



Management of Religious Extension Workers in the Development of Da'wah in the Minority Muslim Community

Sarmo Maulina Bako¹, Sahrul¹

¹ Universitas Islam Negeri Sumatera Utara Medan, Indonesia

 sarmo0104221025@uinsu.ac.id, sahrul@uinsu.ac.id

Article Information:

Received July 27, 2026

Revised August 03, 2026

Accepted August 19, 2026

Keywords

*Preaching
Management, Religious Counselors,
Minority Muslim Communities.*

Abstract

This study aims to describe and analyze the management of religious instructors in developing da'wah among the Muslim minority community in Silima Pungga-Pungga District, Dairi Regency. The study employs a qualitative approach with a hermeneutic phenomenological design. Data were collected through in-depth interviews, observation, and documentation involving five purposively selected informants, including religious instructors, the Head of the Religious Affairs Office (KUA), religious leaders, community leaders, and village officials. Data were analyzed interpretively to identify key themes related to the planning, organization, implementation, and supervision of da'wah activities. The findings show that management begins with mapping community needs through social gatherings, data collection, and identification of target groups. Planning is developed through annual and monthly work programs, while implementation involves religious instructors, KUA, BKM, mosque youth, religious leaders, and village authorities. Da'wah activities include TPA, Majelis Taklim, religious lectures, convert guidance, and personal-cultural approaches. Supervision is conducted through performance reports, attendance records, documentation, evaluation meetings, and field monitoring. The main challenges include limited instructors, geographical distance, fluctuating community participation, and inadequate facilities. Participatory, adaptive, and community-based management is essential for sustaining da'wah activities and strengthening the Islamic identity of Muslim minority communities.

INTRODUCTION

Da'wah in minority Muslim communities is not only related to the dissemination of Islamic teachings, but also to maintaining religious identity, strengthening internal solidarity, and building harmonious social relations with other religious groups.

In this study, minority Muslim communities are understood as groups of Muslims whose numbers are smaller than other religious groups in a particular region, living side by side within a pluralistic social structure, and facing limited access to institutions, facilities, and religious guidance.

How to cite:

Bako, M. S., Sahrul. (2026) Management of Religious Extension Workers in the Development of Da'wah in the Minority Muslim Community in Silima Pungga-Pungga District, Dairi Regency. *Suluah Pasaman*, 4(2), 832-842.
2986-8467

E-ISSN:

Published by:

The Institute for Research and Community Service

In this position, da'wah activities face different problems than in Muslim-majority regions, such as limited religious institutions, a limited number of instructors, the distribution of congregational residences, and the need to adapt da'wah messages to local culture. Therefore, da'wah in minority regions requires contextual, inclusive, and responsive management to community conditions so that strengthening religious life does not disrupt established social harmony (Aziz, 2019), (Rambe, 2025).

Silima Pungga-Pungga District is an area in Dairi Regency that has a community with diverse religious and cultural backgrounds. Geographical conditions, population, and settlement distribution in Dairi Regency mean that access to social and religious services is not always equal (Dairi, 2023). In the context of the research location, Muslims live as a minority community amidst a predominantly non-Muslim society. Field data shows that the areas assisted by religious instructors in Parongil and Longkotan Villages have a relatively limited number of Muslim families, namely 45 Muslim families in Parongil and 22 Muslim families in Longkotan. The assisted groups formed include the Al-Hidayah Women's Study Group, the Nurul Huda Mosque TPA, the Mosque Youth Group, and the Fostered Converts Group. These conditions indicate that da'wah cannot be designed in a general manner, but must be tailored to the number of targets, level of religious needs, distance from residence, community occupation, and social conditions between religious communities.

Religious instructors hold a strategic position as religious guides, preaching communicators, community advocates, and liaisons between government programs and the needs of the community. Their duties are not simply carried out through lectures; they require the ability to understand community issues, determine service delivery, select communication methods, and build partnerships with religious leaders, mosque administrators, village officials, and community groups. In minority Muslim communities, this position becomes even more crucial because instructors must maintain a balance between strengthening faith, religious education, social development, and maintaining harmony. Previous research has shown that the success of religious education is related to the appropriate selection of materials, methods, media, and targets, as well as the instructor's ability to collaborate with various stakeholders (Halimah & Fatmah, 2024), (Nuriah & Prihatini, 2022), (Suryana & Ismail, 2023).

The need for targeted da'wah management demonstrates that the role of religious instructors is not only communicative but also managerial. In management literature, organizational activities are directed through the process of managing resources so that goals can be achieved effectively and efficiently. Management functions include planning, organizing, implementing or mobilizing, coordinating, and supervising. Classical administrative theory outlines these functions through planning, organizing, giving orders, coordinating, and supervising, while other formulations summarize them as planning, organizing, actuating, and controlling (Fayol, 1949), (Robbins & Coulter, 2021), (Terry, 2019). In the context of da'wah, management functions are used to direct personnel, time, materials, methods, media, and facilities so that da'wah goals can be achieved measurably. Da'wah management is not only related to program development but also includes task allocation, activity implementation, monitoring, evaluation, and program adjustments based on community conditions (Munir & Ilaihi, 2021).

Normatively, religious instructors in minority areas are expected to be able to manage da'wah in a participatory, needs-based, realistic, flexible, and sensitive manner to socio-cultural diversity. Da'wah programs need to be designed based on mapping the level of religious understanding, age group, employment conditions, distance of residence, availability of facilities, and community interaction patterns. Da'wah materials and methods must also be tailored to the characteristics of the target, while the activity schedule needs to consider the community's opportunities for

participation. However, empirically, field conditions in Silima Pungga-Pungga District indicate a limited number of instructors, the spread of congregational residences far apart, inadequate religious facilities, unstable community participation, and the need to maintain social relations with non-Muslim communities. The gap between the demands of ideal da'wah management and these empirical limitations makes the management of religious instructors important to study. Adaptive and participatory programs have been shown to be more effective in increasing the involvement of target groups and maintaining the sustainability of religious activities (Maajid & Faridah, 2026).

Preliminary research data indicates that religious instructors in this region conducted needs mapping before developing their outreach programs. This mapping was conducted through visits to the homes of Muslim leaders, communication with hamlet heads, and simple information gathering on religious activities. The programs were then outlined in annual and monthly work programs developed in collaboration with the Religious Affairs Office (KUA) team and approved by the Head of the KUA. The outreach materials were structured in a hierarchical manner, avoiding provocative themes and differences in sectarianism that could potentially create tension, and using a cultural and personal approach. The organization of the activities involved the Nurul Huda Mosque Community Leadership Council (BKM), the mosque youth, the religious study group (Majelis Taklim), the KUA, and the village government. This pattern indicates that the outreach management of religious instructors in minority areas encompasses not only program planning but also role allocation, institutional coordination, activity implementation, and monitoring and evaluation.

Several recent studies have addressed da'wah in minority communities. Structured management of da'wah volunteer programs is considered crucial for the success of activities in minority areas (Ridwan & Mutiawati, 2025). Da'wah planning in minority Muslim areas has also been found to be simple but structured through collaboration, religious education, and a cultural approach (Caniago & Kustiawan, 2025). Other studies emphasize the importance of a contextual, inclusive, and local wisdom-based approach to addressing limited da'wah resources and personnel (Rambe, 2025). Meanwhile, studies on religious instructors focus more on communication strategies, determining materials and methods, fostering religious study groups, or the role of instructors in building tolerance (Nuriah & Prihatini, 2022), (Suryana & Ismail, 2023). These studies provide important foundations, but they do not specifically explain the comprehensive management of religious instructors in minority Muslim communities, examining the relationship between planning, organizing, implementing, monitoring, and adapting da'wah programs at the local level.

Based on this gap, this study offers a novelty by placing the management of religious instructors as the focus of analysis in the minority Muslim community in Silima Pungga-Pungga District, Dairi Regency. This study does not only view da'wah as a lecture or religious message delivery activity, but as a managerial process involving needs mapping, program development, role allocation, cross-element coordination, activity implementation, supervision, and evaluation of field obstacles. Thus, this study asks the question: how are religious instructors managed in developing da'wah in the minority Muslim community in Silima Pungga-Pungga District, Dairi Regency? This study aims to describe and analyze the management of religious instructors in developing da'wah in this minority Muslim community. The results of the study are expected to provide theoretical contributions to the development of da'wah management studies in minority areas as well as practical contributions for religious instructors, the Office of Religious Affairs (KUA), mosque administrators, and local governments in designing da'wah programs that are participatory, adaptive, measurable, and maintain social harmony.

METHODS

This study employed a qualitative approach with a hermeneutic phenomenological approach. This approach was chosen to understand and interpret the informants' experiences regarding the management of religious instructors in developing da'wah in minority Muslim communities. The phenomena studied included managerial processes such as needs mapping, program development, resource organization, activity implementation, inter-element coordination, monitoring, evaluation, and program adaptation to the social and geographical conditions of the community. The study was conducted in Silima Pungga-Pungga District, Dairi Regency, North Sumatra. This location was chosen purposively because Muslims live as a minority community, the congregation's residences are scattered, religious facilities are limited, and da'wah activities require adaptive management that is sensitive to the community's social diversity (Creswell & Poth, 2018), (Laverty, 2003), (Patton, 2015).

Primary data was obtained from five informants selected using the technique purposive sampling, namely one religious instructor, one Head of the KUA, one religious figure who is also a mosque administrator, one community leader or member of the assisted Islamic study group, and one village/sub-district official. The selection of informants was based on direct involvement in da'wah activities, knowledge of the conditions of minority Muslim communities, experience interacting with religious instructors, and the ability to provide information on planning, organizing, implementing, and evaluating da'wah programs. Religious instructors were positioned as key informants, while the Head of the KUA, religious figures, community leaders, and village officials were used as supporting informants to strengthen data triangulation. Secondary data were obtained from activity documents, institutional reports or records, regional data, attendance lists, activity documentation, and scientific literature related to da'wah management, religious instructors, and minority Muslim communities. Data were collected through in-depth semi-structured interviews, direct observation of da'wah and religious guidance activities, and documentation to complement and check the suitability of field information (Moleong, 2018).

Data analysis was conducted interpretively through the principle of the hermeneutic circle. The analysis process was not understood as a linear process, but as a back-and-forth movement between understanding the overall data and interpreting parts of the informant's experiences. Researchers repeatedly read interview transcripts, observation notes, and documents to gain a general understanding, highlight important statements, group themes, interpret meaning based on the sociocultural context, and re-examine the relationship between data sections and the overall phenomenon. Data validity was maintained through source triangulation by comparing information from religious instructors, the Head of the Religious Affairs Office (KUA), religious leaders, community leaders, and village officials, as well as through technical triangulation by matching interview data, observations, and documentation. If there were discrepancies in the information, researchers interpreted them by considering the informant's position, the context of the experience, and its relevance to the research focus so that the interpretation remained rooted in field evidence (Manen, 1990).

RESULT AND DISCUSSION

Planning a Religious Counselor's Da'wah Program for the Minority Muslim Community

The research findings indicate that the management of religious instructors in developing da'wah within the minority Muslim community in Silima Pungga-Pungga District begins with a planning process based on mapping community needs. Planning is not carried out directly in the form of preparing a recitation schedule, but begins with an introduction to the social, geographical, economic, and religious conditions of

the local Muslim community. The informant, a religious instructor, explained that at the beginning of his assignment in 2023, he first conducted a month-long mapping by visiting the homes of Muslim leaders, communicating with hamlet heads, and gathering simple information on Friday prayers. From this process, it was discovered that there were 45 Muslim families in Parongil Village and 22 Muslim families in Longkotan. In addition, four fostered groups were formed: the Al-Hidayah Women's Study Group, the Nurul Huda Mosque TPA, the Mosque Youth Group, and the Fostered Converts Group (P-1, personal communication, 2026). These findings show that planning for da'wah in minority Muslim communities must begin with concrete target mapping so that the programs developed are not general and are not separated from field needs.

Mapping these needs is crucial because the characteristics of minority Muslim communities differ from those of predominantly Muslim areas. Muslims in Parongil and Longkotan live side by side with non-Muslim communities, live in scattered settlements, and most work as oil palm, rubber, and market traders. The geographical conditions and distribution of settlements in Dairi Regency also mean that access to social and religious services is not always equitable (Dairi Regency Statistics Agency, 2023). Therefore, the identified needs for da'wah relate not only to increasing religious knowledge but also to strengthening family faith, learning basic worship, reading the Quran, understanding simple halal and haram principles, Islamic jurisprudence (fiqh) regarding transactions, moral development, and the ability to maintain social relations with people of different faiths. In this context, da'wah in minority areas needs to be planned in a dialogical, humanistic, contextual, and non-coercive manner to strengthen Islamic identity while maintaining harmonious social relations (Rejeki et al., 2026).

The da'wah planning is then outlined in annual and monthly work program documents. Informant P-1 stated that the program was prepared in collaboration with the KUA team and approved by the Head of the KUA. The da'wah material is structured in a hierarchical manner, avoiding provocative themes, differences in religious schools of thought that are khilafiyah (conflicting), or discussions that could potentially create social distance in a pluralistic society. The material selection focuses on the fundamentals of faith, worship, morals, Quranic education, tolerance, Islamic jurisprudence (fiqh) of transactions, and strengthening religious moderation. This selection demonstrates an effort to connect the internal needs of Muslims with the realities of multicultural social life. In minority communities, da'wah material needs to provide adequate religious understanding without forming a closed attitude towards people of different faiths. Strengthening religious moderation is necessary so that society can practice Islamic teachings while respecting diversity and maintaining a peaceful social life (Akhmadi, 2019).

Determining the method, time, and location of activities is also an important part of planning. Informant P-1 explained that the chosen approach to preaching is a cultural and personal approach. In the women's religious study group, the instructor uses interactive lectures and the method divorce, namely rotating Quranic study. The activity schedule is designed taking into account the community's free time. Women's religious studies are held on Tuesday afternoons after residents return from the fields, while general religious studies are held on Friday evenings. These considerations demonstrate that da'wah planning not only regulates the content of activities but also takes into account work conditions, rest periods, distance from home, and the community's ability to attend. In da'wah management, planning is the process of determining activities, targets, resources, and measures of success so that da'wah goals can be achieved in a focused manner (Munir & Ilaihi, 2021).

Field data also shows that da'wah planning is carried out in a participatory manner. Informant T-1, a religious figure and administrator of the Nurul Huda Mosque's Community Service Agency (BKM), stated that the BKM and the majelis taklim administrators are always involved in preparing the study schedule, especially

leading up to Ramadan or when planning monthly activities. They are invited to discuss the activity schedule and topics that are currently needed by the congregation (T-1, personal communication, 2026). This involvement indicates that religious instructors do not develop programs unilaterally but instead open up a space for deliberation with community members. Participatory planning can strengthen a sense of ownership of the program and increase the likelihood of community involvement in da'wah activities. Conversely, overly centralized planning has the potential to limit grassroots participation and reduce the program's suitability to the problems they face (Jati et al., 2024).

Organizing Religious Extension Workers and Involving Community Elements

The organizational function is evident in the division of roles between religious instructors, the Office of Religious Affairs (KUA), mosque administrators, mosque youth, religious study groups, community leaders, and the village government. Informant P-1 explained that in implementing activities, he acted as a material facilitator and resource person. The Nurul Huda Mosque Community Service (BKM) was tasked with preparing the venue and food independently, while the mosque youth assisted with technical aspects, such as equipment and preparing the activity location. Coordination with the Head of KUA was carried out through a Coordination Meeting of Religious Advisors, while coordination with the Parongil Village Head was carried out informally if the activities involved large crowds (P-1, personal communication, 2026). This division of roles demonstrates that da'wah management in minority areas cannot rely on individual instructors, but requires collective work with community elements and local institutions.

The organization of the assisted areas is also carried out by considering the geographical conditions and concentration of the Muslim population. Informant K-1, as the Head of the KUA, explained that the division of religious extension areas in Silima Pungga-Pungga District is based on the geographical map, accessibility, and concentration of Muslims. The areas of Parongil Subdistrict and Longkotan Village are entrusted to religious extension officers who have an understanding of the sociological conditions of the local community. Meanwhile, areas with very small Muslim populations are combined in a specific guidance pattern to continue to receive religious guidance services (K-1, personal communication, 2026). These findings indicate that the organization of da'wah is not only related to the division of tasks, but also with strategies to reach a scattered and limited target group.

The involvement of the BKM (Citizens' Community Empowerment Agency), the Islamic study group (Majelis Taklim), and the mosque youth plays a crucial role in maintaining the sustainability of activities. Mosque administrators not only provide the venue but also act as a liaison between the instructors and the congregation. The Islamic study group serves as the primary space for women's religious development, while the mosque youth assist with technical needs and serve as a target group for the development of the younger generation. In the context of minority Muslim communities, the family is also a crucial element because religious development cannot be entirely delivered through the mosque or the Islamic study group. Limited time, distance, and facilities make it crucial for the family environment to be considered as a space for development. Family involvement can expand the program's reach, particularly in fostering worship habits, Quranic education, and developing children's morals. Planning and organizing family-based da'wah programs can enhance the sustainability of development because the religious education process continues outside of formal activities (Miharja, 2019).

Organizing da'wah also involves the village government. Informant D-1, a village official, explained that the Parongil village government supports community religious activities without discrimination based on religion. This support includes granting permits to use public facilities for Tabligh Akbar activities or

commemorations of Islamic holidays, providing security during religious activities, and the presence of the village government in community religious activities. The village government also established a Village Community Harmony Forum as a forum for deliberation when sensitive issues arise in interfaith life (D-1, personal communication, 2026). This support demonstrates that organizing da'wah in minority Muslim communities requires a synergistic relationship with the local government to ensure that da'wah activities run safely, orderly, and do not arouse social suspicion.

The cultural context of the Dairi and North Sumatran communities also influences the organization of da'wah activities. The values of kinship, respect for community leaders, social cooperation, and deliberation can serve as a foundation for building communication and community involvement. Local wisdom should not be viewed as a barrier to da'wah but can be utilized as a medium to strengthen tolerance and social acceptance. The value of Daliha Na Tolu, for example, demonstrates that kinship ties can be the basis for fostering brotherhood and tolerance in a society of different religions (Hamid et al., 2024). Thus, organizing da'wah in minority Muslim communities is not only administrative but also cultural, as it must take into account the social structure, kinship relationships, and deliberation mechanisms that exist within the community.

Implementation of the Da'wah Program in the Minority Muslim Community

The implementation of religious counseling in Silima Pungga-Pungga District is realized through several main activities, namely children's TPA, women's religious study groups, general religious studies, youth religious studies, guidance for converts, and personal religious mentoring. Informant P-1 explained that the most consistent activities are the children's TPA held Monday through Friday and the Women's Islamic Study Group held on Tuesday afternoons. Meanwhile, general religious studies are held on Friday evenings. These activities were chosen because they are in accordance with the needs of the community who require basic religious guidance, Qur'an education, and an easily accessible religious communication space (P-1, personal communication, 2026). The implementation of this program shows that religious counselors not only play a role as preachers, but also as companions who connect the needs of the community with forms of religious service.

The children's TPA program is the program most beneficial to the community. Informant T-1 stated that Qur'anic learning for children is the main focus of moral and religious education because Muslim children in public schools receive limited hours of Islamic religious instruction. This statement shows that the implementation of TPA not only functions as a Qur'anic reading and writing activity, but also as a strategy to maintain the sustainability of the Islamic identity of the younger generation in minority areas. Strengthening Qur'anic education, Islamic jurisprudence, and morals for children and adolescents is crucial so that they can interact naturally with people of different faiths without losing their religious beliefs. The role of counselors in this context aligns with the function of religious counselors as religious guides, community companions, and empowerers of the community (Basit, 2014), (Halimah & Fatmah, 2024), (Ilham, 2018).

The women's religious study group (Masyarakat Taklim) also serves as an important space for da'wah (Islamic outreach) because it combines the dimensions of religious education, family strengthening, and social communication. The material provided includes not only religious lectures but also Quranic learning through the method of divorce, moral development, Islamic jurisprudence (fiqh) of transactions, family faith resilience, and religious moderation. The interactive lecture method was chosen so that the congregation could ask questions and address religious issues they face in their daily lives. A dialogue format is more appropriate than a one-way lecture because it provides a space for consultation and makes the material more accessible to the community. In the context of communities with special needs, planning and

implementation of da'wah communication must consider the ability to formulate messages, use language that the community understands, and provide a space for religious consultation (Arianto, 2021).

Da'wah is also implemented through personal and cultural approaches. This approach is crucial because the Muslim community lives side by side with non-Muslim neighbors. One informant stated that interfaith relations in the area are harmonious and mutually respectful. In social activities, the community continues to support one another by addressing the halal consumption needs of Muslim residents. This situation indicates that da'wah is taking place in a relatively safe and frictionless social environment. Therefore, religious instructors limit the use of external loudspeakers to the call to prayer and avoid provocative da'wah themes. Dialogic, open communication strategies that respect differences can help the Muslim community practice their religious life with confidence while maintaining good social relations with their surroundings (Darajat & Rubiyanah, 2020).

Although some programs have been running consistently, da'wah implementation also faces participation challenges. Informant P-1 explained that the Youth Mosque religious study group planned for Saturday nights has not been running smoothly because some high school-aged teenagers attend school and stay overnight in Sidikalang or work outside the city. Informant M-1 also stated that obstacles to community participation are related to extreme weather, fatigue after working in the fields, and the distance from their homes to the mosque. These findings indicate that da'wah implementation in minority areas must be flexible and cannot be measured solely by the presence or absence of programs. Successful implementation needs to be seen in the ability of extension workers to adapt activities to community conditions, maintain the consistency of core programs, and find alternative guidance for groups that have difficulty attending regularly.

Special programs designed by the KUA (Religious Affairs Office) are also part of the implementation of da'wah (Islamic outreach) in minority Muslim communities. Informant K-1 explained that the KUA has a program called "Da'wah for New Muslims and Special Guidance" which emphasizes religious administration assistance, basic faith development without coercion, and the distribution of zakat or alms from the Ministry of Religious Affairs to ease the economic burden on minority Muslim communities. This program demonstrates that da'wah is not only understood as conveying religious messages, but also as a social service and supporting the lives of the community. In minority communities, the need for religious guidance is often related to the need for social acceptance, identity strengthening, and economic support. Therefore, the existence of minority groups requires protection of freedom of religion as well as the ability to adapt socially in a pluralistic society (Nurhayati, 2013).

Supervision, Evaluation, and Adaptation of Da'wah Management

The monitoring and evaluation function in the management of religious instructors is carried out through the KUA institutional mechanism and direct assessment of program sustainability. Informant K-1 explained that the KUA implements a multi-layered monitoring system. First, religious instructors are required to submit a Monthly Performance Achievement Report, complete with photos of various activities, geo tagging, a list of congregational attendees, and a brief narrative of the activity. Second, a monthly evaluation meeting is held at the KUA office on the 25th of every month. Third, the Head of the KUA periodically conducts random verification through direct monitoring of the assisted religious study groups (K-1, personal communication, 2026). This system demonstrates that supervision is not only carried out administratively, but also through field checks to ensure activities are truly running and in accordance with community needs.

From the perspective of the extension workers, program success is measured by the stability of congregation attendance and changes in community behavior.

Informant P-1 stated that attendance lists are used to assess the consistency of congregation attendance, while behavioral changes are observed through increased community involvement in religious activities, Qur'an reading skills, and awareness of maintaining social relationships. This type of evaluation demonstrates that the measure of success in da'wah is not only quantitative but also qualitative. In da'wah management, evaluation is necessary to determine whether da'wah objectives are achieved, whether the methods used are appropriate, and whether available resources are being used effectively. Managing da'wah under limited conditions requires the ability to determine priorities, allocate resources, and adapt programs to changing community circumstances (Mualimin, 2017), (Prakoso et al., 2021).

The evaluation revealed several major obstacles, including geographic factors, limited transportation, the community's economic situation, low participation by certain groups, limited learning facilities, and an inadequate number of extension workers. The distance between congregations in the plantation area makes it difficult to reach out to the community for guidance activities. During the rainy season, muddy roads make it difficult for the community to attend religious activities. Furthermore, some people work all day, making attendance at religious study groups inconsistent. These obstacles demonstrate the need for adaptive management of religious extension workers. Extension workers need to prioritize areas, target groups, types of activities, and schedules that are most likely to be followed by the community.

Program adaptations are carried out by adjusting activity times, utilizing available facilities, involving local figures, and planning the use of digital communication media. Mosques, residents' homes, and community meeting rooms can be used interchangeably as needed. Simple learning media can also be selected to ensure activities continue without relying on expensive facilities. Furthermore, digital communication media such as WhatsApp groups, recorded short lectures, digital religious materials, and personal communication can be used to complement face-to-face activities. Digital media can expand the reach of extension services and maintain communication when face-to-face meetings are difficult (Muchlis, 2020). However, the use of digital media needs to be accompanied by increased competency among extension workers and the community, as limited digital literacy, unintegrated information systems, and the use of social media, which tends to be one-way, can reduce the effectiveness of extension services (Epafras et al., 2024). KUA adapted institutionally by collaborating with BAZNAS, LAZ, and local philanthropists to support da'wah in minority areas. Key challenges included limited budgets, transportation, learning materials, and dialogical da'wah training. These evaluations became a basis for improving and strengthening future da'wah programs.

Overall, da'wah management in Silima Pungga-Pungga involves planning, organizing, implementing, monitoring, and adapting. Its strengths include participatory management, program flexibility, dialogic communication, and social harmony. However, improvements are needed in instructor capacity, transportation, learning facilities, evaluation indicators, and dialogic da'wah training.

CONCLUSION

This study concludes that the management of religious instructors in developing da'wah among Muslim minority communities in Silima Pungga-Pungga District involves planning, organizing, implementing, supervising, and adapting da'wah programs. Activities include TPA, Majelis Taklim, public religious studies, guidance for converts, and personal and cultural approaches. Despite challenges such as limited instructors, geographical distance, transportation, facilities, community participation, and operational support, participatory, flexible, and community-based da'wah management can strengthen religious life and maintain social harmony. Da'wah development needs to be strengthened through improving instructors'

capacity, providing transportation and facilities, utilizing digital media, and strengthening cooperation among the KUA, local government, BAZNAS, LAZ, mosque administrators, and the community. Future research should compare several Muslim minority areas, involve more diverse informants, and assess the effectiveness of da'wah programs.

REFERENCES

- Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia. *Inovasi: Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Arianto, A. (2021). Analysis of da'i communication skills towards the Muslim converted Karomba community. al-Balagh. *Jurnal Dakwah Dan Komunikasi*, 6(1), 35–66. <https://doi.org/10.22515/al-balagh.v6i1.3019>
- Aziz, M. A. (2019). *Ilmu Dakwah: Edisi Revisi*. Prenada Media. https://books.google.com/books/about/Ilmu_Dakwah.html?id=9qXIjwEACAAJ
- Basit, A. (2014). Tantangan Profesi Penyuluh Agama Islam dan Pemberdayaannya. *Jurnal Dakwah*, 15(1), 157–178. <https://doi.org/10.14421/jd.2014.15108>
- Caniago, I. K., & Kustiawan, W. (2025). Al Jam'iyatul Washliyah dalam Pengembangan Dakwah di Daerah Minoritas. *Jurnal Dakwah Dan Komunikasi*, 10(2), 338–349. <https://doi.org/10.29240/jdk.v10i2.14535>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (4th ed.). SAGE Publications, Inc.
- Dairi, B. P. S. K. (2023). *Kabupaten Dairi dalam Angka 2023*. Badan Pusat Statistik Kabupaten Dairi. <https://dairikab.bps.go.id/id/publication/2023/02/28/a5d581abaa554681b9dbc7e1/kabupaten-dairi-dalam-angka-2023.html>
- Darajat, D. M., & Rubiyannah. (2020). Dakwah Ulama dalam Menjaga Toleransi Beragama di Wilayah Kota Tangerang Selatan dan Depok. *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan*, 24(2), 145–157. <https://doi.org/10.15408/dakwah.v24i2.18339>
- Epafra, L. C., Kaunang, H. P., & Pratisti, S. A. (2024). Religious moderation, expert, social media content newbie?: Religious extension officers in social media. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 9(2). <https://doi.org/10.22515/albalagh.v9i2.7635>
- Fayol, H. (1949). *General and industrial management* (C. Storrs, Penerj.). Sir Isaac Pitman & Sons.
- Halimah, & Fatmah, N. (2024). Peran Penyuluh Agama Islam dalam Memberikan Pencerahan Rohani terhadap Masyarakat di Kawasan Pinggiran Kecamatan Pahandut Kota Palangka Raya. *Nuansa Akademik: Jurnal Pembangunan Masyarakat*, 9(1), 149–162. <https://doi.org/10.47200/jnajpm.v9i1.2146>
- Hamid, A., Ritonga, S., & Nst, A. M. (2024). Kearifan Lokal Dalihan Na Tolu sebagai Pilar Toleransi Beragama pada Masyarakat Tapanuli Selatan. *Jurnal Ilmu Sosial Dan Humaniora*, 13(1), 132–143. <https://doi.org/10.23887/jish.v13i1.74809>
- Ilham. (2018). Peranan Penyuluh Agama Islam dalam Dakwah. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 49–80. <https://doi.org/10.18592/alhadharah.v17i33.2373>
- Laverty, S. M. (2003). Hermeneutic Phenomenology and Phenomenology: A Comparison of Historical and Methodological Considerations. *International Journal of Qualitative Methods*, 2(3), 21–35. <https://doi.org/10.1177/160940690300200303>
- Maajid, Q., & Faridah. (2026). Innovation program of the Indonesian Mosque Youth Communication Agency in increasing the participation of mosque youth. *Suluah Pasaman*, 4(2), 156–165. <https://doi.org/10.70588/suluahpasaman.v4i2.1143>
- Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. State University of New York Press.

- Miharja, S. (2019). Dakwah Pemberdayaan Partisipasi Keluarga. *Anida: Aktualisasi Nuansa Ilmu Dakwah*, 18(1), 1–20. <https://doi.org/10.15575/anida.v18i1.5039>
- Moleong, L. J. (2018). Metodologi Penelitian Kualitatif. *Cet*, 38.
- Mualimin. (2017). Manajemen Dakwah melalui Bantuan Kemanusiaan Korban Banjir di Kabupaten Sambas. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11(1), 111–132. <https://doi.org/10.15575/idajhs.v11i1.1104>
- Muchlis, S. (2020). WhatsApp sebagai Media Dakwah Penyuluh Agama Islam pada Masa Pandemi COVID-19. *Jurnal Simbolika: Research and Learning in Communication Study*, 6(2), 134–142. <https://doi.org/10.31289/simbollika.v6i2.4033>
- Munir, M., & Ilaihi, W. (2021). *Manajemen dakwah*. Kencana.
- Nurhayati. (2013). Fikih Minoritas: Suatu Kajian Teoretis. *AHKAM: Jurnal Ilmu Syariah*, 13(2), 193–200. <https://doi.org/10.15408/ajis.v13i2.932>
- Nuriah, R., & Prihatini, R. L. (2022). Strategi Komunikasi Penyuluh Agama Swadaya dalam Menanamkan Nilai Toleransi Antarumat Beragama di Forum Kerukunan Umat Beragama (FKUB) DKI Jakarta. *Jurnal Penyuluhan Agama*, 9(2), 121–146. <https://doi.org/10.15408/jpa.v9i2.26800>
- Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). SAGE Publications.
- Prakoso, B., Anwar, H., & Mualimin. (2021). Merespon COVID-19: Manajemen Dakwah Masjid Raya Darussalam Palangka Raya Masa Pandemi. *Anida: Aktualisasi Nuansa Ilmu Dakwah*, 21(1), 1–21. <https://doi.org/10.15575/anida.v21i1.11576>
- Rambe, E. (2025). Dinamika dakwah Islam pada komunitas Muslim minoritas di Nias Utara. *Liwa'ul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam*, 15, 192–200. <https://doi.org/10.47766/liwa'uldakwah.v15i1.6088>
- Rejeki, F., Murtadho, A., Riyadi, A., Nurhadi, A., & Ernaeny, W. (2026). Egalitarian da'wah as a da'wah strategy. *Jurnal Ilmu Dakwah*, 46(1), 59–76. <https://doi.org/10.21580/jid.v46.1.30737>
- Ridwan, M., & Mutiawati, M. (2025). Manajemen Al Jam'iyatul Washliyah Sumatera Utara Dalam Program Relawan Dakwah Untuk Daerah Minoritas. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 15(1), 269–286. <https://doi.org/10.47200/ulumuddin.v15i1.2845>
- Robbins, S. P., & Coulter, M. A. (2021). *Management* (15th ed.). Pearson.
- Suryana, & Ismail, N. (2023). Strategi Penyuluhan Agama Islam dalam Pembinaan Keagamaan terhadap Majelis Taklim. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17(5), 3084–3105. <https://doi.org/10.35931/aq.v17i5.2455>
- Terry, G. R. (2019). *Prinsip-Prinsip Manajemen* (P.-P. M. B. Aksara, Ed.). https://www.digilib.umsb.ac.id/index.php?id=7419&keywords=&p=show_detail

Copyright holder :

© Bako, M, S., Sahrul

First publication right:

Suluah Pasaman

This article is licensed under:

CC-BY-SA