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Peran Bidang Dakwah Himpunan Mahasiswa Program Studi Komunikasi dan Penyiaran Islam Periode 2023-2024 dalam Berdakwah di Lingkungan Masyarakat

The Role of the Da'wah Division of the Islamic Communication and Broadcasting Study Program Student Association, 2023-2024, in Community Da'wah

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Kata Kunci: Himaprodi KPI; Dakwah Mahasiswa; Komunikasi Dakwah; Media Digital; Pemberdayaan Masyarakat

Abstrak

Penelitian ini menganalisis peran Bidang Dakwah Himpunan Mahasiswa Program Studi Komunikasi dan Penyiaran Islam (Himaprodi KPI) Universitas Muhammadiyah Makassar periode kepengurusan 2023-2024 dalam kegiatan dakwah di lingkungan masyarakat serta faktor pendukung dan penghambatnya. Rentang 2023-2024 dalam judul merujuk pada periode kepengurusan dan program yang dievaluasi, sedangkan pengumpulan data penelitian dilakukan secara retrospektif pada Mei-Juli 2025. Penelitian menggunakan pendekatan kualitatif deskriptif. Data diperoleh melalui wawancara dengan pengurus dan informan terkait, telaah dokumentasi kegiatan periode 2023-2024, serta observasi terhadap konteks organisasi dan tindak lanjut program. Data dianalisis melalui pengumpulan, reduksi, penyajian, dan verifikasi. Hasil penelitian menunjukkan bahwa Bidang Dakwah berperan sebagai pelaksana program, fasilitator, pendamping, penghubung kampus-masyarakat, dan penggerak partisipasi dakwah. Strateginya mencakup pelatihan dai muda, kajian rutin, penyuluhan, safari dakwah, kompetisi keagamaan, pembentukan ruang partisipasi masyarakat, kolaborasi dengan tokoh lokal, serta pemanfaatan media sosial. Faktor pendukung meliputi komitmen pengurus, dukungan dosen dan tokoh masyarakat, antusiasme mahasiswa, serta fleksibilitas media digital. Faktor penghambat mencakup keterbatasan fasilitas dan pendanaan, sumber daya manusia terlatih yang belum memadai, rendahnya kepercayaan diri sebagian peserta, kesibukan masyarakat, serta persepsi bahwa dakwah hanya merupakan tugas ulama atau ceramah formal. Temuan menegaskan bahwa kontribusi organisasi mahasiswa tidak hanya terletak pada penyelenggaraan kegiatan, tetapi juga pada kemampuan mengemas pesan secara kontekstual,

membangun jejaring, dan memberdayakan masyarakat untuk ikut terlibat dalam dakwah.

Keywords:
Himaprodi KPI; Student Da'wah; Da'wah Communication; Digital Media; Community Empowerment

Abstract

This study examines the role of the Da'wah Division of the Islamic Communication and Broadcasting Study Program Student Association (Himaprodi KPI), Universitas Muhammadiyah Makassar, during the 2023-2024 management period in community da'wah, including its supporting and inhibiting factors. The 2023-2024 period in the title refers to the management term and programs being evaluated, whereas research data were collected retrospectively from May to July 2025. The study employed a descriptive qualitative approach. Data were obtained through interviews with administrators and related informants, review of 2023-2024 program documentation, and observation of the organizational context and program follow-up. Analysis followed the stages of data collection, reduction, display, and verification. The findings show that the Da'wah Division functioned as a program implementer, facilitator, mentor, campus-community bridge, and driver of participation in da'wah. Its strategies included young-preacher training, routine Islamic studies, religious counseling, da'wah outreach, religious competitions, community participation forums, collaboration with local leaders, and social-media use. Supporting factors included administrators' commitment, lecturer and community-leader support, student enthusiasm, and the flexibility of digital media. Inhibiting factors included limited facilities and funding, insufficient trained human resources, low confidence among some participants, competing community commitments, and the perception that da'wah belongs only to religious experts or formal preaching. The findings indicate that the contribution of a student organization lies not only in organizing activities but also in contextualizing messages, building networks, and enabling community members to participate in da'wah.

INTRODUCTION

The transformation of communication technology has changed the channels, speed, and social reach of da'wah. Internet-based media allow religious messages to circulate beyond mosques and formal study forums and enable students to communicate with audiences through video, visual narratives, interactive discussions, and social-media networks. The Qur'anic encouragement to develop human capacity and knowledge, often associated with QS. Ar-Rahman 55:33, can be read in this study as a normative reminder that technological development needs to be directed toward constructive purposes rather

than as a direct proof of a particular communication technology.[1]

For students of Islamic Communication and Broadcasting (Komunikasi dan Penyiaran Islam/KPI), this development has practical consequences. Academic learning is expected to build communication competence, media literacy, and the ability to convey Islamic messages to diverse audiences. Student organizations provide an intermediate space between classroom learning and social practice. The organizational guidelines of Himaprodi KPI position student activities as a means of cadre development and program implementation, making the association an important site for testing how communication knowledge is translated into da'wah practice.[2]

Previous studies have shown that student organizations can strengthen organizational communication and institutional engagement, while research on campus da'wah has emphasized the importance of program management, media adaptation, and the ability to respond to generational change.[3] Research on da'wah programs among student organizations also suggests that training, program planning, and audience-oriented strategies are necessary if campus da'wah is to move beyond ceremonial activities.[4] These discussions provide a basis for examining not simply whether Himaprodi KPI organizes religious activities, but how its Da'wah Division functions as an organizational and communicative actor in the community.

The case of Himaprodi KPI Universitas Muhammadiyah Makassar is relevant because the 2023-2024 management period included programs that connected campus-based cadre development with community engagement. The source material records young-preacher training, routine Islamic studies, religious counseling, competitions, da'wah outreach to community locations, and the use of social media. Some activities were directed toward remote or off-campus communities, including activities in the Balassuka area of Gowa. This combination of direct and digital da'wah creates an opportunity to analyze the organization as a bridge between academic communication skills and community religious needs.

The periodization requires clarification. The phrase '2023-2024 period' refers to the management term

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[1] Departemen Agama RI, Al-Qur'an dan Terjemahnya Al-Hikmah (Bandung: CV Diponegoro, 2010), 532.

[2] Himpunan Mahasiswa Program Studi Komunikasi dan Penyiaran Islam, Garis Besar Haluan Organisasi (GBHO), Pola Umum Pembinaan Organisasi dan Lembaga Kemahasiswaan, Nomor 940 Tahun 1443 H/2021 M (dokumen internal organisasi, 2021).

[3] A. Musthofa and M. Jaelani, "Peran Komunikasi Organisasi Mahasiswa dalam Meningkatkan Citra Kampus," Jurnal Ilmu Komunikasi 15, no. 2 (2021): 110-125; H. Zulfikar, "Analisis Faktor Penghambat dan Pendukung Dakwah Kampus di Era Digital," Jurnal Dakwah Modern 6, no. 1 (2024): 1-18.

[4] S. B. Pratama, "Manajemen Program Dakwah Himpunan Mahasiswa Jurusan dalam Menghadapi Tantangan Milenial" (unpublished thesis, Universitas Islam Negeri Sunan Kalijaga, 2022).

and the programs being evaluated. Interviews and other research activities were conducted later, from May to July 2025. Thus, the study is retrospective: it reconstructs the roles, strategies, supporting factors, and constraints of the 2023-2024 Da'wah Division through interviews, organizational documentation, and observation of the organizational context and follow-up practices in 2025. Stating this distinction explicitly prevents the 2025 fieldwork from being mistaken for the program period itself.

This study therefore asks two questions: (1) what roles and communication strategies were carried out by the Da'wah Division of Himaprodi KPI during the 2023-2024 period in community da'wah, and (2) what factors supported or inhibited those activities? The study contributes to the literature by focusing on the interaction between organizational role, message adaptation, digital media, and community participation rather than treating student da'wah merely as a list of programs.

METHODS

This study employed a descriptive qualitative design. The unit of analysis was the Da'wah Division of Himaprodi KPI Universitas Muhammadiyah Makassar during the 2023-2024 management period, while fieldwork was carried out retrospectively from May to July 2025. This temporal distinction is methodologically important because the research did not claim that all 2023-2024 activities were directly observed while they were taking place. Instead, program implementation was reconstructed from interviews and organizational records, while observation in 2025 was used to understand the organizational setting, ongoing practices, and follow-up context.

Primary data were obtained from interviews with administrators and informants who were involved in or knowledgeable about the relevant programs, including Husnul Khatimah, Muhammad Ikbal, Akbar Mursalim, Nurul Hikma, and Afif Ashim Syahrul. Secondary data consisted of organizational documents, program records, activity documentation, and relevant literature. The use of multiple data sources was intended to reduce dependence on a single retrospective account.

Data collection used interviews, documentation, and observation. Interview questions focused on the division's roles, strategies, forms of community engagement, use of media, supporting conditions, and operational constraints. Documentation was used to identify the kinds of programs attributed to the 2023-2024 period. Observation focused on the organizational and social context in which the findings were interpreted. Data analysis followed the interactive qualitative stages of data collection, reduction, data display, and

conclusion drawing/verification as stated in the original research design.[5]

Because the study evaluates a past management period using data collected in 2025, its findings should be read as an interpretive reconstruction rather than as a contemporaneous process evaluation. Claims about program effectiveness are therefore limited to patterns reported by informants and supported by available documentation; the study does not measure causal effects on community religiosity or participation.

RESULTS AND DISCUSSION

A. From Program Organizer to Campus-Community Intermediary

The field data indicate that the Da'wah Division performed more than one organizational function. It acted as a program implementer by arranging training, studies, counseling, competitions, and community activities; as a facilitator by providing spaces for students and community members to develop da'wah skills; as a mentor through guidance and technical preparation; and as an intermediary connecting campus resources with community needs. Husnul Khatimah described a strategy that combined young-preacher training, routine studies, religious counseling, digital media, and collaboration with community and religious leaders.[6] These elements are better understood as a coordinated program architecture than as isolated activities.

Muhammad Ikbal, head of the Da'wah and Scientific Division for the 2023-2024 period, emphasized community empowerment: the community was not positioned only as an audience, but was invited to participate in da'wah activities and local da'wah forums.[7] This participatory orientation reflects a shift from one-way message delivery toward communication that gives community members space to contribute and develop their own da'wah capacity.

The finding is consistent with research on student organizational communication, which highlights the importance of coordination, role distribution, and communication networks in enabling student organizations to operate beyond internal campus activities.[8] It also parallels research on campus da'wah management showing that sustainable programs require planning, capacity building, and links between student cadres and external audiences.[9] The distinctive feature in this case is that Himaprodi KPI combined these organizational functions with the communication competence associated with its academic field.

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[5] Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, Qualitative Data Analysis: A Methods Sourcebook, 3rd ed. (Thousand Oaks, CA: SAGE, 2014).

[6] Husnul Khatimah, interview, May-July 2025.

[7] Muhammad Ikbal, interview, May-July 2025.

[8] Musthofa and Jaelani, "Peran Komunikasi Organisasi Mahasiswa," 110-125.

[9] Pratama, "Manajemen Program Dakwah Himpunan Mahasiswa Jurusan," 2022.

B. Contextual Da'wah: Training, Direct Engagement, and Digital Media

The main strategies recorded in the interviews can be grouped into three forms. First, capacity-building strategies included basic and advanced da'wah training, sermon and lecture preparation, discussion forums, and routine Islamic studies. Second, direct community-engagement strategies included public recitations, da'wah outreach, religious competitions, and activities in mosques, prayer rooms, community centers, and off-campus areas. Third, digital strategies used social media to circulate religious content and reach younger audiences. Treating these as one communication system clarifies that the division did not rely on a single method.

Akbar Mursalim's account illustrates the facilitative dimension: competitions in lectures, Qur'an recitation, tahfiz, and sermons were used to provide a channel for participants to express and develop their abilities, while students also entered communities to conduct positive religious activities.[10] The value of such programs lies not only in the event itself but in the opportunity to rehearse communication skills before a real audience. This is particularly relevant for KPI students, whose professional formation involves the practical delivery of messages through interpersonal, public, and mediated communication.

Digital media expanded this reach. Informants described the use of social media and more accessible language as a way to make da'wah content easier to receive. The finding corresponds with scholarship on social-media da'wah that stresses message adaptation and with cultural approaches to da'wah that recommend connecting religious communication to the audience's social context.[11] In this sense, digitalization is not merely a change of platform: it requires choices about language, visual form, timing, and interaction.

This pattern clarifies the relationship between technological change and the organizational focus of the study. Technology becomes relevant not because digital media automatically improve da'wah, but because a communication-based student organization can act as a laboratory for translating Islamic messages into formats that are meaningful for contemporary audiences. Himaprodi KPI therefore functions as the institutional link between the broader technological context and the community practices analyzed in the findings.

C. Participation, Mentoring, and the Democratization of Da'wah

[10] Akbar Mursalim, interview, May-July 2025.

[11] H. Basri, S. Rokim, and A. Zakaria, "Konsep Dakwah Media Sosial dalam Al-Qur'an (Studi Tafsir Surat An-Nahl: 125)," Cendikia Muda Islam: Jurnal Ilmiah 3, no. 1 (2023): 21-36; N. Azzahra et al., "Dakwah Berbasis Budaya dalam Masyarakat yang Berubah," in Prosiding Seminar Nasional dan Call for Paper Pengembangan Dakwah, Pondok Al Islam dan Kemuhammadiyahan (2023).

A recurring theme across the interviews is the effort to broaden participation. Nurul Hikma described the division as providing a forum and assistance so that people interested in da'wah could develop their ability to convey religious messages. [12] This suggests that the division's role was not limited to selecting already-skilled speakers; it also attempted to build confidence and competence among potential participants.

This participatory orientation is important because several inhibiting factors identified later in the study are psychological and perceptual: some people lack confidence, fear making mistakes, or assume that da'wah is exclusively the responsibility of ulama. A mentoring approach directly addresses these barriers by reframing da'wah as a learnable communicative practice carried out according to one's knowledge and capacity. Such a model is more consistent with an educational approach than with a narrow event-based approach.

Intercultural communication perspectives on da'wah also support the need to recognize differences in audience background and everyday experience. [13] The programs described in the data - especially community outreach, accessible language, and collaboration with local leaders - indicate that effectiveness depends on relational access and contextual understanding, not solely on the theological correctness of content.

D. Supporting Factors: Commitment, Networks, and Flexible Media

The supporting factors can be synthesized into three interconnected resources. The first is human commitment: the enthusiasm of student administrators and young participants sustained training and community activities. The second is relational support from lecturers, campus institutions, community leaders, and religious figures. Nurul Hikma emphasized that lecturers, Himaprodi administrators, students, and the general public could contribute through education, knowledge sharing, facilitation, and practical support.[14] The third is media flexibility: social media enabled messages to be distributed without requiring every activity to occur face to face.

These factors reinforce one another. Student enthusiasm without access to community networks would limit the audience, while external support without committed student organizers would make programs difficult to execute. Social media reduces some logistical barriers but still depends on the availability of people who can produce and manage content. Thus, the success of the program is best explained through the interaction of human

[12] Nurul Hikma, interview, May-July 2025.

[13] A. Wahid, Gagasan Dakwah: Pendekatan Komunikasi Antarbudaya (Jakarta: Prenamedia Group, 2019).

[14] Nurul Hikma, interview, May-July 2025.

resources, institutional networks, and communication media rather than through any single supporting factor.

E. Inhibiting Factors: Operational Limits and Participation Barriers

The inhibiting factors are more clearly understood when synthesized into two broader categories. The first consists of operational constraints: limited facilities, transportation, equipment, funding, and a shortage of trained human resources. Akbar Mursalim noted that inadequate facilities complicated community activities, especially those outside campus. [15] These constraints directly affect the frequency, geographic reach, and technical quality of programs.

The second category consists of participation barriers. Accounts from Nurul Hikma and Afif Ashim Syahrul overlap substantially: some community members are busy with other activities, have limited religious knowledge, lack confidence, fear criticism or incorrect delivery, or regard da'wah as the exclusive task of religious experts. [16] Combining these findings avoids redundancy and reveals a single underlying problem: low perceived capacity and a narrow social definition of who is entitled to preach.

Research on barriers to campus da'wah in the digital era similarly identifies resource limitations, human-resource readiness, and adaptation to audience behavior as recurring organizational challenges.[17] The present case adds a psychological dimension: even when platforms and activities are available, potential participants may still avoid involvement if they do not perceive themselves as legitimate or competent communicators. Consequently, training should include not only religious material but also public-speaking practice, message verification, mentoring, and graduated opportunities to participate.

F. Analytical Synthesis and Contribution of the Study

The findings can be summarized through three layers of role. At the organizational layer, the Da'wah Division plans activities, mobilizes students, coordinates partners, and provides facilities. At the communication layer, it adapts messages to direct and digital channels and seeks language and formats that are more accessible. At the empowerment layer, it attempts to transform audiences into participants by providing training, mentoring, competitions, and community forums. These layers explain why the division should not be described only as an event organizer.

This layered interpretation also provides the study's main contribution to previous work. Research on organizational communication explains the importance of internal coordination;

[15] Akbar Mursalim, interview, May-July 2025.

[16] Nurul Hikma and Afif Ashim Syahrul, interviews, May-July 2025.

[17] Zulfikar, "Analisis Faktor Penghambat dan Pendukung Dakwah Kampus," 1-18.

studies of digital da'wah explain media adaptation; and studies of campus da'wah management explain program planning.[18] The case of Himaprodi KPI shows how these dimensions can converge in one student organization that operates between campus and society. Its novelty therefore lies in the combined role of organizer, communicator, and community-capacity builder.

At the same time, the evidence has limits. The study is based on one organization and evaluates a 2023-2024 management period through retrospective fieldwork in 2025. The data support conclusions about perceived roles, strategies, and constraints, but they do not establish the magnitude of community impact. Future research could add participant counts, digital engagement metrics, program documentation across multiple management periods, and interviews with community beneficiaries to test whether the reported organizational roles produce sustained changes beyond the program itself.

CONCLUSION

The Da'wah Division of Himaprodi KPI Universitas Muhammadiyah Makassar during the 2023-2024 management period played multiple roles in community da'wah. It functioned as a program implementer, facilitator, mentor, campus-community intermediary, and driver of participation. These roles were expressed through young-preacher training, routine studies, religious counseling, competitions, community outreach, collaboration with local figures, and the use of social media.

The clarification of chronology is essential: 2023-2024 refers to the management period and programs being evaluated, while interviews and research data collection were conducted retrospectively from May to July 2025. The findings therefore represent an interpretive reconstruction of that management period rather than direct observation of every activity as it occurred.

The main supporting factors were administrators' commitment, student enthusiasm, support from lecturers and community leaders, and the flexibility of digital media. The principal constraints were limited facilities and funding, insufficient trained human resources, low confidence, competing community commitments, limited religious knowledge, fear of criticism, and the perception that da'wah is restricted to religious experts or formal lectures. The study concludes that the most significant contribution of the organization lies in integrating program management, contextual communication, and community empowerment. Strengthening documentation, mentoring, public-speaking training, digital-content capacity, and evaluation mechanisms

[18] Musthofa and Jaelani, "Peran Komunikasi Organisasi Mahasiswa," 110-125; Pratama, "Manajemen Program Dakwah Himpunan Mahasiswa Jurusan," 2022; Basri, Rokim, and Zakaria, "Konsep Dakwah Media Sosial," 21-36.

would make this role more sustainable and more measurable in future management periods.

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