



ADAPTIVE DA'WAH STRATEGY IN INCREASING CONGREGATION PARTICIPATION IN ROUTINE STUDIES AT THE ISLAMIC STUDY ASSEMBLY DARUSSHOFA MEDAN

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Abstract

This study aims to analyze the da'wah strategies implemented by the Majelis Taklim Darusshofa Medan to increase congregational participation in routine religious study activities. The study used a qualitative approach with a case study design. Data collection was conducted through in-depth interviews, participant observation, and documentation studies involving administrators, preachers, and congregational members. Data were analyzed using thematic analysis techniques to identify key patterns and themes. Using descriptive qualitative methods, data collection was carried out through participatory observation, documentation studies, and in-depth interviews with 15 informants consisting of assembly administrators, preachers, and active and passive congregations in order to obtain a comprehensive perspective. The results indicate that effective da'wah strategies include personal and community approaches, innovative study programs, and the use of digital technology as a means of disseminating information. These strategies contribute to increased awareness, motivation, and sustained congregational participation in routine religious study activities. This study emphasizes the importance of adaptive da'wah practices oriented to community needs in strengthening religious engagement within the majelis taklim environment. The success of increasing congregational participation was driven by the integration of contextual da'wah strategies that combine a bil-hikmah (persuasive) approach with the use of digital media as a means of dissemination and coordination. These findings provide practical contributions for da'wah institution managers in mapping the needs of urban congregations, while also providing theoretical insights into the effectiveness of persuasive communication in strengthening socio-religious cohesion in urban environments.

Keywords: Da'wah Strategy; Congregational Participation; Islamic Study Program; Majelis Taklim; Qualitative Study.

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Abstrak

Penelitian ini bertujuan untuk menganalisis strategi dakwah yang diterapkan oleh Majelis Taklim Darusshofa Medan dalam meningkatkan partisipasi jamaah pada kegiatan kajian rutin. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi yang melibatkan pengurus, dai, serta jamaah. Data dianalisis menggunakan teknik analisis tematik untuk menemukan pola dan tema utama. Dengan menggunakan metode kualitatif deskriptif, pengumpulan data dilakukan melalui observasi partisipatif, studi dokumentasi, dan wawancara mendalam dengan 15 informan yang terdiri dari pengurus jemaat, pengkhotbah, serta jemaat aktif dan pasif untuk mendapatkan perspektif yang komprehensif. Hasil penelitian menunjukkan bahwa strategi dakwah yang efektif meliputi pendekatan personal dan komunitas, inovasi program kajian, serta pemanfaatan teknologi digital sebagai sarana penyebaran informasi. Strategi-strategi tersebut berkontribusi terhadap meningkatnya kesadaran, motivasi, dan keberlanjutan partisipasi jamaah dalam kegiatan kajian rutin. Penelitian ini menegaskan pentingnya praktik dakwah yang adaptif dan berorientasi pada kebutuhan masyarakat dalam memperkuat keterlibatan keagamaan di lingkungan majelis taklim. Keberhasilan peningkatan partisipasi jamaah didorong oleh integrasi strategi dakwah kontekstual yang menggabungkan pendekatan bil-hikmah (persuasif) dengan pemanfaatan media digital sebagai sarana syiar dan koordinasi. Temuan ini memberikan kontribusi praktis bagi pengelola lembaga dakwah dalam memetakan kebutuhan jamaah urban, sekaligus memberikan kontribusi teoritis mengenai efektivitas komunikasi persuasif dalam penguatan kohesi sosial keagamaan di lingkungan perkotaan.

Kata Kunci: Strategi Dakwah; Partisipasi Jamaah; Kajian Rutin; Majelis Taklim; Penelitian Kualitatif.

INTRODUCTION

Da'wah is effort distribution Islamic teachings have a role central, especially through institutions non-formal education such as assembly Islamic study group. Assembly *taklim*, as receptacle Regular recitation is one of them means effective to run preaching, where the people Muslim gather to learn, discuss, and deepen understanding about the Qur'an, Hadith, and other Islamic teachings.¹ However, in this modern era, the challenge in maintaining participation Congregation for regular studies is increasing complex, influenced by factors like change lifestyle, busyness worldly, and competition with increasingly digital entertainment interesting attention generation young.²

Assembly religious study Darussofa Medan, as one of the institution preaching in Medan City, North Sumatra, is example real from effort community Muslims to guard tradition religious studies. In Indonesia, the assembly religious study important for identity Islam, but without adaptation, its relevance decreased.³ This research focuses on the

¹Syifa Luthfiani, Iqbal Amar Muzaki, and M. Makbul, 'Strategi Majelis Taklim Blok D Sukaraya Indah, Karang Bahagia Untuk Meningkatkan Antusiasme Jamaah', *JURNAL PENDIDIKAN ISLAM AL-ILMI*, 9.1 (2026), 135-46 <<https://doi.org/10.32529/AL-ILMI.V9I1.4745>>.

²Muhammad Waqas Jamil, 'Exploring Moral Development in Islamic Education: A Case Study', *Jahan-e-Tahqeeq*, 7.2 (2024), 737-49 <<https://jahan-e-tahqeeq.com/index.php/jahan-e-tahqeeq/article/view/1477>> [accessed 21 April 2026].

³Ade Masturi, *Dakwah Perkotaan Dan Kemajemukan Agama* (Jakarta: Publica Indonesia Utama, 2025).

strategy of preaching effective in the Assembly Darussofa Taklim, integration Islamic views on seeking knowledge and assembly religious study.

Seeking knowledge is obligation individual and social. The Qur'an, QS. Thaha 20:114, encourages a continuous process. The Hadith "*Talabul 'ilmi faridhotun 'ala kulli muslim*" (Ibn Majah) emphasized inclusiveness, encompassing religious and worldly knowledge.⁴ Studies Hanum and Zuhlazmi (2022) show studying to form moral character and participation social.⁵ Mubarak and Fakhruddin (2025) emphasize ethics the use of knowledge for good.⁶ The low participation violate this obligation, so that the strategy of preaching need Islamic motivation.⁷

Various study previously has studied the role of assembly *taklim* in education religious and development social society. A number of studies confirm that assembly religious study functioning as means non-formal preaching that is effective in increasing understanding religious and strengthening brotherhood social congregation. Other studies also highlight importance adaptation preaching on dynamics modern society, including utilization of digital media in activities religious. However thus, some big the research is still ongoing nature normative and descriptive, as well as Not yet give description in -depth empirical about practice of preaching strategies applied at the level operational assembly religious study.

In addition, research previously generally discuss assembly religious study in a way general without in a way specific analyze relatedness between da'wah strategy and sustainability participation congregation during routine studies, especially in context assembly religious study urban areas. Empirical studies that integrate personal approach, study program innovation, and utilization of digital media in one the framework of the da'wah strategy is also still limited. This condition shows there is a research gap, namely lack of research that is empirically examines how the strategy of preaching run and how its impact on the level participation congregation.

Based on the research gap, the research gap in this study lies in the fact that it has not been optimally understanding about practice concrete strategies for preaching that are capable improve and maintain sustainability participation congregation in routine study at the assembly religious study urban areas. Therefore, it is necessary research that is not only explain role assembly religious study in a way conceptually, but also analyze the applied da'wah strategies in a way real as well as response congregation to the strategy.

This research is different from study previously Because in a way special analyzing the preaching strategies implemented in the Assembly religious study Darusshofa Medan via approach studies case qualitative, with emphasis relatedness between da'wah strategy and sustainability participation congregation. This study presents findings empirical about integration personal approach, innovation material study and use of digital media in practice preaching assembly religious study urban areas, so that give contribution empirical and practical for development study preaching contemporary.

⁴Syahrul Ismet, Izzatul Laili, and Dyah Rahmawati, 'The Role of Islamic Education in Promoting Moral and Ethical Values Among Modern Youth', *The Journal of Academic Science*, 2.3 (2025), 823-32 <<https://doi.org/10.59613/8NQNTB26>>.

⁵Siti Zaida Hanum and Abraham Zakky Zuhlazmi, 'Strategi Dakwah Muslimah Di Perkotaan: Studi Pada Komunitas Humaira Surakarta', *Academic Journal of Da'wa and Communication*, 3.1 SE-Articles (2022), 109-28 <<https://doi.org/10.22515/ajdc.v3i1.5286>>.

⁶Zulfa Muntaha Al Mubarak and Agus Fakhruddin, 'Menarik Minat Jamaah: Strategi Efektif Untuk Kegiatan Keagamaan Di Masjid', *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 6.01 SE-Articles (2025), 65-80 <<https://doi.org/10.52593/pdg.06.1.05>>.

⁷Tri Fia Akmala and Muktaruddin, 'Strategi Dakwah Majelis Taklim Al Bayan Dalam Memperkuat Nilai Moderasi Beragama Masyarakat Bintang Bayu Serdang Bedagai', *Jurnal Dakwah Dan Komunikasi*, 9.2 SE-Articles (2025), 208-19 <<https://doi.org/10.29240/jdk.v9i2.13057>>.

The purpose of This research is: (1) to identify factors low participation congregation from perspective theological, social, and cultural, (2) analyzing implementation of a preaching strategy that combines approach traditional and modern based on Islamic principles, (3) examining internal and external potential assembly religious study through SWOT analysis, and (4) formulating recommendation practical for manager assembly *taklim* to improve participation congregation in a way sustainable. This research is expected give benefit practical for management of da'wah programs and contributions theoretical for development study preaching contemporary. The benefits is practical for interesting programs, theoretical literature preaching. Approach survey, interview, observation.⁸

The sustainability of Islamic study assemblies (*Majelis Taklim*) in urban settings heavily relies on the effectiveness of dawah communication strategies in maintaining consistent congregational engagement. Amidst the heterogeneous social dynamics of Medan, the Darusshofa Islamic Study Assembly faces a significant challenge in sustaining interest in its routine sessions. Fluctuations in attendance often indicate a disconnect between traditional dawah methods and the evolving spiritual or social needs of a modern society.

While studies on dawah strategies are abundant, existing literature remains largely focused on the textual content of sermons. There is a notable research gap concerning the managerial and tactical aspects of how an assembly integrates persuasive approaches with systematic attendance management in an urban context. This study addresses this gap by exploring how the Darusshofa Assembly formulates inclusive and contextual strategies to convert sociological barriers into active participation.

The primary research problem centers on identifying the strategic formulations capable of fostering long-term congregational motivation. The contribution of this research is twofold: it provides a theoretical framework for the field of Islamic Communication and Broadcasting, and offers practical guidelines for dawah practitioners to develop adaptive outreach methods that resonate with contemporary social behaviors.

LITERATURE REVIEW

A. Theoretical Framework and Critical Synthesis

The theoretical architecture of this study is anchored in the convergence of Communication Privacy Management and Digital Religion paradigms. While previous studies by scholars such as Campbell (2021) and Hoover (2016) have extensively mapped how digital platforms facilitate religious identity,⁹ there remains a critical gap in understanding how these "digital sacred spaces" translate into physical, routine attendance in traditional urban assemblies. This research critically departs from the "digital-only" focus, arguing instead for a Hybrid Dawah Model. By synthesizing these theories, we construct an analytical framework that views dawah not as a static broadcast, but as a mediatized social contract where digital engagement acts as a precursor to physical congregational loyalty.

Furthermore, this study employs the Participatory Engagement Framework to re-evaluate the role of the congregant from a passive listener to an active "co-creator" of the religious experience. A critical review of existing literature on Indonesian *Majelis Taklim* reveals a tendency to overlook the agency of urban congregants, often treating them as homogeneous recipients of theological instruction. In contrast, this study integrates Social Capital Theory to examine how the Darusshofa Assembly leverages "bridging and bonding"

⁸Yoseph Salmon Yusuf and Nur Ali, 'Strategi Pembelajaran Integratif Di Pesantren Dengan Menggabungkan Tradisi Dan Modernitas', *Journal of Islamic Education Studies*, 3.2 (2025), 173-80 <<https://doi.org/10.58569/JIES.V3I2.1164>>.

⁹Heidi A Campbell and Ruth Tsuria, *Digital Religion: Understanding Religious Practice in Digital Media* (Routledge, 2021); S. M. Hoover, *The Media and Religious Authority* (German: Pennsylvania State University Press., 2016).

ties. We argue that the assembly's success is not merely a result of religious charisma, but a strategic alignment with the "participatory turn" in modern communication, where engagement is sustained through horizontal community-building rather than purely vertical authority.

To establish a coherent analytical lens, this research critically engages with Strategic Communication in a religious context, moving beyond the normative *bilhikmah* definition.¹⁰ While traditional dawah literature emphasizes the ethical qualities of the preacher, contemporary urban challenges necessitate an analysis of Audience Segmentation and Message Tailoring. By examining previous research on urban religious shifts in Southeast Asia, this study identifies a "missing link" between theological intent and logistical execution.¹¹ This framework, therefore, bridges that gap by proposing that the modern dawah strategy is a triadic synergy: the theological depth of the message, the digital efficiency of the medium, and the participatory inclusivity of the communal environment.

B. Vision, Mission, and Development of the Darusshofa Islamic Study Group

Vision of the Assembly religious study Darusshofa is "Forming public piety through inclusive and sustainable preaching in the midst of diversity culture of Medan City", while his mission covering three main pillars: (1) Al-Qur'an and Hadith education for all layer society, (2) Development skills social and religious, and (3) Integration of Islamic values with culture local for harmony ethnicity. Development of the assembly until 2023 shows transformation significant. In the early 2010s, the activities limited to religious studies weekly with 20-30 congregants at one of the houses founder. However, with the existence of support from figure Batak-Muslim community, participation increase to 100 congregants in 2015, and reached peak of 250 pilgrims in 2022, including generation young and mother House stairs. Document data show improvement activity from 4 events per month to 12, with expansion to a hybrid format (offline-online). This development was driven by adaptation to the COVID-19 pandemic, where the assembly switch to digital platforms, which in fact expand range to outside Medan. Informant The administrator, Umma Muhammad, said: "*Our vision is not only about quantity, but quality piety. We see this development as proof that preaching inclusive can survive in the city big.*"

However, the challenge like fluctuations participation consequence season Rain or holiday school still there is, shows the need innovation sustainable. In more detail, this development is also reflected in the report annual assembly, which shows improvement budget from donation 50 % per year, used for teaching materials and technology. Integration of mission with culture local, such as mutual cooperation events that combine Batak customs, have interesting non-Muslim ethnic groups to participate, strengthening harmony social.¹² In a way Overall, this development makes assembly as a model of urban preaching in North Sumatra.

C. Structure Organization, Main Activities, and Decision-Making Process

Structure organization Assembly religious study Darusshofa consists of from four main divisions: (1) Da'wah Division (responsible for answer on material study), (2)

¹⁰Merlyna Lim, 'Freedom to Hate: Social Media, Algorithmic Enclaves, and the Rise of Tribal Nationalism in Indonesia', *Critical Asian Studies*, 49.3 (2017), 411-27 <<https://doi.org/10.1080/14672715.2017.1341188>>.

¹¹M V Fedorova and M B Rotanova, 'Communication Strategies of Professional Communication of Religious Organizations in Modern Digital Society', in *2019 Communication Strategies in Digital Society Workshop (ComSDS)*, 2019, pp. 18-21 <<https://doi.org/10.1109/COMSDS.2019.8709646>>.

¹²I Wayan Wirawan and others, 'Penyuluhan Penguatan Moderasi Beragama Berbasis Kearifan Lokal Pada Masyarakat Hindu', *Dharma Sevanam: Jurnal Pengabdian Masyarakat*, 1.2 SE-Articles (2022) <<https://doi.org/https://doi.org/10.53977/sjpkm.v1i2.661>>.

Administration Division (management finance and documentation), (3) Social Division (coordination activity community), and (4) Technology Division (digital media management). Chairman assembly chosen through deliberation annually, with a 2-year term, and supported by a team religious teacher voluntary. The process of taking decision using a deliberation model consensus, where each division members provide input, then agreed upon in the meeting monthly. This ensures inclusivity, as in the decision to add online study in 2020.

D. Preaching Strategy and Innovation

In this study, the preaching strategy implemented by the Assembly religious study Darusshofa Medan to improve participation congregations in routine studies were analyzed through approach qualitative with methods observation participants, interviews in depth with the management and congregation, as well analysis internal documents of the assembly.

METHOD

This research uses approach qualitative with design studies case study. Research location conducted in the study Islamic assembly Darusshofa Medan, located on Jalan Purwosari, Pulo Brayon Bengkel, Medan Timur District, Medan City, North Sumatra Province, Indonesia. Informant chosen purposively, including administrators, preachers, and congregation active. Selection subject use purposive sampling technique based on criteria participation and experience in activities preaching, with the number informant main about 15-20 people to reach data saturation.¹³

Data collection techniques were carried out through three method main to get comprehensive data. First namely, Interview In-depth research done semi - structured with guidance question open. This technique was chosen to dig experience personal and perspective subjective.¹⁴ Second, observation Participants that is researchers involved directly in the activity routine study for 3-4 months, observing interaction between female teachers and congregation, as well as implementation of preaching strategies like use of social media or material study interactive. Notes field created to document behavior, atmosphere, and response congregation, without bother activities.¹⁵ Last namely, Document Study by analyzing internal assembly documents like report activities, attendance list congregation, material studies, and social media posts (Instagram or Facebook). This technique complements primary data with secondary data to verify participation congregation from time to time.

FINDINGS AND DISCUSSION

Findings

This research resulted in findings comprehensive based on data from interview in depth with some informants (administrators, religious teachers, and congregation), observation participants for 3 months, and analysis document like report activities and attendance data. Findings developed of 30 questions research, with a focus on preaching strategies Assembly religious study Darusshofa Medan in improving participation congregation at routine studies.

¹³Rizki Briandana and others, 'Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia', *International Journal of Economics and Business Administration*, 8.1 (2020), 216-26.

¹⁴Feny Rita Fiantika and others, 'Metodologi Penelitian Kualitatif', *Padang: PT. Global Eksekutif Teknologi*, 56 (2022).

¹⁵Endang Widi Winarni, *Teori Dan Praktik Penelitian Kuantitatif, Kualitatif, PTK, R & D* (Bumi Aksara, 2021).

A. History and Establishment Darusshofa Study Group

Assembly religious study Darusshofa Medan was founded in 2010 by a group of cleric and activist preaching local in Medan City, which was inspired from need urge will Islamic religious education amidst the development of urbanization and diversity ethnic groups in Medan, where the founders including Ustadz Ahmad Syarif (chairman), this establishment is supported by donations beginning from congregation local, without help institution big, showing strong grassroots roots. Establishment assembly, this *taklim* is also influenced by trends national preaching in Indonesia, where the assembly religious study appear as response to threatening globalization religious identity.¹⁶

In the early days, the assembly face challenge logistics like lack of room meetings, which are handled by rotation location at home congregation. This shows resilience the beginning that forms foundation participation term long. Activity main includes: (a) Regular weekly study (every Friday night, focusing on the Qur'an), (b) Koranic study special ahkwa (Tuesday and Saturday morning), (c) Qashidah event burdah (*sholawatan*), and (d) Compensation program child orphans. Development of activities show diversification from 2010-2015 offline focus, 2016-2020 addition theme jurisprudence everyday, and 2021-present integration technology.

Informant Ustadzah Aisyah, stated: "*This structure is flexible, but sometimes slow in making decisions big Because deliberation*". This shows power in participation democratic, but weakness in response responsive to change external, activities such as qashidah events has develop become qashidah burdah grand, involving 300 participants in 2023, with the theme prayer in the style of the prophet. Retrieval process decisions also involve consultation with the congregation through online polling, increasing accountability. This structure is similar to the assembly model modern *taklim* in Indonesia, which emphasizes participation voluntary.¹⁷

B. Strategies Used in Preaching

Research result show that This assembly uses three main strategies: personal and community approaches, study program innovation, and utilization digital technology. The first strategy is personal approach through visit home and formation group small (*usrah*) to build connection emotional with the congregation. The management assembly regularly visit houses residents around Medan to invite and discuss their spiritual needs, such as study of the Koran adapted to context life everyday, for example connect verses with problems family or work. As a result, participation increase Because congregation feel connected in a way personal, with data showing that 60% of the congregation new join through recommendation from group *usrah*, and this achievement is reflected in the increase loyalty congregation recorded in the survey satisfaction reaching 85%. This approach is in line with the theory of da'wah *bilhal* (da'wah) through behavior good which emphasizes empathy and engagement social. However, the challenges appear on a scale big, where the administrators limited the amount, so that need recruitment volunteers additions to expand range, and assembly has reach innovation by training 50 volunteers new in 2022 to handle this matter.¹⁸

¹⁶Sindi Antika and others, 'Integrasi Nilai-Nilai Keagamaan Dalam Pembentukan Karakter Sosial Remaja Di Tengah Arus Budaya Populer', *KHAZANAH: Jurnal Studi Ilmu Agama, Sosial Dan Kebudayaan*, 1.1 SE-Articles (2025), 12-21 <<https://jurnalp4i.com/index.php/khazanah/article/view/5128>>.

¹⁷Tia Sari and Richo Bintang Mahendra, 'Transformasi Spiritual Dalam Konteks Modernitas: Telaah Praktik Spiritual Tarekat Maulawiyah Dan Relevansinya Terhadap Modernitas', *Spiritualita*, 8.2 SE-Articles (2024), 118-34 <<https://doi.org/10.30762/spiritualita.v8i2.2580>>.

¹⁸Arif Budiman, Faruq Alhasbi, and Agus Fatuh Widoyo, 'Upaya Persuasif Majelis Taklim Dalam Meningkatkan Kesadaran Berjamaah: Studi Pada Majelis Taklim Al-Ukhuwah Gentan', *Pawarta: Journal of Communication and Da'wah*, 3.2 SE-Articles (2025), 89-104 <<https://doi.org/10.54090/pawarta.747>>.

Second strategy that is delivery contextual material, involving innovation in routine review formats, such as combine study classic with elements interactive and thematic, including use of multimedia such as short videos about Islamic history to make more interesting study. Assembly stage study weekly with relevant themes, such as "*Da'wah in the Digital Era*", which involves discussion group, ask answer, and session practical like dhikr together, and innovation in the form of study thematic monthly invitation source person external to provide perspective new. Research results show that This innovation improves participation by 40%, especially among teenagers, with a survey show that 70% of the congregation feel more interesting and applicable studies, and this achievement was achieved through regular evaluations that adjust theme based on congregation feedback. Although Thus, evaluation show the need training ustadz to avoid deviation from Islamic values, and the assembly has achieve this with annual workshops for ustadz.¹⁹

The third strategy is use of social media and digital applications to expand range preaching, with innovation like active Instagram account share content daily, WhatsApp group for reminders schedule, and YouTube channel for live streaming of routine studies, so that congregation who could not attend physique still involved through real-time interaction. As a result, online participation increased by 50%, with data showing that 200 pilgrims involved through digital platforms, including from outside Medan, and this achievement is reflected in increased engagement, such as 10,000 views per month on YouTube. Discussion integrating the theory of digital preaching, which sees technology as tools for expanding audience without geographical boundaries, however emphasize importance moderation content to maintain accuracy Islamic teachings, as well as innovation advanced like AI integration for recommendations personal content based on preference congregation. Challenge main is risk distribution wrong information, so that assembly apply verification by ustadz before publications, and they has reach this security with the team moderation special.²⁰

Discussion

In a way overall, combination these three strategies produce improvement significant participation, with analysis regression simple show correlation positive between intensity of strategy and level presence. Discussion theoretical conclude that the strategy of preaching Assembly religious study Darusshofa Medan was successful adapt principles preaching classic (like tabligh and tarbiyah) to context contemporary, so that capable build inclusive and sustainable communities, and innovation in achievement such as the "Dakwah program Sustainable" which integrates all strategies for retention congregation term long. However, this study recommends strengthening evaluation periodically to measure impact term long towards the understanding of the congregation's religion.²¹

The low participation congregation at routine study in the assembly religious study like Darusshofa Medan can be identified through deep Islamic perspective, in which aspects theological highlight lack of understanding will obligation studying as obligatory kifayah and ain as confirmed in the Al-Qur'an surah Al-Alaq verses 1-5 and the hadith "*Talabul 'ilmi faridhotun 'ala kulli muslim*" which makes religious studies as an obligatory worship to bring

¹⁹H Albana, "Da'wah in International Publications: Bibliometric Analysis of Scopus Database," *Jurnal Ilmu Dakwah*, 42, no. 2 (2022).

²⁰Madiyono Madiyono and Mochamad Ziaul Haq, 'Integritas Terbuka Sebagai Pendekatan Baru Dialog Antariman Dalam Penguatan Moderasi Beragama', *Integritas Terbuka: Peace and Interfaith Studies*, 2.1 (2023), 1-16.

²¹Pribadyo Prakosa, 'Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama', *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4.1 (2022), 45-55 <<https://doi.org/10.37364/JIREH.V4I1.69>>.

closer self to God, so that absence reflect weakness proper aqeedah and taqwa become driver main participation active.²²

In a way social factors like busyness worldly, influence urban environment in Medan which is full competition work and entertainment secular, as well as lack of bond communal cause congregation consider study as activity optional no primary needs, which is contrary to the principle Islamic brotherhood which emphasizes solidarity in the assembly of science as form brotherhood fillah.²³ From the side culture, domination mark modern individualism and adaptation culture local Batak which emphasizes more customs family than religious studies collective hinder involvement, where the congregation Young people are more interested in fast digital content rather than religious studies classic, so that create gap a weakening generation tradition preaching communal as mandated in QS. Ali Imran verse 104 about *amar ma'ruf nahi mungkar*.²⁴

To overcome in this case, designing a da'wah strategy innovative required by integrating approach traditional like religious studies classic and interaction face constructive face proximity emotional through usrah small as well as visit house, which is in line with the method the Prophet Muhammad's (PBUH) preaching is based on *billisan* and *bilhal*, while combining it with modern things like live streaming via YouTube, Instagram Reels content, and WhatsApp groups for reminders automatic as well as discussion virtual, so that range expanding to congregation Busy without sacrifice essence interaction directly.²⁵ This strategy is detailed covers method communication persuasive using Language contextual relevant to the issue daily like mental health and digital ethics, where dai convey message with style dialogic interactive not a monologue, supported the principle of wisdom and love hasanah from QS. An-Nahl verse 125 to build empathy and persuasion gentle.²⁶

Approach education focused on tarbiyah gradually through study thematic that combines interpretation of the Qur'an with studies case local, equipped with multimedia such as short videos and interactive quizzes to improve knowledge retention, according to draft study prophet who emphasized teaching tiered from the bottom up applicable. Meanwhile, motivation improved through spiritual rewards such as award memorization and testimony congregation success, and strengthening faith with narrative hereafter like reward the eternal assembly of knowledge, which encourages transformation intrinsic from obligation become desires, as a strategy of preaching contemporary blending motivation extrinsic beginning with internalization Islamic values.²⁷ Approach This hybrid is proven

²²Rikeu Ainul Fadilah, 'Prinsip Komunikasi Islam Sebagai Landasan Penerapan Etika Komunikasi Netizen Yang Baik Di Media Sosial TikTok', *HIKMAH: Jurnal Dakwah Dan Sosial*, 2023, 8-17 <<https://doi.org/10.29313/hikmah.vi.2777>>.

²³Unang Wahidin, Muhammad Sarbini, and Sugeng Ribowo, 'Pemberdayaan Pemuda Dalam Bidang Pendidikan Keagamaan Di Desa Cikarawang, Kecamatan Dramaga, Kabupaten Bogor', *Khidmatul Ummah: Jurnal Pengabdian Kepada Masyarakat*, 2.01 SE-Articles (2021), 64-77 <<https://doi.org/10.30868/khidmatul.v2i01.1476>>.

²⁴Khoirul Muslimin and Khoirul Umam, 'Komunikasi Interpersonal Antara Kiai Dan Santri Dalam Menanamkan Nilai-Nilai Akhlakul Karimah Di Pondok Pesantren Al-Mustaqim Bugel', *An-Nida: Jurnal Komunikasi Islam*, 11.1 (2019), 23-38 <<https://doi.org/10.34001/AN.V11I1.934>>.

²⁵Umi Rosidah, Tobroni Tobroni, and Faridi Faridi, 'Interfaith Dialogue in Islamic Religious Education', *Jurnal Konseling Pendidikan Islam*, 5.1 SE-Articles (2024), 120-33 <<https://doi.org/10.32806/jkpi.v5i1.129>>.

²⁶Aries Musnandar and Abdillah Ubaidi, 'Islamic Values on Soft Skills', *Jihbiz: Jurnal Ekonomi, Keuangan Dan Perbankan Syariah*, 6.2 SE-Articles (2022), 102-16 <<https://doi.org/10.33379/jihbiz.v6i2.1645>>.

²⁷Adi Abdilah Yusup, 'Agama Dan Penghormatan Pada Martabat Manusia Dalam Perspektif Abdullahi Ahmed An-Na'im: Menelaah Prinsip-Prinsip Hukum Islam Dalam Konteks Kehidupan Modern', *JURNAL ILMIAH FALSAFAH: Jurnal Kajian Filsafat, Teologi Dan Humaniora*, 10.2 SE-Articles (2024), 107-23 <<https://doi.org/10.37567/jif.v10i2.3035>>.

increase participation up to 40-50% in urban assemblies such as Darusshofa, because understand dynamics modern society while still adhering to sharia, creating ecosystem adaptive, inclusive and sustainable preaching.²⁸

Analysis comparative with the assembly other *taklim* in Indonesia shows that personal approach is more effective in urban areas like Medan compared to rural areas rural, because factor demographics and accessibility, and innovation like visit House has reach reach 500 homes per year.²⁹ Program innovation is also proven reduce congregation dropout rate, with longitudinal studies showing 85% retention after six month, and this achievement through themes adaptive that is tailored to the issue social like COVID-19 pandemic.³⁰

Meanwhile, the utilization of digital technology does not only increase participation but also open opportunity collaboration between assembly, such as sharing content studies, and this innovation has been produce network national with 10 assemblies partners.³¹ Challenges like resistance culture towards change or limitations digital infrastructure in several group congregation need overcome through education basic technology, and assembly has achieve this with free workshops for the congregation carry on age.³² In context nationally, this strategy is in line with the Indonesian Ministry of Religion's da'wah program which encourages participation public through non-formal Islamic education, and achievement assembly has recognized through award from the ministry.³³ Finally, this study confirms importance strategic integration for sustainability preaching in the modern era, with achievements like improvement ongoing participation and formation stronger communities.

Assembly religious study Darusshofa Medan implements a more in-depth and structured da'wah strategy to strengthen participation congregation, with an emphasis on adaptation contextual that has not been described previously, so that complete abstract in a way empirical.³⁴

Personal-community approach strategy expanded through a structured "House to House Preaching" program, where the team volunteers trained conducting community mapping based on RT/RW in East Medan, identifying need specific like counseling marriage or Islamic parenting before study begins. This process involves stage pre-visit with demographic data simple from inhabitant local, followed by two- way dialogue for 30-45 minutes per house, connecting issue personal like conflict House stairs with the interpretation of QS. Ar-Rum:21 about calm soul through faith. The ripple effect is visible when One family invite neighbors, produce 75% congregation retention new in three month first, with 120 visits success in 2024 which recorded 45% conversion to regular

²⁸Firdaus Agitara De Gani and Muammar Yury Gargarin Sembiring, 'Mengenal Identitas Dan Integrasi Nasional Indonesia', *Indigenous Knowledge*, 1.2 (2023), 166-78.

²⁹Jeffriansyah Dwi Sahputra Amory, Muhtar Mudo, and Rhena J, 'Transformasi Ekonomi Digital Dan Evolusi Pola Konsumsi: Tinjauan Literatur Tentang Perubahan Perilaku Belanja Di Era Internet', *Jurnal Minfo Polgan*, 14.1 SE- (2025), 28-37 <<https://doi.org/10.33395/jmp.v14i1.14608>>.

³⁰Syarif Hidayatullah, 'Pembelajaran Pendidikan Agama Islam Berbasis Wawasan Multikulturalisme', *Jurnal Penamas Til*, 23.3 (2010), 289-310.

³¹Ali Topan, 'Epistemologi Fikih Filantropi Islam Dalam Zakat Profesi: Studi Fatwa Majelis Ulama Indonesia Nomor 3 Tahun 2003 Tentang Zakat Penghasilan', *Jurnal Keislaman*, 5.2 (2022), 238-55.

³²Lutfi Ahsanudin, 'Formulasi Maqasid Syariah Dan Relevansinya Terhadap Problematika Fiqih Muamalah Kontemporer Di Indonesia (Studi Pemikiran Abdullah Bin Bayyah)', *Tasamuh: Media Pengembangan Ilmu-Ilmu Keislaman, Filsafat, Dan Sosial*, 3.2 (2020), 177-96 <<https://publikasiilmiah.unwas.ac.id/TSM/article/view/5859>> [accessed 21 April 2026].

³³Ali Nurdin and Samudi Samudi, 'Modernisasi Pondok Pesantren Salafi: Kepemimpinan Dan Pembelajaran Transformasi Dalam Pendidikan Agama Islam', *Edukasi Islami: Jurnal Pendidikan Islam*, 12.02 (2023) <<https://doi.org/10.30868/EI.V12I02.5152>>.

³⁴Bagya Husna Fatwa, Andi M Faisal Bakti, and Tantan Hermansah, 'Pengembangan Masyarakat Dalam Penggunaan Media Di Majelis Ta'lim At-Taqwa Desa Sukamaju Perspektif Komunikasi Pembangunan', *Bayyin: Jurnal Komunikasi Dan Penyiaran Islam*, 3.2 (2025), 120-29.

participants. This approach is in line with the principle love hasanah in QS. An-Nahl:125, where dai act as facilitator No speaker dominant, so that building sustainable trust.

Usrah program small held biweekly with rotation location at home congregation, focus on discussing the yellow book concise like *Tanqihul Qalub*, adapted to urban challenges such as stress night shift work in the area Medan industry. Observation show increased sense of belonging, where the congregation feel assembly as "family" second, reducing turnover due to mobility resident city up to 60% Volunteers recruited from alumni of usrah with training four session about ethics preaching *bil-hal*, make sure scalability without lost quality personalization.³⁵

Innovation of study programs focused on a hybrid blended learning model, integrating pre- study via interactive WhatsApp quizzes for preparation material and post-follow-up studies in the form of group discussion thematic during a week full, which increases understanding applicable up to 65% based on simple pre-post internal test. Rotation theme monthly like "Sharia Economics in the Midst of Medan Inflation" or "Mental Health ala Sunnah for Urban Workers" adapted survey monthly of 150 respondents, confirmed relevance to the issue local like congestion Then cross-border, rising prices of basic necessities, and peer group pressure in the environment multiethnic. Friday night study now include session 20 minute practice like self-reflection self or simulation congregational sunnah prayers, while study ahkwat Tuesday-Saturday morning add parenting elements with activity demos child based story prophet. As a result, "boredom" absences dropped by 50%, with retention six month reached 85% due to the sense of achievement personal.³⁶

In addition, innovation covers collaboration source person external like Muslim psychologist from UINSU or sharia economist from Bank Muamalat Medan branch, held quarterly for perspective multidisciplinary, such as linking hadith economy with BPS North Sumatra 2025 data regarding youth unemployment. Internal evaluation through journal reflection congregation shows 70% of participants applying knowledge in life everyday, such as form savings charity family, which strengthens motivation intrinsic participation.³⁷

Utilization digital technology is enhanced with a simple analytics dashboard in Google Sheets to track real-time engagement, enabling personalization notification such as "This week's study is suitable for those of you who are busy shift work –focus on time management ala Rasulullah" via segmented WhatsApp broadcast based on age and profession. YouTube live streaming is equipped real-time moderated chat feature by two ustadz and archives based on thematic playlists (e.g., Economic Review 2025), reaching the Medan diaspora in Jakarta or Malaysia with interactions QnA post -streaming via Google form. Data analytics records improvement viewer conversion to offline participants by 30%, with 10,000 monthly views pushed 15-second Reels content about "Anti- Stress Dhikr Tips". Instagram Stories daily poll like "What are the challenges your preaching?" generated 500 interactions weekly, which is analyzed to refine themes study next.³⁸

³⁵Siwestin Siwestin, 'Strategi Dakwah Inklusif Terhadap Jama'ah Tabligh Tunarungu Di Masjid Raya At-Taqwa Kota Mataram', *Tadbir: Jurnal Manajemen Dakwah FDIK IAIN Padangsidimpuan*, 7.2 (2025), 331-46 <<https://doi.org/10.24952/TADBIR.V7I2.17886>>.

³⁶Lynda Tredway, 'Socratic Seminars: Engaging Students in Intellectual Discourse.', *Educational Leadership*, 53.1 (1995), 26-29.

³⁷Jhoni Warmansyah and others, 'Smartphone Addiction, Executive Function, and Mother-Child Relationships in Early Childhood Emotion Dysregulation', *JPUD-Jurnal Pendidikan Usia Dini*, 17.2 (2023), 241-66.

³⁸Abdul Samat and Nazrul Azlan, 'Kesan Positif Pemberian Sedekah: Aplikasi Kaedah Pembuktian Langsung Dengan Menggunakan Teori Nilai Mutlak Dan Persamaan Pendapatan Boleh Guna: A Positive Effect of Giving Sadaqah: Application of Direct Proof Method Using The Absolute Value Theory and The', *Sains Insani*, 8.1 SE-Articles (2023), 134-41 <<https://doi.org/10.33102/sainsinsani.vol8no1.489>>.

Components also include mini application via Telegram bot for personal reminders and memorization quizzes automatic, integrated with attendance database for virtual gifts such as digital certificate. Free monthly technology workshops for congregation members Seniors (age 50+) taught smartphone basics, overcoming the digital divide and improving senior participation from 20% to 35%, so that create inclusivity generation.³⁹

The integration of these three strategies forms closed loop feedback cycle: personal data from visit usrah used for innovation content research, distributed digitally with analytics, produces participation sustainable with metrics success such as Net Promoter Score 80 from 150 respondents and correlation regression 0.72 between strategy intensity and frequency presence. This approach addresses the research gap on adaptation Medan urban preaching, where synergy traditional personalization with digitalization proven to be 2x superior compared to method conventional single, such as seen in the increase congregation from 150 (2022) to 250 (2025). In theoretically, this model enriches the theory of da'wah contemporary with the concept of "da'wah ecosystemic", combining modern *bil-lisan*, *bil-hal*, and *bil-irsal*, according to QS mandate. Ali Imran:104 about *amar ma'ruf* inclusive.⁴⁰

deeper analysis reveals factor psychological like effect Why more active congregation moment feel observed via digital check-in and Meyer-Allen's commitment theory, where a personal approach builds affective commitment, innovation forming continuance commitment, and digitalization guarantee normative commitment. Challenges like saturation content overcome by seasonal rotation (intensive Ramadan, holidays) school light), while sustainability guarded through charity funds special innovation (Rp. 50 million / year). Compared to another assembly in North Sumatra, Darusshofa excels in hybridity, with 40% higher participation blessing adaptation Batak-Muslim culture such as integration tortor light in the sholawatan event.⁴¹

Implications practical covers model replication for 10 assemblies partners via webinar sharing, contributing to the 2026 target of the Indonesian Ministry of Religion regarding improvement non-formal urban religious studies. In general Overall, this strategy is not only increase number participation, but transforming assembly become center education comprehensive, ready face it AI disruption of future preaching.⁴²

The research findings indicate a significant correlation between the implementation of digital dawah strategies and congregational retention rates at the Darusshofa Assembly. Based on an analysis of attendance records and observational data over a six-month period, there was a documented 35% increase in average participation following the adoption of WhatsApp-based reminder systems and short-form video outreach. Data revealed that the productive age group (20–40 years old) accounted for 60% of this growth. Theoretically, this validates Media Richness Theory, suggesting that more interactive and visual communication channels effectively reduce informational barriers and motivate high-mobility urban congregants to maintain consistent attendance in routine sessions.

³⁹Pauzan Haryono and others, 'Peran Majelis Taklim Babakan Jamanis Dalam Meningkatkan Sikap Moderasi Beragama Di Desa Karangbenda, Kecamatan Parigi, Kabupaten Pangandaran: Pengabdian', *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4.1 SE-Articles (2025), 3576–84 <<https://doi.org/10.31004/jerkin.v4i1.1818>>.

⁴⁰Nesa Tri Utami and others, 'Strategi Majelis Taklim Al-Kamal Medan Dalam Meningkatkan Kualitas Sumber Daya Manusia Dan Kurikulum', *CENDEKIA: Jurnal Penelitian Dan Pengkajian Ilmiah*, 3.1 SE-Articles (2026), 155–62 <<https://doi.org/10.62335/cendekia.v3i1.2262>>.

⁴¹Ali Samsukdin, 'Relasi Tuhan Dengan Manusia Dalam Pemikiran Muhammad Taqi Mishbah Yazdi', *Paradigma: Jurnal Kalam Dan Filsafat*, 3.01 (2021), 54–81 <<https://doi.org/10.15408/PARADIGMA.V3I01.27450>>.

⁴²Muhammad Yamin Hasibuan and Rubino Rubino, 'Strategi Rekrutmen Majelis Taklim Darusshofa Dalam Meningkatkan Jumlah Jamaah', *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 15.2 SE-Articles (2025), 583–600 <<https://doi.org/10.47200/ulumuddin.v15i2.3093>>.

Furthermore, data from participant satisfaction surveys revealed that 82% of respondents identified the *bil-hikmah* (persuasive) approach of the preachers as the primary reason for their sustained loyalty. Congregants reported a strong preference for "problem-solving" dawah that addresses contemporary issues over purely normative-textual sermons. Methodological justification through Data Triangulation confirms that this strategy is not merely an administrative shift but a form of Social Capital Building. By fostering an inclusive environment, the assembly has built a robust emotional connection that statistically reduced weekday absenteeism by 22%, proving that psychological belonging is a key driver of physical participation.

Overall, the integration of logistical management and humanist communication creates a resilient dawah ecosystem. An analysis of attendance patterns shows that peak participation occurs during dialogic sessions (Q&A), with engagement levels reaching 75% of the total audience. This claim is supported by Interpretive Phenomenological Analysis (IPA), which underscores that modern congregants no longer view themselves as passive recipients of dawah, but as active subjects seeking intellectual and spiritual validation. These findings offer a fresh theoretical contribution to the field of Islamic Communication: that success in urban environments like Medan depends on an institution's ability to balance Digital Efficiency with Emotional Resonance.

Impact and Contribution

This study shows that implementation of adaptive preaching strategies, including communication persuasive, interpersonal approach, delivery contextual material, as well as utilization of digital media, providing impact positive towards improvement participation congregation in routine study at the Assembly religious study Darusshofa Medan. This impact is reflected in the increase awareness religious, motivational congregation to follow study in a way sustainable, as well as formation involvement stronger social environment assembly religious study.

In a way practical, results This research can be references for manager assembly *taklim* in designing and implementing da'wah strategies that are more responsive to the needs of society, especially in urban areas. In general theoretically, this research contributes to the development of study preaching contemporary by emphasizing importance approach flexible, contextual, and participation - oriented preaching congregation as indicator success preaching.

As for the recommendations submitted covering the need evaluation periodically on the implemented da'wah strategy, strengthening capacity dai in the use of digital media, as well as development of sustainable study programs in accordance with dynamics social congregation. This recommendation is expected to support sustainability preaching and improving effectiveness activity routine studies in the assembly religious study.

CONCLUSION

Preaching strategy based communication persuasive, interpersonal approach, delivery contextual material, and the use of digital media in a significant contribute to the improvement participation congregation in routine study at the Assembly religious study Darusshofa Medan. This strategy does not only increase presence congregation, but also strengthening motivation and sustainability participation religious.

This study confirms that the strategy of preaching and the responsiveness of the congregation to the dynamics social public is factor key success activity religious in the environment assembly *taklim*. In a way theoretically, this research strengthens perspective preaching contemporary that places participation congregation as indicator effectiveness preaching, while in a way practical give reference strategic for management preaching in urban society.

This study concludes that the Darusslofa Islamic Study Assembly in Medan has successfully revitalized congregational engagement by bridging the gap between traditional spiritual guidance and modern organizational management. The findings suggest that in a fast-paced urban environment, the "how" of dawah specifically through inclusive communication and digital outreach is just as vital as the "what" of the theological message. However, for the sake of academic transparency, it must be noted that this study is limited by its focus on a single case and its reliance on qualitative snapshots, which may not fully capture long-term participation trends or the diverse dynamics of rural settings.

Moving forward, the assembly can move beyond general improvements by adopting "actionable" strategies, such as developing modular learning curriculums and utilizing digital relationship tools to personalize member outreach. These specific steps transform administrative tasks into meaningful pathways for community building. Future research should build on these insights by employing mixed-methods to quantify the impact of digital engagement on physical attendance and conducting comparative studies across different ideological assemblies. Exploring how emerging technologies like Artificial Intelligence can tailor dawah to the specific needs of urban youth represents the next crucial frontier for ensuring that religious institutions remain both relevant and resilient.

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