

Analysis Catur Dimensional Strategic Da'wah (CDS) From A Sociological Perspective

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Abstract

Human beings do not live in a vacuum; they are born, grow, and interact within a complex social network known as society. It is this network with all its structures, rules, conflicts, and institutions that constitutes the primary field of study for the sociology of da'wah. This study employs a literature review method with a qualitative approach to establish a conceptual foundation and develop both theoretical and practical aspect. Within the CDS framework, this analysis of social interaction deepens the Psycho-Sociological Dimension by incorporating the lens of interactionist sociology. Sociologically, social movements typically emerge from dissatisfaction with the status quo and are mobilized through three key components: an interpretive framework (framing), a resource mobilization structure, and political opportunity. Da'wah effectively provides all three of these components. First, da'wah offers a robust "interpretive framework" by framing social issues such as poverty or corruption not merely as technical problems, but as forms of "wrongdoing" (munkar) that must be collectively opposed. Second, da'wah institutions such as mosques, Islamic organizations, and pesantren (Islamic boarding schools) serve as highly efficient "resource mobilization structures" for gathering funds, volunteers, and mass support. Third, da'wah leaders are often able to identify and capitalize on "political opportunities" to voice the community's aspirations and influence public policy.

Keywords: CDS; Da'wah; Sociology of Da'wah; Catur Dimensi-dakwah Strategis; CDS Dakwah

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INTRODUCTION

The sociology of da'wah is a branch of study that applies sociological theories and methods to analyze the phenomenon of da'wah within its social context. It does not ask, "Why does this individual accept the da'wah message?" but rather, "Why does a da'wah movement succeed in society A yet fail in society B?" It focuses not on "how to counsel a single person," but on "how da'wah can inspire broader social change." This shift from the micro level (the individual) to the macro level (society) is crucial for formulating da'wah strategies that not only touch hearts but are also capable of transforming structures.

Da'wa is a call a noble invitation whose essence is intrinsic to the very existence of Islam. It represents an organized effort to translate divine values into human reality. In practice, however, this call often encounters complex challenges (Sucipto, 2021). The concepts of inviting and calling imply a nature that is persuasive, dialogic, and voluntary, rather than one based on indoctrination or coercion. Meanwhile, the act of proclaiming or summoning" signifies the delivery of a fundamental and urgent message to the public to bring about change.

Globalization, the digital revolution, shifting social values, and increasing intellectual diversity within society necessitate adaptation and innovation in the practice of da'wah (Jamal & Salma, 2022). From a terminological perspective, Muslim scholars and intellectuals offer diverse yet complementary definitions; at their core, these refer to a systematic process of transforming individuals for the better in accordance with Islamic teachings (Asep Muhyiddin, 2002).

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Da'wah that relies solely on zeal without a foundation of sound knowledge risks becoming ineffective, irrelevant, or even counterproductive to its objectives. Therefore, every da'i (preacher) must possess a disciplined approach to the field, beginning with the establishment of an initial framework for mapping out the da'wah effort.

Affirming the scholarly status of da'wah depends on the ability to precisely define its objects of study specifically, its material and formal objects. In the study of da'wah, the material object refers to the substance of the subject matter being examined, whereas the formal object relates to the specific approach or perspective employed to analyze that subject (Ichwanul Rizky et al., 2025).

Failure to integrate these two capabilities results in an approach to da'wah (Islamic outreach) that is skewed toward one extreme. Da'wah focused solely on the material object tends to be rigid, dogmatic, and lacking in communicative effectiveness.

Conversely, da'wah oriented exclusively toward the formal object risks being superficial and lacking in substance, while also potentially deviating from the essence of Islam as a system of teachings (Abdullah, 2020). An integrated framework is required to map out the complexities of da'wah studies; therefore, this research seeks to establish a robust and substantive foundation for such an understanding.

RESEARCH METHODS

This study employs a literature review method with a qualitative approach to establish a conceptual foundation and develop both theoretical and practical aspects (Drajat Sucipto, 2020). Qualitative research aims to describe and analyze events, phenomena, and the perspectives of individuals or groups (Sucipto, 2026d).

The data sources consist of existing research findings in the field sociology of da'wah (Islamic outreach) studies, drawn from both national and international journals. This qualitative research process involves key efforts: collecting specific data, analyzing data inductively—moving from specific themes to general ones—and interpreting meaning (Sucipto, 2026b). The data collection process begins with checking for completeness and clarity of meaning, followed by organizing the obtained data according to the required framework, and subsequently conducting further analysis using predetermined methods (Andre Febrianto et al., 2024).

This research builds upon the CDS concept found in the book *Studi Ilmu Dakwah* specifically, the integrated framework of sociological dimensions used to map the complexity of phenomena within the field of da'wah studies (Sucipto, 2026c).

DISCUSSION

The sociology of da'wah possesses a vast material object, encompassing the entire process of conveying, internalizing, and implementing Islamic teachings in both individual and societal life. However, what distinguishes it is its formal object: the analysis of this process through the lenses of effectiveness, strategy, and goal attainment in accordance with Islamic principles. By gaining a precise understanding of da'wah, we can clearly identify the scope of its study. To help map out the complexities of da'wah, this research introduces an integrated framework known as the Catur Dimensional Strategic Da'wah (CDS) (Sucipto, 2026a).

The Sociological Dimension Da'wah

This CDS Da'wah concept will fully explore the sociological dimension of the CDS framework at the societal level of analysis. Research will begin by examining the dynamic relationship between da'wah (Islamic outreach/preaching) and social change. History demonstrates that the da'wah propagated by the prophets including Prophet Muhammad has always served as a revolutionary force, challenging and transforming established social orders (Sucipto, 2026a). We will analyze how da'wah can function as a driver of social change, fostering critical awareness and mobilizing society toward a more just and civilized state.

Within the highly diverse Indonesian context, we will also address the specific challenges of da'wah in a multicultural society, where it is called upon to act as a unifying force rather than a source of division (Ahmad Abuzar et al., 2025). Next, the discussion will shift to the very heart of social life: interaction. We will sociologically analyze the relationship formed between the *da'i* (preacher) and the

community. This relationship is not merely one between speaker and listener but a meaningful symbolic interaction in which status, roles, and social capital play pivotal parts.

This second CDS concept aims to examine how social environments whether the individualistic urban setting or the communal rural setting significantly influence how da'wah is delivered and received. Ultimately, we will look at how da'wah can fulfill its vital function of maintaining and strengthening social bonds and cohesion.

Finally, we will analyze the role of da'wah within the "backbone" of society: social institutions. Social institutions are established systems or frameworks that govern key aspects of communal life. We will focus on three key institutions.

First, the family, as the primary institution of socialization where religious values are first instilled. *Second*, educational institutions, as formal arenas where religious discourse is reproduced and negotiated. *Third*, government institutions, where da'wah can play a role in influencing public policy and embedding ethics within state governance.

This sociological landscape, students and da'wah practitioners are expected to develop a "sociological imagination" the ability to perceive the connection between an individual's personal troubles and broader social issues. This capacity will equip them to design da'wah programs that are more strategic, comprehensive, and transformative, aiming not only to improve the individual but also to contribute to the betterment of society as a whole.

Da'wah as A Social Catalyst

The designation "best community" (*khaira ummah*) in the aforementioned verse is not bestowed passively; rather, it is contingent upon an active condition: a transformative role within society (*ukhrijat linnas*), realized through the movement of enjoining good and forbidding evil (*amar ma'ruf nahi munkar*) (Irawan, 2023). This serves as the strongest theological foundation for viewing sociology of da'wah (Islamic outreach) as a social movement. From this perspective, da'wah is not merely an individual activity but an organized collective effort aimed at social reform and change. Islamic history abounds with examples of da'wah acting as a driving force for reform ranging from renewal movements (*tajdid*) led by religious scholars to independence movements against colonialism.

Sociologically, social movements typically emerge from dissatisfaction with the status quo and are mobilized through three key components: an interpretive framework (framing), a resource mobilization structure, and political opportunity. Da'wah effectively provides all three of these components.

First, da'wah offers a robust "interpretive framework" by framing social issues such as poverty or corruption not merely as technical problems, but as forms of "wrongdoing" (*munkar*) that must be collectively opposed.

Second, da'wah institutions such as mosques, Islamic organizations, and *pesantren* (Islamic boarding schools) serve as highly efficient "resource mobilization structures" for gathering funds, volunteers, and mass support.

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Social Interaction of Da'wah

At its core, sociology of da'wah is a process of social interaction. It is not a monologue in a vacuum, but rather a dynamic dialogue unfolding between the *da'i* (preacher), the *mad'u* (audience/recipients), and the surrounding social environment (Ahmad Abuzar et al., 2025).

The success of *da'wah* is determined not only by the quality of the message conveyed but also by the quality of the interaction established during the delivery process (Sucipto, 2021). The sociology of *da'wah* focuses specifically on analyzing these interactional dynamics, as this is where meanings are negotiated, relationships are forged, and social influence operates. Understanding the intricacies of social interaction equips the *da'i* with the sensitivity and wisdom needed to navigate a complex social landscape.

At the heart of da'wah interaction lies the relationship between the *da'i* and the community. This relationship is far more complex than a mere connection between a speaker and an audience. From a sociological perspective, the *da'i* is a social actor embodying specific roles and statuses. The community, conversely, holds a set of expectations regarding those roles. A *da'i*'s credibility and

influence hinge largely on their ability to meet these expectations and effectively manage the "stage" of their interactions.

Do they project an image that remains consistent whether on the pulpit or in daily life? How do they utilize symbols (such as attire or titles) to establish their authority? These elements are all part of "impression management" a process carried out, consciously or unconsciously, in every interaction.

Interactions involving da'wah do not occur in a vacuum; rather, they are heavily influenced by the physical and social environments in which they take place. The same message will be received differently depending on whether it is delivered in a grand mosque, a casual coffee shop, or a bustling marketplace. Urban environments which tend to be individualistic and anonymous demand different interaction strategies compared to rural settings, which are communal and rooted in personal relationships (Sucipto, 2026d).

A perceptive da'i (preacher) will be able to "read" the atmosphere and the unwritten norms of a given environment, adjusting their communication style to ensure acceptance and avoid being perceived as an intrusive "outsider."

The ultimate goal of these da'wah interactions is to build and strengthen social cohesion within the community. Social cohesion refers to the level of connectedness and solidarity among members of a group or society (Ahmad Abuzar et al., 2025). Da'wah with its teachings on *ukhuwah* (brotherhood), *ta'awun* (mutual cooperation), and care for others holds immense potential to serve as a "social glue." By initiating communal activities, facilitating reconciliation between conflicting groups, and instilling values of togetherness, da'wah actively contributes to building a society that is solid, resilient, and resistant to division.

Within the CDS framework, this analysis of social interaction deepens the Psycho-Sociological Dimension by incorporating the lens of interactionist sociology (Sucipto, 2026a). While psychology helps us understand what occurs within an individual's mind, interactionist sociology helps us understand what transpires between individuals as they interact. This understanding is crucial because a person's identity, beliefs, and even emotions are often not formed in isolation; rather, they are shaped and negotiated through interactions with others.

Case Study: The role sociology of da'wah in Islamic outreach as an agent of social change can be likened to the process of planting trees on barren, rocky land. A naive preacher might simply scatter seeds on the surface and hope for rain to make them grow representing da'wah that consists merely of sermons without analysis. Conversely, a preacher with a sociological understanding acts like an agricultural expert.

First, they analyze social phenomena (analyzing the soil) by examining acidity levels, mineral content, and rock structures.

Second, they act as a social mobilizer; rather than working alone, they engage local residents to join in tilling and loosening the soil and removing obstructing stones thereby transforming structures that hinder progress.

Third, they select the tree species best suited to the local climate and soil conditions representing da'wah within a multicultural society. Only through such a systematic process do the seeds of da'wah stand a chance of growing into flourishing trees that provide fruit and shade for the entire community.

Therefore, a da'i (preacher) must be a master of interpersonal interaction. He must realize that every handshake, every smile, and every casual conversation following a religious gathering is part of the da'wah process itself (Hanif Meysita, 2022). He must be capable of building social capital specifically trust and rapport for it is through these that the doors to people's hearts are opened. The most effective da'wah is often not the most thunderous oratory delivered from the pulpit, but rather the warmth shared during everyday personal interactions.

Da'wah and Social Institutions

Society is not merely composed of individuals interacting at random; it is also governed by social institutions. Social institutions are established, organized systems of norms, rules, and roles that fulfill vital functions within society. Examples include the institutions of family, education, the economy, and politics or government (Asep Muhyiddin, 2002). These institutions serve as the "framework" or "backbone" of the social structure. Therefore, strategic da'wah cannot simply target individuals in informal settings; it must also strive to engage with and exert a positive influence upon these key social institutions.

The impact of da'wah within social institutions tends to be more systemic and enduring. Transforming a single individual may affect only that person. However, successfully embedding Islamic ethical values into an educational institution's curriculum, for instance, can influence thousands of students across generations (Aristawidya & Santoso Agus, 2025).

Similarly, influencing the creation of a fair, pro-people government policy can yield far broader benefits than merely providing individual acts of charity. Engaging in da'wah at the institutional level is an effort to bring about structural change, not just personal change. There are three institutions that can serve as strategic arenas for da'wah activities, namely:

The first and most fundamental institution is the family. The family serves as the "first school" where a child undergoes primary socialization the process of instilling fundamental values, norms, and beliefs. An individual's character and religious understanding are largely shaped during childhood within the family environment. Therefore, da'wah focused on strengthening the family institution such as through pre-marital education programs, Islamic parenting seminars, or family counseling represents a highly strategic investment in the future of the community's next generation. A spiritually robust family fosters equally resilient individuals.

The second vital institution is education. Schools, *pesantren* (Islamic boarding schools), and universities act as "factories" where knowledge, discourse, and ideologies are formally reproduced and disseminated (Sarwadi, 2025). Da'wah within educational institutions is not limited to classroom religious instruction; it can take the form of mentoring student organizations (such as campus da'wah groups), organizing academic seminars that integrate science and religion, or incorporating Islamic ethical values into various academic disciplines. Mastering the discourse within educational institutions means shaping the mindset of the educated generation of the future.

The third institution serving as both an important and sensitive arena for da'wah is the government. Da'wah within government bodies does not necessarily equate to practical politics or the formalization of Sharia law (Ichwanul Rizky et al., 2025). In a broader sense, it involves efforts to instill values such as trustworthiness, justice, transparency, and a commitment to public service among state officials and policymakers. This can be achieved through regular religious study sessions in government offices, seminars on Islamic leadership ethics, or contributions from Muslim scholars offering constructive input on draft legislation. The ultimate goal is to ensure that policies emerging from state institutions align with the principle of the common good (*maslahah 'ammah*).

CONCLUSION

The sociology of da'wah is a discipline that analyzes the phenomenon of da'wah within its social context, focusing on the relationship between da'wah and social structures, institutions, and social change. Sociology of da'wah is one of concept from Catur Dimensi-dakwah Strategis (CDS) in the book "Studi Ilmu Dakwah".

Da'wah acts as a driver of social movements by providing interpretive frameworks, mobilizing resources, and fostering collective action for societal betterment. In multicultural societies, da'wah is called upon to prioritize the principle of *lita'arafu* (mutual acquaintance), promote dialogue, and serve as a force for social cohesion rather than division.

Analyzing social phenomena or the "sociological imagination" is a crucial competency for *da'i* in designing da'wah programs that address the root causes of structural issues, rather than merely focusing on personal symptoms. Strategic da'wah must target key social institutions. Within the family, it aims to strengthen the foundation of the next generation; in educational institutions, it seeks to shape discourse; and in government bodies, it aims to influence the creation of just public policies.

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