TRANSFORMATION OF ISLAMIC RELIGIOUS COUNSELORS' DA'WAH IN THE POLICIES OF THE MINISTRY OF RELIGIOUS AFFAIRS IN INDONESIA

Dedi Supriyadi*✉, Abdul Hamid**, Badrah Ayuni***, Hafiz Shuaib Farooq****

*Universitas Islam As-Syafi'iyah, Indonesia
E-mail: f4jrulislam@gmail.com

**Universitas Islam As-Syafi'iyah, Indonesia
E-mail: abdulhamid.fai@uia.ac.id

***Universitas Islam As-Syafi'iyah, Indonesia
E-mail: badrahuyuni.fai@uia.ac.id

****University of Wah, Pakistan
E-mail: hafiz.shuaib@uow.edu.pk

Abstract

The development of Islamic preaching continues to change. The transformation of Islamic preaching by Islamic religious instructors is an important part of the Ministry of Religious Affairs' response to the socio-religious dynamics in Indonesia. This transformation positions Islamic preachers as social facilitators and agents of change who not only convey religious teachings but also mediate conflicts, strengthen tolerance, and empower communities. The transformation of Islamic preaching by Islamic preachers is a strategic step in improving the quality of religious guidance amidst social changes in society. This study focuses on the implementation of the Ministry of Religious Affairs' extension policy in Pondok Melati District, Bekasi City, an area with growing religious dynamics and social diversity. The research method used is descriptive qualitative, with data collection techniques through field observations, interviews with functional and non-functional religious instructors, and a review of extension program documents at the Office of Religious Affairs (KUA). The results show that the transformation of Islamic preaching in Pondok Melati is characterized by a shift in approach from lecture-based preaching to a model of mentoring and community empowerment. Extension preaching functions as a bridge between state policy and the real needs of the people, thus strengthening the role of religion as a transformative force in socio-religious development in Indonesia.

Keywords: Transformation of Da'wah; Policy; Religious Counselors.

Abstrak

Perkembangan dakwah terus mengalami perubahan. Transformasi dakwah penyuluh Agama Islam merupakan bagian penting dari respons Kementerian Agama terhadap dinamika sosial keagamaan di Indonesia. Transformasi ini menempatkan penyuluh sebagai fasilitator sosial dan agent of change yang tidak hanya menyampaikan ajaran agama, tetapi juga memediasi konflik, memperkuat toleransi, dan memberdayakan masyarakat. Transformasi dakwah Penyuluh Agama Islam merupakan langkah strategis dalam meningkatkan kualitas pembinaan keagamaan di tengah perubahan sosial masyarakat. Penelitian ini berfokus pada implementasi kebijakan kepenyuluhan Kementerian Agama di Kecamatan Pondok Melati, Kota Bekasi, sebagai salah satu daerah dengan dinamika keagamaan dan keragaman sosial yang berkembang. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan teknik pengumpulan data melalui observasi lapangan, wawancara dengan penyuluh agama fungsional dan non-fungsional, serta telaah dokumen program kepenyuluhan di tingkat kantor Urusan Agama (KUA). Hasil penelitian menunjukkan bahwa transformasi dakwah di Pondok Melati ditandai dengan pergeseran pendekatan dari dakwah berbasis ceramah menuju model pendampingan dan pemberdayaan masyarakat. Dakwah kepenyuluhan berfungsi sebagai jembatan antara kebijakan negara dan kebutuhan riil umat, sehingga mampu memperkuat peran agama sebagai kekuatan transformatif dalam pembangunan sosial-keagamaan di Indonesia.

Kata Kunci: Transformasi Dakwah; Kebijakan; Penyuluh Agama.

INTRODUCTION

The population by religion is as follows, according to data from the Central Statistics Agency (BPS) of Pondok Melati District. In Jatiwarna Village, there are 17,187 Muslims, 2,581 Christians, 5,153 Catholics, 625 Hindus, and 726 Buddhists. In Jatimelati Village, there are 10,112 Muslims, 2,240 Christians, 2,098 Catholics, 85 Hindus, and 192 Buddhists. In Jatimurni Village, there are 15,423 Muslims, 2,581 Christians, 5,153 Catholics, 625 Hindus, and 726 Buddhists.[1]

The religious diversity of Pondok Melati District is evident in the population composition of three sub-districts: Jatiwarna, Jatimelati, and Jatimurni.[2] Data from the Central Statistics Agency (BPS) shows that although Islam is the majority religion, the presence of Christians, Catholics, Hindus, and Buddhists is significant, creating a multicultural and diverse social space.[3]

In Jatiwarna Village, for example, there are 17,187 Muslim residents, but Christians (2,581) and Catholics (5,153) also make up a sizable percentage, followed by Hindus (625) and Buddhists (726). This composition indicates that Jatiwarna has relatively intense

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[1]Badan Pusat Statistik, "Badan Pusat Statistik (BPS) 2022," *Statistik Indonesia 2022* 1101001 (2022).

[2]Reetesh K. Singh and Mansi Babbar, "Religious Diversity at Workplace: A Literature Review," *Humanistic Management Journal* 6, no. 2 (2021), https://doi.org/10.1007/s41463-021-00105-1.

[3]Joyce Ann Konigsburg, "Religious Pluralism: Transforming Society Using New Concepts of Evangelization and Dialogue," *Religions* 14, no. 1 (2023), https://doi.org/10.3390/rel14010080.

interfaith social interaction, both in daily life and in organizing community social activities.[4]

Meanwhile, Jatimelati Village has 10,112 Muslim residents, 2,240 Christians, and 2,098 Catholics, along with 85 Hindus and 192 Buddhists. Although the Hindu and Buddhist communities are smaller in number, they remain an integral part of the area's social diversity. Interaction patterns in Jatimelati are generally created through neighborhood relationships, youth group activities, and public service activities that bring residents together regardless of religion.

Jatimurni Village exhibits a similar population composition to Jatiwarna, with 15,423 Muslims, 2,581 Christians, 5,153 Catholics, 625 Hindus, and 726 Buddhists. This harmonious pattern of diversity indicates that the Pondok Melati area as a whole has long been a social space inhabited by people from diverse religious backgrounds, contributing to its inclusive and open social character.[5]

This diversity is a social force that can support harmony and tolerance between religious communities.[6] However, at the same time, this composition also has the potential to cause friction if not managed properly, particularly regarding religious activities, the use of public facilities, and the display of religious symbols in open spaces.[7] Therefore, the presence of mentoring programs, religious education, and interfaith dialogue is crucial so that communities can continue to build mutual respect, strengthen shared values, and avoid misunderstandings that can harm social relations.[8]

The Ministry of Religious Affairs, through its outreach policy, positions outreach workers not only as transmitters of Islamic preaching materials but also as social facilitators tasked with building harmony, preventing conflict, and strengthening tolerance.[9] However, this transformation in role requires new, more complex skills.[10] Outreach workers must be able to employ a cross-cultural approach, understand the dynamics of multireligious societies, and employ outreach methods that adapt to technological developments and contemporary communication styles.[11]

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[4]Shabrina Izzati et al., *Kota Bekasi Dalam Angka 2024*, *Badan Pusat Statistik (BPS) Kota Bekasi*, vol. 11, 2024.

[5]Badan Pusat Statistik Kota Bekasi, "Kota Bekasi dalam Angka; Bekasi Municipality in Figures 2023," *Badan Pusat Statistik Kota Bekasi*, 2021.

[6]Andri Nirwana AN et al., "Exploration of Wasatiyah Diction to Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of The Republic of Indonesia," *Journal of Law and Sustainable Development* 11, no. 12 (2023), https://doi.org/10.55908/sdgs.v11i12.2148.

[7]Teddy Asmara and Muhammad Dzikirullah H. Noho, "Religion and Cosmopolitan Society: Religious Conflict Settlement Based on Legal Culture," *Cosmopolitan Civil Societies* 14, no. 3 (2022), https://doi.org/10.5130/ccs.v14.i3.8166.

[8]Babay Barmawie and Fadhila Humaira, "Strategi Komunikasi Penyuluh Agama Islam dalam Membina Toleransi Umat Beragama," *ORASI: Jurnal Dakwah dan Komunikasi* 9, no. 2 (2018), https://doi.org/10.24235/orasi.v9i2.3688.

[9]Akhmad Sukardi and Mansur Mansur, "Dampak Kebijakan Menteri Agama Terhadap Pembinaan Penyuluhan Keagamaan: Kasus di Kecamatan Talaga Raya Kabupaten Buton Tengah," *Al-MUNZIR* 13, no. 2 (2020), https://doi.org/10.31332/am.v13i2.1880.

[10]Abdul Rahman, "Tantangan Dan Peluang Penyuluh Agama Di Era Digital," *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 25, no. 1 (2021), https://doi.org/10.15408/dakwah.v25i1.23185.

[11]Muhammad Agus Noorbani, "Peran Penyuluh Agama dalam Respons Dini Konflik Keagamaan di Kota Depok dan Kota Bogor," *Dialog* 46, no. 1 (2023), https://doi.org/10.47655/dialog.v46i1.685.

Islamic religious instructors must be able to understand the social and cultural context of the communities they serve.[12] They employ a persuasive and participatory approach, through youth development activities at mosques, interfaith dialogues, community deliberation forums, and family and community empowerment programs.[13] In this process, instructors foster mutual understanding that religious differences are not a threat but rather part of the social fabric of Indonesian society.[14]

When potential friction arises, for example, regarding the use of places of worship, holiday activities, or the distribution of religious identity symbols, religious extension workers act as mediators, calming the situation by establishing a space for honest and open communication.[15] Through thoughtful dialogue, misunderstandings can be resolved before they escalate into conflict. This makes religious extension workers the vanguard in preventing socio-religious conflict.[16]

The Ministry of Religious Affairs' policy of encouraging capacity building for religious instructors through religious moderation training, professional certification, and the use of digital technology has strengthened their ability to respond to the dynamics of modern society.[17] These instructors work not only in physical spaces but also in digital spaces, such as social media and online communities, which have become new arenas for shaping religious opinion and interaction.[18]

With this transformation of da'wah, religious instructors not only ensure the absence of conflict but also build a foundation for sustainable social harmony.[19] Their presence serves as the heart of stabilizing interfaith relations, maintaining a peaceful atmosphere,

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[12]Nur Kasanah, "The Ministry of Religion of Ponorogo Regency Efforts for Accelerating Waqf Land Certification Program," *Journal of Islamic Philanthropy and Disaster (JOIPAD)* 2, no. 1 (2022), https://doi.org/10.21154/joipad.v2i1.4237.

[13]Siti Bahiroh, "Model Pembinaan Agama Oleh Penyuluh Agama Islam Di Era Pandemi Covid-19," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 4 (2023), https://doi.org/10.35931/aq.v17i4.2403.

[14]Galih Sukandar, Muhammad Nurul Yamin, and Aris Fauzan, "Strategi Komunikasi Penyuluh Agama Dalam Pembinaan Keluarga Islam Di Purwosari," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 5 (2023), https://doi.org/10.35931/aq.v17i5.2690.

[15]M Lutfi, "Kearifan Penyuluh Islam Dalam Pluralitas Agama," *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 25, no. 1 (2021), https://doi.org/10.15408/dakwah.v25i1.23186.

[16]Andriani Andriani, Zulkipli Lessy, and Depi Putri, "Methods of Islamic Guidance and Social Counseling in Overcoming Teenagers' Psychological Matters Due to Parental Divorce," *MUHAFADZAH* 3, no. 2 (2023), https://doi.org/10.53888/muhafadzah.v3i2.589.

[17]Nadya Zulfa Imaniar, Rodliyah Khuzai, and Asep Ahmad Siddiq, "Implementasi Kebijakan Kementerian Agama Pada Masa Pandemi COVID-19 Dalam Aktivitas Penyuluh Agama Di Kantor Urusan Agama (KUA) Kecamatan Sukasari Kota Bandung," *Bandung Conference Series: Islamic Broadcast Communication* 2, no. 1 (2022), https://doi.org/10.29313/bcsibc.v2i1.1342.

[18]Sa'idy and Heni Verawati, "Eksistensi Penyuluh Agama Dalam Meningkatkan Moderasi Agama," *TAFAHUS: JURNAL PENGKAJIAN ISLAM* 2, no. 1 (2022), https://doi.org/10.58573/tafahus.v2i1.14.

[19]Moh Muslih, Mohd Mizan Aslam, and Diyah Nurul Fitriyati, "The Transformation of Da'wah Student Activity Unit through Religious Moderation Value Education," *HIKMATUNA: Journal for Integrative Islamic Studies* 7, no. 1 (2021), https://doi.org/10.28918/hikmatuna.v7i1.3205.

strengthening a sense of togetherness, and fostering the value of mutual respect.[20] Da'wah is not merely a moral call, but a social movement that fosters peace in diversity.[21]

In Pondok Melati, transforming da'wah (Islamic outreach) is increasingly crucial because this area is a space for intense interfaith encounters.[22] Without a participatory and empowerment-based da'wah strategy, outreach workers risk adopting a normative approach that fails to address the root causes of social issues.[23] Yet, the community's current needs extend beyond the delivery of religious material, including support in addressing issues of harmony, family resilience, social deviation, and even religious radicalism.[24]

Considering the diversity conditions based on the BPS data, research on the transformation of Islamic Religious Extension workers' da'wah within the Ministry of Religious Affairs' extension policy is relevant.[25] This research is expected to illustrate how extension workers carry out their strategic role in a pluralistic society, the extent to which extension policies strengthen their professionalism, and the impact of this da'wah transformation on creating a harmonious, tolerant, and sustainable religious life in the Pondok Melati area.[26]

Social realities demonstrate that the challenges of grassroots da'wah are increasingly complex. Indonesian society is currently faced with increasing socio-religious issues, including the rise of identity-based conflicts, low levels of moderate religious literacy, family resilience issues (divorce, domestic violence), and social and economic disparities that impact people's religious lives. Under these conditions, conventional da'wah which focuses solely on normative sermons and religious rituals often fails to comprehensively address the real needs of the community.[27]

In practice, religious outreach practices tend to be administrative and ceremonial. Islamic outreach workers are often burdened with reporting targets for activities, the number of assisted groups, and quantitative program achievements, while aspects of social transformation within Islamic outreach, such as behavioral change, strengthening community independence, and improving social welfare, have not been the primary focus of policy evaluation. This situation indicates a gap between the ideal of Islamic outreach as

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[20]Mercy W.K Waney, Mariana Lusye Marlyn Lausan, and Gabriela Rantung, "Pendekatan Psikologis Dalam Upaya Manajemen Konflik Agama," *JMPK : Jurnal Manajemen Pendidikan Kristen* 1, no. 1 (2021), https://doi.org/10.51667/jmpk.v1i1.624.

[21]Esther Oreofeoluwa Esho, "The Paradigm of Peace Enhancing Peace Culture," *Journal of Aggression, Conflict and Peace Research* 16, no. 1 (2024), https://doi.org/10.1108/JACPR-12-2022-0765.

[22]Reka Gunawan and Abdul Muhid, "The Strategy of Da'wah Bil Hal Communication: Literature Review," *KOMUNIKE* 14, no. 1 (2022), https://doi.org/10.20414/jurkom.v14i1.5270.

[23]Frans Wijsen, "Environmental Challenges in Indonesia: An Emerging Issue in the Social Study of Religion," *Journal of Asian Social Science Research* 3, no. 1 (2021), https://doi.org/10.15575/jassr.v3i1.30.

[24]Wiwin Siti Aminah Rohmawati, Suhadi Cholil, and Wening Udasmoro, "Nationality, Locality, and Religiosity: Works and Thoughts of Maria Theresia Geme of the Forum for Religious Harmony of East Nusa Tenggara," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 6, no. 3 (2022), https://doi.org/10.15575/rjsalb.v6i3.22151.

[25]Cahya Agung Nugraha and Anwar Kurniadi, "National Agency for Counter-Terrorism Strategy I=in Preventing the Threat of Violent Extremism to Support the National's Defense," *Edukasi IPS* 6, no. 1 (2022), https://doi.org/10.21009/eips.006.01.03.

[26]Deden Istiawan et al., "Religious Harmony Index in Special Region of Yogyakarta," *Profetika: Jurnal Studi Islam* 24, no. 02 (2023), https://doi.org/10.23917/profetika.v24i02.1900.

[27]Melanie C. Brooks et al., "Principals as Socio-Religious Curators: Progressive and Conservative Approaches in Islamic Schools," *Journal of Educational Administration* 58, no. 6 (2020), https://doi.org/10.1108/JEA-01-2020-0004.

an agent of social change and the reality of outreach policy implementation at the practical level.

On the other hand, academic studies on da'wah and religious outreach in Indonesia still show significant gaps. Most previous research has focused more on the normative aspects of da'wah, da'wah communication methods, or a general description of the role of Islamic religious instructors. Research on the Ministry of Religious Affairs' extension policy also tends to focus on program effectiveness from a managerial and bureaucratic perspective, without deeply linking it to the fundamental Islamic values that underpin da'wah ethics.

METHOD

This study uses a descriptive qualitative approach, as the focus of the study is directed at understanding in-depth the process of da'wah transformation carried out by Islamic Religious Extension Workers in the context of implementing the Ministry of Religious Affairs' extension policy in the Pondok Melati area, Bekasi.[28] The qualitative approach was chosen because the phenomenon of da'wah and socio-religious dynamics cannot be pointed out solely through numbers and statistics but rather requires an in-depth explanation of the meaning, interaction patterns, and experiences of the actors in the field.[29] This approach allows researchers to depict social reality as it is, in accordance with the perceptions and practices of the communities involved.[30]

Data collection was conducted through field observation, where researchers were directly present at outreach activities, religious guidance, community meetings, and social activities involving religious instructors.[31] The observation aimed to observe how the instructors interact with multicultural communities, how their da'wah methods are applied, and the extent of their role in building social harmony and preventing potential conflict. In-depth interviews were also conducted with religious instructors to explore their perspectives, experiences, strategies, challenges, and the forms of da'wah transformation that have been carried out. The interview results were then processed using the MAXQDA application.[32]

Data obtained from observations and interviews were then analyzed through data reduction, data presentation, and conclusion drawing.[33] The analysis was conducted in stages to identify patterns, themes, and relationships relevant to the research focus, namely the transformation of religious instructors' preaching in building an inclusive and harmonious religious life in diverse communities.[34]

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[28]Holly Caggiano and Elke U. Weber, "Advances in Qualitative Methods in Environmental Research," *Annual Review of Environment and Resources*, 2023, https://doi.org/10.1146/annurev-environ-112321-080106.

[29]Loraine Busetto, Wolfgang Wick, and Christoph Gumbinger, "How to Use and Assess Qualitative Research Methods," *Neurological Research and Practice*, 2020, https://doi.org/10.1186/s42466-020-00059-z.

[30]Lexy J. Moleong, "Metodologi Penelitian Kualitatif (Edisi Revisi)," *PT. Remaja Rosda Karya*, 2019, https://doi.org/10.1016/j.carbpol.2013.02.055.

[31]Donghao Zhou et al., "A Survey on Network Data Collection," *Journal of Network and Computer Applications*, 2018, https://doi.org/10.1016/j.jnca.2018.05.004.

[32]VERBI Software, "Maxqda 2020," *VERBI Software.*, 2020.

[33]Michael Fang et al., "Observations: Brief Research Reports," *Annals of Internal Medicine*, 2023, https://doi.org/10.7326/M23-1707.

[34]Hamed Taherdoost, "Different Types of Data Analysis Data Analysis Methods and Techniques in Research Projects," *International Journal of Academic Research in Management (IJARM)* 9, no. 1 (2020).

Thus, the chosen research method is able to capture aspects of community and social development in depth because it focuses on the processes, social relations, and meaning of da'wah in community life. This approach aligns with the research objective, which is to investigate not only what Islamic religious instructors do but also how and why da'wah and extension services play a role in socio-religious development in Indonesia.
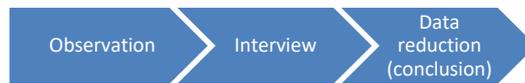

Figure 1. Research Steps.

FINDINGS AND DISCUSSION

A. Observation Results

This research was conducted over three months, from July to October 2025, through field observations of the activities of Islamic religious instructors in the Pondok Melati District, Bekasi City. During the observation process, the researcher participated in various outreach activities, including those held in mosques, religious study groups, village offices, educational institutions, and community activities. Observations were conducted to understand how the transformation of Islamic preaching is implemented within the framework of the Ministry of Religious Affairs' outreach policy, particularly in addressing the socio-religious dynamics of urban communities.

Based on observations, religious instructors at Pondok Melati demonstrate a role that extends beyond conventional religious instruction but has expanded to include participatory preaching and community empowerment. In several activities, instructors serve not only as preachers but also as social mediators, dialogue facilitators, and community partners in addressing religious and social issues. This is evident in their involvement in youth development programs at the mosque, mentoring vulnerable families, strengthening religious moderation, and assisting in resolving internal community conflicts, such as disputes between study groups, differences in worship methods, and social friction based on religious sentiment.

During observations, researchers noted that the approach of da'wah (Islamic outreach) had changed. While previously da'wah was more top-down, involving a one-way delivery of religious material, many activities now involve two-way dialogue, group discussions, and a persuasive approach based on community needs. This approach provides a space for communities to express the issues they face, allowing extension workers to formulate more targeted guidance programs.

Furthermore, Islamic religious instructors at Pondok Melati utilize various modern communication media, such as congregational WhatsApp groups, educational content on social media, and information dissemination through local community media. This adaptation demonstrates a response to changing patterns of community interaction, which now rely more heavily on digital spaces. Utilizing these media not only expands the reach of Islamic outreach but also accelerates information distribution and strengthens inter-community networks.

Observations also uncovered several challenges. These include the limited number of extension workers compared to the size of the target area and the diverse character of the community. Furthermore, extension workers still face obstacles in managing the dynamics of differing religious views, which can sometimes be quite sensitive. Nevertheless,

a dialogical approach and the principle of religious moderation, which are consistently emphasized, have been able to mitigate potential friction and direct differences toward constructive deliberation.

Three months of observation indicate that the transformation of Islamic religious outreach efforts by Islamic religious instructors in the Pondok Melati area is aligned with the Ministry of Religious Affairs' outreach policy, which emphasizes strengthening religious moderation, empowering communities, and preventing potential religious conflict at the grassroots level. This transformation is evident in the shift in the outreach approach employed by the instructors, which previously focused on delivering religious material in a one-way fashion, has now evolved into a more dialogical, participatory approach, and one that is based on the socio-religious needs of the local community.

During the observation process, religious instructors were seen not only as lecturers at religious forums but also as social facilitators integrated into the dynamics of community life. They were present at various activities, from regular religious study groups and youth development at mosques to family counseling and mediation on socio-religious issues that arose within the community. The instructors' presence was not formal and rigid but rather nurturing, embracing, and fostering emotional closeness with the congregation and the religious study community they fostered.

The role of religious instructors as agents of social harmony is particularly evident when faced with situations that have the potential to trigger conflict, such as differences in religious understanding among certain congregations, friction between local figures, or tensions within families arising from differing views on religious teachings. In these situations, instructors act as mediators, encouraging dialogue, deliberation, and a family-like approach, emphasizing the values of tolerance, politeness in preaching, and the importance of maintaining brotherhood among Muslims and among religious communities. The principle of religious moderation, which is part of the Ministry of Religious Affairs' policy, is clearly implemented in this mentoring practice.

In addition, religious instructors at Pondok Melati also develop empowerment da'wah through skills training, fostering harmonious families, strengthening the capacity of youth within mosque organizations, and promoting religious literacy through social media. This study demonstrates that da'wah is understood not only as an effort to increase religious knowledge but also as a strategy to strengthen the quality of life of the community as a whole. Thus, religious instructors play a strategic role in helping communities face various contemporary challenges, particularly those related to shifting social values due to technological and information developments.

Utilizing digital space is also a crucial part of this transformation. Observations show that religious educators actively use social media platforms, such as WhatsApp, Instagram, and simple Islamic preaching video channels, to reach a wider audience, especially younger generations who have different patterns of religious interaction than previous generations. In this way, Islamic preaching takes place not only in mosques and Islamic study groups but also flows into people's daily lives through faster, lighter, and more accessible communication channels.

The observation results indicate that the role of Islamic religious instructors at Pondok Melati has shifted from merely communicators of religious teachings to social facilitators, contributing to strengthening harmony, encouraging appreciation for diversity, and building community resilience to religious issues that have the potential to cause conflict. This transformation is relevant amidst the complexity of a pluralistic and dynamic

urban society, making the contribution of religious instructors increasingly crucial in maintaining the balance of socio-religious life and the tranquility of the community environment.

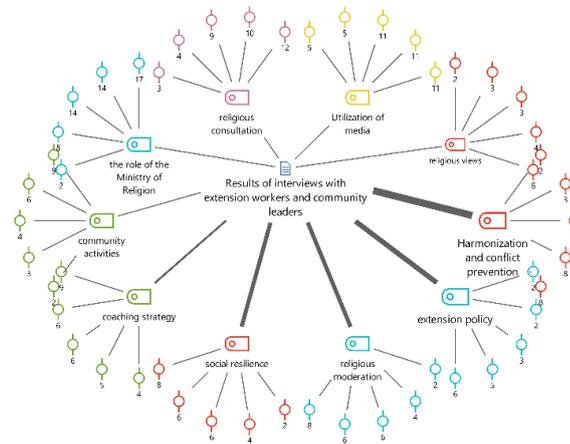**B. Single Case Analysis of Interview Results**

Figure 2. Single Case Analysis.

This image represents the structure of the communication and coordination network of Islamic religious instructors in the Pondok Melati area of Bekasi, within the framework of the Ministry of Religious Affairs' extension policy. This model demonstrates that the process of da'wah transformation does not occur sporadically or individually but rather is regulated through a structured, hierarchical coordination system.

At the center of the image, a central actor is visible: the Head of the KUA or the Counseling Coordinator, who controls the direction of da'wah. This central figure not only delivers instructions but also directs da'wah strategies to ensure they align with the Ministry of Religious Affairs' policy vision, particularly in strengthening the practice of religious values in society.

From this center, several main extension workers serve as coordinators of thematic da'wah groups. The different colors in the image represent the diversity of groups supported by each extension worker. However, each group remains within the same coordination system, ensuring that da'wah activities are aligned, do not overlap, and aim to strengthen the comprehensive development of the community.

Each group coordinator then disseminates materials, guidance, and missionary methods to the members at the grassroots level. This approach makes missionary delivery more effective because it is tailored to the characteristics, needs, and dynamics of the target group. This process reflects a new paradigm in missionary transformation: needs-based missionary work, not simply one-way sermons.

On the other hand, this model demonstrates synchronization between central policies and local dynamics. Extension workers work not solely based on personal understanding, but rather on official guidelines, such as programs for religious moderation, strengthening harmonious families, preventing intolerance and radicalism, and providing socio-religious education tailored to community needs.

Through a structured and hierarchical communication network as depicted in the model, religious instructors at Pondok Melati are able to carry out their da'wah role more effectively, adaptively, and responsively to the community's socio-religious needs. Da'wah is

not merely a one-way, verbal delivery of Islamic material but rather develops into a mentoring process involving direct interaction, collaboration, and community empowerment. In this communication structure, religious instructors act as mediators and facilitators, connecting religious values with the dynamics of daily life so that Islamic teachings are not merely normative instructions but become applicable and inspiring guidelines for life.

This transformation in da'wah is evident in the way religious instructors prioritize friendly, inclusive, and solution-oriented Islamic values. Islam is introduced as a teaching that fosters mutual respect, strengthens social solidarity, fosters a sense of concern for vulnerable groups, and encourages collaboration across roles and institutions. Religious instructors are present in everyday community settings such as religious study groups (*Masyarakat Taklim*), youth groups, integrated health posts (*Posyandu*), and local empowerment activities, using a dialogical, communicative, and empathetic approach. This approach enables communities to more easily accept religious messages because they are delivered in down-to-earth language, are contextually appropriate, and address their real needs.

A shift in orientation from a monologue approach and formal lectures to a participatory and empowerment-based approach. Da'wah emphasizes not only the transmission of religious knowledge but also focuses on strengthening the community's socio-religious capacity, such as the ability to address family, economic, children's education, and interpersonal relationships. In this context, religious instructors serve as companions, helping communities find collective solutions based on moderate and civilized Islamic values.

This multi-level communication network also strengthens social harmony. Religious instructors act as bridges in maintaining relationships between residents, including in the context of diverse beliefs and cultures. Through a humanistic and dialogical approach, instructors are able to affirm that Islam is a religion that brings blessings to all, enabling the presence of da'wah to unite, not divide. This has resulted in a calmer, more orderly community environment that fosters mutual trust.

Thus, the transformation of the preaching of religious instructors at Pondok Melati not only resulted in increased religious understanding but also created a more inclusive and harmonious social ecosystem. Preaching shifted from simply conveying teachings to strengthening character and community independence, enabling Islamic values to emerge as a moral and social force in everyday life.

Research indicates that Islamic Religious Extension Workers are increasingly acting as facilitators of community empowerment. Through mentoring Islamic study groups (*Majelis Taklim*), fostered family groups, and local religious communities, Islamic extension work encourages communities to identify their potential and collectively address the challenges they face. This process aligns with the concept of empowerment in community development, which aims to increase the capacity of individuals and groups to manage their social lives independently.

This empowerment is evident in increased community participation in socio-religious activities, strengthened community solidarity, and a growing awareness of shared responsibility for maintaining social harmony. From an Islamic perspective, this practice reflects the value of maslahah, where da'wah is directed toward providing tangible benefits to community life, rather than merely conveying religious doctrine.
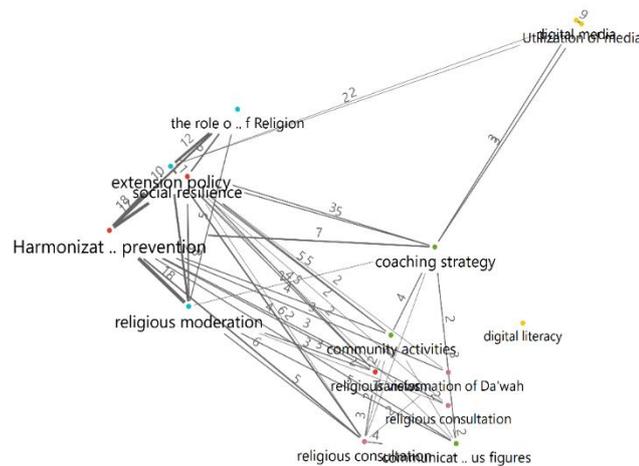
C. Research Interview Map Code Results

Figure 3. Research Map Code.

This figure depicts a map of the relationships between key themes shaping the transformation of Islamic Religious Extension Workers' Da'wah in Pondok Melati District, Bekasi, within the Ministry of Religious Affairs' extension policy framework. Each dot represents a focused role, strategy, or policy, while the lines between the dots indicate the interconnectedness and influence of these elements in the practice of da'wah in the field.

In the center, the concept of "religious moderation" is seen as a key pivot in the transformation of da'wah (Islamic outreach). This demonstrates that outreach activities are no longer limited to lectures or the delivery of religious material but rather are directed at instilling the values of balance, tolerance, and an inclusive religious attitude. Religious moderation is the foundation for responding to the religious dynamics of heterogeneous urban communities, particularly in the Pondok Melati area.

This concept is closely linked to "harmonization and prevention," indicating that religious outreach is not only about raising spiritual awareness but also serves a social function, preventing potential socio-religious conflict. Religious outreach workers act as guardians of social harmony, ensuring that religious values serve as a basis for collaboration, not a source of division.

The "extension policy" node indicates that outreach activities are conducted within the formal policy framework of the Ministry of Religious Affairs. This policy directs outreach workers to conduct methodical, measurable, and program-based outreach, rather than simply personal initiatives. This also relates to "the role of religion in social resilience," which emphasizes that outreach plays a role in strengthening community resilience in the face of issues such as intolerance, the flow of digital information, and social change.

Furthermore, "coaching strategy" and "community activities" describe direct approaches through coaching groups, religious study groups, families, mosque youth, and across communities. Da'wah is conducted through mentoring, dialogue, and social activities, not just one-way lectures. This demonstrates that da'wah has undergone a transformation in approach from an informative model to a participatory and empowering one.

On the other side of the image, the concepts of "media utilization" and "digital literacy" are found, indicating that preachers have adapted technology and social media as channels for preaching. This media utilization is crucial, considering that today's preaching audience lives in a digital space. Practitioners are present not only in mosques and religious

study groups but also in WhatsApp groups, on Instagram and Facebook, and in short videos. This indicates that preaching has transformed with the times, without losing the substance of its teachings.

The term "religious consultation" indicates that religious instructors now also serve as religious consultants, providing the community with questions, discussions, and guidance on family, social, and religious matters. In other words, instructors are present not merely as preachers but also as companions in the community's religious life.

D. Interview Result Relationship Code

Figure 4. Interview Result Relationship Code.

The results of the interview data analysis visualized in the code system table indicate a strong relationship between the main themes in the process of Islamic Religious Instructor Da'wah Transformation in Pondok Melati Bekasi. The themes with the highest intensity are in the categories of "Harmonization and conflict prevention" (93) and "extension policy" (77), indicating that the role of religious instructors in this area tends to be oriented towards maintaining social harmony and implementing formal and targeted extension policies.

First, the category "Harmonization and conflict prevention" emerged as the most dominant. This illustrates that religious instructors have a strategic focus on mitigating potential social friction, particularly related to differing religious views within the community. These instructors actively engage in dialogue between residents, facilitate inclusive religious discussions, and adopt a family-like approach to maintain social stability. This relationship is reinforced by the emergence of the theme "social resilience," which demonstrates that da'wah is understood not only as the transmission of religious values but also as an effort to strengthen community resilience against the threat of social disintegration.

Second, the theme of "extension policy" is closely related to the Ministry of Religious Affairs' role in directing the work patterns of religious extension workers through guidelines and task standards. Data shows that extension workers at Pondok Melati do not work independently or spontaneously but rather follow standardized institutional guidelines, such as the harmonious family development program, anti-radicalism counseling, and religious moderation campaigns. This directs da'wah toward a measurable and structured framework, rather than solely basing it on the personal experiences of the extension workers.

The "religious moderation" category scored quite high (59), indicating that religious moderation is at the core of the missionary message. The instructors not only convey religious teachings but also instill a balanced, non-extremist religious attitude and respect for diversity among religious communities. This theme is directly related to efforts to harmonize and prevent conflict, thus reinforcing the impression that the missionary work at Pondok Melati is reconciliatory and integrative.

In the da'wah strategy dimension, the themes of "coaching strategy" and "community activities" emerged, demonstrating that preachers are not only preaching but also developing mentoring patterns through regular meetings, community-based religious activities, and participatory religious forums. This emergence signifies a transformation in the da'wah method from a monologue approach to a dialogic approach and empowerment of community groups.

On the other hand, the themes of "utilization of media" and "digital literacy" also emerged, although their intensity was lower than the other themes. This indicates that extension workers have begun to adapt social media and digital technology as a means of preaching, but their use is not yet widespread or a primary focus. Some extension workers use WhatsApp, Facebook, and short visual content to convey their preaching messages to reach a young, digitally active audience.

Furthermore, the "religious consultation" category demonstrates the role of religious counselors as guides and consultants in religious life, particularly in resolving family, social, and religious issues. This reinforces the role of religious counselors as maintainers of the community's spiritual balance, not merely public speakers. The transformation of Islamic religious preaching by Islamic religious instructors at Pondok Melati Bekasi shows that the preaching process is no longer understood as merely conveying religious teachings through lecture forums, but has developed into a broader effort to maintain social harmony and prevent conflict in the lives of diverse communities.

Religious instructors play an active role in building peaceful social relations by encouraging mutual respect among residents, especially when there are differences in understanding religious teachings. Through a dialogical and persuasive approach, instructors serve not only as advisors but also as mediators, helping resolve religious issues that could potentially trigger social tension. This demonstrates that da'wah has moved to a more strategic level as an instrument for maintaining social cohesion.

This transformation is also inseparable from the institutional policy foundation of the Ministry of Religious Affairs, which provides guidelines, workspace, and operational direction for religious outreach workers in carrying out their missionary duties. This policy makes outreach activities more focused, systematic, and accountable. Clear work guidelines make it easier for outreach workers to adapt their outreach activities to the needs and characteristics of local communities without losing their national program orientation. Thus, religious outreach maintains a balance between policy demands and the actual needs of communities on the ground.

Through this entire process, Islamic religious instructors at Pondok Melati serve not only as religious preachers or educators, but also as guides, mediators, and socio-religious consultants. They serve as a resource when the community experiences family problems, differences of opinion, and other social issues that require a wise and calming religious approach.

In terms of welfare, research has found that transformative outreach and counseling have implications for improving the community's quality of life, particularly in the social

and moral dimensions. Islamic outreach workers play a role in fostering family resilience, preventing deviant behavior, and fostering a work ethic and social awareness based on Islamic values. Although not directly focused on economic interventions, outreach and counseling can build a foundation of values that support sustainable well-being.

This increase in well-being can be understood as holistic well-being (*falāḥ*), which is measured not only by material aspects but also by inner peace, social harmony, and the quality of relationships among community members. In this context, outreach and outreach become a means of actualizing social responsibility (*mas'ūliyyah ijtimā'iyyah*), which positions religion as a source of values and motivation for human development. This discussion confirmed that the Ministry of Religious Affairs' extension policy has significant potential as an instrument for socio-religious development if implemented contextually and transformatively. Research findings indicate that when policies provide innovative space for Islamic Extension Workers to respond to local needs, da'wah can serve as a driver of social change and community empowerment.

CONCLUSION

The transformation of Islamic religious preaching by Islamic religious instructors in Pondok Melati, Bekasi, demonstrates that the Islamic preaching process today is no longer understood merely as delivering religious sermons but has evolved into a socio-religious mentoring effort that addresses the real needs of the community. Based on field findings, religious instructors have a strong orientation toward maintaining social harmony, preventing intergroup friction, and strengthening community cohesion amidst diversity. This aligns with the institutional policy of the Ministry of Religious Affairs, which emphasizes religious moderation as the basic framework for outreach policies. Instructors play a role not only as communicators of Islamic teachings but also as social mediators, consultants on religious issues, and liaisons between the community and government institutions.

The contribution of outreach and outreach to community development is evident in strengthening family resilience, increasing social cohesion, and internalizing the values of justice, social responsibility, and public welfare (*maṣlaḥah*). Outreach plays a role in building moral and social foundations that support the creation of holistic community welfare (*falāḥ*), which is measured not only in material terms but also in the quality of social relations, inner peace, and community empowerment. This research provides conceptual and practical contributions to the development of Islamic da'wah in Indonesia. Conceptually, this research strengthens the perspective of da'wah as an agent of social change and community development. Practically, the findings of this research provide a basis for strengthening the role of Islamic religious instructors in realizing an empowered, just, and prosperous society, in line with Islamic values and national development ideals.

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