal* serves as an effective strategy for strengthening social solidarity. The initiative demonstrates that religious organizations can play a pivotal role in mobilizing social capital and fostering empathy across community boundaries. By consistently integrating humanitarian actions into its *da'wah* agenda, Al-Washliyah positions itself as an agent of social transformation grounded in Islamic values.

Overall, the findings confirm that *da'wah bil-hal*, when systematically implemented, contributes significantly to enhancing community social awareness. Al-Washliyah's commitment to sustaining similar social programs reflects an understanding that social awareness is not formed instantaneously but requires continuous reinforcement through meaningful and contextually relevant actions. This underscores the strategic importance of *da'wah bil-hal* as an integral component of contemporary *da'wah* practices oriented toward social development (Caniago & Kustiawan, 2025; Ridwan & Mutiawati, 2025).

CONCLUSION

Based on the results and discussion, this study concludes that Al-Jam'iyatul Washliyah in North Labuhanbatu Regency plays a strategic

role in strengthening community social awareness through a *da'wah* approach that integrates spiritual devotion and social responsibility. The organization's vision and orientation position *da'wah* not merely as religious instruction but as a transformative process aimed at cultivating individual piety that manifests in social piety. This orientation is consistently reflected in the formulation of *da'wah* strategies that are contextual, participatory, and responsive to local social realities, ensuring that religious messages remain relevant to community needs. The findings further demonstrate that the integration of *da'wah bil-lisan* and *da'wah bil-hal* constitutes an effective strategy for enhancing social awareness. Verbal *da'wah* reinforces values of solidarity, empathy, and mutual assistance, while action-based *da'wah* provides concrete examples that strengthen the credibility and practical relevance of religious teachings. The implementation of humanitarian activities, such as donation fundraising and distribution, illustrates how experiential engagement can foster collective moral consciousness and encourage active community participation. Overall, the study confirms that Al-Jam'iyatul Washliyah's adaptive and value-oriented *da'wah* practices contribute significantly to the development of social awareness, communal solidarity, and ethical responsibility. These findings highlight the importance of strategically oriented and contextually implemented *da'wah* as a means of supporting sustainable social development within local communities— .

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