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DAKWAH BIL HAL IN ACTION: HOW IPPNU SUMATERA UTARA STRENGTHENS URBAN SOCIAL SOLIDARITY IN MEDAN MAIMUN

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Abstract

Rapid urbanization and rising individualism have eroded social solidarity in Indonesian cities, challenging religious organizations to design more adaptive, action-based models of *da'wah* (Islamic outreach). This study examines how Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) Sumatera Utara implements *dakwah bil hal* (*da'wah* through action) to strengthen social solidarity in Medan Maimun District, Medan City. Using a qualitative descriptive approach, informants were purposively selected from IPPNU administrators and members, community leaders, and community beneficiaries. Data were gathered through in-depth interviews, participant observation, and documentation, then analyzed using the interactive model of Miles, Huberman, and Saldaña, encompassing data condensation, data display, and conclusion drawing. Findings show that *dakwah bil hal* is enacted through six main activities: social service, assistance for orphans and the underprivileged, *gotong royong* (mutual cooperation), regular religious study sessions, environmental initiatives, and humanitarian action. These activities are perceived by the community to strengthen social concern, participation, and cooperative spirit. Despite constraints such as limited resources and uneven community participation, *dakwah bil hal* is perceived to contribute positively to social solidarity by reinforcing social capital, collaboration, and active civic engagement. This study affirms *dakwah bil hal* as a promising, non-confrontational approach for building social cohesion in diverse urban communities, offering a transferable model for youth religious organizations elsewhere.

Keywords: Dakwah Bil Hal; IPPNU Sumatera Utara; Medan Maimun; Social Solidarity; Social Capital; Community Development.

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Abstrak

Urbanisasi yang cepat dan meningkatnya individualisme telah mengikis solidaritas sosial masyarakat perkotaan di Indonesia, sehingga menuntut organisasi keagamaan merancang model dakwah yang lebih adaptif dan berbasis aksi nyata. Penelitian ini mengkaji bagaimana Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) Sumatera Utara mengimplementasikan dakwah bil hal (dakwah melalui tindakan nyata) untuk memperkuat solidaritas sosial masyarakat di Kecamatan Medan Maimun, Kota Medan. Dengan pendekatan kualitatif deskriptif, informan dipilih secara purposive sampling dari kalangan pengurus dan anggota IPPNU Sumatera Utara, tokoh masyarakat, serta masyarakat penerima manfaat. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña yang meliputi kondensasi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa dakwah bil hal diwujudkan melalui enam bentuk kegiatan utama: bakti sosial, santunan anak yatim dan kaum dhuafa, gotong royong, pengajian rutin, kepedulian lingkungan, dan aksi kemanusiaan. Berbagai kegiatan ini dinilai oleh masyarakat mampu menumbuhkan kepedulian sosial, partisipasi, dan semangat gotong royong. Meskipun masih menghadapi kendala berupa keterbatasan sumber daya dan partisipasi masyarakat yang belum merata, dakwah bil hal dinilai berkontribusi positif terhadap solidaritas sosial melalui penguatan modal sosial, kolaborasi, dan keterlibatan aktif masyarakat. Penelitian ini menegaskan bahwa dakwah bil hal merupakan pendekatan yang menjanjikan dan non-konfrontatif untuk membangun kohesi sosial di masyarakat perkotaan yang majemuk, sekaligus menawarkan model yang dapat direplikasi oleh organisasi kepemudaan keagamaan lainnya.

Kata Kunci: Dakwah Bil Hal; IPPNU Sumatera Utara; Medan Maimun; Solidaritas Sosial; Modal Sosial; Pengembangan Masyarakat.

INTRODUCTION

Social solidarity is a fundamental precondition for a harmonious, stable, and civilized society. In sociological terms, it refers to the bond that connects individuals within a social group, producing order and integration in collective life.[1] Émile Durkheim distinguished two forms of social solidarity — mechanical solidarity, rooted in shared values and collective consciousness, and organic solidarity, rooted in the interdependence of differentiated social roles — with the historical shift from the former to the latter reflecting the growing complexity of modern society.[2] Contemporary readings of Durkheim's framework continue to affirm its relevance for diagnosing the erosion of communal bonds in rapidly modernizing societies, including in the Indonesian context.[3]

In an era of accelerating globalization and digital connectivity, however, the values underlying social solidarity face mounting pressure. The individualistic orientation of urban life increasingly weakens collective bonds, particularly among the younger

[1]Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Pers, 2017), 69–70.

[2] Émile Durkheim, *The Division of Labor in Society* (New York: Free Press, 1990), 31–87. https://archive.org/details/divisionoflabori0000durk.

[3]Tamrin Fathoni, "Konsep Solidaritas Sosial dalam Masyarakat Modern Perspektif Émile Durkheim," *Journal of Community Development and Disaster Management* 6, no. 2 (December 28, 2024): 129–147, https://doi.org/10.37680/jcd.v6i2.6402.

generation.[4] A recent study on university students found that heavy reliance on digital platforms correlates with a decline in social solidarity, reduced active participation in communal activities, and a weakening of local social cohesion, as digital immersion facilitates a form of social isolation that often goes unnoticed by those experiencing it.[5] Similar dynamics are visible in urban districts across Sumatera Utara, where the pace of urbanization and modernization has gradually eroded long-standing traditions of *gotong royong* (mutual cooperation) and neighborly concern.

Medan Maimun exemplifies this urban condition. As one of 21 districts in Medan City, it covers an area of only 2.98 km² yet carries a population density exceeding 16,500 people per km², making it among the most densely populated districts in the city; its residents include the Melayu Deli, Chinese, Javanese, and Batak ethnic groups, alongside Minang, Sundanese, and Indian communities, with a religious composition that is predominantly Muslim but coexists with sizeable Buddhist, Christian, and Hindu populations.[6] This dense, multiethnic, and multireligious profile makes Medan Maimun a representative site for examining how urban solidarity can be sustained amid plurality, and it demands a *da'wah* approach that is adaptive and contextually grounded rather than confrontational.

The weakening of social capital compounds this challenge. Modern urban life tends to erode the networks of relationships, norms of reciprocity, and interpersonal trust that allow communities to act collectively toward shared goals.[7] Robert Putnam's foundational account of declining civic engagement in modern societies remains widely used to explain this erosion,[8] while subsequent scholarship has shown that social capital operates through distinct mechanisms — bonding, bridging, and linking ties — each of which contributes differently to a community's capacity for collective action and resilience.[9] Sustaining an adequate stock of social capital is therefore not merely a sociological concern but a practical precondition for cohesive and resilient urban communities.

Within Indonesian Muslim society, this erosion carries a distinctly religious dimension, since Islamic teaching places strong emphasis on *ukhuwah* (brotherhood) and communal care. QS. Al-Ma'idah verse 2 instructs believers to cooperate in goodness and piety, affirming that Islam calls its adherents toward a social life built on concern, cooperation, and togetherness.[10] Qur'anic guidance on social life extends further, encompassing social justice, holistic welfare, and consultative deliberation as pillars of

[4]Yugiantie Solaiman and Tan Winda, "Cinta Tanpa Syarat dan Solidaritas Sosial: Filsafat Kierkegaard dalam Konteks Indonesia," *Indonesian Journal of Religious* 7, no. 1 (2023): 141–158, https://doi.org/10.46362/ijr.v7i1.69.

[5]Fadhilatul Munawaroh, Sintaris Handayani, and Dany Miftah M. Nur, "Individualisme di Kalangan Mahasiswa di Era Digital dan Implikasinya Terhadap Nilai-Nilai Sosial dalam Pendidikan IPS," *Jurnal Penelitian Ilmiah Multidisipliner* 2, no. 3 (2025): 2577–2583, https://ojs.ruangpublikasi.com/index.php/jpim/article/view/1207.

[6]Badan Pusat Statistik Kota Medan, *Kecamatan Medan Maimun Dalam Angka 2025* (Medan: BPS Kota Medan, 2025), https://medankota.bps.go.id/id/publication/2025/09/26/c1e7a546a9e8956642f70446/kecamatan-medan-maimun-dalam-angka-2025.html.

[7] John Field, *Social Capital*, 3rd ed. (London: Routledge, 2017), 1–20. https://www.book2look.com/embed/9781134476657.

[8]Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000), 18–24. https://archive.org/details/bowlingalone00robe.

[9]Michael Woolcock, "The Place of Social Capital in Understanding Social and Economic Outcomes," *Canadian Journal of Policy Research (ISUMA)* 2, no. 1 (2001): 11–17.

[10]Yusuf Qardhawi, *Fikih Prioritas: Urutan Amal yang Terpenting dari yang Penting* (Jakarta: Gema Insani Press, 2000).

communal harmony.[11] Recent thematic exegetical scholarship on *ukhuwah Islamiyah* in QS. Al-Hujurat verse 10 similarly demonstrates that the concept functions sociologically as a mechanism for instilling collective consciousness and countering the fragmentation that characterizes many contemporary urban communities.[12] Social solidarity, in this light, is not only a social concept but an enactment of spiritual values in everyday life.

Among the *da'wah* approaches most relevant to rebuilding social solidarity is *dakwah bil hal*—*da'wah* realized through concrete social action rather than verbal exhortation alone. It is enacted through activities such as community empowerment, social services, humanitarian assistance, religious-social education, and advocacy for vulnerable groups.[13] Because its benefits are directly felt by the community, *dakwah bil hal* is widely regarded as an effective, non-confrontational instrument for cultivating togetherness, empathy, and solidarity across social groups, particularly in pluralistic settings where a purely doctrinal approach risks appearing exclusionary.[14]

Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) Sumatera Utara plays a significant role in translating *dakwah bil hal* into practice at the community level. As a women's student organization operating under the auspices of Nahdlatul Ulama, IPPNU extends beyond religious cadre formation into a broad range of social initiatives. This pattern echoes a wider trend documented among Nahdlatul Ulama–affiliated women's organizations: Fatayat NU branches have been shown to strengthen social capital and civic participation through sustained community campaigns,[15] and NU-affiliated women's movements more broadly have historically functioned as vehicles for expanding women's social networks and public engagement well beyond the domestic sphere.[16] Active involvement in religious-social organizations of this kind has likewise been found to build participants' capacity for public engagement and community service.[17] This orientation aligns with the spirit of IPPNU's 20th National Congress in 2022, which called for strengthening organizations' social and religious roles at the regional level.

Prior research offers partial but incomplete insight into this phenomenon. A study of the Padanglampe Village community found that *dakwah bil hal* implemented through social and religious activities enhanced residents' religious awareness; it shares with the present study a common reliance on *dakwah bil hal* as a medium of action-based *da'wah*, but its focus was religious awareness rather than social solidarity, and its setting was rural rather than urban.[18] A separate study on *kiai*-led *dakwah bil hal* within pesantren environments

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[11]M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2013).

[12] Masripah, Akbar Al Firdaus, and Herdi Firmansyah, "Membangun Solidaritas Sosial dalam Perspektif Al-Qur'an: Prinsip Ukhuwah Islamiyah," *Action Research Journal Indonesia (ARJI)* 7, no. 1 (2025): 349–364, https://doi.org/10.61227/arji.v7i1.283.

[13]M. Munir, *Metode Dakwah* (Jakarta: Kencana, 2015).

[14]Teguh Ansori, "Revitalisasi Dakwah sebagai Paradigma Pemberdayaan Masyarakat," *Muharrik: Jurnal Dakwah dan Sosial* 2, no. 1 (2019): 33–44, https://ejournal.insuriponorogo.ac.id/index.php/muharrik/article/view/124.

[15] Dewi Erowati, Kuncoro Bayu Prasetyo, Sri Astuty, and Tutting Anggraeni, "Peran Organisasi Perempuan dalam Penguatan Social Capital Melawan Pandemi Covid-19," *Indonesian Journal of Anthropology* 5, no. 1 (2020): 30–41, https://doi.org/10.24198/umbara.v5i1.28056.

[16]Halimah Hamidah, "Indonesian Islamic Movement of Women: A Study of Fatayat Muslimat NU (1938–2013)," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 40, no. 1 (2016): 162–174, https://doi.org/10.30821/miqot.v40i1.260.

[17]Zulva Ismawati and Alex Masruri, "Meningkatkan Peran Perempuan di Bidang Sosial Keagamaan melalui Keterlibatan Aktif di Organisasi Fatayat NU," *Edusaintek* 11, no. 4 (2024), https://doi.org/10.47668/edusaintek.v11i4.1464.

[18] Andi Hasriani, "Dakwah Bil Hal in Instilling Religious Awareness in Padanglampe Village Community, Ma'rang District, Pangkep Regency." *Journal of Research and Multidisciplinary* 5, no. 1 (2022): 562–570. https://doi.org/10.5281/jrm.v5i1.62.

found that empowerment programs fostered social concern and self-reliance among *santri*; it too shares the concrete-action framing of *dakwah bil hal*, but was conducted within a pesantren context centered on male religious students rather than an urban women's student organization.[19]

These comparisons expose a persistent gap in the literature. Existing studies have predominantly examined either the social roles of large, established religious institutions or humanitarian-based economic empowerment in general terms,[20] without specifically connecting *dakwah bil hal* to the strengthening of social solidarity through a regional women's student organization operating in a plural urban setting. No study to date has examined IPPNU's role in Sumatera Utara within this frame. The novelty of the present study lies in integrating three previously uncombined foci of inquiry — *dakwah bil hal*, a women's student organization (IPPNU), and urban social solidarity in Sumatera Utara — treated not as statistically tested variables but as interrelated dimensions within a single qualitative design.

As part of methodological transparency, it is important to state the researcher's position in relation to the subject under study, since this research concerns a Muslim women's student organization with its own membership structure and internal social network; a researcher's proximity to or distance from that organization can shape access to informants, the depth of data obtained, and the interpretation of findings.[21] In this study, the researcher approached IPPNU Sumatera Utara purely as an external party, with no organizational affiliation, prior membership, or alumnus status — a position that afforded a degree of interpretive distance while also requiring deliberate effort, through prolonged engagement and triangulation, to build the trust needed for informants to speak candidly. This is consistent with the Durkheimian framework guiding the study, which distinguishes solidarity rooted in shared belief from solidarity rooted in the interdependence of differentiated roles — a distinction that can illuminate which form of cohesion *dakwah bil hal* actually cultivates in a plural urban setting.[22] Building on this foundation, the present study aims to describe and analyze the implementation of *dakwah bil hal* by IPPNU Sumatera Utara in strengthening social solidarity among communities in Medan Maimun District, Medan City, and to identify how this implementation contributes to social concern, togetherness, and community participation in communal life, drawing on qualitative research methods appropriate to Islamic community development.[23]

METHOD

This study employs a qualitative approach with a descriptive research design. A qualitative approach was chosen for its capacity to uncover meaning, process, and social

[19]N. Kholis, M. Mudhofi, N. Hamid, and E. N. Aroyandin, "Dakwah Bil-Hal Kiai sebagai Upaya Pemberdayaan Santri," *Jurnal Dakwah Risalah* 32, no. 1 (2021): 39–52, https://doi.org/10.24014/jdr.v32i1.12866.

[20]Zubaedi, *Pengembangan Masyarakat: Wacana dan Praktik* (Jakarta: Kencana, 2014).

[21]Roni Berger, "Now I See It, Now I Don't: Researcher's Position and Reflexivity in Qualitative Research," *Qualitative Research* 15, no. 2 (2015): 219–234, https://doi.org/10.1177/1468794112468475.

[22]A. E. Rahmat and F. W. Suhaeb, "Perspektif Emile Durkheim tentang Pembagian Kerja dan Solidaritas Masyarakat Maju," *JISIP (Jurnal Ilmu Sosial dan Pendidikan* 7, no. 3 (2023): 2138–2144, https://doi.org/10.58258/jisip.v7i3.5233; Marwah, Adiva Nur Khotimah, and Lailatul Isnaini, "Implementasi Solidaritas Sosial Emile Durkheim bagi Pasangan Suami Istri: Suatu Bentuk Perwujudan Keharmonisan Keluarga," *Al-Aqwal: Jurnal Kajian Hukum Islam* 2, no. 2 (2023): 113–128, https://doi.org/10.53491/alaqwal.v2i2.722.

[23]John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 5th ed. (Thousand Oaks, CA: SAGE Publications, 2025). https://books.google.co.id/books/about/Qualitative_Inquiry_and_Research_Design.html?id=pwjMEAAAQBAJ&redir_esc=y.

dynamics in depth, based on the perspectives of the actors and communities directly involved in the implementation of *dakwah bil hal*. Rather than testing hypotheses or measuring statistical relationships between variables, this study seeks to understand the phenomenon holistically through interpretation of experiences, behaviors, and social interactions occurring in the field.[24] This approach enabled the researcher to obtain a comprehensive picture of how IPPNU Sumatera Utara implements *dakwah bil hal* and how this implementation relates to the strengthening of social solidarity in the surrounding community.

The study was conducted in Medan Maimun District, Medan City, Sumatera Utara Province. This location was selected on the consideration that the district exhibits the characteristics of a multicultural urban area, with diversity in ethnicity, religion, culture, and socioeconomic conditions. Medan Maimun is also one of the areas where various *dakwah bil hal* programs organized by IPPNU Sumatera Utara take place, including social service activities, assistance for orphans, neighborhood *gotong royong*, religious study sessions, and other humanitarian activities. These characteristics make Medan Maimun a relevant site for examining the implementation of *dakwah bil hal* in building social solidarity within a plural urban community.

Informants were determined using a purposive sampling technique — the deliberate selection of informants based on their direct experience, knowledge, and involvement in the phenomenon under study.[25] This technique was chosen to ensure that the data obtained came from parties who genuinely understood the implementation process of *dakwah bil hal* and could provide information in depth relevant to the research focus. Informants comprised three main groups: (1) core administrators and active members of IPPNU Sumatera Utara, who are involved in the planning, organizing, implementation, and evaluation of *dakwah bil hal* programs; (2) members of the Medan Maimun community who served as beneficiaries and participants in the various social activities organized by IPPNU Sumatera Utara, and who could therefore describe the changes they experienced after taking part in these activities; and (3) community leaders, including religious figures, neighborhood heads, youth leaders, and leaders of community organizations, who were familiar with the programs' implementation and held views on the state of social solidarity in Medan Maimun. This diversity of informants was intended to generate rich information from multiple vantage points, thereby strengthening the credibility of the findings.

In total, the study involved 13 informants, consisting of 5 IPPNU Sumatera Utara administrators and active members, 4 community beneficiaries, and 4 community leaders. Fieldwork was conducted over a four-month period, from March to June 2026. Sample size was not fixed in advance but was guided by the principle of data saturation — the point at which additional interviews no longer yielded new themes or information relevant to the research focus — consistent with established practice in qualitative inquiry, where thematic saturation in semi-structured interview studies is commonly reached within a comparable range of informants.[26]

Data were collected through in-depth interviews, participant observation, and documentation study. Interviews were conducted semi-structurally, guided by an interview protocol developed around the research focus, allowing the researcher flexibility to probe

[24]Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2019).

[25]Lawrence A. Palinkas, Sarah M. Horwitz, Carla A. Green, Jennifer P. Wisdom, Naihua Duan, and Kimberly Hoagwood, "Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research," *Administration and Policy in Mental Health and Mental Health Services Research* 42, no. 5 (2015): 533–544, https://doi.org/10.1007/s10488-013-0528-y.

[26]Greg Guest, Arwen Bunce, and Laura Johnson, "How Many Interviews Are Enough? An Experiment with Data Saturation and Variability," *Field Methods* 18, no. 1 (2006): 59–82, https://doi.org/10.1177/1525822X05279903.

emerging information as it developed in the field. For IPPNU administrators and members, interview themes centered on program planning, implementation strategy, and internal organizational dynamics; for community beneficiaries, themes centered on participation experience and perceived changes in social relations; and for community leaders, themes centered on observed shifts in community solidarity and their assessment of the programs' social impact. Each interview lasted approximately 40–60 minutes. Interview material covered the planning of *dakwah bil hal* programs, the forms of activities carried out, implementation strategies, community involvement, supporting and inhibiting factors, and the impact of these activities on social solidarity. Observation was carried out participatively by directly observing the implementation of six *dakwah bil hal* activities — corresponding to the six main activity categories identified in the findings (social service, assistance for orphans and the underprivileged, *gotong royong*, religious study sessions, environmental care, and humanitarian action) — together with the pattern of interaction between IPPNU administrators and the community, the level of community participation, and the social dynamics emerging during these activities. Meanwhile, documentation served as supporting data obtained through organizational records, including work programs, activity reports, meeting minutes, activity photographs, administrative decrees, social media publications, and other documents relevant to the research focus.[27]

To ensure the trustworthiness of the data, this study applied credibility testing through source triangulation, technique triangulation, and member checking.[28] Source triangulation was carried out by comparing information obtained from IPPNU Sumatera Utara administrators, organizational members, community beneficiaries, and community leaders, so as to identify consistencies across multiple perspectives. Technique triangulation was carried out by comparing the results of interviews, observation, and documentation concerning the same phenomenon.[29] In addition, member checking was carried out by reconfirming interview results with several key informants to ensure that the data obtained accurately reflected their experiences and views. These steps were taken to strengthen the validity, consistency, and trustworthiness of the research findings.

Data were analyzed interactively following the model of Miles, Huberman, and Saldaña, which comprises three stages: data condensation, data display, and conclusion drawing and verification.[30] In the data condensation stage, the researcher selected, coded, categorized, simplified, and focused the data obtained from interviews, observation, and documentation in line with the research focus. The condensed data were then presented in the form of descriptive narrative, matrices, and thematic groupings so that the relationships between categories could be systematically understood. In the final stage, conclusions were drawn through interpretation of the overall findings, which were then continuously verified by comparing data across sources and across data-collection techniques. Analysis was conducted simultaneously throughout the data-collection process until the completion of the study, enabling the researcher to develop an in-depth understanding of the implementation of *dakwah bil hal* by IPPNU Sumatera Utara and its contribution to strengthening social solidarity among the community in Medan Maimun District, Medan City.

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[27]Glenn A. Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40, https://doi.org/10.3316/QRJ0902027.

[28]Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Newbury Park, CA: Sage, 1985). https://archive.org/details/naturalisticinqu00linc.

[29]Norman K. Denzin, "Triangulation 2.0," *Journal of Mixed Methods Research* 6, no. 2 (2012): 80–88, https://doi.org/10.1177/1558689812437186.

[30]Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: Sage, 2014).

FINDINGS AND DISCUSSION

Dakwah bil hal positions concrete action, rather than verbal exhortation (*dakwah bil lisan*), as the principal medium through which Islamic values are communicated to the community. It is enacted through activities that generate direct, tangible benefit — empowerment, social service, humanitarian work, and support for vulnerable groups — and is therefore widely regarded as a contextually responsive mode of da'wah capable of building trust and social participation.[31] Beyond its religious function, *dakwah bil hal* operates as an instrument of social transformation: participatory programs cultivate concern, cooperation, and collective responsibility, strengthen social capital, and foster more harmonious inter-group relations.[32] Within a student-based Islamic organization such as the Nahdlatul Ulama Female Students' Association (IPPNU), this approach carries a dual function — reinforcing the religious formation of its cadres while simultaneously positioning the organization as an agent of social cohesion in a pluralistic urban setting.[33]

Table 1 summarizes the triangulation of interview, observation, and documentation data across the four analytical foci of this study.

Table 1. Triangulation of Interview, Observation, and Documentation Findings.

Focus	Interview Findings	Observation Findings	Documentation	Researcher's Interpretation
Implementation of *dakwah bil hal*	Administrators describe programs delivered through social service, orphan assistance, *gotong royong*, routine religious study, environmental care, and humanitarian action.	All activities were carried out with active community involvement, both as participants and as volunteers.	Activity schedules, event photographs, program proposals, and organizational accountability reports.	*Dakwah bil hal* has been concretely implemented through social activities oriented toward community needs.
Community social solidarity	Informants report that inter-resident	Cooperation, mutual assistance, more	Documentation of *gotong royong*, religious study	Implementation of *dakwah bil hal* contributes to

[31] Andi Hasriani, "Dakwah Bil Hal in Instilling Religious Awareness in Padanglampe Village Community, Ma'rang District, Pangkep Regency," *Journal of Research and Multidisciplinary* 5, no. 1 (2022): 562–570, https://doi.org/10.5281/jrm.v5i1.62; Januardi, "Aktivitas Dakwah Bil Hal Pengurus Masjid Nurul Haq di Jorong Patomuan Kecamatan Talamau Kabupaten Pasaman Barat," *Jurnal Komunikasi* 1, no. 3 (2023): 140–149, https://jkm.my.id/index.php/komunikasi/article/view/16.

[32] A. Hanifah, "Dakwah Tokoh Agama terhadap Perubahan Sosial dan Budaya pada Masyarakat," *Jurnal Intelektualita: Keislaman, Sosial, dan Sains* 13, no. 2 (2024): 410–420, https://doi.org/10.19109/intelektualita.v13i2.25955; A. E. Rahmat and F. W. Suhaeb, "Perspektif Emile Durkheim tentang Pembagian Kerja dan Solidaritas Masyarakat Maju," *JISIP* 7, no. 3 (2023): 2138–2144, https://doi.org/10.58258/jisip.v7i3.5233.

[33] Nizar Aliefudin and Wahyu Eko Pujianto, "Penguatan Peran Organisasi IPNU-IPPNU dalam Pembangunan Desa Getaskerep, Kecamatan Talang, Kabupaten Tegal," *Jurnal Ilmiah Ekonomi dan Manajemen* 1, no. 4 (December 2023): 664–672, https://doi.org/10.61722/jiem.v1i4.548; Lita Resti Utami, Achmad Syarifudin, and Irpinsyah, "Peran Organisasi Ikatan Pelajar Nahdlatul Ulama Ikatan Pelajar Putri Nahdlatul Ulama (IPNU-IPPNU) dalam Proses Pembinaan Karakter Pelajar Nahdlatul Ulama di Desa Sumber Rejeki, Karang Agung Ilir," *Jurnal Ilmu Sosial, Humaniora dan Seni* 4, no. 3 (2025): 257–263, https://doi.org/10.62379/jishs.v4i3.3856.

	relationships have become closer, social concern has increased, and community members participate more actively in joint activities.	intensive communication, and community participation were observed in every activity.	sessions, assistance distribution, and social service.	strengthening social cohesion and a shared sense of togetherness.
Supporting factors	Support from IPPNU administrators, religious figures, community leaders, and public enthusiasm for social activities.	Community leaders were present and provided support throughout program implementation.	Cooperation agreements, activity invitations, and coordination records with the community.	Collaboration between the organization and the community functions as social capital that reinforces program success.
Inhibiting factors	Limited funding, limited member time, and uneven community participation.	Some residents could not attend the full range of activities due to work commitments.	Meeting minutes and program evaluation reports.	Constraints are largely technical and can be minimized through stronger coordination, partnership, and program planning.

The convergence of the three data sources in Table 1 indicates that the implementation of *dakwah bil hal* by IPPNU Sumatera Utara is not merely a vehicle for transmitting religious values but also a mechanism of social empowerment that measurably strengthens community concern, participation, and solidarity.

A. Implementation of *Dakwah Bil Hal* by IPPNU Sumatera Utara

According to the organization's secretary, *dakwah bil hal* is implemented through a cluster of social, religious, and communal activities designed to be felt directly by residents rather than delivered as verbal instruction: (a) social service and staple-food distribution to underprivileged households; (b) assistance for orphans and the underprivileged; (c) *gotong royong* for environmental cleanliness; (d) routine religious study sessions; (e) environmental care initiatives; and (f) humanitarian programs such as disaster-relief fundraising. As she explained, "*dakwah bil hal* is a form of da'wah through real action whose benefits are felt directly by the community, not merely through sermons or verbal delivery." This range of activity indicates that the organization understands *dakwah bil hal* comprehensively — encompassing not only ritual worship but a broad field of social engagement.

Participant observation corroborates this account. Rather than centering on the delivery of religious material, the activities observed were structured around direct community involvement: residents from varied backgrounds attended social service events,

gotong royong, religious study sessions, and humanitarian activities, with communication between IPPNU administrators and the community characterized as open and familial, without a rigid separation between organizer and participant. During *gotong royong* in particular, environmental clean-up became an occasion for residents to discuss local concerns and needs, while social-service and assistance activities extended beyond the moment of distribution into persuasive, educational exchange. This pattern suggests that *dakwah bil hal*, as practiced here, is not confined to material transfer but also cultivates social bonding as a foundation for solidarity.

Documentary evidence — work programs, activity reports, meeting minutes, and organizational photographs — confirms that these activities were carried out on a sustained and continuous basis in line with the organization's work plan, rather than as isolated or ceremonial events. The consistency across interview, observation, and documentary sources reinforces the conclusion that program implementation is both routine and embedded in the organization's institutional planning, which in turn lends credibility to informants' claims about the activities' social effects.

This pattern of implementation is consistent with the concept of participatory da'wah, in which the community is positioned as a partner in the process of change rather than a passive object of religious instruction.[34] Several informants — drawn from among community beneficiaries and local figures — indicated that, following repeated exposure to these programs, residents began to take the initiative to participate in subsequent activities without waiting to be invited by the organization's administrators. The discussion here is confined to the mechanics of implementation — what is done and how — while the social consequences of these activities are examined separately in the following sub-section, in order to keep narrative description and interpretive analysis distinct.

B. Impact of *Dakwah Bil Hal* on Social Solidarity

The clearest impact reported by informants is the growth of mutual concern and cooperation among residents who had previously interacted only minimally. Community members describe activities such as social service, assistance distribution, and *gotong royong* as having built familiarity and a habit of mutual help that did not previously exist at the same intensity, with residents shifting from being recipients of benefit to active participants in organizing and running the activities themselves. This shift — from a passive to a participatory pattern of relationship — is significant because it indicates the formation of a *sense of belonging* toward the activities rather than a transactional relationship confined to the delivery of aid.

Viewed through the theoretical framework introduced earlier in this study, this outcome is more consistent with Durkheim's concept of mechanical solidarity than with organic solidarity: the cohesion observed among residents of Medan Maimun does not primarily arise from functional interdependence born of a differentiated division of labor — the condition Durkheim associates with organic solidarity in complex societies — but from shared participation in common religious and social activities and a common normative orientation toward mutual help, which is the hallmark of solidarity grounded in shared values and collective consciousness.[35] This suggests that *dakwah bil hal*, in this urban

[34] Rohmanur Aziz, "Dakwah dalam Paradigma Pemberdayaan Masyarakat Muslim," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 5, no. 16 (2020): 117–144, https://doi.org/10.15575/idajhs.v5i16.358; Ilyas Ismail, *The True Da'wa: Menggagas Paradigma Baru Dakwah Era Milenial* (Jakarta: Prenadamedia Group, 2018).

[35] Émile Durkheim, *The Division of Labor in Society* (New York: Free Press, 1990). https://archive.org/details/divisionoflabori0000durk.

and religiously plural setting, functions less as a mechanism for coordinating differentiated social roles than as a means of reconstructing shared moral bonds that had been eroded by individualism and reduced social contact — an interpretation that qualifies, rather than simply confirms, the study's initial framing of Medan Maimun as an organic, functionally differentiated urban community.

This finding aligns with earlier work showing that religiously grounded social activity strengthens cooperation and solidarity in the communities it reaches and more specifically, [36] that consistent involvement in social and *gotong royong*-based programs sustains solidarity and cooperation among participants over time.[37] The present study's distinctive contribution lies in identifying a female student organization — rather than a religious leader, a mosque, or a large religious institution, as in prior studies — as the primary vehicle for this process in a multicultural urban district. This positions IPPNU not merely as a cadre-forming body but as an agent of social capital formation, echoing accounts of social capital as trust, cooperation, and shared responsibility built through repeated collective action.[38]

In normative terms, the strengthening of solidarity documented here corresponds to the Qur'anic principle of *ukhuwah* (brotherhood/sisterhood) articulated in QS. Al-Hujurat: 10, so that *dakwah bil hal* functions as a concrete enactment of *ukhuwah Islamiyah* within social life rather than as an abstract theological claim.[39] It should be noted, however, that the present data do not permit a disaggregated account of whether residents from different ethnic, religious, or socioeconomic backgrounds within this professedly multicultural district experienced or responded to these activities differently; the findings describe solidarity at the level of the community as a whole, and this limitation is carried forward into the conclusion.

C. Supporting and Inhibiting Factors

Informants attribute the sustainability of these programs primarily to a participatory approach in which the organization involves the community not only as beneficiaries but also in planning, implementation, and evaluation. This pattern produces a more egalitarian relationship between the organization and residents, which in turn cultivates mutual trust and shared responsibility for addressing social problems collectively — an arrangement consistent with accounts of da'wah as a vehicle of community empowerment that strengthens social cohesion over the longer term.[40]

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[36]A. Hanifah, "Dakwah Tokoh Agama terhadap Perubahan Sosial dan Budaya pada Masyarakat," *Jurnal Intelektualita: Keislaman, Sosial, dan Sains* 13, no. 2 (2024): 415, https://doi.org/10.19109/intelektualita.v13i2.25955.

[37]Ahmad Zaini, "Peranan Dakwah dalam Pengembangan Masyarakat Islam," *Community Development: Jurnal Pengembangan Masyarakat Islam* 1, no. 1 (2016): 130–149, https://journal.iainkudus.ac.id/index.php/comdev/article/view/2579; Hertanto Hertanto, Arizka Warganegara, and Handi Mulyaningsih, "Solidaritas Sosial dan Integrasi Sosial: Persepsi Mahasiswa FISIP Universitas Lampung," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 23, no. 2 (2021): 165–174, https://doi.org/10.25077/jantro.v23.n2.p165-174.2021.

[38]Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000). https://archive.org/details/bowlingalone00robe; John Field, *Social Capital*, 3rd ed. (London: Routledge, 2017). https://www.book2look.com/embed/9781134476657.

[39]Yusuf Qardhawi, *Fikih Prioritas: Urutan Amal yang Terpenting dari yang Penting* (Jakarta: Gema Insani Press, 2000).

[40]Michael Woolcock, "The Place of Social Capital in Understanding Social and Economic Outcomes," *Canadian Journal of Policy Research* 2, no. 1 (2001): 11–17; A. Ibrahim, *Dakwah Pemberdayaan Masyarakat: Paradigma Aksi Sosial dalam Pembangunan Umat* (Jakarta: Rajawali Pers, 2018).

Four supporting factors emerge from the data. First, open community acceptance of the organization's social programs. Second, guidance and motivation from senior members and local religious figures, who lend both direction and legitimacy to the activities undertaken. Third, institutional support from the Ministry of Religious Affairs of the Republic of Indonesia, which strengthens the organization's capacity to carry out its social da'wah programs. Fourth, a strong internal spirit of service among cadres, which functions as an internal form of social capital sustaining the organization's activity even where external resources are constrained.

Against these supports, three inhibiting factors recur across informant accounts: limited funding and supporting facilities; uneven member availability, since not all cadres can participate actively due to personal or educational commitments; and uneven community participation, compounded by the influence of digital technology and contemporary lifestyles that have reduced younger residents' interest in social and religious activity. Differences in community mindset are also identified as a challenge to building solidarity through *dakwah bil hal*. Notably, informants describe these obstacles as technical and organizational in nature rather than as a sign of waning commitment — a distinction that matters for how the barriers should be interpreted.

Taken together, these findings indicate that the sustainability of *dakwah bil hal* depends less on the sheer availability of resources than on the organization's capacity to adapt: strengthening coordination, expanding partnership networks, and using digital media to reach younger residents without diluting the emphasis on direct, tangible action. This reframes resource limitation not as a fixed constraint but as a condition that organizational adaptability can, to a substantial degree, offset — a nuance that the interpretation in Table 1 already anticipates but which the discussion above makes explicit.

CONCLUSION

This study set out to describe how IPPNU Sumatera Utara implements *dakwah bil hal* in Medan Maimun District and to assess its contribution to community social solidarity. The evidence indicates that *dakwah bil hal* is enacted through a sustained cluster of social, religious, and humanitarian activities — rather than through verbal exhortation alone — and that this action-based approach cultivates concern, cooperation, and a shift among residents from passive recipients to active participants in communal life. Read against the Durkheimian framework introduced at the outset, the solidarity observed here is better characterized as mechanical than organic: it rests on shared participation and common normative commitment rather than on functional interdependence arising from a differentiated division of labor. This qualifies, rather than confirms, the study's initial premise that Medan Maimun's urban complexity would generate organic solidarity, and constitutes the study's principal theoretical contribution — extending Durkheim's typology, and prior applications of *dakwah bil hal* research, to a case in which a female student organization functions as the agent reconstructing shared moral bonds within a religiously plural urban setting.

Beyond this theoretical contribution, the findings carry practical relevance for religious and community-development policy. Because the supporting factors identified — institutional backing from the Ministry of Religious Affairs, senior mentorship, and community openness — proved as consequential as the activities themselves, the IPPNU model suggests a template that local government and social welfare agencies could draw on in designing collaborative programs between religious organizations and urban community-development initiatives, particularly in districts marked by similar demographic plurality. The inhibiting factors identified — funding constraints, uneven member availability, and declining youth engagement amid digital lifestyles — are consistent with obstacles reported

in comparable studies of religiously grounded social action, suggesting that these are structural rather than organization-specific challenges meriting attention in any such policy design.

These conclusions should be read against three limitations. First, the study examines a single organization in a single district, so its findings cannot be generalized to other religious organizations or regions with different social characteristics. Second, the qualitative approach privileges depth of interpretation over measurable causal inference regarding the effect of *dakwah bil hal* on solidarity. Third, the data do not permit a disaggregated account of whether residents of different ethnic, religious, or socioeconomic backgrounds within this professedly multicultural district experienced these activities differently, nor do they capture change over a period long enough to observe solidarity developing longitudinally.

Future research would therefore benefit from mixed-methods or comparative designs — across organizations or regions — capable of testing these patterns more systematically, and from designs that disaggregate community response by sub-group to address the limitation noted above. For IPPNU Sumatera Utara itself, the findings point toward continued investment in partnership with government and educational institutions, and toward digital media as a means of sustaining youth participation without diluting the emphasis on direct, tangible action that distinguishes *dakwah bil hal* from purely verbal da'wah.

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