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Dakwah Management Through Action to Enhance Mosque Congregational Social Participation

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ABSTRACT

Mosques play a strategic role not only as places of worship but also as centres for social empowerment within Muslim communities. However, in many contexts, the social function of mosques has not been fully optimized, as congregational participation in social activities tends to be uneven. This study aims to analyse the management of action-based preaching (*dakwah bil hal*) in enhancing social participation, to identify supporting and inhibiting factors, and to formulate strategic solutions to optimize congregational involvement at An-Nur Mosque, Manggaran Sukoharjo. This research employed a qualitative case study approach, with data collected through interviews, observations, and documentation. The data were analysed using descriptive-analytical techniques to explore the implementation of management functions and their impact on social participation. The findings indicate that the management of action-based preaching is implemented through the planning, actuating, controlling and evaluating, which effectively encourages active congregational involvement in various forms, including ideas, labor, time, and financial contributions. Supporting factors include trustworthy leadership, a clear organizational structure, effective communication, and a strong sense of belonging among congregants. Meanwhile, the main challenges involve limited time availability, coordination inefficiencies, and unequal access to information. To address these issues, adaptive strategies such as

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flexible scheduling, multi-channel communication, and participatory evaluation have been implemented. Overall, the study highlights that the success of action-based preaching is influenced not only by managerial effectiveness but also by the integration of participatory and value-based approaches in fostering sustainable social engagement.

1. INTRODUCTION

Mosques play a strategic role not only as centers of ritual worship but also as institutions of social transformation within Muslim communities. Historically, during the time of Prophet Muhammad, the mosque functioned as a multidimensional institution encompassing religious, educational, judicial, and social services. In addition, the mosques possess significant potential to foster community empowerment and social engagement.[1] However, in contemporary contexts, many mosques tend to emphasize ritual activities while their social functions remain underdeveloped.[2]

This condition is reflected in the dynamics of congregational participation, where involvement in social activities is often uneven. While religious programs such as congregational prayers and Islamic lectures are well-attended, active participation in social initiatives—such as charity distribution, community service, and social assistance—varies among congregants.[3] This gap highlights the need for a more systematic and effective approach to activating the social function of mosques.

[1] Suud Sarim Karimullah, "The Role of Mosques as Centers for Education and Social Engagement In Islamic Communities," *Jurnal Bina Ummat: Membina Dan Membentengi Ummat* 6, no. 2 (December 31, 2023): 151–66, https://doi.org/10.38214/jurnalbinaummatstidnatsir.v6i2.184.

[2] Sarwan Uya, Yetty Faridatul Ulfah, and Sukari Sukari, "The Role of Mosque Management in Optimizing The Function of The Mosque As A Center of Worship, (Case Study on The Management of Sholihin, Tangkil, Manang, Grogol, Sukoharjokan Mosques)," *Return : Study of Management, Economic and Bussines* 2, no. 10 (October 20, 2023): 1000–1009, https://doi.org/10.57096/return.v2i10.162.

[3] Ruhul Kudus et al., "Optimalisasi Fungsi Masjid Sebagai Pusat Kegiatan Sosial Dan Keagamaan," *Tintamas: Jurnal Pengabdian Indonesia Emas* 1, no. 3 (November 22, 2024): 187–94, https://doi.org/10.53088/tintamas.v1i3.1295.

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One relevant approach is action-based preaching or *dakwah bil hal*. Reka & Abdul [4] argue that this preaching emphasizes tangible social actions as a medium of Islamic propagation. In modern society, where practical contributions are often more impactful than verbal messages alone, action-based preaching becomes increasingly significant. Its effectiveness, however, depends largely on how well these activities are managed, including planning, organizing, implementation, and evaluation processes. [5] Effective management enables broader congregational involvement and fosters a sense of ownership toward mosque-based programs.

From a theological perspective, action-based preaching is strongly grounded in the values of the Qur'an, particularly in Surah Al-Baqarah (2: 261), which emphasizes the multiplied rewards of charitable acts performed in the way of Allah. This verse not only motivates acts of giving but also underscores the principles of productivity, sustainability, and social benefit. Thus, Idrus et, al[6] claim that social activities conducted by mosques can be understood as concrete manifestations of Islamic teachings that integrate spiritual values with social responsibility.

The case of An-Nur Mosque demonstrates the existence of various social programs, such as charitable assistance for orphans, distribution of basic needs, and community-based religious activities. Despite these efforts, preliminary observations indicate that participation remains concentrated among certain groups, suggesting that the management of action-based preaching has not yet fully optimized inclusive engagement. Yuli & Widiyanto [7] argue that the mosque is potential as a center of social empowerment and the actual level of congregational participation.

Therefore, this study is important to explore how action-based

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[4] Reka Gunawan and Abdul Muhid, "The Strategy of Da'wah Bil Hal Communication: Literature Review," *KOMUNIKE* 14, no. 1 (June 30, 2022): 33–50, https://doi.org/10.20414/jurkom.v14i1.5270.

[5] Nasrillah MG et al., "Optimizing The Role Of Da'wah Bil Hal For The Young Generation In The Modern Era," *Quality : Journal Of Education, Arabic And Islamic Studies* 2, no. 1 (February 25, 2024): 79–92, https://doi.org/10.58355/qwt.v2i1.40.

[6] Husni Idrus et al., "The Spiritual Dimension in Islamic Da'wah and Building Social Piety among Gorontalo Muslims," *Muharrik: Jurnal Dakwah Dan Sosial* 7, no. 2 (December 25, 2024): 217–27, https://doi.org/10.37680/muharrik.v7i2.6134.

[7] Yuli indah sari and Widiyanto Bin Mislan Cokrohadisumarto, "Mosque-Based Integrated Community Empowerment Model," *Islamic Social Finance* 4, no. 1 (March 11, 2024), https://doi.org/10.58968/isf.v4i1.372.

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preaching is managed and how it contributes to enhancing social participation among congregants. The urgency of this research lies in the need to strengthen mosque-based social functions in response to contemporary societal challenges, particularly in fostering collective awareness, social solidarity, and community resilience.

In terms of novelty, this study offers a distinctive contribution by positioning action-based preaching within an integrative framework that combines managerial, theological, and sociological perspectives. Previous studies have examined social participation through various lenses, such as development communication, [8] strategic management of dakwah, [9] and andragogical approaches,[10] which emphasize participatory engagement and community empowerment. Other studies have also explored spiritual awareness or examined Qur'anic verses—particularly Al-Baqarah (2:261 and 2:271)—from a purely exegetical perspective.[11]

However, these studies remain fragmented in their focus. Research on development communication tends to overlook the role of Islamic values as a driving force, while studies on dakwah management often emphasize strategic or operational aspects without deeply integrating Qur'anic foundations. Similarly, tafsir-based studies provide strong theological insights but lack empirical application in real social contexts.

Therefore, this study fills an important gap by linking the theological values of Qur'an 2:261 with the practical management of action-based preaching and examining their direct implications for enhancing congregational social participation in a mosque-based setting. Unlike prior research, this study not only conceptualizes participation but also analyses

[8] M. Ali Syamsuddin Amin, "Role of Communications in Improving Community Participation in Development," *International Journal of Health Sciences*, April 12, 2022, 4385–94, https://doi.org/10.53730/ijhs.v6nS1.5888.

[9] Ashari Mujamil, Agus Riwanda, and Agoes M. Moefad, "Dakwah Partisipatoris Untuk Transformasi Sosial : Diskursus Manajemen Dakwah Dalam Perspektif Sosiologi-Pengetahuan," *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 14, no. 2 (November 8, 2023): 52–79, https://doi.org/10.32923/maw.v14i2.3676.

[10] Fikrin Najib and Dyva Claretta, "Komunikasi Dan Pemberdayaan: Strategi Komunitas WEPOSE Surabaya Dalam Memberdayakan Anak Marginal," *Jurnal JTIK (Jurnal Teknologi Informasi Dan Komunikasi)* 10, no. 1 (January 1, 2026): 121–33, https://doi.org/10.35870/jtik.v10i1.4711.

[11] Harmoko Harmoko, "The Concept and Values of Character Education on Al-Qur'an: A Critical Study Of Surah Al-Baqarah Verse 261-267," *JICSA (Journal of Islamic Civilization in Southeast Asia)* 11, no. 2 (January 25, 2023): 309–33, https://doi.org/10.24252/jicsa.v11i2.35411.

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how it is operationalized through structured management practices and action-based religious engagement.

Al-Baqarah verse 261 serves as the normative basis for effective, sustainable, and transformative da'wah management. The verse describes almsgiving as a seed that multiplies, thus emphasizing the principle of the multiplier effect in goodness. Conceptually, this verse is relevant to the management of *dakwah bil hal*, namely da'wah through concrete actions that have a broad impact on social life. Da'wah is not sufficient merely to be conveyed verbally; it must be realized in concrete programs that provide sustainable benefits. From a social management perspective, this requires program planning that is oriented towards long-term impacts and not merely temporary assistance. Furthermore, da'wah programs need to be designed to be replicable and empower communities so that beneficiaries can become future actors of good.

Furthermore, this research contributes a context-specific empirical model by focusing on the An-Nur Mosque as a case study, highlighting how Islamic teachings can be translated into sustainable social action. Thus, the novelty of this study lies in its integrative and applicative approach, bridging the gap between normative Islamic teachings, management practices, and real-world social participation dynamics within mosque communities.

Based on this background, the objectives of this study are: to analyze the management of action-based preaching in enhancing congregational social participation, to identify the supporting and inhibiting factors in its implementation, and to formulate strategic solutions to optimize social participation within the mosque community.

2. METHOD

This research applied a qualitative approach with a case study to gain a deeper understanding of the application of action-based preaching management to increase congregational social participation in the natural context of the mosque. This approach was chosen because the research focuses on the processes, meanings, and dynamics of managing social programs that cannot be measured quantitatively. According to Friedman[12], case studies allow researchers to comprehensively explore management practices occurring in a specific location.

The research was conducted at the An-Nur Manggaran Mosque, Sukoharjo Regency, Central Java in November 2025 to March 2026. The

[12] Charles P. Friedman, Jeremy C. Wyatt, and Joan S. Ash, "Qualitative Study Design and Data Collection," 2022, 347–80, https://doi.org/10.1007/978-3-030-86453-8_15.

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location was selected based on the consideration that the mosque has an active *dakwah bil hal* program that involves congregational social participation. The research subjects included the the Mosque Committee of the An-Nur Manggaran Mosque. Informants were selected by using a purposive sampling technique, based on the consideration that they possess relevant information and direct understanding of the management of the *dakwah bil hal* program. The informants were the Chief of Mosque Committee, Deputy chairman of Mosque Committee, Treasurer, and five active members of the mosque congregation.

The research data consisted of primary and secondary data. Primary data were obtained through in-depth interviews with the Chief of Mosque Committee, Deputy chairman of Mosque Committee, Treasurer, and five active members of the mosque congregation, and participant observation of the mosque's social activities. Meanwhile, secondary data were obtained from administrative documents, financial reports, and activity archives. Data collection techniques included semi-structured interviews, direct observation, and documentation. Data validity was tested by using source triangulation and member checking to ensure the credibility and consistency of the information obtained.[13]

Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing. The collected data were selected and categorized according to the research focus, then presented in descriptive-analytical narrative form. The analysis process was conducted continuously, linking field findings to the management functions of planning, actuating, controlling and evaluating, as well as the values of Surah Al-Baqarah verse 261, resulting in a comprehensive understanding of the *dakwah bil hal* management model in increasing the social participation of the congregation.

3. RESULT AND DISCUSSION

Result

This research focuses on analyzing the implementation of action-based preaching management, encompassing the planning, implementation, and evaluation stages in an effort to increase the social participation of mosque congregations. Furthermore, this study aims to empirically assess the effectiveness of *dakwah bil hal* implementation in mosque environments, identify supporting and inhibiting factors, and formulate strategic solutions

[13] Arthur Cropley, *Qualitative Reearch Methods: A Practice-Oriented Introduction*, *University of Hamburg* (Germany, 2022), https://doi.org/10.1016/b978-0-12-107750-1.50012-1.

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to optimize congregational involvement.

Activities of An-Nur Manggaran Mosque in Sukoharjo

An-Nur Manggaran Mosque in Sukoharjo is one of the mosques that exhibits a high level of religious activity within the community. This mosque serves not only as a place for ritual worship but also as a center for social and educational activities involving various groups of worshippers. The various programs held are diverse and structured on a regular basis, including:

Table 1. Social and Religious Programs of the An-Nur Manggaran Sukoharjo Mosque

No.	Program	Schedule	Funding Source	Target Participants
1	Charity for Orphans, Widows, and the Poor	Annual (post-Eid al-Fitr)	Donors	Local vulnerable groups
2	Vegetable Distribution	Occasional	Women's charity fund	Local women
3	Grand Religious Lecture	Once during Ramadan	Mosque fund & donors	General congregation
4	Tafsir and Tahsin Study	Weekly (Thursday evening)	Mosque fund	Adult congregation
5	Tabligh and Storytelling (TPQ)	Occasional	Mosque fund & donations	Children and community
6	TPQ An-Nur (Qur'anic School)	3 times/week	Mosque & parents' contributions	Local children
7	Women's Regular Study Group	Weekly (Sunday)	Donations & mosque fund	Female congregation
8	"Ahad Berkah" Social Program	Weekly (Sunday morning)	Mosque, donors, charity	General congregation
9	Ramadan Iftar Gathering	Weekly during Ramadan	Mosque fund & donors	All congregants
10	Qur'an Tahsin Class	Periodic	Self-funded	Regular participants

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11	Management Outing (*Rihlah*)	Occasional	Mosque & committee contributions	Mosque management

Based on the table above, all of these activities demonstrate the concrete practice of action-based preaching, namely da'wah through concrete actions, not just sermons. These activities have a direct impact on the surrounding community, both spiritually and socially.

Management of Action-based Preaching

Planning Phase

The planning phase is a fundamental stage in the management process that involves setting objectives and determining the appropriate strategies and actions to achieve them. In this phase, managers identify organizational goals, analyze existing conditions, and forecast potential challenges and opportunities.[14] The planning phase of Management of Action-based Preaching at Mosque of An-Nur Manggaran Sukoharjo includes that each social program begins with an internal meeting of the mosque administrators, involving various departments, such as dakwah, education, and social affairs. Although the congregation is not directly involved in these formal forums, their concerns are still gathered informally, for example through discussions after religious study sessions or through WhatsApp communication. The following is the interview with Mr. Basuki, the Chairman of the Mosque Committee:

> *"If we want to organize a social activity, it usually starts with planning. We hold internal meetings of the mosque managers, assisted by a team divided into sections. Ideas can also come from the community."* (interview with Mr. Basuki)[15]

This statement above demonstrates that the planning process at the An-Nur Manggaran Mosque is participatory, though informal. This aligns with the planning function in dawah management theory, namely the process of determining activity objectives and strategies to achieve them, involving various relevant parties. Thus, the mosque's social activities are not simply designed from the top down, but also based on the congregation's actual needs.

[14] Miroslav Čavlin, Rade Žugić, and Vladimir Prebiračević, "Character of Planning as Management Features," *Oditor - Casopis Za Menadzment, Finansije i Pravo* 3, no. 2 (2017): 102–13, https://doi.org/10.5937/Oditor1701102C.

[15] Basuki, "Interview with Chairman of the Mosque Management Committee" (Sukoharjo, 2026).

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Actuating Phase

The actuating phase—often referred to as the implementation or directing stage—is the process of translating plans into concrete actions. In this phase, managers mobilize and guide individuals or teams to carry out predetermined programs and activities.[16] The implementation of activities at An-Nur Mosque is carried out by a designated team formed based on prior coordination meetings. Task distribution is structured and clearly defined, where the chairperson and vice chairperson are responsible for overall coordination and supervision, while the treasurer manages financial administration and fund allocation. The social division handles the technical execution of activities in the field, ensuring that programs run effectively and according to plan. In addition, congregants are actively engaged both as organizing committee members and as participants, reflecting a participatory approach that strengthens collective responsibility and enhances community involvement in mosque-based activities. The following statement is based on an interview with Mr. Basuki, who provided insights into the implementation process.

> *"Social activities at this mosque are well-scheduled. Some are annual, such as Eid al-Fitr donations, while others are monthly and weekly, such as Subuh Berkah and Tahsin." (interview with Mr. Basuki)*[17]

This statement confirms that activities are conducted routinely and in a structured manner. In the context of da'wah management, this reflects the actuating function, which is to motivate organizational members to carry out tasks according to plan. Congregation involvement not only facilitates activities but also demonstrates the management's success in motivating the community to participate in da'wah programs.

Controlling and Evaluating Phase

The controlling and evaluating phase is a crucial stage in the management process that focuses on monitoring performance and assessing the extent to which organizational objectives have been achieved.[18] In this phase, managers compare actual outcomes with the planned targets,

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[16] Anna Neya Kazanskaia, "Implementing the Strategic Plan: Change Management, Training, and Adaptive Execution," *NEYA Global Journal of Non-Profit Studies*, 2025, https://doi.org/10.64357/neya-gjnps-strplnstbstgd-08.

[17] Basuki, *Op. Cit.*

[18] Camille Gaskin-Reyes, "Monitoring and Evaluation," in *International Encyclopedia of Geography* (Wiley, 2019), 1–4, https://doi.org/10.1002/9781118786352.wbieg0085.pub2.

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identify deviations, and take corrective actions when necessary.[19] At An-Nur Mosque, evaluation is systematically conducted after the completion of each activity through internal review meetings organized by the mosque managers. These meetings involve committee members and also incorporate feedback from congregants, which is often collected through both formal and informal channels. The evaluation process typically addresses various operational aspects, including the overall execution of the program, financial management, and the level of congregational response and engagement. This reflective practice enables the management to identify strengths and shortcomings, thereby supporting continuous improvement and more effective implementation of future activities. Mr. Basuki said that

> "*This evaluation is not only conducted by the management but also involved the community. Therefore, we also listen to their input as a basis for improvement.*" (interview with Mr. Basuki)[20]

The interview result illustrates the controlling function in da'wah management, namely the process of assessing program implementation, comparing it to the plan, and taking corrective action if any deficiencies are found. Participatory evaluation also builds trust among the congregation because they feel heard, in line with the concept of action-based preaching, which emphasizes strengthening brotherhood and community involvement.

Social Participation of Mosque Congregation

Social participation among the congregants of An-Nur Mosque in Manggaran is manifested in various forms, including material contributions, physical involvement, intellectual input, time commitment, and psychological support. In terms of material participation, Mr. Rudi, as the treasurer, explained that funding for mosque activities is derived from congregational donations (infaq), the mosque's internal funds, and regular contributions from the wider Manggaran community. These financial resources are managed in a transparent and accountable manner, typically discussed and reported within formal management meetings. This transparency not only ensures proper financial governance but also strengthens trust and encourages sustained participation from the community. The following are the results of an interview with Mr. Rudi:

"*Funding for these activities comes from congregational donations, mosque*

[19] Artur Yehiozarian, "Role of Monitoring and Controlling in Enterprise Management Systems," *Innovation and Sustainability*, September 27, 2024, 186–93, https://doi.org/10.31649/ins.2024.3.186.193.

[20] Basuki, *Loc. Cit.*

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funds, and donors. Most of the Manggaran community regularly donates, and these funds are managed by the treasurer and reviewed at board meetings." (Interview with Mr. Rudi)[21]

The statement above demonstrates that the congregation's material participation is not incidental, but rather organized within a clear financial management system. Transparency and audits in board meetings are part of the controlling function of management, which has an impact on increasing congregational trust. This trust then strengthens sustainable social participation.

Beyond financial participation, congregational involvement is also evident in the form of energy and time. In activities such as charity, vegetable distribution, TPQ (Practice for Religious Education), and *Ahad Berkah* (Blessing Sunday), congregations are involved as committee members, helping with distribution, preparing meals, and even cleaning the mosque area after the event. This is reinforced by a statement from one of the congregation members, Mr. Zaki.

"*As members of the mosque, when there's an event, we usually help out; some handle the catering, others distribute basic necessities, depending on the need*." (Interview with Mr. Zaki)[22]

The statement shows that social participation in this study encompasses direct contributions to action-based preaches activities, not just symbolic presence. Another equally important dimension is psychological or affective participation. Ms. Hidayati emphasized that the Manggaran community feels a sense of ownership over the mosque, which fosters enthusiasm for participating in all activities.

"Because *they feel they own it, the community becomes enthusiastic about helping with every activity*." (Interview with Ms. Hidayati)

The sense of belonging exhibited by the congregants represents a form of social participation rooted in intrinsic awareness rather than external compulsion. [23] A sense of belonging reflects the congregation's internal commitment, born of awareness, not external coercion. Sociologically, this strengthens social cohesion because individuals feel a meaningful part of the

[21] Rudi, "Interview with The Trasurer of Mosque Committee" (Sukoharjo, 2026).

[22] Zaki, "Interview with the Congregation Member of Mosque" (Sukoharjo, 2026).

[23]Kelly-Ann Allen et al., "Belonging: A Review of Conceptual Issues, an Integrative Framework, and Directions for Future Research," *Australian Journal of Psychology* 73, no. 1 (January 2, 2021): 87–102, https://doi.org/10.1080/00049530.2021.1883409.

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community. [24] From a psychological perspective, this demonstrates the successful internalization of values, leading to intrinsic and more sustainable motivation. [25] Therefore, a sense of belonging is a novel indicator of transformative preaching that touches on social awareness and identity.

This collective attachment emerges as a result of the management's active engagement, transparency, and accountability in implementing mosque programs. Consequently, social participation in this study is not merely confined to material contributions but encompasses a broader and more comprehensive spectrum, including: (1) participation in the planning phase through the provision of ideas and suggestions; (2) participation in implementation through the contribution of time, energy, and involvement in organizing committees; (3) participation in financing through regular *infaq* and donations; and (4) participation in evaluation through constructive feedback and critical input regarding program effectiveness.

These four dimensions of participation are the outcomes of action-based preaching management process that systematically applies the core managerial functions—planning, organizing, actuating, and controlling—in a participatory manner. This indicates that the enhancement of congregational social participation does not occur spontaneously; rather, it is the result of a well-structured management approach characterized by transparency, effective communication, and the active involvement of congregants at every stage of program implementation.

This finding is consistent with social participation theory, which posits that participation is influenced not only by economic factors but also by trust in leadership, effective communication, and emotional attachment to social institutions. [26] In the context of action-based preaching at An-Nur Mosque, transparent and trustworthy management serves as a critical determinant in fostering social solidarity grounded in faith-based values and *ukhuwah*. This aligns with the spirit of charitable giving as emphasized in Qur'an 2:261, which

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[24] Romo H. R. Muhammad Syafii, "Modal Sosial Masjid untuk Pemberdayaan Keumatan," *Al Burhan: Jurnal Kajian Ilmu dan Pengembangan Budaya Al-Qur'an* 24, no. 01 (August 9, 2024): 67–82, https://doi.org/10.53828/alburhan.v24i01.1816.

[25] Anissiyati El-chew, Ishomuddin Ishomuddin, and Saiful Amien, "Learning for Strengthening Religious Awareness: A Phenomenological Study at The Fahd Turki Mosque Majelis Taklim, Indonesia," *International Journal of Social Science and Human Research* 08, no. 09 (September 30, 2025), https://doi.org/10.47191/ijsshr/v8-i9-100.

[26]Gerry Veenstra, "Explicating Social Capital: Trust and Participation in the Civil Space," *Canadian Journal of Sociology / Cahiers Canadiens de Sociologie* 27, no. 4 (2002): 547, https://doi.org/10.2307/3341590.

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highlights the multiplied social impact of sincere contributions within the community.

Supporting and Inhibiting Factors of Action-based Preaching Management

The sustainability of mosque activities is influenced by a range of mutually reinforcing supporting factors. A key element is the presence of a trustworthy and cohesive mosque managers, which is capable of fostering effective teamwork and collaboration. A clear and systematically structured organizational framework further facilitates coordination and ensures an efficient division of responsibilities.

In addition, congregants are not positioned merely as passive participants but are actively involved in various programs, contributing ideas, time, and financial resources. The availability of funding—primarily sourced from *infaq* and donations from benefactors—constitutes a vital component in sustaining the implementation of mosque activities. Furthermore, effective communication channels, such as WhatsApp groups and direct announcements within the mosque, help streamline the dissemination of information, enabling congregants to remain connected and more easily engaged.

Nevertheless, several challenges are still encountered in practice. Occupational commitments often limit the availability of some congregants to attend or participate consistently. At times, coordination inefficiencies, such as delays caused by interdependence among team members, may hinder the timely execution of tasks. Additionally, information dissemination is not always evenly distributed, particularly among elderly congregants who may have limited access to digital communication platforms.

Despite these constraints, such challenges are generally mitigated by the strong spirit of mutual cooperation (*gotong royong*) within the Manggaran community. The sense of togetherness and familial bonds that develop between mosque administrators and congregants serve as a crucial foundation in maintaining both the continuity and success of mosque programs.

Strategic Solutions to Optimize Social Participation within The Mosque Community

In response to these challenges, the mosque managers have developed several strategic measures to ensure the continuity of its programs. One key approach is the involvement of community leaders and youth groups to foster intergenerational collaboration and strengthen collective participation. Communication channels are also optimized; in addition to WhatsApp, information is disseminated through mosque loudspeakers, religious gatherings, and informal networks such as neighbourhood leaders.

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Furthermore, transparency in the management of *infaq* funds is consistently maintained in order to build and sustain congregational trust.

The managers also conduct regular evaluations following each activity, actively involving congregants in providing feedback and suggestions. This practice not only contributes to program improvement but also reinforces the emotional connection between the management and the congregation. In addition, internal activities such as management outings (*rihlah*) are organized to strengthen interpersonal relationships, enhance team cohesion, and renew the collective motivation to serve the community effectively.

As stated by Mr. Basuki, he claims that:

"*We have an experienced team of advisors and administrators. Solutions are usually reached through internal discussions and the involvement of community leaders.*" (Interview with Mr. Basuki)[27]

His statement demonstrates that the solutions implemented are not unilaterally adopted, but rather through collective deliberation. This shows the principle of participatory management, where decisions are made through collaboration between core management and community leaders, resulting in more accepted and effective solutions in practice.

Discussion

Management of Action-based Preaching

The management of Action-based Preaching at An-Nur Mosque in Manggaran extends beyond a mere series of social activities; rather, it represents a structured and systematic process grounded in the managerial framework commonly known as Planning, Actuating, Controlling and Evaluating. According to Nurhikmah[28], planning involves setting objectives, allocating resources, and establishing programs, timelines, and performance indicators to provide clear direction and reduce uncertainty. Actuating focuses on implementing plans through leadership, communication, motivation, and coordination to ensure effective task execution and team collaboration. [29] Meanwhile, controlling and evaluating emphasize monitoring performance by comparing outcomes with targets, identifying deviations, and making

[27] Basuki, *Op.Cit*.

[28] Nurhikmah Nurhikmah, "Educational Management Functions: Planning, Organizing, Actuating, Controlling," *INTIHA: Islamic Education Journal* 1, no. 2 (June 8, 2024): 82–91, https://doi.org/10.58988/intiha.v1i2.293.

[29] Fitri Rachmiati Sunarya, "POAC Approach in Madrasa's Principal Academic Supervision : Managerial Strategic to Enhance MAS Al-Zaytun Indonesia Teacher's Competencies," *Proceeding International Collaborative Conference on Multidisciplinary Science* 2, no. 1 (June 30, 2025): 450–60, https://doi.org/10.70062/iccms.v2i1.130.

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necessary adjustments, while also assessing program effectiveness and impact to support accountability and continuous improvement.[30] The application of this management framework enables Action-based Preaching to effectively internalize the values embodied in Qur'an of Surah Al Baqarah: 261, which emphasizes that sincere charitable giving yields multiplied social benefits within the community.

In practice, congregational involvement is not limited to financial contributions but also encompasses intellectual input, physical participation, and time commitment across various social and religious activities, such as charitable aid distribution, community food sharing, congregational dawn prayers, and Qur'anic learning programs (TPQ). This phenomenon reflects the parable presented in the verse—where a single seed grows into seven ears, each producing a hundred grains—symbolizing how sincere acts of charity can generate extensive and sustainable social impact.

This alignment is consistent with theories of social participation and community empowerment[31], which assert that meaningful engagement is fostered through inclusive involvement, shared responsibility, and trust-based relationships between leaders and community members. It also resonates with participatory management theory, which emphasizes that the active inclusion of stakeholders in all stages of organizational processes enhances both the effectiveness and sustainability of programs. Thus, the implementation of Action-based Preaching at An-Nur Mosque demonstrates how Islamic theological values can be operationalized through modern management practices to cultivate collective awareness, strengthen social solidarity, and promote sustainable community development.

Supporting and Inhibiting Factors Action-based Preaching Management

The effectiveness of Action-based Preaching management at An-Nur Mosque in Manggaran is supported by several key enabling factors. First, the presence of trustworthy leadership within the Mosque managers, characterized by exemplary conduct and a strong commitment to fulfilling social and

[30] Djoko Hartono et al., "Analysis of The Implementation of The Management Planning, Organizing, Actuating, Controlling in BES PPJA (Case Study of The Santri Executive Board of The Jagad 'Alimussirry)," *Journal Intellectual Sufism Research (JISR)* 6, no. 1 (November 30, 2023): 12–28, https://doi.org/10.52032/jisr.v6i1.156.

[31] Ifzal Ahmad and M. Rezaul Islam, "Empowerment and Participation: Key Strategies for Inclusive Development," in *Building Strong Communities: Ethical Approaches to Inclusive Development* (Emerald Publishing Limited, 2024), 47–68, https://doi.org/10.1108/978-1-83549-174-420241003.

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religious responsibilities, plays a central role. Second, a well-defined and systematic organizational structure ensures a clear distribution of roles and responsibilities, allowing each division to function in a focused and coordinated manner. Third, the implementation of effective and adaptive communication strategies—both through digital platforms such as WhatsApp groups and through direct channels including mosque announcements and face-to-face interactions—facilitates the dissemination of information across diverse congregational groups. Fourth, a strong sense of belonging among congregants has been cultivated, largely due to their active involvement in all stages of program management, from planning and implementation to evaluation. Thus, these factors are consistent with the principles of the POAC (Planning, Organizing, Actuating, Controlling) management model[32], which emphasizes the importance of strategic planning, proportional task allocation, structured program implementation, and continuous monitoring and evaluation to ensure that dakwah activities remain effective and responsive to community needs. Furthermore, these findings align with Robert D. Putnam's theory of social capital[33], which posits that social capital is a feature of social organizations, encompassing networks, norms, and trust, that facilitate coordination and cooperation to achieve mutual benefit. Putnam emphasized that the quality of social relationships within a community significantly impacts the effectiveness of collective action and the success of social development.

On the other hand, this study also identifies several constraints that affect the effectiveness of Action-based Preaching management. These challenges include the high level of occupational commitments among congregants, which limits their attendance and active participation in mosque activities. In addition, coordination among teams or divisions occasionally experiences overlap in task distribution, leading to inefficiencies and delays in program implementation. Another significant limitation is the restricted access to information among elderly congregants, particularly those who are less familiar with digital communication platforms.

These findings support the argument of Alsa[34], which highlights that Action-based Preaching practices often encounter practical challenges related to limited human resources, time constraints, and varying levels of community

[32] Nurhikmah, Op.Cit.

[33] Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.

[34] Alsa Salsabila Sudrajat, Nia Kurniati Syam, and Muhammad Fauzi Arif, "Manajemen Dakwah Masjid Al-Ikhlas Dalam Upaya Meningkatkan Partisipasi Jama'ah Pemuda Masjid," *Bandung Conference Series: Islamic Broadcast Communication* 6, no. 1 (February 6, 2026): 61–68, https://doi.org/10.29313/bcsibc.v6i1.23340.

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engagement. In response to these issues, it is essential to adopt adaptive and participatory implementation strategies. Such strategies may include adjusting activity schedules to align with congregants' availability, utilizing both digital and conventional communication channels, and strengthening internal coordination among team members. Through these efforts, the implementation of Action-based Preaching can be optimized to ensure its effectiveness and sustainability within the community.

Strategic Solutions to Optimize Social Participation within The Mosque Community

The managers of An-Nur Mosque demonstrate a notable level of adaptability in addressing existing challenges through the implementation of multifaceted strategies. These include:

1. The use of integrated communication channels, such as WhatsApp groups, oral announcements
2. The dissemination of information through respected community leaders
3. The adoption of flexible scheduling to accommodate the varying availability of congregants.
4. Routine evaluation mechanisms. It is conducted with active involvement from congregants, ensuring that feedback is continuously incorporated into program improvement.
5. Internal strengthening. It is conducted by management outings (*rihlah*), which function to enhance cohesion, solidarity, and organizational commitment among committee members.

These strategies are consistent with the concept of community-based dakwah management, which emphasizes the importance of participatory engagement across all stages of the management process, from planning to evaluation.[35] However, an important empirical insight emerging from this study is the presence of a psychological dimension—namely, a strong sense of belonging—that significantly drives congregational participation. This affective element has received limited attention in prior theoretical discussions on Action-based Preaching.

Therefore, this finding contributes a novel perspective by highlighting the role of emotional and psychological attachment as a critical driving force in sustaining collective action. It suggests that beyond structural and managerial factors, the success of Action-based Preaching is also deeply influenced by

[35] Miftahuddin, "Strategi Dakwah Kreatif Dalam Merespons Dinamika Sosial Kontemporer," *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta* 12, no. 1 (2025): 51–62, https://doi.org/https://doi.org/10.54621/jn.v12i1.1107.

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affective bonds that connect individuals to the institution. In this regard, the study enriches the existing framework of Action-based Preaching management by incorporating affective and relational dimensions as integral components in fostering sustainable social engagement within mosque communities.

CONCLUSION

This study demonstrates that the implementation of action-based preaching (*dakwah bil hal*) at An-Nur Mosque is carried out through a structured management process grounded in the framework of planning, actuating, controlling and evaluating. The planning stage involves participatory idea formulation and program design; organizing ensures a clear division of roles within a systematic structure; actuating reflects collaborative execution supported by leadership, communication, and congregational involvement; while controlling emphasizes routine evaluation and feedback mechanisms. This integrated management approach has contributed to the enhancement of social participation, where congregants are actively engaged not only as beneficiaries but also as contributors in various forms, including ideas, time, labor, and financial support.

Furthermore, the effectiveness of action-based preaching management is supported by several key factors, including trustworthy and committed leadership, a well-structured organizational system, adaptive and inclusive communication strategies, and a strong sense of belonging among congregants. However, the study also identifies several constraints, such as limited availability of congregants due to occupational commitments, occasional inefficiencies in coordination, and unequal access to information—particularly among elderly members who are less familiar with digital platforms.

To address these challenges, the mosque management has implemented a range of strategic solutions, including flexible scheduling, the integration of digital and conventional communication channels, strengthening internal coordination, and actively involving congregants in evaluation processes. These strategies not only improve program effectiveness but also foster stronger emotional and social bonds within the mosque community. Overall, the findings indicate that the success of action-based preaching is not solely determined by managerial structures but also by the ability to integrate participatory, adaptive, and value-driven approaches in managing community-based religious activities.

This study implies that mosque management needs to adopt a structured yet adaptive approach by integrating managerial functions with participatory values to strengthen sustainable congregational engagement, supported by transparent leadership, effective communication, and community-driven programs. In developing participatory da'wah, it is recommended to design

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inclusive and empowerment-based activities, utilize multi-channel communication, and encourage a strong sense of belonging so that congregants shift from passive participants to active contributors through collaborative evaluation processes. However, this study is limited to a single case, which may constrain the generalizability of the findings, as different socio-cultural and organizational contexts of mosques may produce varying dynamics, thus requiring further comparative studies to broaden and validate these results.

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