



PROBLEMS OF DAKWAH MANAGEMENT IN THE OFFICE OF RELIGIOUS AFFAIRS, TANAH PINEM DISTRICT DAIRI REGENCY

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ABSTRACT

This study examines the problems of da'wah management at the Office of Religious Affairs (KUA) in Tanah Pinem District, Dairi Regency, an area with a minority Muslim community. This study is important because da'wah management in minority areas is not only faced with religious issues, but also with limitations in human resources, worship facilities, budget support, geographical conditions, and the socio-cultural dynamics of the local community. This study aims to analyze the implementation of da'wah management functions, including planning, organizing, implementing, monitoring, and evaluating the religious development of the minority Muslim community. The study used a qualitative approach with a case study method. Data were obtained through observation, interviews, and documentation of the KUA and da'wah actors involved in religious activities in Tanah Pinem District. The results show that da'wah management has not been running optimally due to the limited number and capacity of da'i, minimal supporting facilities, low community participation, weak institutional coordination, and the dominant influence of customs and the community's economic conditions. Nevertheless, the KUA strives to strengthen da'wah through collaboration with religious leaders, a cultural approach, the use of communication media, and the development of religious instructors. The novelty of this research lies in the analysis of da'wah management through the formal institution of KUA in the context of a minority Muslim community, thus contributing to the development of a more adaptive, participatory, and contextual da'wah model.

Keywords: da'wah management; KUA; minority Muslims; preachers; Tanah Pinem.

1. INTRODUCTION

Da'wah is a fundamental activity in Islam that serves not only as a process for conveying religious messages but also as a mechanism for social development, moral formation, and strengthening the lives of the community. Within an institutional context, da'wah requires planned management so that religious messages can be conveyed

effectively, relevantly, and in accordance with community needs. Da'wah management is crucial because da'wah activities are not simply conducted through lectures or counseling; they must be designed through planning, organizing, implementing, monitoring, and evaluating. Therefore, da'wah, as a socio-religious activity, requires a systematic managerial approach to achieve the goal of fostering the community effectively and efficiently (Mahmud, 2020; Terry, 2012).

In minority Muslim communities, da'wah faces more complex challenges than in majority Muslim regions. These challenges relate not only to theological aspects but also to limited human resources, a lack of religious facilities, low community participation, budget constraints, and diverse socio-cultural conditions. Da'wah in minority areas demands an adaptive, dialogical, and cultural approach so that the Islamic message is accepted without inducing social resistance. Therefore, da'wah in a minority context needs to prioritize the values of tolerance, cross-cultural communication, respect for local traditions, and non-confrontational religious development strategies (Aziz et al., 2019; Caniago & Kustiawan, 2025; Rambe, 2025).

Tanah Pinem District, Dairi Regency, is one area that demonstrates the dynamics of da'wah within a Muslim minority community. According to data in the manuscript, the number of Muslims in this area is 6,818, while the number of Christians is 12,210, Catholics 5,622, and Hindus 54. Furthermore, available places of worship include 25 mosques, 3 prayer rooms, and 99 churches. This situation demonstrates that Muslims live in a pluralistic social structure and are not quantitatively the majority group. In such a situation, da'wah activities cannot be carried out uniformly as in Muslim-majority areas, but require a more contextual, participatory management strategy that is sensitive to interfaith social relations.

The challenges of da'wah in Tanah Pinem District are increasingly complex due to the limited number of da'i (preachers), conventional da'wah practices, unequal distribution of religious facilities, and inadequate institutional and budgetary support. In some villages, Muslims lack access to mosques, prayer rooms, Quranic teachers, or ongoing religious development activities. Furthermore, economic factors contribute to low participation in religious activities, as some people spend more time working in the fields or meeting family needs. This situation suggests that da'wah issues are not solely related to the delivery of religious material, but also to the ability of da'wah institutions to understand the social realities of the community as a basis for developing da'wah programs (Rahim, 2024; Sumardianto, 2025).

Several previous studies have discussed da'wah management, da'wah strategies in minority communities, and strengthening religious understanding through da'wah institutions or communities. However, most of these studies have focused on da'wah organizations, religious study groups, specific Muslim communities, or da'wah strategies in general. Studies specifically examining the challenges of da'wah management within formal government institutions such as the Office of Religious Affairs (KUA) within the context of minority Muslim communities are still relatively limited. This is despite the KUA's strategic position as a sub-district-level religious institution that not only provides administrative services but also plays a role in community development, religious outreach, strengthening Muslim families, and facilitating community religious life (Hidayah et al., 2023; Monoarfa et al., 2025; Zaman, 2023).

Based on this background, this study aims to analyze the problems of da'wah management at the Tanah Pinem District Religious Affairs Office, Dairi Regency, with an emphasis on the implementation of planning, organizing, implementing, monitoring, and evaluating functions. The focus of this study is directed at how the KUA and da'i manage da'wah amidst limited resources, minimal supporting facilities, low community participation, and strong local socio-cultural influences. The novelty of this study lies in the analysis of da'wah management based on formal KUA institutions in the context of a minority Muslim community. Thus, it is hoped that it can provide empirical and conceptual contributions to the development of a more adaptive, inclusive, and contextual da'wah model in fostering the religious life of a pluralistic society.

2. RESEARCH METHOD

This research uses a qualitative approach with a case study method to deeply analyze the challenges of da'wah management at the Tanah Pinem District Office of Religious Affairs (KUA), Dairi Regency. A qualitative approach was chosen because this research seeks to understand the phenomenon of da'wah within the socio-religious context of a minority Muslim community in a natural, interpretive, and contextual manner. The case study method was used because the research focuses on a specific social unit, namely the Tanah Pinem District KUA, which has unique characteristics such as a limited Muslim population, minimal da'wah resources, and socio-cultural challenges in implementing religious guidance. In qualitative research, case studies allow researchers to explore in-depth data regarding the processes, actors, constraints, and institutional strategies in addressing da'wah issues in a specific local context (Creswell & Poth, 2018; Lumbu et al., 2026).

The data sources in this study consist of primary and secondary data. Primary data was obtained through in-depth interviews with informants directly involved in managing da'wah, such as KUA (Religious Affairs Office) employees, religious instructors, preachers, and others familiar with the implementation of religious activities in Tanah Pinem District. Informants were selected purposively, considering the relevance of their knowledge, experience, and involvement in da'wah activities. In addition to interviews, researchers also conducted observations of da'wah activities, the condition of religious facilities, and the dynamics of community participation in religious activities. Secondary data were obtained through documentation in the form of KUA profiles, population data by religion, the number of places of worship, institutional structures, activity schedules, and other supporting documents related to the da'wah program. The use of interviews, observations, and documentation aimed to strengthen the depth of data and ensure that research findings were not solely based on informant statements but also supported by empirical evidence in the field (Wilianus Illu, 2025).

Data analysis was conducted using the interactive analysis model of Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and drawing and verifying conclusions. In the data condensation stage, all interview results, observations, and documentation were selected, classified, and focused on the main issues, namely planning, organizing, implementing, monitoring, and evaluating da'wah at the KUA Tanah Pinem District. Furthermore, the data was presented in the form of a thematic narrative

so that the relationship between da'wah management problems, resource limitations, community participation, geographical factors, and socio-cultural conditions could be systematically understood. The final stage was carried out through inductive conclusion drawing by paying attention to the repeatability of the findings, the suitability of data between sources, and the relevance of the findings to the research objectives. To maintain data validity, this study used source and technique triangulation, namely comparing the results of interviews, observations, and documentation so that the resulting interpretations were more credible and academically accountable (Miles et al., 2014).

3. RESULT AND ANALYSIS

Based on the research findings, the challenges of da'wah management at the Tanah Pinem District Office of Religious Affairs (KUA) cannot be understood solely as technical issues related to the implementation of religious activities, but rather as institutional issues related to limited resources, the social conditions of the community, and the Muslim minority context. Research data shows that the number of Muslims in Tanah Pinem District is 6,818, while the number of Christians is 12,210, Catholics 5,622, and Hindus 54. In terms of religious facilities, the area has 25 mosques, 3 prayer rooms, and 99 churches. This composition demonstrates that da'wah takes place in a pluralistic social space, requiring the KUA and da'i not only to convey religious messages but also to manage social relations harmoniously. From a da'wah management perspective, this situation requires adaptive planning, organization, implementation, and supervision to address the needs of the minority Muslim community (Terry, 2012; Mahmud, 2020).

The research findings indicate that the limited number of da'i is a major problem in the implementation of da'wah in Tanah Pinem District. The number of preachers, only around six, is disproportionate to the area's size, the distribution of villages, and the community's religious guidance needs. This situation results in uneven outreach, particularly in villages with a limited number of Muslim families and inadequate worship facilities. From a managerial perspective, this issue demonstrates the weakness of the organization of preaching resources. In management theory, organization functions to divide tasks, manage resources, and ensure each actor works according to their capacity to achieve organizational goals (Terry, 2012). If the number and competence of preachers are limited, the process of organizing preaching is suboptimal because the burden of guidance rests on only a few religious actors.

In addition to limited human resources, this study found that the preaching method used still tends to be conventional, primarily through one-way sermons. This model is still relevant in certain contexts, but is inadequate for reaching an increasingly diverse population, particularly the younger generation. Preaching that focuses solely on verbal message delivery has the potential to be less engaging because it fails to fully consider the characteristics of the congregation, their psychological needs, social background, and community communication patterns. In this context, the mad'u segmentation theory is crucial because da'wah messages need to be tailored to the characteristics of the audience, including age, education, occupation, culture, and level of religious understanding (Sumardianto, 2025). Therefore, da'wah in Tanah Pinem needs to shift from a monologue-based approach to a more dialogical, participatory, and community-based approach.

Another obstacle encountered is the limited facilities and infrastructure supporting da'wah. Not all villages have mosques or prayer rooms (musala) that can be used regularly for congregational prayers, religious studies, children's development, or Islamic holiday activities. Even for some religious activities, communities still have to raise funds independently due to the lack of fixed budget support. This situation indicates that da'wah management problems are not only related to da'wah actors but also involve structural and material support. From a da'wah planning perspective, facilities, budgets, schedules, activity targets, and implementation strategies should be systematically developed to ensure that da'wah programs are not spontaneous and dependent solely on personal initiative (Rahim, 2024; Setiyawan & Halwati, 2022). Thus, the KUA needs to strengthen the mapping of village-based da'wah needs so that limited facilities can be responded to through more measurable programs.

Socio-cultural aspects are also important factors influencing the effectiveness of da'wah in Tanah Pinem District. Local communities still maintain strong ties to local customs and traditions, so that in some cases, customary practices predominate over religious understanding. This situation should not always be viewed as an obstacle, but rather can create a strategic space for cultural da'wah. Da'i need to understand local values, community communication patterns, and customary social structures so that religious messages can be conveyed persuasively and without inducing resistance. Da'wah in minority communities must prioritize wisdom, dialogue, and respect for local culture, so that Islam presents itself as an inclusive and peaceful moral force (Aziz et al., 2019; Husnan & Nur Halimatus, 2023). Therefore, the success of da'wah is measured not only by the intensity of activities but also by the da'i's ability to build social trust within a pluralistic society.

Low community participation in religious activities is also a key finding in this study. Economic factors cause some people to focus more on working in the fields or providing for their families rather than attending religious study groups, religious study groups, or religious development activities. Furthermore, the limited number of Quran teachers and the scarcity of formal Islamic educational institutions mean that the development of faith, worship, and morals in Muslim children has not been optimal. Interpretatively, these findings indicate that da'wah cannot be separated from the socio-economic conditions of the community. Effective da'wah requires integrating spiritual development with social, educational, and empowerment approaches. This aligns with the view that implementing da'wah requires not only the ability to convey a message but also creativity in linking religious messages to real community issues, such as family education, economics, social solidarity, and community strengthening (Fatimah et al., 2023; Lognewstv & Sarana, 2025).

Based on the overall findings, the challenges of da'wah management at the Tanah Pinem District Office of Religious Affairs (KUA) indicate that the POAC function has not been optimal. Da'wah planning is not fully based on mapping the needs of the minority Muslim community; organization is still hampered by a limited number of da'i (preachers) and weak institutional coordination; da'wah implementation remains predominantly conventional and does not utilize many creative approaches; and monitoring and evaluation do not yet appear to be systematic mechanisms for sustainable program improvement. Therefore, a more adaptive, participatory, and contextual da'wah

management model is needed through strengthening the capacity of da'i, collaboration between the KUA (Religious Affairs Office) with religious and community leaders, utilization of communication media, and periodic program evaluation. From a da'wah management perspective, these efforts are important so that da'wah does not merely become a ceremonial activity, but develops into a planned, measurable, and relevant process of community development to the reality of the minority Muslim community in Tanah Pinem District (Mutiara & Kustiawan, 2025; Faqihudin et al., 2025; Muazaroh, 2025).

The Function of the POAC in Implementing Da'wah

The implementation of the POAC function in implementing da'wah at the Tanah Pinem District Office of Religious Affairs (KUA) shows that the main problem with da'wah lies not only in the lack of religious activities, but also in the suboptimal management system that connects planning, organizing, implementing, and monitoring in an integrated manner. In the context of a minority Muslim community, da'wah cannot be carried out spontaneously; instead, it must be managed based on mapping the needs of the congregation, the availability of da'i (preachers), socio-cultural conditions, worship facilities, and the level of community participation. This aligns with Terry's management concept, which places planning, organizing, actuating, and controlling as a series of processes to achieve organizational goals through the effective utilization of human and other resources (Terry, 2012). Thus, the POAC function serves as an important framework for assessing the extent to which the KUA is able to manage da'wah as a process of community development amidst limited resources and the plurality of the Tanah Pinem community.

Planning

Research findings indicate that da'wah activities in Tanah Pinem District are not fully based on measurable strategic planning. Ideally, da'wah planning should include problem identification, mapping da'wah targets, program development, method determination, budget allocation, and evaluation of community needs. However, field conditions show that da'wah still relies heavily on da'i initiatives and the availability of activity venues. One informant explained, "When da'i carry out major activities such as the commemoration of the Prophet's Isra Mi'raj, we also have to raise funds independently because there is no permanent support at this time" (Indra Naibaho, interview, March 2, 2026). This quote demonstrates that da'wah planning is not yet supported by a stable funding system and program planning. In da'wah planning theory, a good plan must be able to address the 5Ws + 1H elements so that activities can be directed, realistic, and meet the needs of the congregation (Rahim, 2024; Sukmawati et al., 2024).

Planning weaknesses are also evident in the uneven mapping of da'wah needs across villages. Muslims in Tanah Pinem District are spread across 19 villages, with relatively small numbers in each village. Some villages only have around 80–90 Muslim families, and not all villages have a mosque or prayer room as a center for religious activities. This situation demands more regional-based da'wah planning, not just ceremonial activities. Interpretatively, failure to understand the geographic distribution of the community will result in low da'wah effectiveness because programs do not always reach the groups most in need of guidance. In Rambe's (2025) view, da'wah in minority Muslim communities

requires the ability of da'i and da'wah institutions to precisely identify social realities so that the programs developed truly suit the needs of the community. Therefore, the KUA needs to formulate a da'wah map based on villages, the number of Muslims, the availability of da'i, places of worship, and the level of religious literacy of the community.

Organizing

Research found that the limited number of preachers is a major obstacle to implementing da'wah. In Tanah Pinem District, the number of active da'i is only around six, despite the vast area covered by the program, with the Muslim community spread across several villages. An informant stated that "there are only six da'i in Tanah Pinem District, a situation that poses one of the challenges faced by da'i in conveying da'wah messages in areas with Muslim minority communities" (Indra Naibaho, interview, March 2, 2026). Managerially, this situation indicates that the organizing function is not functioning optimally because the distribution of tasks, the division of areas covered, and the capacity building of da'wah actors have not been able to meet the needs in the field. Organizing in da'wah should not only involve dividing tasks but also building networks between the Religious Affairs Office (KUA), religious instructors, community leaders, mosque administrators, Quran teachers, and the local Muslim community (Gic & Jawa, 2025; Muazaroh, 2025).

Organizational limitations are also evident in the lack of strong institutional collaboration in supporting da'wah activities. In minority communities, da'i cannot work alone because da'wah involves family religious education, child development, strengthening faith, and cross-cultural social relations. Therefore, the Office of Religious Affairs (KUA) needs to establish a more functional coordination structure with religious leaders, mosque administrators, educational institutions, and the local community. Good organization allows each actor to have a clear role: for example, da'i focus on developing religious study groups (Majelis Taklim), Quran teachers guide children, community leaders strengthen community participation, and the KUA coordinates and evaluates programs. Faqihudin et al. (2025) emphasized that strengthening da'i competency requires guidance, role allocation, and instilling responsibility so that da'wah relies not only on speaking skills but also on sincerity in carrying out socio-religious functions.

Actuating

The implementation (actuation) of da'wah in Tanah Pinem District still tends to use conventional methods, particularly one-way lectures. This method still serves a function in conveying religious messages, but it becomes less effective if it is not adapted to the characteristics of the community, especially the younger generation and those with high economic demands. An informant explained that "active preachers still use conventional preaching methods, such as one-way lectures, which are less appealing to some people, especially the younger generation" (Indra Naibaho, interview, March 2, 2026). This finding indicates that the actuating function is not yet fully creative and contextual. In the context of contemporary preaching, the implementation of preaching must be able to package religious messages in a dialogical, thematic, and relevant manner to the community's daily problems (Kholili, 2026; Lognewstv & Sarana, 2025). Thus, preaching

not only conveys normative teachings but also addresses the practical needs of the congregation in the areas of family, children's education, economics, and social relations.

The implementation of preaching is also influenced by socio-cultural and economic factors. In Tanah Pinem, local customs still have a strong influence on social life, including family activities and social decision-making. Therefore, preachers need to use a cultural approach so that the message of da'wah can be received without creating a psychological distance from the community. Furthermore, low community participation in religious activities is also influenced by economic factors. One informant said that "many people are not enthusiastic because they are more focused on the fields or work than attending the science assembly or religious study group" (Intan Bintang, interview, March 2, 2026). This quote shows that the implementation of da'wah must take into account the working conditions and rhythm of community life. Effective da'wah in this context is not only sermons in the mosque, but also community-based da'wah, family da'wah, child development, and the integration of religious messages with the community's socio-economic issues (Fatimah et al., 2023; Husnan & Nur Halimatus, 2023).

Controlling

Research findings indicate that da'wah activities require a more systematic control mechanism to identify and regularly address field obstacles. Supervision cannot be carried out in the form of informal monitoring; it must also focus on assessing program success, community involvement, the effectiveness of da'wah methods, the availability of facilities, and improving the community's religious understanding. As a controlling function, evaluation plays a role in ensuring that da'wah implementation remains aligned with its initial objectives and is able to correct program weaknesses (Marya Ulfa et al., 2025; Nurul Fadilah & Ardiansyah, 2024). Therefore, the Tanah Pinem District Office of Religious Affairs (KUA) needs to develop indicator-based da'wah evaluations, such as the number of activities, community attendance rates, the distribution of assisted areas, the involvement of local leaders, the response of the younger generation, and changes in religious understanding. By strengthening the POAC function comprehensively, da'wah management in Tanah Pinem can move from sporadic activity patterns to a da'wah model that is more planned, organized, participatory, adaptive, and relevant to the realities of the minority Muslim community.

4. CONCLUSION

The conclusion of this study shows that the problematic management of da'wah at the KUA Tanah Pinem District reflects the complexity of da'wah in minority Muslim areas, which is not only related to the limited number of da'i, worship facilities, and budget support, but also related to the institutional capacity to read the socio-religious needs of the community contextually. The implementation of the POAC function has not been fully optimal because da'wah planning is still not based on a comprehensive mapping of the needs of the community, organization is still hampered by limited human resources and institutional coordination, da'wah implementation is still predominantly conventional, and monitoring and evaluation have not been carried out systematically and continuously. Nevertheless, the existence of the KUA and da'i still have a strategic role in maintaining religious guidance, strengthening faith, building tolerance, and presenting peaceful

da'wah in a pluralistic society. Therefore, da'wah in Tanah Pinem District needs to be developed through a more adaptive, participatory, cultural, and community-based management model, so that da'wah activities are not merely ceremonial activities, but become a process of empowering the community that is able to address the social, economic, cultural, and religious challenges of the minority Muslim community more effectively.

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