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Da'wah Management of Corporate Social Responsibility as Da'wah bil-Hal: Planning, Organizing, and Controlling Social Activities at PT Kereta Api Indonesia Regional Division I North Sumatra

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ABSTRACT

This study analyzes the management of da'wah within the Corporate Social Responsibility (CSR) activities of PT Kereta Api Indonesia Regional Division 1 North Sumatra, examining how social activities are planned, organized, implemented, and controlled as a form of da'wah bil-hal (da'wah through real action). The method used is descriptive qualitative with data collection techniques through observation, interviews, and literature studies. The results indicate that the da'wah management functions have been carried out fairly well but are not yet fully optimal or systematic. Planning and controlling are relatively well established through structured program design, documentation, key performance indicators, and managerial verification, yet the actuating function still tends to rely on formal procedures that do not fully internalize da'wah values of empathy and wisdom (hikmah). Railway-crossing safety socialization and social assistance are proven to be effective forms of da'wah bil-hal that build community trust and a positive institutional image. Strengthening the integration of da'wah management principles into CSR planning, organizing, actuating, and controlling is needed so that social activities function not merely as corporate programs but as systematically managed da'wah.

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1. INTRODUCTION

Da'wah is a fundamental obligation in Islam, namely the effort to invite people toward goodness through speech and concrete action. As an organized activity, da'wah requires management, namely the functions of planning, organizing, actuating, and controlling, so that its goals can be achieved effectively. From an Islamic perspective, da'wah and the communication that accompanies it are not merely processes of conveying information, but activities bound to ethical, moral, and spiritual values rooted in the Qur'an and Hadith[1]. Islamic communication is defined as the process of conveying information based on the values of Islamic teachings found in the Qur'an and Hadith, encompassing aspects of *aqidah* (creed), *sharia*, and *akhlaq* (ethics) in every social interaction [2]. From the Islamic communication perspective, there are six communication principles derived from the Qur'an and Hadith, namely: *qaulan sadida* (truthful speech), *qaulan ma'rufa* (good speech), *qaulan maysurah* (easy speech), *qaulan karimah* (noble speech), *qaulan baligha* (impactful speech), and *qaulan layyina* (gentle speech). These principles serve as the ethical foundation for da'wah and for building effective and ethical organizational communication within da'wah management[3].

Etymologically, *sadida* means correct, honest, precise, just, and relevant. This principle is mentioned twice in the Qur'an, in QS. An-Nisa/4:9 and QS. Al-Ahzab/33:70, commanding all parties to act justly and to speak truthfully and accurately[4]. This study focuses on how social activities are managed as da'wah bil-hal, with the *qaulan sadida* principle upheld throughout the planning, implementation, and evaluation of social programs so that information about those activities is conveyed honestly, accurately, and responsibly. The management of social activities at PT Kereta Api Indonesia

[1] Kaya Arfah et al., "Implementation of the Islamic Communication Principle of Qaulan Sadida by the Tanjungbalai City Government in Realizing Religious Moderation," *El Buhuth: Borneo Journal of Islamic Studies* 6, no. 2 (2024): 467–77, https://doi.org/10.21093/el-buhuth.v6i2.8152.

[2] Khairil Tamimi Nainggolan, "Application of Islamic Communication Principles at PT JNE Medan in Improving Employee Performance" (Medan, 2022).

[3] N. Dzulhusna et al., "Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina, and Qaulan Karima as the Ethical Foundation of Communication in Da'wah," *Journal of Islamic Social Science and Communication* 1, no. 2 (2022): 76–84.

[4] Abdullah, *Islamic Communication and Da'wah* (Merdeka Kreasi, 2024).

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Regional Division 1 North Sumatra still frequently relies on conventional, general, and technical procedures that are not yet fully framed as da'wah. The *qaulan sadida* principle has not been optimally implemented within the da'wah-management process due to limited human resources and insufficient understanding of da'wah-management and Islamic-communication concepts[5]. Nevertheless, when social programs are managed and communicated as da'wah bil-hal, public and community responses are highly positive, indicating that a da'wah-management approach represents the best solution for building public trust and a positive institutional image.

Da'wah-management principles are not merely theoretical but can be implemented in practice through the systematic management of social activities. PT Kereta Api Indonesia Regional Division 1 North Sumatra carries out various social programs such as railway crossing safety socialization and social assistance to the community[6]. When managed as da'wah, these programs play a vital role in conveying information to the public, maintaining good relations with the community, and building public trust and a positive institutional image[7].

Previous studies have generally focused on internal organizational communication or employee performance improvement, and on identifying barriers to implementation within internal organizational settings, leaving the management of corporate social activities as da'wah bil-hal, and its relationship with community trust and institutional image, relatively unexplored[8]. Based on this background, this study aims to critically describe and analyze how the da'wah-management functions of planning, organizing, actuating, and controlling are applied to social activities, why the *qaulan sadida* principle has not been optimally embedded in that management process within PT Kereta Api Indonesia Regional Division 1 North Sumatra, and to identify solutions to the existing problems.

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[5] Nainggolan, "Application of Islamic Communication Principles at PT JNE Medan in Improving Employee Performance."

[6] Winda Khoirunnisa, "Application of Corporate Social Responsibility (CSR) at PT Kereta Api Indonesia (Persero)," *Indonesian Accounting Literacy Journal* 2, no. 3 (2022).

[7] Hanas Nurpijar Kaloka, "Formative Research Activities of PT KAI (Persero) in the Crossing Safety Socialization Effort by the Public Relations of Daop 2 Bandung," *Journal of Religious and Social Sciences* 13, no. 1 (2018).

[8] Nainggolan, "Application of Islamic Communication Principles at PT JNE Medan in Improving Employee Performance."

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2. METHOD

This study employs a qualitative approach in order to gain a deep understanding of the phenomenon occurring in the field regarding the management of da'wah within the social activities of PT Kereta Api Indonesia Regional Division 1 North Sumatra, namely how those activities are planned, organized, implemented, and controlled as da'wah bil-hal to build community trust and a positive institutional image[9]. This approach was chosen because it is capable of depicting real-world situations and providing detailed insight into research findings, emphasizing the understanding of the meaning of events rather than drawing general conclusions.

The study was conducted at PT Kereta Api Indonesia (Persero) Regional Division 1 North Sumatra, with the research object being the management of its social and CSR activities as da'wah bil-hal. The study took place over two months, from October to November 2025. Data sources comprised primary data obtained directly through observation and interviews, and secondary data obtained from books, journals, and documents related to the research topic. Data collection techniques include: (1) observation, namely direct observation of the management of social activities and programs; (2) structured and semi-structured interviews, to obtain in-depth information from informants; and (3) library research, namely data collection from books, research reports, scientific journals, and other relevant sources[10]. Data analysis uses the interactive analysis model developed by Miles and Huberman, comprising three stages: (1) data reduction, the selection of data from interviews and observations; (2) data display, the arrangement and presentation of data in narrative form for clarity; and (3) conclusion drawing, deriving conclusions from the presented data[11]

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[9] Rijal Safaruddin, "Qualitative Research," *Journal of Social Science Research* 3, no. 2 (2023).

[10] Sitti Murniati Muhtar, "Communication Strategy in the Implementation of the Corporate Social Responsibility (CSR) Program by the Public Relations of PT Semen Tonasa toward Local Communities in Pangkajene and Kepulauan Regency," *Jurnal Komunikasi Karebal* 2, no. 1 (2013).

[11] Indah Sri Annisa, "Analysis of Factors Causing Student Learning Difficulties in Thematic Learning Using the Miles and Huberman Method in Grade IV of SD Negeri 060800 Medan Area," *Journal of Social Science Research* 3, no. 2 (2023).

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3. RESULTS AND DISCUSSIONS

Overview of PT Kereta Api Indonesia Regional Division 1 North Sumatra

PT Kereta Api Indonesia is a State-Owned Enterprise (BUMN) committed to maintaining and improving service quality for its customers. The company continuously leverages modern and innovative technology to optimize customer satisfaction and attract the public to use railway services[12]. PT KAI operates several subsidiaries, including KAI Service, KAI Bandara, KAI Commuter, KAI Wisata, KAI Logistik, and KAI Properti, each offering distinct services to meet diverse societal needs. Through this integrated subsidiary structure, PT KAI is able to provide comprehensive transportation and logistics solutions that extend beyond conventional rail services, encompassing airport connectivity, tourism, freight logistics, and property development, thereby positioning itself as a multi-sector public service enterprise with broad national reach

In managing its social functions, PT KAI Regional Division 1 North Sumatra actively plans and initiates various social programs and community engagement activities designed to strengthen the relationship between the company and the surrounding society. These programs reflect the company's awareness that building public trust goes beyond operational excellence, it also demands transparency, responsiveness, and a genuine commitment to social welfare. By engaging directly with communities near railway corridors and stations, the division works to address public concerns, disseminate accurate information about railway services, and cultivate a sense of shared ownership over public transportation infrastructure.

Through the management of its social activities, PT KAI Regional Division 1 North Sumatra strives to realize da'wah bil-hal while upholding the principle of qaulan sadida, namely conveying information truthfully, honestly, and with accountability. These efforts aim to foster public trust and reinforce a positive institutional image in the North Sumatra region[13]. Managing social programs through this ethical principle reflects a values-based approach to da'wah management that prioritizes integrity and sincerity

[12] Putri Saru, "Analysis of Customer Satisfaction Improvement Strategy at PT Kereta Api Indonesia Regional Division I North Sumatra" (Medan, 2025).

[13] Muariah Putriana, "Public Relations Communication Strategy of PT KCI in the Reading Corner CSR Program at Jakarta Kota Station," *Jurnal Ilmu Komunikasi Andalan* 7, no. 2 (2024).

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in every interaction with the public. By grounding its management of social activities in moral and religious values that resonate with the local community, PT KAI Regional Division 1 North Sumatra demonstrates that effective social programs are not merely a technical exercise, but a deeply human and ethical endeavor — da'wah bil-hal — that contributes meaningfully to long-term institutional credibility and public confidence.

Planning and Controlling Social Activities as Da'wah bil-Hal at PT Kereta Api Indonesia Regional Division I North Sumatra

Within da'wah management, the qaulan sadida principle that guides the communication of social activities refers to conveying information that is correct, honest, precise, and accountable. Every message delivered must be fact-based and free from elements of deception or manipulation[14]. This principle constitutes an ethical foundation in communication, as affirmed in QS. Al-Ahzab:70. The verse serves as a divine directive urging believers to speak with truth and uprightness in all forms of communication, whether personal or institutional. In the context of managing da'wah, this principle becomes especially significant as it establishes a moral framework that guides how information about social programs should be formulated, verified, and delivered to the public. When embedded within da'wah management, qaulan sadida transcends mere professional ethics and becomes a spiritually grounded commitment to serving the public with integrity and sincerity.

Based on the research findings, the management of social activities at PT Kereta Api Indonesia Regional Division 1 North Sumatra has fundamentally upheld the qaulan sadida principle, although these activities have not yet been fully recognized and managed as da'wah bil-hal. This is evident in the dissemination of information through the official social media account (@medankeretaapi), which covers social activities including safety socialization and social assistance to the community. The information conveyed is not merely general but also elaborates in detail the purpose of the activities, the form of implementation, and the benefits provided[15]. The use of social media as a primary channel for managing da'wah reflects the division's

[14] Djeprin E. Hulawa, "Qaulan Sadida as a Qur'anic Framework for Revitalizing Character Building in the Digital Era," *Journal of Islamic Education* 6, no. 2 (2025).

[15] Arfah et al., "Implementation of the Islamic Communication Principle of Qaulan Sadida by the Tanjungbalai City Government in Realizing Religious Moderation."

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awareness of the importance of reaching the public through accessible and widely used platforms. By consistently publishing content that is both informative and transparent, the team responsible for managing these activities demonstrates a commitment to keeping the community well-informed about social programs that directly affect their lives. This approach not only fulfills the communicative function of da'wah management but also embodies the ethical values embedded in the qaulan sadida principle, as each post is crafted to be truthful, purposeful, and beneficial to its audience.

As part of the controlling function of da'wah management, the team also conducts evaluations through documentation and information recapitulation as a form of accountability. The collected information is not only gathered but also analyzed and arranged systematically through key performance indicators (KPIs). This process affirms that communication is conducted based on valid data and facts, ensuring that information conveyed to the public remains accurate and trustworthy. The use of KPIs as a measurement tool reflects a structured and professional approach to managing social activities, wherein the effectiveness of da'wah bil-hal is continuously monitored and assessed. This systematic evaluation mechanism also serves as an internal safeguard against the dissemination of inaccurate or misleading information, reinforcing the organization's commitment to truthfulness. Furthermore, the documentation process functions as an institutional memory that allows the team to learn from past activities, refine its management of social programs strategies, and maintain consistency in the quality and accuracy of information delivered to the public over time.

Every piece of information to be published, whether internal or external, must first undergo a verification and approval process by the manager responsible for these activities. This process ensures that the content of reports is consistent with facts and contains no erroneous information[16]. This rigorous information control and verification mechanism, a concrete expression of the controlling function in da'wah management, demonstrates that every piece of information disseminated has undergone a selection and evaluation process, aligning with the qaulan sadida principle that emphasizes honesty, accuracy, and responsibility. The multi-layered verification process reflects an organizational culture that places a high premium on credibility

[16] Shofwatu Aisyah Auliya et al., "Islamic Communication Ethics in Organizational Communication Management," *Jurnal Pendidikan Indonesia* 1, no. 4 (2023): 63–71.

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and precision in public communication. By requiring managerial approval before any information is released, the division establishes a clear chain of accountability that minimizes the risk of miscommunication or reputational damage. This practice also sends a strong signal to the public that PT KAI Regional Division 1 North Sumatra takes its da'wah responsibilities seriously and is committed to maintaining the highest standards of informational integrity in every interaction with its stakeholders.

From a management-theory perspective, upholding the qaulan sadida principle in da'wah management is consistent with the two-way symmetric communication model, which emphasizes honest and open two-way communication. This model is considered the ideal communication model as it aims to foster mutual understanding between an organization and its public[17]. In practice, the team managing these social activities acts as a mediator (da'i) bridging the interests of the organization and the community, thereby creating a harmonious and mutually beneficial relationship. The alignment between da'wah ethics and the two-way symmetric model underscores the universality of values such as honesty, transparency, and mutual respect, which are recognized as foundational across both religious and secular communication frameworks. By functioning as a genuine mediator rather than a one-directional information broadcaster, PT KAI Regional Division 1 North Sumatra fosters dialogue, addresses public concerns, and builds lasting trust with the community. This integrated approach, combining the ethical grounding of qaulan sadida with the theoretical rigor of the symmetric communication model, positions the division's management of social activities as da'wah bil-hal that is not only professionally sound but also morally responsible, contributing to the long-term sustainability of PT KAI's relationship with the people of North Sumatra.

Organizing and Actuating Social Activities (CSR) as Da'wah bil-Hal at PT Kereta Api Indonesia Regional Division I North Sumatra

PT Kereta Api Indonesia (Persero) manages a Corporate Social Responsibility (CSR) program aimed at benefiting the surrounding community, which in a da'wah-management perspective functions as organized da'wah bil-hal. The CSR program represents one of the strategies employed by PT Kereta Api Indonesia to meet the increasingly diverse needs

[17] Elma Apriyani, "Two-Way Symmetric Communication in Building Public Relations–Media Relationships (A Study on the Public Relations of the Gowa Regency Government)," *Jurnal Washiyah* 1, no. 3 (2020).

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and expectations of the community[18]. As a planning function of da'wah management, these CSR initiatives are carefully designed to respond to the real and pressing social conditions present in the areas surrounding the company's operational zones, ensuring that the programs delivered are relevant, impactful, and genuinely responsive to what the community requires. By grounding its CSR activities in an understanding of local needs, PT KAI Regional Division I North Sumatra demonstrates that its commitment to social responsibility is not driven by institutional formality alone, but by a sincere recognition that the company's long-term success is inseparable from the well-being of the communities in which it operates.

In addition, managing CSR as da'wah bil-hal contributes to building a positive institutional image and strengthening the company's reputation in the eyes of the public. This reputational dimension of CSR carries particular weight in the context of a state-owned enterprise such as PT KAI, which bears both a commercial mandate and a broader obligation to serve the public interest. A strong and positive reputation enables the company to operate more effectively, as communities that trust and respect the organization are more inclined to support its programs, comply with safety regulations, and engage constructively with its initiatives. The consistent delivery of meaningful CSR activities therefore functions as an investment in social capital, one that yields long-term dividends in the form of enhanced public goodwill, stronger stakeholder relationships, and a more resilient institutional image capable of weathering public scrutiny and criticism.

The actuating of these social programs at PT KAI Regional Division I North Sumatra serves as the primary institutional bridge between the company's CSR activities and the broader public, ensuring that every program is communicated in a manner that is honest, transparent, and consistent with the principles of qaulan sadida. This involves not only the dissemination of information about completed activities but also the proactive engagement of the public before and during program implementation, so that communities feel informed, included, and respected as genuine partners in the social development process. This role in shaping how CSR activities are perceived and understood by the public is therefore of critical importance, as even the most impactful program can fail to build trust if it is communicated poorly, selectively, or in a manner that prioritizes institutional image over

[18] Putriana, "Public Relations Communication Strategy of PT KCI in the Reading Corner CSR Program at Jakarta Kota Station."

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factual accuracy. By maintaining rigorous standards of communicative integrity, the management of these activities ensures that the company's social contributions are recognized and appreciated on the basis of their true merit.

The convergence of CSR practice and qaulan sadida within PT KAI Regional Division I North Sumatra reflects a holistic and values-driven approach to da'wah management that goes beyond the fulfillment of regulatory or institutional obligations. Both frameworks are united by their shared emphasis on truthfulness, accountability, and the genuine prioritization of others' well-being as the ultimate purpose of communication and action. When social activities are planned, organized, executed, and controlled through this integrated ethical lens, they become more than corporate programs, they become tangible expressions of da'wah bil-hal rooted in moral responsibility and public service. This alignment of da'wah-management values with contemporary CSR principles positions PT KAI Regional Division I North Sumatra as an organization that aspires not merely to meet the minimum standards of corporate citizenship, but to embody a higher and more principled standard of engagement with the community it is entrusted to serve.

a. Railway Crossing Safety Socialization

For a company operating in the transportation sector, safety is the primary priority. PT Kereta Api Indonesia Regional Division 1 North Sumatra implements the Railway Crossing Safety Socialization program, an educational initiative directed at road users regarding the importance of safety when crossing railway tracks and the risks of violating crossing barriers[19]. The team managing this program acts as the frontline in building harmonious relationships, both internally and externally, particularly in conveying company-related information and documenting the full range of activities[20].

PT Kereta Api Indonesia Regional Division 1 North Sumatra conducts safety socialization in collaboration with the *railfans* community. This community, composed of railway enthusiasts, functions as a social pioneer providing guidance on railway crossing safety, in order to raise public

[19] Khoirunnisa, "Application of Corporate Social Responsibility (CSR) at PT Kereta Api Indonesia (Persero)."

[20] Kaloka, "Formative Research Activities of PT KAI (Persero) in the Crossing Safety Socialization Effort by the Public Relations of Daop 2 Bandung."

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awareness, concern, and compliance with railway crossing regulations[21]. Socialization activities are conducted routinely every two weeks at Medan Railway Station and several crossings in the Medan, Binjai, and Kisaran areas.

b. Social Assistance

PT Kereta Api Indonesia Regional Division 1 North Sumatra also upholds its responsibility toward the community through social activities within the CSR program. The implementation of CSR generates positive outcomes for both the company and the community, including financial returns, image enhancement, quality improvement, and increased customer loyalty[22]. In executing social assistance activities, the management of these programs serves as the liaison between the company and the community, from receiving and conveying information to documenting the entire sequence of activities[23].

The forms of assistance provided are diverse, encompassing educational support, houses of worship, and disaster emergency relief in the form of food packages and cash. One recent activity was the distribution of aid to flood-affected communities in the Aceh Tamiang and Langsa City areas, Aceh Province, comprising 934 food packages totaling IDR 169,000,000 from the KAI Group.

Furthermore, in commemoration of its 80th anniversary, PT Kereta Api Indonesia Regional Division 1 North Sumatra distributed 80 tons of rice to a number of orphanages in Medan City. The company also directed attention to the religious sector through construction and renovation assistance amounting to IDR 153,105,000 for five houses of worship, including a church, a mosque, a tahfidz house, and a prayer room.

The entire sequence of social assistance activities is documented and published through official social media channels with clear and accurate information presentation. This is evident in the information conveyed through the official Medan Kereta Api Instagram account, where every social

[21] Bela Putri Kumalasari, "Analysis of Communication Among Railfans Community Members in Socializing Safety at Railway Crossings," *Multidisciplinary Journal of Social Sciences* 11, no. 5 (2025).

[22] Marleni, "Implementation of Corporate Social Responsibility in Enhancing the Reputation of PT KAI (Persero) Daop 6 Palembang," *Publika: JIAP* 7, no. 2 (2021).

[23] Khoirunnisa, "Application of Corporate Social Responsibility (CSR) at PT Kereta Api Indonesia (Persero)."

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activity is published with captions that are clear, informative, and consistent with field facts. This constitutes part of the controlling and communication function of da'wah management in building public trust and a positive institutional image[24].

Obstacles and Challenges in Managing Social Activities as Da'wah bil-Hal at PT Kereta Api Indonesia Regional Division I North Sumatra

In managing its social activities as da'wah bil-hal, PT Kereta Api Indonesia Regional Division I North Sumatra faces various challenges in optimally embedding da'wah and Islamic-communication principles into the actuating process. One of the primary challenges is selecting appropriate language when conveying information to the external public, which encompasses all segments of society from varying educational backgrounds. This situation requires the team to use language that is easily understood by all groups without reducing the quality, professionalism, or substance of the message[25]. The diversity of the target audience, ranging from highly educated urban professionals to rural community members with limited formal education demands a high degree of communicative adaptability and sensitivity. Crafting messages that are simultaneously accessible, accurate, and professionally sound requires considerable skill, as oversimplification risks diminishing the informational value of the content while overly technical language risks alienating segments of the public who are most in need of the information. This linguistic challenge is therefore not merely a stylistic concern but a substantive ethical one, as the inability to communicate clearly and inclusively can undermine the very spirit of qaulan sadida, which calls for speech that is both truthful and genuinely beneficial to its recipients.

Challenges also arise from the dynamics of social media, particularly in relation to negative comments from netizens. In such situations, the team managing these activities is required to remain professional, non-reactive, and to uphold qaulan sadida. Responses to negative comments must be delivered with courteous language, clear clarification, and transparent

[24] Dama Kania Harahap and Elfiyanti Ritonga, "Digital-Based Public Relations Strategy for the Promotion of the Indonesia Plantation Museum," *MUKASI: Journal of Communication Studies* 4, no. 3 (2025): 928–40.

[25] Muhtadiah Hasibuan et al., "Implementation of the Qaulan Sadidan and Qaulan Ma'rufan Principles in Development Communication in Rural North Sumatra," *As-Syar'i: Journal of Family Guidance and Counseling* 7, no. 2 (2025): 337–44, https://doi.org/10.47467/as.v7i2.6782.

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information so that communication remains ethically maintained and capable of building public trust[26]. The rapid and often unfiltered nature of social media discourse amplifies this challenge considerably, as negative or misleading comments can spread widely before the team has the opportunity to respond. Managing public perception in real time, while simultaneously adhering to the ethical standards demanded by qaulan sadida, requires both emotional resilience and institutional discipline. The temptation to respond defensively or dismissively to criticism can be strong, yet the team must consistently resist such impulses and instead approach each instance of public feedback, however hostile, as an opportunity to demonstrate the organization's commitment to honest, respectful, and accountable da'wah. This sustained professionalism in the face of online adversity is itself a meaningful expression of the qaulan sadida principle in action.

The low level of public interest in social activity coverage also presents a distinct challenge. Information on CSR programs is often less attention-grabbing than sensational news. Under these conditions, the team must adhere to the qaulan sadida principle, refraining from exaggerating information or constructing excessive narratives simply to attract public attention[27]. This challenge touches on one of the most fundamental tensions in contemporary da'wah and institutional communication, the pressure to compete for audience attention in a crowded and often sensationalism-driven media landscape, without compromising the accuracy and integrity of the information being shared. The temptation to embellish stories, dramatize outcomes, or selectively present information in order to generate greater public engagement is a real and ongoing ethical risk that the team must consciously navigate. Upholding qaulan sadida in this context means accepting that truthful, measured communication may sometimes yield lower immediate visibility, but that the long-term credibility and trustworthiness of the organization are ultimately better served by consistency and honesty than by momentary spikes in public attention driven by exaggerated claims.

[26] V. Aticha, "Ethics in Mass Communication: Analysis of Information Dissemination on Social Media and Its Implications for Society," *Circle Archive* 1, no. 6 (2024).

[27] Lukmanul Hakim et al., "Da'wah Communication Ethics in the Perspective of the Qur'an," *JOISCO: Journal of Islamic Communication Studies* 3, no. 1 (2025).

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The manager responsible for social activities at PT Kereta Api Indonesia Regional Division I North Sumatra stated that in every publication of social activities, the team always emphasizes the importance of conveying information that is consistent with field facts and is not exaggerated. The primary purpose of publication is not merely image-building but rather a form of transparency and accountability to the community. This managerial stance reflects a deeply principled understanding of da'wah management — one that positions the communication of social programs not as a tool for organizational self-promotion, but as a genuine service to the public grounded in honesty and social responsibility. By institutionalizing this value-driven approach at the managerial level, PT KAI Regional Division I North Sumatra ensures that the commitment to qaulan sadida is not left to individual discretion but is embedded into the organizational culture and standard operating procedures governing its social activities. This top-down reinforcement of ethical da'wah norms is essential for sustaining consistency across all forms of public engagement, particularly in an environment where external pressures and competing interests may otherwise compromise the integrity of the information being communicated to the public.

4. CONCLUSION

The management of da'wah, upholding the *qaulan sadida* principle of Islamic communication, particularly *qaulan sadida*, in the social activities of PT Kereta Api Indonesia Regional Division 1 North Sumatra has fundamentally proceeded fairly well, though not yet optimal and systematic. The *qaulan sadida* principle, which emphasizes honesty, truthfulness, accuracy, and responsibility in the delivery of information, is reflected across the planning, organizing, actuating, and controlling of its social programs, especially CSR comprising safety socialization and social assistance as da'wah bil-hal. Planning and controlling are relatively well established through structured program design, documentation, KPIs, and managerial verification; however, the actuating function tends to be formal and does not yet fully embody the da'wah values of empathy and wisdom (hikmah). Accordingly, enhanced understanding and more systematic and comprehensive integration of da'wah-management principles into the planning, organizing, actuating, and controlling of social activities at PT Kereta Api Indonesia Regional Division 1 North Sumatra are required.

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